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S. NAGATA
WAHILI-ENGLISH
DICTIONARY
This Dictionary is an attempt to bring together in a convenient form materials for the study of the language most widely known throughout East and Central Africa, and to combine them in the light of a long, though in various ways limited, experience.

It would be more accurately described as an annotated vocabulary of the dialect of Swahili commonly spoken in Zanzibar city. It cannot lay claim to the formal completeness, especially in the treatment of verbs, which attaches to the idea of a dictionary, and it deals with a dialect which in respect of a large number of words is distinguished by the Swahilis themselves from the Swahili dialect of the coast. It is based on the lists of words, singularly accurate and relatively complete in themselves, furnished by Bishop Steere's *Handbook of Swahili* and scattered throughout his collections and translations, and on Krapf's *Dictionary of Swahili*—works issued more than twenty years ago. Later sources have also been drawn upon, especially Père Sacleux's *Dictionnaire français-swahili*, 1891, and the ever-increasing volume of Swahili literature (chiefly documents, letters, stories and poetry) due to the industry and scientific enthusiasm of German colonists and scholars. No work, however, at present exists (1903) which attempts the same object as the present. It was beyond the scope of Bishop Steere's plan to supply more than full lists of useful words. As to Krapf's monumental work, it may be enough to express a hope that it will never be re-edited. It remains indispensable to every student of Swahili, and has the
permanent value and charm of genuine philological pioneer work by an honest and able researcher. It deals almost entirely with the dialect of Swahili used at Mombasa, and revision might make it more practically useful by the removal of inaccuracies and repetitions, and by modifying the spelling and arrangement, but such treatment would be analogous to re-writing Schliemann's Troy or Livingstone's Journals. The many first-hand explanations and examples are too precious, however, to be left unused, and it is especially on these that the present Editor has ventured freely to draw.

As to the use made of these and other materials, this Dictionary makes no claim to be encyclopaedic, or to include more than the commoner technical terms of arts, crafts and commerce, or to represent fully the flora or fauna of Zanzibar. Like other dictionaries, it presupposes an elementary acquaintance with the grammar of the dialect dealt with, in this case a very simple one. But (apart from imperfections due to ignorance or oversight) it will probably be found to provide sufficiently for the ordinary wants of officials, missionaries, travellers, teachers and translators, especially when used in connexion with the English-Swahili Dictionary (also published by the Oxford University Press, second edition, 1901) by the same Editor.

Reasons for attempting to provide a Dictionary of this kind may be briefly stated. The common language of Zanzibar has hitherto been the best known and most widely useful form of Swahili. And Swahili is still by far the most important member of the Bantu family of language, i.e. of the solid block of dialects, closely related among themselves and clearly differentiated from all others, which are spoken throughout about a third of the African continent, i.e. over nearly the whole of it from Nigeria and the Soudan on the north to the Hottentot region on the extreme south. Hence Swahili has been ranked not unreasonably among the twelve most important
languages of the modern world, and the position of Zanzibar as
still lately the undisputed commercial capital and chief political
power of Eastern and Central Africa has determined the form
of Swahili still most useful as the key to that entire region.
It is not necessary to enlarge on its characteristics, but one
special feature of it may be more fully referred to here.

The term Swahili represents, ethnologically as well as lin-
guistically, the mixture of African and Arab elements on the
East Coast of Africa. The proportions of the mixture in the
race and the language vary indefinably, but its main character-
istic is constant, viz. that the language remains always African,
—and by African in this connexion is meant Bantu—in all its
leading grammatical and phonetic features, however largely
Arabic, and in a small degree other foreign elements figure in
its vocabulary. How largely they figure appears in this book.
The Editor is not well acquainted with Arabic, Hindustani, or
indeed other dialects of Bantu, but he has made an attempt to
discriminate between the Bantu and foreign element throughout.
All words believed to be of non-Bantu origin are marked with
an asterisk (*). Such words are mostly Arabic, or introduced
through Arabic channels, and an Arabic scholar could no doubt
add considerably to the number. As it is, a glance will show
the numerical importance of the foreign element. A close study
is needed to realize its full significance, to detect it (often
strangely disguised) in all stages of phonetic and even gram-
matical assimilation, and to recognize its subtle power of permea-
tion, even to the absolute displacement of some of the commonest
Bantu words, and almost a monopoly of the connectives of words
and sentences except in the simplest relations, and to unfold its
historical significance as a record of successive invasions of Arab
influence, warlike and peaceful, to which the East coast has
been for centuries subjected. Here two or three results may
be noted briefly. The Arabic element is so large and pene-
trating as seriously to diminish the value of the Swahili dialect
for the purposes of comparison with other dialects of Bantu, simply from the displacement of Bantu roots elsewhere general. On the other hand, the very opportunity and power of assimilation is and has proved to be a most valuable one. It enables the African to draw on the rich resources of the Arabic vocabulary for the expression or better expression of new ideas, while providing an easy, and as it were, natural channel for the germinal seeds of culture, taste, and enlightenment of all kinds, wherever Swahili penetrates throughout the continent. There is a third consideration of practical importance. Bantu, and especially Swahili, is easy to pronounce and even to represent in writing with the ordinary alphabet, and the tendency of Swahili is to make Arabic also easy to pronounce and even (in a degree) to spell.

As to the always difficult subject of spelling and transcription of a language only lately reduced to writing, the present Editor is content to adopt generally the remarks made by Bishop Steere (in his Handbook, at the end of the Introduction and in the chapter on the alphabet), corroborated as they are in principle by Professor Max Müller in his little-known Introduction to the Outline Dictionary for Students of Language by John Bellows (now long out of print). He would also avow his own tendency to Bantize rather than Arabize, i.e. to simplify rather than refine upon Arabic sounds uncongenial to the African, so far as their representation in writing is concerned. There seems no ground for deliberately contributing to their perpetuation. The principle just referred to is, that it is a practical necessity in the transcription of languages to indicate sounds, not depict them, and that for this purpose the ordinary English alphabet should be used with as few modifications as possible. Happily in Swahili there are no sounds commonly heard which are not sufficiently indicated by Roman characters. The only real difficulty is one inherent in all phonetic transliteration, viz. actual or supposed differences in the pronunciation of the
same word, whether locally or by individuals, and consequent impossibility of a spelling both accurate and uniform. Such differences are partly natural and universal, few individuals pronouncing the same word in exactly the same way. In Swahili they are aggravated by the disturbing effect of Arabic, leading to strange but common transpositions of vowels and inversions of consonants in the effort of the African to imitate or assimilate its difficult characteristic sounds, and also by varying dialectic tendencies among the Africans themselves. English achieves uniformity of spelling by resigning all pretence to phonetic accuracy. In Swahili phonetic exactness at present would make uniform spelling impossible. Hence in this Dictionary, words will be found given in various forms, representing the word as heard by different and differently qualified transcribers. The consequence may be sometimes baffling, but seems unavoidable.

Only students need attend to the brief notes appended in brackets to many of the articles. They are mainly meant to supply hints for further study, by bringing together under each word, others which seem to throw light upon it as to origin or meaning—especially cognate words from the same root, words worth noting from similarity of form, synonyms in the wide sense of similar in general or in a special meaning, also words illustrative by contrast and opposed meaning. There are but few notes on life and customs, &c., in Zanzibar. The fact appears to be that under the outward forms of a purely Mohammedan régime, only modified on the surface as yet by European civilization, and slightly disturbed in its depths by the leaven of Christianity, there exists a medley of tribal customs and superstitions, as varied and varying as the population itself, which do not admit of disentanglement on the spot, and could only be profitably studied in the places from which they are derived.

For Arabic words Steingass' Dictionary has been chiefly
relied on, and Palmer's and Tien's Grammars. As to the manifold imperfections of this book, competent critics may be trusted to recognize and perhaps to allow for them. Every one who has experience of Zanzibar will find words which seem wrongly inserted or omitted. The prefaces of Johnson and Murray catalogue the difficulties which beset more or less the making of even a small dictionary of any language. The lexicographer is no doubt rightly defined as a drudge, but perhaps doubtfully as 'a harmless drudge.' The present Editor knows the Swahili of Zanzibar well enough to know that he does not know it well. But his work may (it is hoped) help others to know it as well—and better.

A. C. MADAN.

OXFORD, July, 1903.
INTRODUCTION

TO THE USE OF THIS DICTIONARY

To find words and ascertain their meanings in a dictionary too limited in size to allow a full enumeration of either, attention is needed to the following directions.

1. To find words.

All Swahili verbs, many nouns and adjectives, and some particles vary at the beginning, and will not commonly be found under the letter (sound) which comes first. As a rule, verbs and adjectives are to be looked for under the first letter of the root, and nouns under the form of the singular number. The variable formative elements, as distinct from the radical, are called in this Dictionary prefixes (pfx.), and for convenience prefix is often arbitrarily used to include infix, and affix or suffix. Prefixes are usually agglutinative elements, but some have a limited use as independent words. A glance at the Tabular Conspectus of the noun and verb which follows the Introduction will be practically sufficient, with a knowledge of the elements of the simple Swahili Grammar, to enable the root to be distinguished. Thus:

(a) A Noun beginning with wa-, mi-, vi-, ny-, ma-, which are common plural prefixes, may be looked for under the corresponding singular form.

Obs. The declension of each noun (which colours grammatically the whole of a Swahili sentence) is as a rule shown by
placing immediately after it the plural prefix in brackets. This method sufficiently distinguishes declensions 1 to 5. Declension 6 does not change in the plural, and is shown by the absence of a prefix following, or by (—). Nouns of declension 8 should be looked for under the letter following ku, i.e. the verb from which they are in almost all cases formed. The declensions are commonly referred to as D 1 (S), i.e. First Declension Singular Number, D 1 (P), i.e. First Declension Plural Number, D 2 (S), D 2 (P), and so on.

(b) An adjective beginning with any one of the common adjectival prefixes (see Conspectus II (c)) may be looked for under the letter (sound) following it. Variable adjectives are written with a (-) before the root, e.g. -ema, and the more important variations of forms corresponding to different declensions are appended to each.

(c) Conspectus I both illustrates the difficulty of finding the root of a Swahili verb and also supplies a key. Combinations of any of the six classes of prefix, which may precede a root, must be recognized and removed, and then the letter following will be the first letter of the root.

2. To ascertain meanings.

Nouns and verb-stems are so readily developed from a root in Swahili, by a regular and almost mechanical process, i.e. by the use of certain prefixes, that it is impossible to give more than a selection from them. Their meaning may, however, be gathered as a rule from the known meaning of the prefix, and the root when recognized will usually be found independently or in some cognate word. The rarer the combination, the more certain the meaning to be simply the normal meanings of root and prefix combined.

(a) The commonest formative noun-prefixes are M- (Mw-), Ki- (Ch-), U- (W-), at the beginning of a word, often with a variable but significant ending, -o, -ji, or -zi. The characteristic
force of each of these elements may be gathered from the notes on them in their places in this Dictionary.

(6) The Swahili verb-root is capable of such a rich and varied development in the form of additional verb-stems, each with its complement of conjugations, moods, tenses, &c., that only a few have been fully treated in this Dictionary, hardly any completely. Shades of meaning are so numerous and their differences so delicate, that appropriate renderings in English suited to each particular case have to be left very largely to the student's appreciation of each form separately. Only examples and suggestions can be given within reasonable limits of space. But the following considerations may enable him better to infer for himself the meaning of verb-forms not stated under the verb itself. And if he is still inclined to complain of vagueness and inadequacy in their interpretation, it may be remembered that language unwritten (like Swahili) is the speech of a living person, and so carries its own simultaneous commentary of look, gesture, and tone, as well as sound—appealing thus to four senses in sympathetic and intelligent relation to the speaker, and not only to the eye interpreting a written character. The full meaning of any written statement has at best often to be guessed, and a Swahili, if he writes, writes as he speaks, assuming a hearer and not a reader.

Subject only to the limitations imposed by common sense (i.e. by the meaning of the root itself) and common usage, all Swahili verbs may exhibit, beside (1) a simple or primary form (Pr.), seven derived forms, here called—(2) Applied (Ap.), (3) Causal (Cs.), (4) Reciprocal (Rp.), (5) Reversive (Rv.), (6) Stative (St.), (7) Reflexive (Rf.), and (8) Reduplicated (Rd.)—each (under the above limitations) with Active, Passive, and Neuter Voices, and Positive and Negative Conjugations, and each of them with its complement of Moods, Tenses, as well as derived nouns and adjectives, beside an indefinite number
of other forms or stems formed by combinations of those just enumerated.

The characteristics by which each main form may be recognized, and the chief meanings of each, from which choice must be made, are briefly as follows:

1. Primary (Pr.), in which the root is followed by a, the simplest form of the verb and conveying its simplest meaning, but generally capable of both transitive and intransitive construction. (Obs. verbs of non-Bantu origin may end also in -u, and -i.)

(a) The Passive Voice in this (and in all the verb-forms following) is distinguished by w before the final vowel, and (b) the Neuter by k (ik, ek). The Neuter has three common uses, indicating (1) the same as the passive, but with less definite reference to any agent or instrument, (2) what is usual, (3) what is practicable, e.g. njia hii yaendeka may mean (1) this road is as a fact passed over, (2) this road is a regular thoroughfare, (3) this road is passable, open, safe. Obs. meaning (3) is also regularly indicated by -kana, for ka, e.g. yaendekana, i.e. a combination of the Neuter and Reciprocal forms (see below, 4).

2. Applied (Ap.), in which i or e is inserted between the root and final a, and choice has to be made among all the meanings usually expressed in English by a preposition following a verb, e.g. from, to, at, by, with, in, out of, for, against, about, &c. Only the sympathetic interpretation referred to above can determine the choice rightly in many cases. Obs. the Passive of the Ap. form is often used as the Passive of the Pr. form.

3. Causal (Cs.), in which z (sh, s, and sometimes y) is inserted between the root and final a. The meaning conveyed is (1) Causal, (2) Intensive or Emphatic. But the Causal sense includes at least six varieties of causation, needing often delicate discrimination and totally different translation, according
as it is (1) simple, a causing to do (or be), (2) compulsive, forcing to do, (3) permissive, allowing to do, (4) suasive, inducing to do, (5) passive, not interfering with doing, (6) consequential, resulting in (tending to) doing.

4. Reciprocal (Rp.), in which an is inserted before the final a. Here again the form expresses several distinct aspects of common action, e.g. (1) reciprocal, e.g. pigana, 'give and return blows'—action and reaction, (2) connected action, e.g. tokana na, 'come out of,' fuatana na, 'follow,' (3) combined (mutual, joint) action, e.g. endana, 'all go together,' liana, 'cry together,' (4) interaction, of what affects all parts or different parts of the same single object, e.g. shikana, 'hold together, be compact (firm),' kazana, 'be tight, be pressed together,' (5) in connexion with the Neuter sign ka (see above), -kana indicates commonly what is practicable, possible, probable, &c., e.g. one-kana, 'be visible, be within the range of vision, come into sight.'

5. Reflexive (Rf.), in which the syllable ji is prefixed to the root itself. The many shades of meaning thus conveyed may be gathered from the article on ji in the Dictionary.

6. Reduplicated (Rd.), in which a verb-stem is repeated twice and used as a single stem to indicate emphasis, frequency, or continuance, e.g. piga piga, 'beat soundly,' or 'keep on beating.'

7. Reversive (Rv.), in which u (sometimes o) is inserted between the root and final a, indicating the reverse of the simple Pr. form, but also (when the general result is identical) sometimes the same. Cf. pinda and pindua, kama and kamua, zima and zimua.

8. Stative (St.), in which am is inserted before the final a, indicating a relatively fixed state or permanent condition. It occurs also combined with an, i.e. -aman, in verbs like shikamana, andamana. See under -mana in its place.
Of the above forms, the four first (Pr., Ap., Cs., Rp.) are given under almost every verb, Rf. and Rd. only occasionally, while Rv. and Rs. are treated as separate verbs in this Dictionary. Combinations of them are to be found under a few verbs, e.g. *penda, piga, toa, funga, ona,* &c. The brief enumerations just given shows the difficulty of complete treatment of the Swahili verb, and it must never be inferred that because a verb-form is not to be found in this Dictionary it does not exist, and cannot be readily employed.
# I. CONSPICUS OF (ZANZIBAR) SWAHILI VERB

Illustrating the usual relative order of the various Prefixes and Suffixes.

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Root</th>
<th>Affixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Negative</td>
<td>Personal Subjective</td>
<td>Tense</td>
</tr>
<tr>
<td>ha</td>
<td>ni, n</td>
<td>Pres. Indef. a</td>
</tr>
<tr>
<td>(except when used and then inserted between 3 and 4)</td>
<td>n, w</td>
<td>Pres. Def. na</td>
</tr>
<tr>
<td></td>
<td>3. a, yu, u, i, ki</td>
<td>Pres. Perf. me</td>
</tr>
<tr>
<td></td>
<td>li, pa, ku</td>
<td>Preter. li</td>
</tr>
<tr>
<td></td>
<td>Narrat. ka</td>
<td>(e.g.) Plur.</td>
</tr>
<tr>
<td></td>
<td>Fut. ta (ka)</td>
<td>(love) PEND</td>
</tr>
<tr>
<td></td>
<td>Condit. nga ngali</td>
<td>(sigh of Infin. Mood) Deferred ja</td>
</tr>
<tr>
<td></td>
<td>Ya, pa, ku</td>
<td>Pret. Neg. ku</td>
</tr>
</tbody>
</table>
II. CONSPECTUS OF

Illustrating the usual Prefixes which distinguish the various Declensions and Numbers, and also the chief Verbal and Adjectival Prefixes and Pronoun Forms corresponding to each. There is no distinction of Gender in Swahili Nouns.

<table>
<thead>
<tr>
<th>DECLEN-</th>
<th>NOUN-</th>
<th>ROOT.</th>
<th>ADJECTIVAL</th>
<th>PRONOUN.</th>
<th>VERBAL PREFIX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SION.</td>
<td>PREFIX.</td>
<td></td>
<td>PREFIX.</td>
<td></td>
<td>(a) 1st, 2nd, 3rd</td>
</tr>
<tr>
<td>1.</td>
<td>(a)</td>
<td>(b)</td>
<td>(c)</td>
<td>(d)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sing. m</td>
<td>(e.g.) tu</td>
<td>m, mw</td>
<td>ha, yule</td>
<td>huu, wao</td>
</tr>
<tr>
<td></td>
<td>Plur. wa</td>
<td>(thing)</td>
<td>wa, w</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b) mtu, person, (c) mwema, good, (d) huyu, this, (e) ampenda, he loves him</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Sing. m</td>
<td>(e.g.) ti</td>
<td>m, mw</td>
<td>huu, ule</td>
<td>u, w</td>
</tr>
<tr>
<td></td>
<td>Plur. mi</td>
<td>(tree)</td>
<td>mi, m</td>
<td>hii, ile</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b) mti, tree, (c) mdogo, small, (d) huu, this, (e) waota, it grows</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Sing. ki</td>
<td>(e.g.) tu</td>
<td>ki, ch</td>
<td>hiki, kile</td>
<td>ki, ch</td>
</tr>
<tr>
<td></td>
<td>Plur. vi</td>
<td>(thing)</td>
<td>vi, vy</td>
<td>hivi, vile</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b) kitu, thing, (c) kizuri, pretty, (d) hiki, this, (e) chapendanza, it pleases</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Sing. u, w</td>
<td>(e.g.) imbo</td>
<td>m, mw</td>
<td>huu, ule</td>
<td>u, w</td>
</tr>
<tr>
<td></td>
<td>Plur. ny</td>
<td>(song)</td>
<td>n (with euphonic variants)</td>
<td>hizi, zile</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b) uimbo, song, (c) mbaya, bad, (d) huu, this, (e) wachukiza, it disgusts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(ZANZIBAR) SWAHILI NOUN

1, is the usual Declension of living beings, 2, of plants. Diminutives belong to 3, Amplificatives to 5, Abstracts mostly to 4, Foreign words to 6, and in some cases 5, 7 is Local only, and 8, Verbal. The (so-called) Possessive Adjectives and a few others follow the Pronominal Prefixes.

<table>
<thead>
<tr>
<th>DECENSION</th>
<th>NOUN-PREFIX</th>
<th>ROOT</th>
<th>ADJECTIVAL PREFIX</th>
<th>PRONOUN</th>
<th>VERBAL PREFIX</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>(a)</td>
<td>(b)</td>
<td>(c)</td>
<td>(d)</td>
<td>(e)</td>
</tr>
<tr>
<td></td>
<td>Sing. —</td>
<td>(e.g.) kasha</td>
<td>—</td>
<td>hili, lile, haya, yale</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td></td>
<td>Plur. ma</td>
<td>(box)</td>
<td>ma, m</td>
<td></td>
<td>Plur. Subj.</td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b)</td>
<td>kasha, box</td>
<td>(c)</td>
<td>kubwa, large, (d) hili, this, (e) latosha, it suffices.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Sing. —</td>
<td>(e.g.) kazi</td>
<td>n</td>
<td>hii, ile, zile</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td></td>
<td>Plur. —</td>
<td>(work)</td>
<td>(with</td>
<td></td>
<td>Plur. Subj.</td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b)</td>
<td>kazi, work</td>
<td>euphonic</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>variants</td>
<td>hii, hizi, zile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Sing. —</td>
<td>mahall</td>
<td>pa, p</td>
<td>hapa, pale</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td></td>
<td>Plur. —</td>
<td>(place) (only noun in this declension.)</td>
<td></td>
<td></td>
<td>Plur. Subj.</td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b)</td>
<td>mahali, place</td>
<td>(pembamba, narrow, (d) hapa, this, (e) pafaa, it suits.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Sing. —</td>
<td>(e.g.) ku(a)</td>
<td>ku, kw</td>
<td>haku, kule</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td></td>
<td>Plur. —</td>
<td>(dying)</td>
<td>—</td>
<td></td>
<td>Plur. Subj.</td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b)</td>
<td>ku(a), dying</td>
<td>(c)</td>
<td>kutukusu, glorious, (d) huku, this, (e) kwasiwa, it is praised.</td>
<td></td>
</tr>
</tbody>
</table>
ABBREVIATIONS

EASILY recognized abbreviations are used for the common grammatical names of parts of speech and their varieties—conjugations, moods, tenses, &c.

The eight Declensions given in Conspectus II are distinguished as $D_1(S)$, i.e. First Declension Singular Number, $D_1(P)$, i.e. First Declension Plural Number, $D_2(S)$, $D_2(P)$, $D_3(S)$, and so on.


Pfx. Prefix, includes (for convenience) infix, suffix, and affix—the same formative element being often medial or final as well as initial.

Kr. Krapf, Sac. Sacleux, Str. Steere, the principal authorities relied upon throughout, are only cited in connexion with particular words or statements.


The following may also be noted:—

a. = adjective.
adv. = adverb.
amplif. = amplificative, denoting large (relative) size.
conj. = conjunction.
conjug. = conjugation.
cf. = compare.
conn. = connect, connected.
contr. = contrast, contrary in meaning.
dim. = diminutive, denoting small (relative) size.
dist. = distinguish, distinct in meaning.
esp. = especially.
fig. = figurative, in a figurative sense.
follg. = a word or article immediately following.
int. = interjection.
intens. = intensive, with intensive force, emphatic.
lit. = literally, in a literal sense.
n. = noun.
obs. = observe.
opp. = opposed to, of opposite meaning.
perh. = perhaps.
prec. = a word or article immediately preceding.
prep. = preposition.
pron. = pronoun.
pronom. = pronominal or possessive—of adjectives, &c.
syn. = synonymous, in a wide sense, illustrative of the general, or of a special, meaning of a word.
usu. = usual, usually.
A SWAHILI-ENGLISH DICTIONARY

(Words marked * appear not to be of Bantu origin.)

A.

A represents generally the broad sound of a in 'father.' It also includes (chiefly in non-accented syllables) the lighter sound of a in 'man.' And there is a modification of it which is noted under certain words of Arabic origin, being heard and written sometimes as e. See Elfu, Hewa, and E.

A is far the commonest vowel sound in Swahili, and with the consonants k and m gives a distinct phonetic colour to the spoken language as a whole. Though comparatively rare as an initial sound of Bantu roots, it is the regular terminal sound of most Swahili verb-forms, appears in many of the formative prefixes of the verb, in the plural prefixes of two declensions, and in most of the common conjunctions and prepositions.

Aa is used to represent a long a sound, which usually indicates (1) in the case of Bantu words, a really double syllable with an l or r sound slurred or elided between the a's; (2) in the case of Arabic words, the Bantu effort to express the sounds of Alif, Ain, or combinations of them.

A as a simple uncombined sound is used:

(1) As an interjection, whose meaning depends on the mode of utterance and intonation. Thus:

(a) A! or Ak! or Ahh! expresses simply wonder, pleasure, pain, grief, &c.

(b) A-a or A-haa (also A-hee and E-hee)—the sounds distinct, with rising intonation, and stress on the last, 'yes, just so, exactly, I understand,' i.e. assent, affirmation.

(c) Aa-a or A-a-a—the sounds distinct, with falling intonation, and stress on the first, 'no, oh no, not so,' by no means,' i.e. dissent and negation.

(2) As a preposition, but only occasionally as a slurred or shortened form of the full prepositional wa, ya, &c., after a prepositional form. (See below.)

(3) Not (like the other personal prefixes, ni, u, tu, m, wa) as a verb-form 'he, she' is,' its place being taken sometimes by yu, otherwise by the general verb-form ni, e.g. mfalme yu (or ni) mwema, the king is good.

A in verb-formation is:

(1) The Pers. Pfx. of 3 Sing. in all Tenses, agreeing with D i (S), e.g. a-tapenda, he will love.

(2) The Tense Pfx. of Pres. Indef., e.g. wapenda (u-a-penda), you love, and (coalescing or dispensing with the Pers. Pfx. wholly or in part) nápenda (ni-a-penda), I love, apenda (a-a-penda), he loves.

(3) Part of one form of the Past Tense Pfx. a-li (otherwise li only), e.g. nali-penda (n-ali-penda, otherwise ni-li-penda), I loved.

N. A in Prefixes, (1) when followed by e, disappears regularly in ka, ma, wa, ya, sometimes in a, na, ta, never in the Neg. Pfx. ha, e.g. akenda (a-ka-enda), and he went, pepepe (pa-pepepe), a white place; (2) when followed by i, coalesces with it to form e, e.g. aketa (a-ka-eta), and he called, wezi (we-zi), thieves, mengi (ma-ingi), many.
-a is the invariable element, which combined with a prefix forms the various prepositions wa, ya, za, cha, la, pa, kwa, mwa. In meaning these all correspond generally to the English 'of,' and (with the noun following) to the Genitive Case in the classical languages, and include all such adjectival relations as 'belonging to,' proceeding from, consisting of, of the class or kind of, relating to, qualified by,' &c.

Each of the above forms will be found in the Dictionary, but here it may be noted that:

1. With a noun following, they supply the lack of adjectives, and, with an adverb preceding, the lack of prepositions, in Swahili, e. g. nyumba ya mawe, a stone house, sumu ya kufisha, deadly poison, baada ya haya, after these things, kando la mto, beside the river.

2. Where the reference is general, or the noun easily supplied, they are sometimes used without a noun preceding, e.g. ya kwanza, in the first place, wa vita, warriors, cha kula, food. And by a curious idiom the preposition is sometimes referred to the person concerned and not to the thing qualified, e.g. alimpigawa jicho, and he struck him a blow in the eye, not (pigo) la jicho.

3. After some common nouns the preposition is often omitted, e.g. binti Ali, the daughter of Ali, mwana chuoni, the schoolboy, kina bibi, ladies. And it is sometimes slurred, if not elided, after a preceding, e.g. saa a tano, or saa tano (saa ya tano), the fifth hour.

*Aali, a. superior, excellent, exalted. (Arab. Cf. taala and Ali. Aa here represents the combination Alif, Ain, Alif.)

*Aasi, v. See Asi. (Ar.)

*Abadán, adv. always, constantly, ever. Mwanamke a. harithi, a woman is never contented. (Arab., for common siku zote, daima.)

*Abedari, n. (=, or ma-) and Bedari, a large block or pulley used in hoisting the main-yard of a native sailing vessel. (?Ar. or Hind. Cf. for pulley, kapi, gofisha.)


*Abiria, n. (=, and ma-), person crossing (a river, sea, &c.), passenger (in a boat, vessel, &c.). (Ar. Cf. abiri.)

*Abudu, v. worship, adore, venerate, prop. of religious worship and service, both outward and inward. A. Munugu (sanamu), worship God (idols). A. sala, perform a service of prayer. Ps. abudiwa, be (in fact) worshipped. Nt. abudika, be an object (generally, or a proper object) of worship. Ap. abud-ia, -iwa, -ika, offer worship to, worship in (for, on account of, &c.). Cs. abud-isha, -ishwa, cause to worship, convert. (Ar. Cf. ibada, mwabudu, maabudu, and, of external worship, sujudu.)

Acha, v. the main idea is, ceasing or breaking off connexion with something, and may be rendered in many ways, with many shades of meaning, e. g. (1) ' leave, leave off, leave behind, let go, let pass, let be, go (part, depart) from; (2) abandon, desert, neglect; (3) acquit, release, pardon; (4) allow, permit, give leave; (5) separate from, divorce.' Acha! (imper.) Let go! Give over! Hands off! Sikuachi, I will not let you go. Akamwacha akenda zake, and he left him and went away. A. mtwana huru, let a slave go
free (set him at liberty). Colloquially, a. is used somewhat as an expletive, e.g. Acha (or, wache, for wache) Wasingu watawale kwa nguvi, let alone Europeans for strong government, i.e. trust them for it. Acha misinga itie, just let the cannons fire, i.e. the cannons did make a noise. Ps. achwa. Many derivative verb-stems are used, with their characteristic meanings. Ap. ach-ia, -iwa, -ika, -iana. Also -ilu, -iliwa, -ilika, -iliana. Kuachia mtoto mali, to bequeath property to a child. Ameachwa, he has had money left him. Kunsachilia makosa, to pardon his offences. Thambi hii inachilika, this sin is venial. Watu wachiliao nyama, human beings who are quite distinct from animals. Cs. ach-isha (sometimes asha), -ishwa, -ishia, -ishika. Achisha mtoto (with or without maziwa), wean a child. Ulimwachisha mkew, you caused him to desert (divorce) his wife. Rp. ach-ana, -anu, -anisha, leave each other, part, diverge, be different, be inconsistent. Wameachana, they have taken leave of each other. Njia zinaa, the paths diverge. Maneno yamaa, the statements do not agree. Achana na, part from. (Cf. sasa, bakshisi.)

*ACHALI 3  ADILI*

to be observed as to a chief. (Ar. Cf. syn. desturi, milu, and for presents generally bakshishi.)

*Adabu, n. good manners, proper behaviour, politeness, courtesy, civility, etiquette. A. yake Avulu nyingine buliko Waswahili, Arab etiquette is often different from Swahili. Huna a., you do not know how to behave (a very insulting expression). Ti a., teach good manners. Fanya a., behave well, show courtesy. Often used, like many nouns in Swahili, as an adjectival predicate. Mtu huyu a. sana, this person behaves like a gentleman. (Ar. Cf. adibu, taadabu, and dist. athabu, punishment, sometimes written adabu.)

*Adamu, n. Adam. Mwana wa Ad., mwana Ad., bin Adamu, are commonly used for 'member of human race, human being, man.' (Ar. Cf. mtu, umwemungu, mwana, and wanadamu, i.e. u-anad.)

*Adawa, n. enmity, hostility, strife, quarrel. (Arab. Cf. more common wadui (u-adui), and adwui.)

*Aden, n. and Adan, Eden. Bustani ya Aden, Garden of Eden. (Ar.)

*Adi, v. cause to pass, let pass on, allow a guest to depart,—esp. after courteously accompanying him to the door, or a short distance on his journey. Wkatunshini ba hata mtandi wakatana, they accompanied us as far as the river, and took leave of us. (Arab., the B. sindihiri being commonly used.)

*Adibu, v. teach manners to, educate. Pa. adibuwa, Ni. adibba. Mtoto yake handihiri, that child will never learn to behave. Ap. adibua, -iwa. Cs. adib-isha, -ishu, —used in same sense as the Pr. adibu, and more commonly. (Ar. Cf. a.ida, taidatu, and contr. adibu, right external behaviour, with adhi, right moral conduct. Also B. ids, bring up, educate.)

*Adili, n. right, right conduct,
ADILIFU  <

morals, morality. — a. right, righteous, just. Hukumu a., a right judgement. Mfalme a., a just king. — v. behave rightly, act morally. Cs. adil-isho, ishwa, teach right conduct to, give a moral training to. (Ar. Cf. -adilifu, and contr. adibu, adabu.)

*adilifu, a. as aditi, a. upright, honourable, respectable, moral. (Ar. Cf. adili.)

*Adui, n. (—, and ma-), enemy, foe, opponent. (Ar. Cf. adawa, wadui, and syn. B. mtesi, mshindani.)

A-ee, int. also A-hee, El-hee, with second syllable accented and on a higher note, expressing assent, affirmation, "yes, just so, exactly." (Cf. a as int. and note.)

*Afa, n. (ma-), person or thing causing fear, a terror, horror, bugbear, enemy. (Arab. Cf. hofu, mwafu, and B. kioja, kitisho.)

*Afatihali, adv. better, rather, preferably, as the best course, more correctly. A. uenende, you had better proceed. Hivi a., it is best so. (Ar. Cf. fathili, (u)fatihali.)

*Afla, n. See Afya. (Ar.)

*Aflkana, v. See Aflki. (Ar.)

*Aflki, v. agree with, correspond to, be same as, fit. Tarihi ya mwaka ili afikana hamstashara Desember, the date corresponded to Dec. 15. The most used forms are the Rp. afikana, agree together, make an agreement (contract, bargain), come to an understanding, be reconciled, and Cs. afikanisha, bring to terms, reconcile, pacify. (Ar. as if wafiki. Cf. maafikano, mwafaka, and syn. B. patana, lingana.)

*Afili, n. opium. (Ar. Cf. syn. kasumba.)

*Afu, v. also Afua, save, deliver, preserve, cure, pardon, acquit. Muungu amenmwafu, God has preserved him. — n. (ma-), preservation, pardon. (Arab. not common and deriv. stems rare. Cf. afu, n. and afya, also common B. syn. ponya, okoa.)

Afu, n. blossoms of the wild jasmine, mwafu, growing in Z. and valued for the perfume. (Cf. yasmini.)


*Afya, n. also Afia, good health, sound condition, safety, preservation, and also 'general condition, state of health,' with qualifying adj. Sina a., I am not in good health. A. njema (mbaya), good (bad) health. Bora a. (also borafya), good health. (Ar. Cf. afu, v. and hali, also B. syn. uzima.)

Afya, v. cause to swear, put on oath. (Cs. from apa, v. = apisha. See apa, and for interchange of p and f, see under F.)

Aga, v. (1) agree (with), promise (to), engage; (2) say good-bye (to), take leave (of), dismiss, let go. Aga (agana) buriani, say a last farewell, take solemn final leave (of). Fig. of sunset, jua linaga miti, the sun is taking leave of the trees. Ps. agwa. Wameagwa, they have been told (received permission) to go. Ap. ag-ia, -iwa, -ilia, -iliana. Ulimagia kofia, you promised me a cap. Niagie babangu, say good-bye to my father for me. Maneno waliyoogiliana yeye na rafiki sako, the terms which he and his friends agreed upon. Cs. ag-iza, -iza, usually Intens., charge, commission, order, appoint, give strict injunctions. Kugiza ni kuwesa? Does ordering mean it can be done? Rp. ag-anqa, -anqa, -anika, -anisha, (1) make a mutual agreement, come to terms, conclude a bargain; (2) exchange farewells, say good-bye to each other. Cs. aganisha, bring to terms, reconcile. (Cf. agizo, agano, and syn. wazia, ahiidi.)

Agano, n. (ma-), (1) agreement, promise, contract, mutual understanding; (2) leave-taking, farewell. (Usu. in plur. Cf. ago, and syn. mpatano, maafikano, ahadi, mkataba.)

Agizo, n. (ma-), charge, injunction, commission, order, appoint-
ment; (2) commission for executing
orders, fee. (Cf. aga, agano.)

Agua, v. predict, foretell, prophesy, divine, presage. Ps. agul-
a divining board. (Cf. mwayuzi, maaguzi, and for various kinds of
divination, bao, ramli, fel.)

Agua, v. treat medically, supply
medicine, operate (on). Killa an-
ganye, humwagua, every one who was
sick he treated with medicine. A
itague uganga wa vita, let him
supply us with war-medicine. Chukua
ndimu aagulu jngongo wake, take a
. nd  let him apply it to his
back. (Derivs., &c. as prec. Cf.
ugua.)

Ahaa, int. yes, just so (see A, as
interj. sound, and cf. A-ec, int. note).

Ahadi, n. (—), also Wahad,
promise, engagement, agreement.
Tor (funga, -pa) a., make a promise.
Vunja a., break a promise. Timiza
(fikisha, shika) a., keep (fulfil, &c.)
a promise. Ahadi yetu, tupeleke
mzigo Tabora, our engagement is,
to convey a load to Tabora. (Ar.
Cf. ahidi.)

Ahali, n. (—), relations, kindred,
kinsman. Used comprehensively,
and often in contrast with near relatives.
Wasee na ndugu na a., parents,
brothers, and relations. Ndugu na a.,
brothers and (other) kinsmen. Mtu
katika a. sake, one of his relations.
(Ar. Cf. akabra, jamaa, utani, ukoo.)

Aheri, n. and Akhera, Aheri,
(1) that which is last (or behind,
or beyond), the end, the last stage;
(2) esp. the next world, future life,
last day, grave (as end of present
life). Toka aswali hatta aheri, from
first to last, from beginning to end.
(Syn. B. toka mwanzo hatta mwisho.)
Huko aheri ni kuzuri, it is mce
over yonder. Hatta Sultanu ata-
kwenda ahera (or, aheram), even a
king must die (will come to his end).

Ahiri, v. and Akhiri, stand over,
be behindhand, be put off (deferred,
adjourned), remain behind. Ps.
ahiriwa (as ahiri). Ap. ahir-ia,
-iwa, -ika. Cs. ahir-isha, -ishwa,
postpone, delay, adjourn, defer, cause
to wait. Muneno haya yanaahiri,
this business can be adjourned (taken
afterwards). (Arab. Cf. akera,
and syn. usiri, B. ngoja.)

Ahsante, and Ahasanta, Asant,
used as an expression of thanks and
gratitude, 'thank you, you are very
kind.' (Ar. = 'you have done well,'
cf. hisani. Usually a kindness or
gift is acknowledged, if at all, by
vema, or ngema, it is well, good.)

Aibu, n. (that which is a) dis-
grace, shame, scandal, reproach; in-
famy, dishonour, shame. — v. Pr.
not used). Ap. aib-ia, -iwa, -ika,
be put to shame, be dishonoured,
be disgraced, &c. Cs. aibu-isha,
-ishwa, disgrace, bring dishonour,
&c. on. (Ar. Cf. syn. feleka,
haya, and contr. heshina.)

Aili, v. take on oneself, make
oneself responsible for, incur a debt.
A. deni, charge oneself with another
person's debt. Ap. aili-ia, -iwa,
-ika. Cs. aili-isha, -ishwa, put
responsibility on, declare guilty,
hold culpable, condemn. — a.
responsible, guilty. Huyu si a. ni
peye, this one is not responsible, it is
that one. (Arab. not common. Cf.
syn. diviki.)

Aina, n. kind, class, sort, species.
(Ar. Cf. syn. giusi, nanna, and follg.)

Aini, v. specify, define, point out,
distinguish, show, classify. Ps.
inwa. Nt. ainika. Ap. ania-ia,
-iwa, -ika. Cs. ania-isha, -ishwa.
(Ar. Cf. aina.)

Aitha, conj. further, moreover,
next, then. (Arab. Cf. kathalika,
 thama, and common tena.)
Ajabu, v. also Taaj. and Staaj., wonder, be astonished, feel surprise. Ap. ajab-ia, -iwa, -ika, wonder at. Cs. ajab-isha, -ishwa, surprise, astonish, &c. — n. (—, and ma-), (1) wonder, amazement, admiration, astonishment; (2) a marvel, surprise, a wonder, &c. Ona a., feel wonder. — adv. wonderfully, extraordinarily. Kkukwa a., marvellously great. Often used to strengthen mno, and sana. Nyingi mno a., exceedingly many. (Ar. Cf. shangaa v., tosheiva v., and syn. mwujiza, &c.)

Ajali, n. fate, doom, destiny, appointed end, death. Leo imetimia a. yako, to-day your hour is come. Kusalimika ajali, to be finally delivered up, to meet one’s fate, to come to the appointed end. (Ar.)

Ajara, n. and Ijara, Ujira, hire, wages. (Ar. Cf. ajiri, and ujira, mshahara.)

Ajazi, v. be weak, be slack, be remiss. (Arab. Cf. ajizi, and syn. B. legea, choka.)

Ajili, n. cause, reason, commonly in the phrase kwa ajili ya, because of, on account of, for the sake of, by reason of. Also conj. and kwa ajili, because, in order to. (Ar. and cf. syn. sababu, maana, hoja.)


Ajizi, n. weakness, slackness, remissness. (Arab. Cf. ajazi, and common B. legea, choka.)

Ajjem, n. Persia. Also Uajj., Persia. Mwajj. (wa-), a Persian. Ktajj., the Persian language, in Persian style. (Ar.; the word meaning not Arab, barbarian, then Persian.)

Aka, v. sometimes also Waka, especially if a vowel precedes, “build, construct with stones and mortar, work as a mason.” Aka nyumba, build a stone house (jenga being commonly used of native construction, i.e. with poles, sticks, and earth). Ps. akwa. Ap. ak-ia, -iwa, -ika. Vitu vya kwakia, mason’s tools (materials, &c.). Akisha (asha), cause to build, have mason’s work done, order to be built. (Cf. mwashi, uashi, and contr. jengi and undo. In other dialects aka means ‘build,’ without reference to masonry.)

Akali, n. and a., a few (of), some. A. ya vitu, vitu a., a few things. (Arab. Cf. common haba, and B. chache.) — also a verb-form, ‘and he is, he being’—(a, Pfx. 3 Pers. S., ka connective, li=is, being, which see).

-Ake, a. of pron. 3 Pers. S., his, hers, her, its, of him (her, it). Additional emphasis and precision is given by adding yeye, mwenyewe, or both, e.g. kili chakc, his chair, kiti chake yeye, his chair, kiti chake mwenyewe, his own chair, kiti chake yeye mwenyewe, his very own chair. The various prefixes, connecting -ake with different classes of nouns are w-, y-, ch-, vy-, l-, z-, p-, kw-, mw-.

Akhi, n. brother. (Arab. for common B. ndugu.)

Akiba, n. store, reserve, stock, what is laid by for future use. Weka a., put by, store up. (Ar.)

Akida, n. (ma-), leader, commander, esp. of soldiers, ak. wa asikari, captain. (Ar. with article prefixed?)

Akidi, v. suffice (for), be enough (for). Chakula hiki chaakidi watii waliopo, this food is enough for those present. (Arab. for common B. tosha. Cf. kifu.)

Akika, n. an Arab domestic feast, e.g. on first hair-cutting of a child. (Ar.)

Akiki, n. a red stone, red coral, cornelian. (Ar.)

Akili, n. (r) intellect, intelligence,
consciousness, understanding, reason, sense; (2) ability, cleverness, judgement, discretion; (3) a trick, ruse, clever plan, happy thought; (4) also used of what is abstract and immaterial, 'pure thought.' Hana a., he is a fool (simpleton, madman). A. zake chache, he is dull-witted, deficient. A. nyangi, great intelligence, plenty of sense. Fanya a., use the brains, exercise intelligence. A. yako haikuwongoja, your device did not succeed. Katika a. yangu, according to my view, as far as I understand. Jambo la a. tupu, si la kiwiliwili, something wholly immaterial, not of the body. Fuata a. yako, follow your own judgement.

(Ar. Cf. busara, ushahuni, utambuzi, ujuzi, mwelekevu.)

Akina. See Kina.

-ako, a. of pron. a Pers. S., your, yours of you. (Cf. -ake for prefixes, and use of wewe, mwenyewe, for emphasis.)

*Akraba, n. kinsman, relation, connection, family. A. za kuwemini (kukenti), relatives on the father’s (mother’s) side. (Ar. Cf. ahali, jamaa, utani, B. uko.)

*Akram, a. also akram, honoured, respected. (Ar. occurs only in letters opening in the Arabic style, with other a. Cf. dibaji.)

*Al (and El), the Arab. article, is not used independently, but is incorporated with various Arabic words in common use among Swahilis, e.g. alhamisi, Thursday, assuhubi, morning, kwata, governor, and sometimes as possessive, ras il mali, capital sum of money.

*Ala, n. (—, ma-, and ny-, sheath, scabbard, case of knife (sword, &c.). (Cf. syn. wo.)

*Alafu, n. and a., thousand. See Elfu. (Ar., plur. of Alfu.)

*Alama, n. sign, mark, token, trace, indication, vestige, signal. Tia a., put a mark on, mark. (Ar. Cf. cimun, &c., and syn. ishara, dalili.)

*Alasiri, n. afternoon, and esp. of one of the regular Mahommedan hours of prayer, about 3.30 p.m. (Ar. al asr. Cf. alfajiri, althuri, &c., and note on Al.)

*Elfu, n. and a., thousand. See Elfu. (Ar.)

*Alfajiri, n. dawn, daybreak, and esp. of one of the Mahommedan hours of prayer, about 4 a.m. (Ar. al fajr. Cf. alasiri and note.)

*Alhamdu lilahi, a common reply to a salute among some Swahilis, 'praised be God.' (Arab. Cf. al, and himidi.)

*Alhamisi, n. Thursday. (Ar. Al hams, i.e. 'the fifth' day of the week, according to the old oriental reckoning preserved by the Arabs, which regards the Sabbath as the last and Sunday as the first day of the week, making Thursday thus the fifth day. The name has been taken over by the Swahilis, though juma a tane, also meaning 'the fifth day of the week,' is also regularly used, and this denotes the day before Alhamisi, i.e. Wednesday, because the fifth day from (but not including) fiyuma, Friday, the Mahommedan Sunday.

All, (1) a verb-form, he (she) is, he (she) being (a, Pfx. of 3 i S., &c.), &c.; (a) a common name, 'Ali.'

*Ali, sign of 3 Pers. S. of Past Tense of the Affirm. Conj., e.g. alipenda (a-li-penda), he (she) loved, -ali- (also -li-), sign of Past Tense of the Affirm. Conj., following or coalescing with Pers. Pfx., e.g. nali-penda (n-ali-penda), I loved, twali-penda (twa-ali-penda), we loved.

*Alia, v. make a mark on, e.g. by a blow. Bakuwa imemenishi moto, the stick has made a mark on the boy. (Ar.)

Alika, v. (1) invite, summon, call, give injunctions to, and in particular of a doctor's orders, i.e. 'treat (a patient)'; (2) make a short sharp
sound, click, snap, crack. Ps. alikwa, e.g. be treated medically. Ap. alik-ia, -iwa, -ika. Cs. alikisha, alisha, -shwa. (1) A. mbele ya wali (kazini, kucheka ngoma), summon before the governor (to work, to a dance). Humwalika kwenda kwake kula, he used to invite him to dinner. A. vita vikubwa, summon (for) a great war. Mwa-likwa, an invited guest. (2) A. is used of the crackling of roasted grains of Indian corn (mbisi). Alisha vidole, crack the finger-joints. Alisha mtambo wa bunduki, make the trigger of a gun click, cock the trigger.

*Aliki, v. hang, hang up, suspend. (Arab. for common B. tundika, tunjika, angika.)

*Allah, n. God, seldom used except (1) in Arab. formulas; (2) as a common expletive, with or without other words. (1) La ilahi illa Allah, the first clause of the Mahomedan creed, ‘there is no God but God’—sung as a monotonous chant at funerals. Allah bilkheri, a common salutation, ‘God prosper you.’ Allah bilkheri, a common rejoinder, ‘praised be God.’ Allah ilam, God knows, i.e. I do not know. (2) Allah, expressing wonder, disgust, &c. Allah allah, in letters, to call special attention, ‘remember, be careful to note.’ And cf. Inshallah, bismilla, ee walla, wallai. (Arab. Cf. Rabbi, Mola, and common B. Muungu.)

*Almaria, n. embroidery. (?Hind.)

*Almasi, n. diamond. (Ar., used also as a proper name.)

*Ama, conj. (1) either, or. Ama—ama, either—or. (2) or is it not? and so), surely, moreover, however. Wa ama, and further, yet. Ama size? Or is it not so? Do you not admit it? (Ar. Cf. ao, and negat. wala.)

-amá, Static termination of some verbs in Swahili, often denoting a (relatively) permanent condition or state, e.g. simama, be standing, tuama, settle down, kingama, lie across, and sometimes combined with Rp. termination, -na, i.e. -mana, e.g. fungamana.

*Amali, n. (1) action, act, thing done; (2) practice, occupation, business. Mtu wa a., a man of action, an energetic practical man. A. yake kuteka mitego, his business was trapping. (Ar., plur. of aml. Cf. B. tendo, mtendaji.)

*Amana, n. pledge, deposit, thing entrusted. Weka a., make a deposit, pledge. (Ar. Cf. amini, amani, ? imani.)


Amba, v. speak against, denounce, slander, abuse. Ps. ambwa. Only the Pr. form in this sense. Ap. ambia, -iwa, the common word for ‘say, speak to.’ See Ambia. Amba is used, but not commonly in Z., (1) with Rel. Pfx. added, in the sense of a simple Rel. Pron. ‘who, which’, being followed by a finite verb, sometimes with a kwamba inserted between, sometimes with the verb itself in the Relative form, e.g. Vyakula ambavyo havimo katika uliwenyengu, (such) food as does not exist in the world. Watoto ambao kwamba wataka kwenda, children who wish to go. Killa mtu na mzigo wake ambao umtoshao, every man with a load which is sufficient for him. (2) as a conjunction = kama, that, saying that, e.g. wakamsema amba anefanya mabaya, and they accused him, saying that he committed crimes. Also in the Infinitive form kwamba, (saying) that, that is to say (ya kwamba, that, is also used), and kwamba also means ‘if, though.’ See Kwamba. (Cf. syn. tukana, suta, sema, mwambi, and kama, conj. Amba is used for ‘say, speak’ in poetical
Amba, v. for Wamba, which see.

**Ambaa**, v. means passing near to, but without actual contact, and has various shades of meaning, according as such contact is or is not desirable. (1) pass by, pass along, pass without touching (without affecting); (2) avoid contact with, escape, not to salute (recognize, hurt, &c.); (3) miss contact with, fail to see (salute, recognize). A. na maovu, escape evil. Maovu yakuambaa, may evil not touch you. Nalimuambaa, I avoided seeing him (cut him), or, I failed to see him. Derivatives seem rare. Cs. ambaza, cause to pass near. Ambaza chombo na pwani, coast along the shore. (Cf. mwambaa, and perh. for close juxtaposition and contact, ambo, ambisha, ambika, wambiso, ambuka, ambata, &c.)

*Ambari, n. ambergris, found at times off the east coast of Africa. (Ar.)*

Ambata, v. be close to, come in contact with, stick (to), adhere (to), be attached (to), cling, clasp. Ps. amhatwa. Nt. ambatika. A. inchi na inchi, katika inchi, come close to (strike on, cohere with) the ground. Mayayi yamaambata kikangoni, the eggs have stuck to the frying-pan. Jua linaambata katika inchi, the sun beats fiercely on the ground. Moto uliniambata, the heat scorched me. Jimbo zinemwambata, the blows of the stick made him feel. Ap. ambat-ia, -iwa, -ika. Cs. ambatisha, -ishwa. Rp. ambat-ana, -anisha, &c. Mbaye mbili hisi zimeambatana, haziambusiki, these two boards have stuck together, they cannot be pulled apart. (Cf. ambaa, ambua, amba, ambika, wamba, wambiso, and for the termination, fimbata, kamata, nuata, kumbatia. Also syn. nata.)

Ambia, v. Ap. of amba, but meaning 'say to, report to, tell to, inform by word of mouth, speak to.'—always with an objective prefix, and the words of the communication expressed or implied. Not used for 'talk to, converse with.' Often followed by kama, ya kusu, ya kwamba, that, with Oblique or Direct narration. Akamwambia, njoo ukatu, and he said to him, Come and eat. Ps. ambiuwa, e.g. asiyeyu maana, haambwi maana, he who does not know the meaning, will not be told it. Ap. amb-itia, -iwa, -ika. Mtu wa kuambiliika, an affable, courteous, meek person. Mtoto huyu haambiliiki, this child cannot bear being spoken to. Cs. amb-iana. Nyote ambianeni, all of you tell each other. (Strictly the Ap. form of Amba, which see. Cf. sema, nena.)

Ambika, v. be brought into contact, hold together, be firm (tight, coherent). (Cf. ambaa, and follg.)

Ambisha, v. and Ambisa, to be in contact, bring (force) together, make cohere. Rp. ambishana, e.g. Intens. of things cohering or cemented together. (Cf. ambaa, and follg. Also wambiso.)

Ambo, n. (ma-), (1) any glutinous substance, gum, glue, i.e. something which causes coherence. Ambo la mkuyu wa kusungia nyaraka, gum made from the sycamore to fasten up letters with. (Cf. ambaa, and chambo, i.e. ki-ambo?) (2) the cording of a native bedstead (also uam-o, wamba, which see, and cf. wamba).

Ambua, v. break contact, remove, separate, take off (something adhering), often of removing husk, peel, skin, i.e. peel, husk, clean, flay. Ps. ambulwa. Nt. ambuka. Ngozi imeambuka, the skin has peeled off, after an illness, or cast by a snake. Ngozi ya simba tkaamikwa hatta tkaambulwa, the skin of the lion was dried in the sun, and finally cleaned. Cs. ambuliza, -iswa, see follg. Ap. ambulia, -uliwa, -ulika. (Cf. ambaa,
Ambukiza, v. (1) cause to be peeled off (removed, cast), and so (2) 'give a disease to, infect, carry contagion to, be contagious,' peeling of the skin being an obvious effect of some diseases. (Cf. follg. and ambaa, ambaa, &c.)

Ambukizo, n. (ma-), infection, that which causes infection. (Cf. prec.)

*Amdelhan, n. a particular fabric of fine silky texture. (? Hind. see nguo.)

*Amerikani, n. (ma-, wa-) and a., (1) America, (2) American. Mafuta Am., common petroleum for lamps, stoves, &c. Nguo Am., calico, esp. (3) stout, unbleached cotton cloth or calico, as largely introduced from America.

*Ami, n. See Amu. (Ar.)

*Amili, v. manage, effect, bring about, work at. (Arab: Cf. amali, mwamali, and B. syn. tenda, fanyira.)

*Amin, and Amina, Be it so, Amen. (Arab. Cf. amini, amani.)

*Amini, v. believe, trust, have faith (in), put confidence in. Ps. oil. Amini ha mtu na kitu, entrust a person with a thing. Ap. amini-ia, -iwa, -ika. Amininwa, have a thing entrusted to. Haaminiki, he is not deserving of confidence, he is untrustworthy. Cs. amin-isha, -ishwa, -ishia, &c., (1) cause to believe, inspire faith (confidence, trust); (2) entrust to, commit to care of, entrust with. Aminisha mtu mali, entrust a man with money. (3) Intens., have trust (about), feel confidence. Hakuaminisha kwenda kulala, he did not venture to go to sleep. — n. fidelity, trustworthiness, honesty, integrity, faithfulness. (Cf. ummini, uminifu.) — a. and -amin, faithful, honest, trustworthy, &c. Cf. -aminifu. (Ar. Cf. amana, iunani.)

*aminifu, a. same as Amini, a. (Ar. Cf. uaminifu.)

*Amiri, n. (ma-), commander, leader, officer, esp. of soldiers. (Arab. Cf. amri, amuru, and syn. akida.)

Am'ka, v. also Amuka, awake, rouse oneself, rise up from sleep, regain life (consciousness, strength, &c.). Ap. amk-ia, -iwa, (1) wake up at (in, for, &c.), (2) in particular, pay a morning visit to, make an early call, visit formally,—the customary duty of dependents to patrons and superiors, and of children to parents, (3) in general, greet, accost, salute, address, pay respects to, also (4) fig. of the dawn, juma, most kwa kusiku kuamkia jumaa pili, on Saturday late in the night as it dawned on Sunday. Cs. a?n-sha, -shwa, awaken, rouse up (from sleep, lethargy, &c.). Anisha kanwa, take breakfast. Cf. chamsha hanwa. (Cf. uka, muka, v. rise up, &c., in other dialects. Amkuwa, Ps. amkuwa, is found in Swa. poetry = amkia, rouse, accost, visit. Cf. maamkizi, and umka, also, for evening visit tuesha.)

*Amri, n. (1) a command, order, rule, regulation, direction, (2) authority, supreme power, rule, government, law. Mwensi a., ruler, chief, responsible head. A. ya Muungu, the will of God, providence, chance. Sina a. nayo, I have no power (responsibility) in the matter, it is not my affair. Toa a., issue an order. Shika (fuata) a., obey (execute, carry out) an order. A. nyungi, strict discipline. (Ar. Cf. amuru, amiri.)

*Amru, Amria, Amrisha, &c., v. See Amuru.

*Amu, n. also Ami, father's brother, paternal uncle. (Arab. Cf. B. baba mdogo, baba mkubwa, and dist. njomba.)
Amua, v. judge, be umpire, arbitrate, settle dispute (between). Ps. amulwana. Nt. amulika. Ap. amu-lla, -iwa, e.g. act as judge for, arbitrate between, and amulwana, have a case settled, be judged (decided). Cs. (rare) amusha, -shwa. (Cf. mwamuzi, maamuzi, and Ar. syn. hukumu.)

*Amuru, v. also Amru (and so commonly the derivatives), order, command, direct, exercise authority, be the supreme power. Ps. amuruwa. Alimuamuru kwenda upesi (or, aende upesi), he ordered him to go quickly. Ap. amru-ia, -iwa, give orders about (for, at, &c.). Amburuwa kasi, he has had orders as to work. Cs. amru-isha, -ishwa, usu. give strict orders, have orders issued. (Ar. Cf. B. syn. agiza, from aga.)

Ana, verb-form, he (she) has (a, Pfx. of 3 Pers. S. agreeing with D 1 (S), and na, which see).

Ana-, at the beginning of verbs, is the sign of 3 Pers. S. of the Present Definite, agreeing with D 1 (S), e.g. anakwenda (a-na-kwenda), he is going.

-ana, as a verbal termination, is the sign of the Reciprocal Conjugation, which includes a wide and subtle variety of meanings noted under different words, e.g. (1) reciprocity of act or feeling, action and reaction, e.g. pendana, love each other, pigan, beat each other, fight. (2) community, collective action, interaction, e.g. liana, weep together, as well as tisan, excite each other to weep, liana, eat together, as well as), eat each other. Tokana na mtu, part with a person. Tokana na damu, lose blood. (3) practicability, conditionality. This may be noted esp. in the combination of -ana with the Nt. Pfx. ka, e.g. tekebana, be possible, be able (under conditions) to be done, patikana, be procurable, be to be had. (4) coherence, combination, perhaps underlies such uses as kasana, be hard (tight, close), pindamana, fuyamana, &c. (Cf. uses of Prep. na. -ana is also a widespread root in Bantu dialects. Cf. Mwana.)

-anana, a. (anana with D 5 (S) and D 6 (S), anana or nyamana with D 6 (P)), soft, thin, gentle (in action or effect). Upepo mwana., gentle breeze. Maji maan., quiet, still, slowly moving water. Ngwo an., soft clothes (fabric). (Not common, restricted in meaning, of things rather than persons. Cf. syn. A. lainit, B. ororo.)

*Anasa, n. (1) pleasure, enjoyment, luxury, convenience, often (2) in bad sense, over-luxuriousness, self-indulgence, sensuality. Killa a.ino, it contains every luxury. Kaa a., live in comfort (or, self-indulgently). (Ar. Cf. aniisi, and syn. raha, fu-raha.)

Andaa, v. (1) prepare, provide, get ready, put in order, arrange; (2) esp. of cooking, prepare food. Ap. anda-lia, -liwa, -lika. Andalia vita, prepare for war. (Cf. mananda-si, maandalio, and for the root perh. andika, andama.)

Andama, v. follow, accompany, go along with (or, after), follow up, come next to, succeed. Mwesi umaandama, the moon has followed on, i.e. the new month has begun. (Cf. mwesi mwaandama.) Ap. anda-ma, -iwa, -ika. Andamia tembo, follow up (pursue) an elephant. Cs. andam-ia, -iwa, cause to follow, &c. Mwua hii imuandamisa mwesi, this rain will bring in the new moon, i.e. will last till next month begins. Kp. anda-mama, follow one another, go all together, form a procession. Andama na, associate with, take the side of, be companion to. Siye mwa kuandama naye, he is not a proper person to associate with. (Cf. follg. and mwandami.)
Andamano, n. (ma-), a following (of people), train, procession, retinue. (Cf. prec. and mwandamano.)

Andamizi, n. (ma-); following. (See Mwandamizi, and cf. andama.)

-andamo, a. following, succeeding. Mwezi mwa., moon (month) following, new moon. (Cf. prec. and andama, mwandamono.)

Andao, n. and Mwandao, preparation, arrangement. A. la maiti, preparation of corpse for burial, funeral arrangements. (Cf. anda, and mazishi.)

Andasi, n. usu. ir* plur. maandasiy confectionery, pastry, &c. (Cf. andaa, maandasi.)

Andika, v. (1) set in order, lay out, set straight, give definite arrangement to; (2) write (i.e. make an orderly arrangement of letters); (3) register, enrol, make an entry, put on paper; (4) (of a ship), steer, keep on a course; (5) (andikia, andika huru), register as free, give freedom to). A. meza, arrange (lay, set) a table, prepare a meal. A. barua (warak'a), write a letter. A. asikari (jeshi), enlist soldiers (a force). A. chombo, keep a vessel on a course. A. tanga, arrange a formal mourning. Ps. andikwa. Limeandikwa (na Muungu), it is written (by God, and therefore finally settled, destined). Liandikwalo halifu'tiki, what is written cannot be wiped out. Ap. andik-ia, -iwa, -ika, -iana, write for (to, at, &c.). Tafathali unandvikie barua, please write a letter for me. Andikia mtumwa, set a slave free. Andikiana, correspond (by letter). Cs. andikisha, -ishwa, -ishia, &c., e.g. canse to write, dictate a letter to, inspire writing, have set in order, have a meal laid. Nalimwandikishia chakula, I had a meal laid for him. Rp. andik-ana, -anya. Waliandikana vapagasi wote, they all entered as porters together (by common consent). Andikanya sahani, set plates in rows (piles, one on the other), make a row (pile) of plates. Cf. panganya. (Cf. andiko, mwandiko, mwandiki, mwandikaji, mwandishi, wandishi, &c. Cf. also andaa, and derivs. and syn. in some senses tandiaka and tengeneza.)

Andiko, n. (ma-), something written, a writing, letter, book. Si andiko lake, it is not his writing (written by him). (Cf. andika, mwandikoko.)

Anga, n. (1) light, brightness, lustre; (2) upper air, sky, bright expanse of the atmosphere; (3) fig. enlightenment, illumination, inspiration. Ndege za a., birds of the air. A. la jua, sunshine. Mwezi waleta a., the moon brings light. (Chiefly of sun and moon. Otherwise mwanga and wanga, which see. A root ang- or nga seems traceable in many words relating to light, sight, and sky, cf. angasa, angalía, -angafu, mwanga, mwango, mwangasa, mantiri; wanga, also cf. ng'aa, ngariza, and possibly angaika, angama, angamia. Also anga, mwanga, of witchcraft.)

Anga, v. use sorcery, bewitch, perform incantations, &c. Watu wa Donge humwangia uchawi wao wakamua, the people of Donge practised their enchantments upon him, and killed him. (Not often in Z., where uanga, uchawi, and loga are usual. Cf. mwanga, wanga.)

Anga, v. See Ng'aa. (Cf. angalía.)

-angafu, a. (angafu with D 5 (S), D 6), (1) bright, shining, luminous, radiant, polished, emitting (transmitting, reflecting) light; (2) enlightened, intellectual, clever, quick-witted. Maji maangafu, gleaming (glassy, clear) water. (Cf. anga and derivs.)

Angaika, v. be in suspense (anxious, confused, distressed, excited, &c.). Cs. angaisha, -shwa, make anxious, &c. (Cf. angana, and perh.
**Angalia**

Angalia, v. (1) have the eyes open (to), pay attention (to), observe, notice; (2) be careful, beware (of), take care. *Angalia!* (Imperat.), see! observe! take care! *Haangalii,* he does not attend (is careless, is unobservant). Ps. *angaliwa.* Nt. *angalika.* Ap. *anga-lilia, -liliwa, -lilika.* (Specialized from same root as *anga,* and its derivatives. Cf. -angaftfu, *uangalizi.*)

- *angalifu,* a. careful, observant, attentive. (Cf. augalia, *uangalifu.*)

**Angama**


**Angamia**

Angamia, v. be ruined, be lost, be utterly undone, perish. Watu wengi wameangamia vitani, many perished in war. *A. mwiluni,* he-lost (perish in the forest. Nt. (rarely) *angamika,* e.g. *Mali yangu mika,* my property is ruined. Cs. *angamiza, -izwa,* ruin, spoil, destroy. (Apparently Ap. of *angama,* which see, with generalized meaning; cf. *uanganizi.*)

**Angaza**

Angaza, v. (1) be light, give light, be bright, shine, e.g. *macho ya kuangaza,* bright (sharp, observant) eyes. *Mwanga wa taa umaangaza nyumba yote,* the light of the lamp gives light to the whole house; (2) look intently at, fix attention on, sometimes with *macho,* e.g. *angaza macho,* keep the eyes open (lit. make the eyes bright). *Angaza mali yako,* keep a sharp eye on your property; (3) remain awake, keep watch at night. *Nimeangaza usiku kuchà nichole,* I have kept awake the whole night without sleeping; (4) fig. open the eyes of, enlighten, instruct. Ps. *angazwa.* Ap. *ang-azia, -aziwa,* -*aziaka,* e.g. *kwani, kuniangazia macho?* Why look so intently at me? Cs. *ang-azisha, ishwa.* Rp. *angazana.* (Cs. of *(anga)* *nya,* also Intens., cf. *anga, angalia, ng'aa,* *mwangaza,* angafu, &c. And cf. syn. common in Z., (1) *kaza macho,* kodoo, gaze, stare; (2) *mulika,* give light; (3) *kesha,* keep awake, and *kaa macho.*)

**Angika**

Angika, v. hang up, hang, suspend, esp. against a wall on a peg or hook or on a branch. Ps. *angikwa.* Ap. *ang-ikia, -ikiwa, -iki.* Cs. *ang-ikisha, -ikishwa.* (Cf. *ang-ma,* *angua,* change, i.e. *ki-ang,* *nwango, ?anga.* Also syn. *tungika,* *tundika,* both Nt. forms with act. meaning, as *anika, funika,* &c.)

- *angu,* a. of pron. 1 Pers. S., my, mine, of me. (Cf. -ake for Plx., and use of *mimi,* *mwenye,* for emphasis.)

**Angua**

Angua, v. (1) let fall, drop, take down, throw down, e.g. fruit from trees; (2) let out suddenly, utter, vent, e.g. *a. embe (nazi, &c.)*, throw down mangoes (coconuts, &c.). *Sultani akaangua kilio,* the Sultan gave vent to a cry. Also (3) hatch, e.g. *a. mayai,* hatch eggs, *a. waana,* hatch out young birds (not 'lay,' which is *zaa, taga).* Ps. *anguliwa.* Nt. *anguka,* which see. Ap. *ang-ulu,* -*luwa,* -*lika.* Cs. *angu-sha, -shwa, -shia, -shiwa,* often intens., e.g. (1) make fall, throw down violently; (2) fig. bring to ruin, send as a blow (curse, disaster). *Mwengu amuwangushia mabaya,* God has sent down evil upon him. (Rv. of root found in *angika,* *angama,* which see, also *anguka,* and syn. *shua, shusha.* Dist. *kwangua.*)

**Anguka**

Anguka, v. (1) fall, fall down, drop, have a downward movement (direction, tendency); (2) fig. meet with disaster, be ruined; (3) happen, befall, fall out. Ap. *anguk-ta, -tau,* (1) fall down into (on, before, &c.); (2) come upon, fall in with. *Waka-mwangleuka singu,* and they fell down
before his feet, they submitted to him. Kuangukiwa na msiba, to be the victim of a calamity. Akaangukiwa mji mgeni, and he lighted upon a strange city. Ukaangitka msiba nkivya mno, and a very great mourning took place. (Nt. of angua, cf. anguko, also angika, angama, and notes.)

Anguko, n. (ma-), (1) a fall, drop (downward), a downward movement, &c.; (2) ruin, fall; (3) something fallen, a ruin. Maanguko ya maji (ya mto), waterfall (also maporomoko). (Cf. anguka, maangamisi, &c.)

*Ania, v. intend, resolve, set the mind on, desire. No deriv. common. (Arab. Cf. syn. Kusudia, azimu, and B. taka. Nia seems a different word.)

Anika, v. set out to dry, expose to sun (or air), air, dry. A. nguo (mchele, &c.), dry clothes (rice, &c.). Ps. anikwa. Ap. anikia, -iwa, dry for (at, with, &c.). Kamba ya kuanikia nguo, a clothes-line. Cs. anik-isha, -ishwa. (Cf. anua, and syn. kausha.)

*Anisi, v. please, give pleasure to, gratify the desires of. Wanapiga ngoma kwa ajili kutuanisi, they are drumming in order to please us. (Arab. Cf. anasa, and syn. rithisha. B. pendiza.)

*Ankra, n. invoice, account, bill of sale, reckoning. (Hind. used in commerce. Cf. Arab. orotha.)

*Anna, n. one-sixteenth of a rupee, value 12 pies, or 4 pice, i.e. one penny. (Hind.)

Anua, v. take out of the sun (or air, or rain), put under cover (in shade, in the house). Ps. anuliza. Nt. anuka, (1) be taken out of the sun, be dry, have done airing; (2) (of weather) be dry, have done raining, clear up. Kumeanukia, it has cleared up, it is fine again. Ap. anu-lia, -iwa, &c. Sina mtu wa kunianulia nguo, I have no one to go and bring in the clothes for me. (Rv. of same root as anika.)

*Anwani, n. heading, title, address (of a letter), direction, general description. Andika a. ya barna, write the address of a letter. Tu-naingia katika anwani ya vyakula, we are entering on the subject of dietetics. (Arab.)

Anza, v. begin, commence, start, be the beginning; be the first. Anza kazi, begin work. Kazi yaanza, work begins. Anza kusena, begin to speak. Kwanza, Infm., and ya kwansu, used as adv., 'first, firstly, in the first place, to begin with.' -a kwansa, first (ordinal of most, one). Ps. anwa. Nyumba imeanza ku-jenga, or imeanza kuyengwa, the house has begun to be built. Nt. anzika. Ap. anz-ia, -iwa. Also anz-ilia, -ilia, -lika, make a beginning of, make an attempt at. Cs. anz-isha, -ishwa, -ishia, &c., set on foot, institute, found, see put in hand, start. Also anz-ilisha, and -iliza, which can be used of special earnestness, effort, or occasion. (Cf. mwanzo, kwansu.)

*Aanzwani, n. Johanna (island).

*Ao, conj. also au, or; ao—ao, either—or. (A. Cf. ama, and disjunct. wala.)

-ao, a. of pron. 3 Pers. P., their, theirs, of them. (Cf. -ake for prefixes, and use of wao, wenye, for emphasis.)

Apa, v. swear, take an oath, utter an oath. A. Korani, swear by the Coran. Sisadiki, apa yamini, I do not believe, swear by your right hand. Ps. apwa. Ap. apia, swear to (about, with, in, &c.). Akaniapia na kiapo, and he swore to me with a formal oath. Cs. (1) apisha (also afya), -ishwa, cause to swear, put on oath, administer an oath to, adjure, conjure; (2) ap-iza, -izwa, usually Intens. with special sense, swear at, imprecate against, denounce, curse, adjure. Apisana, curse each other. Rp. apiana, take an oath together,
join in swearing. (Cf. uapa, uapo, kiapa, apiro.)

Api, or (attached to a word ending with -a) -pi, same as wapi, where? (which see).

Apiro, n. (ma-), curse, imprecation. (Cf. apa, and syn. launa.)

*Arabuni, n. (1) earnest-money, deposit, advance, payment to secure future service; (2) with -ni locative, in Arabia. (Ar. For Uarabuni, see Mwarabu.)

*Ari, n. scandal, shame, disgrace, dishonour. Nikolone ari, ulimwengu wanishukika, if I feel dishonoured, everything is hateful to me. (Ar. Cf. aibu, fetheha, haya.)

*Aria, n. part, section, party, following. (? Hind.)

Arifu, v. inform, report, let know, give instructions about, esp. in writing, by letter, e.g. baada ya salaam, nakarifu haya, after good wishes, I proceed to inform you as follows. Ps. arifwea. Ap. arifa-ia, -iwa, &c.

— a. well-informed, ingenious, knowing. (Ar. Cf. maarifa, taarifu, and syn. hubiri.)

*Aroba, n. and a., also Arb'a, Arbaa, four. (Arab., used mainly in conjunction with some other Ar. numeral, as dروba mia, 400, dروba askirini, 24; otherwise usually the B. syn. one, one.)

*Arobaini, n. and a., forty. Used also in technical senses, irrespective of number, e.g. (1) of a chief's bodyguard, 15 young men armed; (2) of a ceremonial interval, sometimes of a week, each of the four weeks after a birth. Alitseka katiba arobinini, when he was four weeks old. — arobinini, fortieth. (Ar. See Aroba. B. makumi manne.)

*Arobatashara, n. and a., fourteen. — a arobatashara, fourteenth. (Ar. Cf. askarini, and dروba. B. kumi manne.)

*Arthi, n. (1) soil, ground, earth; (2) land, as contr. with sea; (3) land, region, country. (Arab. Cf. mfendo, 'soil' as a substance, barra, as opp. to bahari, sea; ulaya and nilaya, of territorial divisions; inchi, the common B. syn.)

*Arusi, n. also Harusi, (1) the marriage ceremony, a wedding, nuptials; (2) the marriage feast; (3) bride, bridegroom. A. ni mani yatendawayo, mune akipelekena kuwa mke, Arusi is all that is done when a man is conducted to his wife. Yule ni arusi, leo ataingia nyumbani, yonder is the bridegroom, to-day he will enter the bride's house. Tuwenieta arusi kwa numere, we have brought the bride to her husband. (Ar.—the initial Ain being often heard as a faint h in Swah. Cf. nkahe, and syn. B. udeo, maesi.)

*Arali, n. sweet syrup of several kinds, (1) a. ya nyuki, from bees, 'honey'; (2) a. ya mua, from sugar-cane, 'treacle, molasses'; (3) a. ya tembo, made by boiling palm-wine. (Ar.)

Asha, v. (1) for akisha, Cs. of aki, build, which see; (2) for archi-ka, Cs. of archa, which see. (Also in Ar. a woman's name. Dist. washa, Cs. of waka, burn.)

*Ashara, n. and a., ten. (Arab. for the common B. kumi, ten. Appears in edashara, thenashara, ushuru, &c. and fullg.)

*Asharini, n. and a., and Ishfrini, twenty. — a asharini, twentieth. (Ar. Cf. ashara, and B. makumi mawili.)

*Ashokali, a. better (after sickness), improved in condition, fit, in form. Fanya u., get better. Mimi leo u., I am better to-day, I am feeling well. (Ar. for common B. vijambe, hujambe, &c.)

*Asherati, n. also Haash, Uash, dissipation, prodigality, debauchery, licentiousness, immorality. — a. also -ash., dissipated, immoral. Mtu huyu asherati sana, this person leads a very immoral life. (Ar. Cf. nfiski, ufasha, and B. uzini.)
ASHIKI

*Ashiki, v. have a passion for, be enamoured of, be in love with. (Arab. Cf. shauko.)

*Ashiria, v. Ap. make signs to (with, for, &c.), signal to, indicate by signs to. Ps. ashiriwa. (Ar. Cf. ishara, and B. syn. onya, onyesha.)

*Aasi, v. rebel (against), disobey, mutiny, neglect duty (towards), quarrel (with). Asi Muungu (nufalme, mke), fail in duty towards God (king, wife). Ps. asiwa. Ap. asi-a, -wa, -ka, rebel against (at, on account of, &c.). Cs. asisha, -shwa, cause to rebel, abet in disobedience, &c. Asisha mume na mke, make a man quarrel with his wife. — a. (also -asi), rebellious, quarrelsome, undutiful. (Ar. Cf. uasi, maasi, halifu.)

*Asikari, n. (—, wa-, and ma-) and Askari, soldier, policeman, guard, armed attendant. Andika (tia, changa) -asikari, enlist soldiers. Cheza a., be drilled. (Ar.)

*Asili, n. (1) origin, source, root, stock; (2) inborn temperament, nature; (3) essence, fundamental principle, ground; (4) ancestry, family. Watu wa a., original inhabitants, aborigines. A. ya fullani mtumwa, such and such a man is by origin a (born) slave. A. yake, atoka wapi? Where is his original home? A. ya mali, capital (of money). Huyu a. yake ni mjinga, this man is a born fool. Hana a. wala fasili, he has neither root nor branches, i.e. ancestry or connexions, standing or prospects. Hakuflanya kwa a., he did not act rightly (according to principle, properly). — adv. originally, by nature, in old times. (Ar. Cf. syn. B. mwanzo, chanzo.)

Assububi, n. also Sububi, Ussubui, morning (in general), time of morning, earlier part of the day. As adv., 'in the morning,' and often emphasized by na mapema. Njoo assububi na mapema, come in the morning early. (Ar. with Article prefixed. Cf. sabalkheri, and alasiri, alfajiri, athuuri and B. kucha.)

*Asusa, n. something sweet or pleasant, used to correct an unpleasant taste or effect, e.g. something taken and chewed after a drinking bout, a corrective, comfort, relief. (Ar. Cf. faraja.)

-ata, a verbal formative termination, seeming to convey an idea of close contact, holding firmly, clasping, compressing. Cf. ambata, kamata.

Atamia, v. sometimes tamia, ?otamia, sit on eggs, brood (of a hen). Cs. atamisha mayai, put eggs under a hen, get a hen to sit on eggs. (An Ap. verb-form, ?a variant of otama, sit on the heels, squat on the ground.)

*Athabu, n. punishment, torture, chastisement, correction. Tia a. kali, punish severely. (Ar. Cf. athisu, and dist. adabu, good behaviour.)

*Athama, n. (1) greatness, grandeur, glory, exaltation; (2) (also asama), nose-ring. (Arab. Cf. athimu, and B. utukufu, ukus.)

*Athana, n. the cry of the muezzin, the Mahomedan call to prayers. (Arab. Cf. athini, muathini.)


*Athima, n. a charm, spell, incantation, e.g. against evil spirits, to bring back runaway slaves, &c. (Arab. Cf. follg. and talasimu, harizi, dawa.)


*Athimu, v. honour, exalt, make much of, celebrate, glorify. Ps. athi-
tracks of men or animals. Ps. auliwa. Nt. auha. Shamba lote limeauka, the whole plantation has been inspected. Ap. au-tia, -liwa, -lika, survey for (with, by, &c.). Vipande ywa kualia, surveying instruments. Cs. au-sha, e.g. cause (employ, send) to survey, show about, show the sights of. (Cf. kagua, angalia, tarazia. Auwa is sometimes used for Euna, which see.)

*Auni, v. also Awini, assist. help. — n. assistance, help. (Ar. Cf. more usual msaada, saidia.)

*Aushi, n. endurance, permanence, durability, wear, quality of lasting. Kitu cha a., a tough lasting material or substance. Yuna a., he has lived long, he lasts well. (Ar. Cf. ishi, maisha, and syn. udumu.)

*Awala, n. See Hawala. (Ar.)

*Awali, n. beginning, start, first place. Also a. first, and adv. (1) firstly, at first; (2) just, nearly, almost. A. wa inchi, border, boundary of a country. Awali ni awali, awali mbwv haapana, first is first, there is no bad first. Toka awali hatta aheri, from first to last, from start to finish. Awali Muungu, Here goes ! Here's for luck !—a workman's rejoinder to the overseer's call Kasi ! Work hard, or Jembe ! Dig away. (Ar. for common B. mwanzo, kwanza.)

*Awasa, v. distribute, allot, arrange, dispose. (Arab. for common Bang, tenzenga. Cf. Mwawazi.)

*Awesia, n. one kind of native sailing vessel, —having perpendicular stem, high rudder head, and sharp stern. (Ar. or Hind. Cf. chombo, and note.)

*Aya, n. a short section or division of a book, esp. of the Koran. (Arab. Cf. kiau.)

*Ayari, n. (1) impostor, impudent cheat, knave, rogue (Ar.); (2) naut., shroud, rope supporting the mast of a ship. (Ar. or Hind.)
**Ayika**, v. for yeyuka, which see.

*Aza*, v. for waza, which see.

**Azama**, n. See Athama (2).

**Azima**, v. also Ázima, and Azimu, resolve, purpose, propose, intend, decide on. Akaazima safari kwenda barray and he determined on a journey up country. Ps. azimwa. Nt. azimika. Ap. azim-ia, -iwa, -ika, decide about (for, against, &c.). Cs. azim-isha, -ishwa. Also Intens. — n. resolve, purpose, plan, design, proposal. (Ar., and for n. cf. mradi, and shauri. Dist. azima for athima, and azima, as follg.)


**Aziri**, v. slander, bring into disrepute, disparage. (Arab, for common B. singizia, chongea, and cf. tzara.)

**Azizi**, n. a rarity, wonder, curiosity, treasure. Azizi ni kitu kisichoenea watu, azizi means something uncommon, not widely known. Also a., precious, rare, valuable. Pameingia mjini kitu azizi, a great curiosity has arrived in the town. (Arab. Cf. tunu, ajabu.)

**Azur**, n. perjury. See Zuri. (Arab.)

**B**

B represents the same sound as in English.

B in some words is not distinguished from p in common talk, e.g. bofu and pofu, babua and papua, bogoa and pogoa, boromoka and poromoka.

Words not found under B may therefore be looked for under P, and vice versa.

B in some words appears as v in kindred words (cf. interchange of p and f), e.g. gomba and ugomba, iha and uvi. omba and maombi or maambi, jambia and jamvia, kumbi and kumvi.

B as initial sound of a root, when preceded by an n prefix, causes a euphonic change of n into m, e.g. ubavu, plur. mbavu for ubavu, and mbele for nbele from ubele. Also when an n prefix precedes initial w of a root, mb takes the place of uw, e.g. uwingu, plur. mbingu for wingu. (n, b and w appear to be alternative sounds in some words. Cf. uwinda and ubinda.)

**Baa**, n. (1) evil, trouble, disaster, plague, nuisance; (2) a reprobate, villain, bore. Baa pia hutokana na vijana na watumwa, all troubles proceed from children and slaves. Baa la kujitakia, a self-caused evil. (Ar. Cf. shari, msiba, ukorofi.)

**Baada**, adv. or Bada, Badu, after, afterwards,—of time, and only of space 'behind,' so far as it is sometimes involved in the idea of succession, following after, coming next to or behind. Contr. nyuma. Seldom used alone, but commonly (1) with ya, forming a preposition, after, in succession to, next to. Baada ya salaam nakuarifu, after good wishes, I beg to inform you,—a phrase introducing the substance of a letter after the formal complimentary opening; (2) with yake, often in combination, baadaye, and general reference, 'after it, thereafter, afterwards, then, next.' (Ar. Cf. bado, wabadahu.)

**Baamwezi.** See Mbalamwezi.

**Baathi**, a. some, a portion of, generally with ya, e.g. baathi ya watu, some of the people,—like watu wangine, nuss ya watu. (Ar.)

**Bab**, n. kind, sort, class,—used sometimes in commerce of goods, e.g. bab ulaya, European goods, i.e. for or from Europe. Panga bab-bab (or babu-babu), arrange in classes, according to kind. (Arab. Cf. aina, namna, ginsi.)
**BABA**

*Baba, n. (1) father; (2) uncle on father’s side; (3) ancestor; (4) patron, protector, guardian. Baba haswa is used to denote and emphasize actual paternity. Huyu ni baba yanga haswa, this is my real father. Paternal uncles are distinguished as mkubwa, if older, and mdogo, if younger, than the father. Nini baba wakubwa wawili na mmoja mdogo, I have two uncles older than my father and one younger. Baba wa kambo, step-father. Baba is treated grammatically as D1, in respect of the agreement of verbs and of all adjectives except the Pro-nominal. These latter are used in the forms agreeing with D6, commonly in the sing.; almost always in the plur. for the sake of distinctness, and these forms often coalesce with baba. Baba mwema, a kind father. Baba hataki kwenda, my father refuses to go. Baba wake (or babake), baba yake (or babaye), his father. But baba zao (or babazo), rather than the ambiguous baba wao, their fathers. Baba ya watoto, a kind of owl. (Cf. babu, and syn. aniu, and (list, ntomba.)

*Babaika, v. stutter, stammer, hesitate in speaking, talk as in sleep. (Cf. gugumiza, payuka.)

*Babata, v. tap, strike lightly,—as a blacksmith on thin metal.

*Babu, n. (1) grandfather; (2) ancestor, ancient. (For grammatical treatment cf. baba. Also cf. bibi, grandmother, and mze, ancestor.)

**BADALO**

*Badili, v. change, become changed, exchange (whether by giving or taking), interchange, alternate, act reciprocally, exhibit successive changes. Esp. of exchange of goods, i.e. barter. Used both act. and neut. B. mali, barter goods. B. fetha, change money, whether for other coin or its equivalent. B. zamu, relieve guard, take an appointed turn or spell of work, &c. B. nguo, change clothes, put on another suit. Ps. badiliwa. Nt. badilika, change, be changed, be capable of change, be fit for exchange, be liable to change, &c. Ap. badilis, -iva, -ika. Cs. badilisha, -ishwa, -ishana, e.g. badilishana, of several persons, cause each other to exchange, agree upon terms of barter, wrangle over a sale. Ps. badiliana, e.g. of several persons engaged in a matter of exchange or barter. Sometimes Redup. badili-badili, of frequent, rapid, or vexatious change. (Ar. As contr. with B. geuka, geusa, &c., both imply change, alteration, and so far can often be used convertible, but change in badili properly implies only another thing or state, in geuka, another and a different thing or state, i.e. a change of quality, condition or form,—alteration as well as substitution, succession, &c. Thus badili nguo would properly mean, put on another suit of clothes, geusa nguo, put on a suit of a different kind (in a different condition). Badili mali, exchange goods, geusa mali, make goods better or worse.) — n. (mali), change, exchange, alternation, successive change, repetition. Usu. in plur. (Ar. Cf. badala, -badilifu, B. geuka, -geus, &c.)

*badilifu, a. (1) changing, changeable, liable to change; (2) of character, whimsical, shifty, untrustworthy. (Ar. See Badili, v.)

*Bado, adv. (1) of time, succes-
sion, subsequence, ‘yet, as yet, (not) yet’; (2) of accession, addition, ‘still, still more, further, moreover, as well, to boot.’ Very common after a negat. verb, and esp. in the deferred tense, e.g. amekuja? Has he come? Ans. Hajaja b., he has not yet come, or merely bado, i.e. (not) yet. Yuko? Is he there? Ans. Yuko b., He is still there, or hayuko b., he is not there as yet. Often too with an infin. loosely, with negative force, b. kujua, there is no knowing as yet. Vita b. kwisha, the war is not yet over. Bwana b. kwam’ka, my master is not yet awake. B. analala, he is still asleep. B. -ngine, still (yet) another. B. kidogo, yet (still) a little, i.e. soon, presently, wait a bit. Utapata b., you will get it presently. Mtu jamaa yao na b. mtu wa serkali, a kinsman of theirs and moreover a government official. (Ar. Cf. baada. Bado implies succession, futurity, and so, expectation, and by implication, negation, i.e. the not-present.)

Bafe, n. a venomous kind of snake. (Cf. nyoka.)

*Bafuta, n. also Báfuta, a thin kind of bleached calico, used esp. for lining a kanzu (which see). Different qualities are distinguished as B. ingereza (fine), B. fransa (thicker), B. dondo (dressed), B. maradufu (heavy), &c. (Hind. See Nguo.)

*Bagala, n. also Bágala, a kind of native sailing vessel, — large, square stern, high poop, and long prow, used esp. in trade with India. Sometimes double - masted. See Chombo. (? Hind.)

*Bághala, n. also Baghla, a mule. (Ar. Cf. B. nyumbu, used as syn. in Z.)

Bagua, v. separate, put apart, divide off. B. yaliyo yako, pick out what is yours. Nt. baguka, be separated, be at variance, quarrel. Bagukana, be in hostile parties, quarrel together. (Cf. the common tenga.)

*Bahari, n. (1) sea; (2) fig. of what is of vast extent. B. kuu, the high seas, ocean. B. ya Sham, Red Sea. B. il ali, Persian Gulf. B. Rum, Mediterranean, i.e. Sea of Constantinepol. Watu wanaosama katika bahari ya maneno, people who plunge into the ocean of words, i.e. embark on etymological studies. (Ar. Cf. baharia. Also opp. barra, B. inchi kavu.)

*Baharia, n. (—, and ma-), sailor, one of ship’s company. (Ar. Cf. bahari, and B. mwana maji.)

*Bahasha, n. (—, and ma-), case, satchel, bag, packet, paper box (or, cover). Bahasha ya ngu, a bundle of clothes. Sometimes used to describe an ‘envelope.’ (Hind.)

*Bahati, n. (1) fortune, chance, luck; (2) esp. good fortune, good luck. Kwa b., by chance, by good luck. B. njema (mbaya), good (bad) fortune. Ndio b. yake, that is his good luck. Tumia b., do a thing at random, take the chance, risk everything, make a plunge, speculate, trust to luck. (Ar. See follg. Cf. syn. nasibu.)

*Bahatisria, v. guess, make a venture, speculate, trust to luck. Ps. bahatiswa. (Ar. Cf. bahati, and syn. kisi.)

*Bahili, n. and a., also Bakhili, and -bahili, a miser, miserly, covetous, grasping, parsimonious, i.e. mwenyi kuweka malt, one who hoards his money. Mali ya bahili huliwa na dudu, a miser’s wealth gets worm-eaten. (Ar. Cf. ubahili, -kabithi, and for the idea, roho, choyo, tamaa.)

*Baina, n. clearness, clear knowledge, certainty. Hapana b., there is no certainty (clear evidence). (Ar. Cf. baini, follg. and utuhahiri, ha-kika.)

*Baini, v. and Bayini, (1) see clearly, know, distinguish, recognize; (2) make clear, prove, show; (3) be clear, be manifest, be plainly shown,—
this sense more usual with the Nt. bainika. Ps. bainina. Mwezi amebainiwa, the thief has been detected. Nt. bainika, be shown, be made clear. Ap. bain-ia, -iwa, -ika, -ikia, -ikina. Cs. bain-isha, -ishwa, &c., intens. make very plain, clearly distinguish, demonstrate. — a. and -bainifu, clear, plain, demonstrable, evident, well-known, notorious. — n. also Baina, which see. — adv. See Beina. (Ar. Cf. bayini, ubaini, bayana, mbayana, ubayana; and syn. thihiri, wazi.)

*Bajia, n. a small cake of ground beans and pepper (Str.). (? Hind.)

Bajuni, n. (ma-), native from coast north of Mombasa. See Mguna.

*Baki, v. remain over, be left, stay behind. Ap. baki-a, -iwa, remain over to (for, in, &c.). Walihakiva mali, they had property remaining over to them. Cs. baki-sha, -shwa, -shia, or bakiza, leave behind, cause to remain. Kp. bakiana, of several persons or things, remain behind all together (by consent). — n. (— , and ma-), also bakia (ma-) and -o), (1) that which remains over, remainder, residue; (2) in Arithm., subtraction. Baki ya vitamana, the remainder of the men-servants. (Ar. Cf. B. syn. saa (ma-), salie, &c.)

Bakora, n. a walking-stick,—usually of a white wood (the best being mbtobwa, which see) with top bent at an angle, and rather larger at the lower end. Alipigwa b. kuni, he got ten strokes with a stick. (Variants kinds of sticks are simbo, ufito, (ki-gongo, ki harango, rungu, nkongojo, mbole, mpweke, kpigi, mbtobwe.)

*Bakashihi, n. gratuity, gift, present, beggar's dole, fee. (A great variety of words and expressions denoting 'gift' from different points of view will be found in this Dictionary. Some are of a general kind, e.g. ada, atia, karama, bakshihi, majisi, thawa, sawadi, kipaji, kipawa, hadaya, tuzo (tusa, tunzo), others of special character, for various occasions of charity, congratulation, affection, bribery, &c., e.g. kita, kumbu-kumbu, kisalama, kipukusa, sadaka, honge, mlungula, ruhwa, kijiri, mpenuya, or taken from a common form of present, e.g. utfi, kilemba, pesa, or from the service rewarded, uongozi, uchukusi, makombozi, makozi (and many words of similar formation), or from the immediate effect in view, e.g. kipa mkono, kinyosha ngongo, kisungua mangle, and many others.)

*Bakuli, n. (—, and ma-), a large, deep basin, dish, or pan of earthenware. Dim. kibakuli. (Ar.)

*Balaa, n. sorrow. (Arab, for common kusuni, &c.)

Balamwezi, n. also Baamwezi, moonshine. See Mbalamwezi.

Balanga, n. a disease producing light-coloured patches on a dark skin, a form of leprosy.

*Balari, n. a kind of chisel. (? Hind.)

*Balasi, n. (ma-), a very large kind of jar (of stone or earthenware, with narrow mouth), used esp. for storing water. Said to come from the Persian Gulf. (? Pers. Cf. kasihi, which is smaller. Balasi also means 'leprosy' in Arab., and is used so in Z. Cf. ukama.)

*Balehi, v. grow up, come to (sexual) maturity, become marriageable. Amebalehi sasa, apene nahe, he is now grown up, he should be given a wife. — n. also Mbalalehe (wa-), boy or girl growing up, entering on manhood or womanhood, developed, marriageable. (Ar. Cf. syn. komaa, pevuka and ubalehe, -pevu, -simu.)

*Bali, conj. but, nay, rather, on the contrary. (Arab. Cf. more common lakini.)

*Balozi, n. (ma-), also Barozi, which see, and Balyozi, consul, political agent. (? Turkish. Cf. ubarozi.)
Bambo, n. (1) an iron instrument grooved and pointed, used for drawing a sample from a sack of grain; (2) a long cord-like strip of plaited grass, used for making coarse mats and baskets, and for cordoning a native bedstead. (Cf. shupatu, also ubambo, mbamba, bamba.)

Bandari, n. harbour, anchorage, roadstead, port. B. ni mahali pa pwani wali washukapo, a bandari is a place on the shore where people disembark. (Ar. Cf. banada.)

Bandera, n. See Bendera.

Bandi, n. (ma-), stitching, a row of stitches, a stitch, esp. of the coarser kinds of sewing. Fanya (piga, shona) bandi, baste, tack, run (in sewing). (Cf. ponta, shuku, and see Shona.)

Bandia, n. puppet, toy-figure, doll. Mtoto wa bandia, a doll, often made of plaited grass, stuffed with rice.

Bandika, v. put on, stick on, fasten on, apply, attach, esp. of causing something to adhere to a surface, also 'add, place in addition to.' Sometimes fig. and neut., e.g. Amevenbandika, he has attached himself to them, he sticks to them, of an unpleasant companion. B. dawa, apply a plaster (in medicine). Ps. bandikwa. Ap. bandik-ia, -iwa. Cs. bandik-isha, -ishwa, -iza, -izwa. Bandikisha vyombo, on an extra load add to a load. (Cf. kandika, and follg., and n. pandika, pandikiza.)

Bandua, v. take off, detach, remove, strip off, peel off, relieve of. Nt. banduka. Hawambanduki Mzingu, they never leave (part company with) the European. Unisugue hatta nibandukye maganda, rub me, till my shell comes off—of a tortoise. (In form and sense a Rv. form of Bandika, but no deriv. or cogn. forms common. Cf. mbanduko.)

*Banadhi, n. the Caaba at Mecca. (Arab. a building.)
Banja, v. crack, break, e.g. a nut.
Banjo, n. (ma-), a carpenter's tool for holding work in position, cramp, holdfast. (Cf. bana, mhana.)
Bana, v. loosen, unfasten, slacken pressure, e.g. open the jaws of a vice. Nt. banuka. Ban-ulia, -uliwa. (Kv. of bana.)
*Banyani, n. (ma-), Banyan, heaten Indian, usually trader from Cutch.
Banzi, n. (—, and ma-), thin strip of wood, or split stick, used for holding fish, meat, &c., to toast by a fire. (Cf. bana, and dim. ki-banzi.)
Bao, n. (ma-). See Bau.
Bapa, n. also Ubapa, used of a broad flat, or slightly rounded, surface, e.g. b. la upanya, the flat blade of a sword, the flat side as opp. to the sharp edge (makali). B. la uso, broad forehead or broad cheek (face). B. la kisu, knife blade. (Cf. ke-nge.)
*Bara, n. See Barra.
*Bara-baraba, a. also Baraba, just as it should be, quite right, proper, without a flaw. Ndipo matnbo yawe baraba, so all may be well. J*etha hii ni baraba, this is the exact sum. Athuuri baraba, just noon. (Hind.)
*Barafu, n. ice. Tukakuta barafu juu ya mbe ya imeganda, and we found ice formed on the table. (Ar.)
Baragumu, n. (—, and ma-), 'horn', used as a musical instrument, 'trumpet, war-horn,' blown through a hole near the small end. (Cf. panda, pembe, siwaa, for similar instruments.)
*Baraji, n. rope attached to the after end of the yard-arm in a native vessel, halyard. (Cf. hamarawi, and foromali.)
*Baraka, n. (—, and ma-), also Mbaraka (mi-), (1) a blessing, generally; (2) (special forms of blessing, such as) prosperity, progress, advantage, plenty of food, abundant harvest, &c.; (3) a favour, gift.
with favours. (Ar. Cf. baraka, mbaraka, taburuku, and the common name Mabruki.)

*Bariizi, v. (1) hold a reception, give an audience, summon a council, receive guests, sit in state; (2) attend an audience, go to a council (meeting, reception, &c.); (3) sit out of doors, sit together in a garden, &c. See Baraza. Sultan anabarizi leo, the Sultan is holding a court to-day. Twabarizi kwa Mzungu, we attend meetings at a European’s house. (Ar. Cf. Baraza.)

*Barra, n. or Bara, (1) ‘land’ in general, as opp. to sea, b. na bahari, land and sea; (2) land as most known to Swahili, i.e. wild, uncultivated country, b. tupu, b. nyeupe, bare, unoccupied land; (3) the region of the coast, b. ya Waswahili, the Swahili coastland; and also (4) the hinterland as contr. with coast, tangu pwani hatta b., from the coast to the interior. B. il asili, mainland, continent. B. al Hindi, India. Barabara is used descriptively of a bare open locality, of a broad road or clearing. Barabarani, out in the open, on the high road. (Ar. Cf. Zanzibar, i.e. Zanji-bara, negro coast.)

*Barua, n. written form, note, bill, ticket, letter, esp. of formal official communications, but also generally of ordinary correspondence, like waraka. (Ar. Cf. waraka, cheti, hali, and kibarua.)

*Baruti, n. gunpowder. (Ar. barud.)

*Basbasi, n. mace, the inner husk of nutmeg (kungu manga). (Ar. for fennel ?)


*Bassi, Bass, (1) conj. very commonly used as a connective in narratives, often heading each succeeding paragraph in a story, ‘Well, and so, accordingly, and then’; (2) interj. generally expressing contentment or resignation, ‘It is enough, very well, that will do’; but also often an order or decision, ‘Stop that! That’s all! Have done with it.’ (Hind. Bassi is one of the commonest and most characteristic interjections in Swahili, and capable of conveying very different shades of meaning according to the tone of voice and expression, from the highest gratification to the extreme of mortification and disgust. In fact, a whole series of distinct ideas may be conveyed by the same word, e.g. at the close of a bargain a dialogue may be heard carried on with it alone. Bassi? (interrogatively and doubtfully), Is that really all that you can give me, your lowest terms? Bassi (with decision), Those are my final terms. Bassi (with reluctant resignation), Well, I suppose I must accept it. Bassi (with an air of satisfaction), Very well; that settles the matter. Bassi (final consent), Be it so! Done! Agreed!

*Bastola, n. pistol (same word, through Arab.).

*Bata, n. (ma-), a duck. B. la Bukini, a goose, lit. Madagascar duck. B. la mzinga, a turkey, perh. from its note. Kwenda batabata, walk like a duck, waddle. (Ar.)

*Batela, n. also Betela, a kind of sailing vessel common at Z., smaller than bdgala, cut-water slightly curved like a boat, square stern and usually a small quarterdeck. See Chombo. (Ar.)

*-bathiri, -bathirifu, a. extravagant, prodigal. (Ar. Cf. ubathirifu, and batili, ubatili.)

*Bati, n. (1) tin, block tin, sheet tin. Also used of (2) corrugated
iron sheeting (*ma-*). *Tia bati*, tin, v., i.e. cover a copper vessel with tin.


*Batili*, n. Worthlessness, invalidity, of no use (force, or effect). *Hoja batili*, a futile argument. *Iliu batili*, that marriage is null and void. (Ar. Cf. ubatili, and 13. syn. z, v.)


-Batili, a. and -batilifu, worthless, invalid, of no use (force, or effect). *Hoja batili*, a futile argument. *Nikaha ile batili*, that marriage is null and void. (Ar. Cf. ubatili, and 13. syn. z, v.)

Batobato, n. (1) open place where dancing takes place, dancing-yard (more commonly *kiwanja cha ngoma* in Z.); (2) markings, coloured spots or stripes, of animal or insect. Also adv. (as if tabataba) of waddling, flat-footed gait. *Yile ana batobato*, he walks flat-footed. Also *kibatobato*, with various spots (markings). (Cf. kipaku, and madoadoa.)

*Bau*, n. (— , and *mabau*), also *Bao*, a board, and as contr. with *ubau* (*mbau*), a large board; usually of a board of special kind or for special purpose, e.g. a bench or table; and also (1) a playing-board, for chess, cards, but most commonly (2) for a favourite game called *Bao* simply, or *Bao la mtaji*, like a chess-board with 64 (sometimes 32) holes for squares, and seeds or pebbles for counters. *Cheza bao*, play the *Bao* game. Hence **b**au is also used of (3) a game, generally, or victory in a game. *Twaliwa-funga* (or *twaliwantia*) *mabau sita*, we won six games. *Tia bau*, mark a game, win; (4) a diviner’s board, esp. *bau la mwanga*, a board covered with sand, called also *ramli* (Ar. *for sand*) and (locally) *kibauzi*. *Piga bau*, use a divining board, take the omens. (Cf. *ubau*.)

*Baura*, n. anchor of European pattern and make, with two flukes (*makombe*). Also called *nangu ya baura*. (Cf. syn. *nanga*.)

*Bawaba*, n. (— , and *ma-*), hinge. (Hind. Cf. *patta*.)


*Bawasiri*, n. piles, haemorrhoids. (Ar.)

-baya, a. (*mbaya*, with D 4 (P), D 6, *baya* with D 5 (S)), bad, in the widest sense, i.e. possessing the quality of not approving itself or being acceptable, whether materially, morally, intellectually, or aesthetically, i.e. a quality which is offensive (in whatever degree or way) to feelings, conscience, reason, or taste. It may therefore be rendered in a great number of ways in English, e.g. painful, unpleasant, inconvenient, defective, ugly, erroneous, wrong, wicked. (Cf. *ubaya*, -ovu, -ovu, and the opp. -tma, -zuri, -zinta.) These and other words in Swahili express qualities, the degrees and kinds of which are not differentiated or clearly recognized. It is impossible, therefore, to enumerate the rich variety of English words, which find their readiest and sometimes their only mode of rendering in them.

*Bayana*, a. and *Bayana*. See *Baini*. (Ar.)

*Bayini*, v. and a. See *Baini*. (Ar.)

*Bazazi*, n. (*ma-*) and *Mbazasi* (*mwa-*), trader, tradesman, shopkeeper. (Ar. Cf. *ubazazi*, *tajar*, *mchurusi*.)

**Bebera, n.** (ma-), also Beberu, (1) he-goat; (2) a strong man. (Cf. mbusi. Beberu, or beru, also means an extemporized sail, made of loin-cloth, handkerchiefs, &c.)

*Bedari, n.* See Abedari.

*Bedawi, n.** (ma-), a Bedouin, wanderer, outcast. Mfano wao kama Mabedawi, they looked like Bedouins. (Ar.)

*Bedeni, n.* a kind of sailing vessel from Arabia—cut-water and mast perpendicular, sharp stern, and high rudder-head. See Chombo. (? Ar.)

*Bedi, int.* also Ebbe, for Lebeka, which see. — n. See Bei.

*Bedek, int.* for Lebeka, which see.

**Bege, n. (ma-), shoulder—of man or animal. Chukua mzigo begani (kwa bega, juua ya bega), carry a load on the shoulder.

*Behewa, n.* inner court—surrounded by buildings and open to the air, as in all large stone houses in Z. (Ar.)

**Bei, n.** also Be, trade, commerce, bargain, sale, business transaction. Piga (pigan) bei, drive a bargain. Bei hiyari, mortgage with option of realizing by sale. Bei rehani, mortgage with right to amount of debt only. (Ar. Cf. biashara, ubasazi.)

*Beina, adv.* also Baina, in the midst, between. Beina ya, amongst, between. (Ar. For more usual kati.)


*Belghamu, n.* phlegm. (Arab. for B. kohozi, or kipande cha kohozi, i. e. expectorated matter.)


**Bembe, n.** pastry, confectionery, sweetsmeats, esp. of a lover’s presents, dainty dishes sent during Ramathan, &c. (Cf. bemba.)

-bembe, a. enticing, coaxing, wheedling, coquettish. (Cf. bemba, bembe, ubembe.)

*Bendera, n.* and Bandera, (1) flag; (2) (the Arabian flag being red), red cotton cloth, Turkey red calico. B. maradijfu, red cotton drill or twill. Tveka b., hoist a flag. Shusha (tua) b., lower a flag. Bendera hufuatapepo, the flag goes with the wind. (Ar.)

**Benua, v.** cause to project, stick out, bulge, protrude, put forward, expose to view. Ps. benuliwa. Nt. benuka, bulge, stick out, be convex. (Cf. mbinu, and syn. toa nje, tokeza.)

*Bereu, n.* a sticky black stuff, black paint. (? Hind.)

*Beti, n.** (—, and ma-), (1) small pouch, pocket bag, case. B. ya kiasi, cartridge pouch. Mabeti kimoni, cartridge belt round the waist (possibly from Eng. ‘belt’); (2) verse or couplet of a poem. Uimbo huu una beti tatu, this song has three verses. (Ar.)

*Betili, n.* and Batili, a kind of sailing vessel from the Persian gulf—long projecting prow, sharp stern, high rudder-head. (See Chombo, and dist. batela.)

**Bl, prep.** by, with, in, &c. (Arab., used in a few phrases, e. g. bi nafsi yake, by himself, and appears
Bia, n. used, with various verbs, of joint action, co-operation, partnership, association, in business or pleasure. Fanya bia, do in common, act as a company, go shares in. Chang'a b., make a joint contribution. Gawa b., divide into shares. Safiri b., travel together, each paying his own expenses. Kula b., dine together at the expense of all. Nuna b., purchase jointly. (Cf. shariki, and contr. kikoa.)

*Biashara, n. buying and selling, trade, commerce. Fanya b., engage in trade. B. tele, trade is brisk. Mfanyi b., trader, merchant. (Ar. bay wa shira, sale and purchase. Cf. kibia.)

*Bibi, n. (— and ma-), term of respectful reference and address to women (1) in general, ‘lady, my lady, Madam, Miss’; (2) used of the ‘Mistress’ of a household, by or in reference to its members, slaves and others, ‘the mistress, my mistress’; (3) also grandmother, and (4) used of the ‘wife,’ by or in reference to the husband, more courteous than mke, mke wangu. When there are several ladies in a household, they are distinguished as bibi mkubwa, the mistress, and bibi mdogo of other ladies. Sometimes the phrase kina bibi, the lady folk, the ladies, is used with courteous vagueness of one or more ladies. (Hind. Cf. Arab. sitti, rarely heard.)

*Bibo, n. (ma-), cashew apple, fruit of the mbibo. (Cf. mbibo, korosh, cashew nut.)

*Bichi, a. (mbichi with D 6, D 4 (P’)), (1) not full-grown, unripe, immature; (2) raw, fresh, newly gathered, e.g. of eggs, grass, meat, vegetables, &c. Chokaa mbichi, unslaked lime, fresh plaster. Nyama mbichi, raw flesh, underdone meat. Majani mbichi, fresh, green grass. (Contr. -bivu, and cf. ubichi.)

*Bidi, v. put pressure on, make obligatory on, compel, oblige, esp. of moral pressure, duty, honour, privilege. Akambidi kuleta washahidi, and he bound me to produce witnesses. Frequent as an impersonal verb. Ikabidi, it was necessary, there was an obligation. Ikambidi kubatwa m'kono, he was compelled (sentenced) to have his hands cut off. Imenibidi, I feel bound to. Ps. bidiva, be under obligation to. Ap. bidia, -iva. Cf. bidisha, and Intens. jidibisha, take special pains. (Ar. Cf. follg. and pada, lazima, shurutisha.)

*Bidii, n. effort, energy, exertion, exercise (of strength or will), moral force, willingness to work. Fanya b., work hard, take pains, show energy (interest, earnestness). Mtu wa b., a man of energy, willing worker. (Ar. Cf. bidi, and B. syn. utendaji.)

*Bikari, n. pair of compasses, compass for drawing. (Arab.)

*Bikira, n. (ma-), a virgin. (Ar. Cf. B. mwana, and follg.)

*Bikiri, v. deprive of virginity, deflower. Ps. bikiriwa. (Ar. Cf. bikira, ubikira.)

*Bila, prep. and Billa, without, except by, apart from,—with a noun, or Infin. or ya. Smineni kuna bila mke, I cannot remain without a wife. Billa yeye kutoa fikira, without his disclosing his idea. Billa uthuru, without excuse. Also with ya, b. ya amri, except by order. B. ya kujua maatu, knowing the meaning. (Ar. Cf. B. syn. passa.)

*Bilasi, adv. without (getting) anything, for nothing, in vain, gratis, gratuitously. Utarudi bilasi, it will be no use your returning. (Ar. bila shai, for the commoner hurre.)

*Bilauri, n. (1) crystal, glass; (2) any small drinking vessel of glass, a

*Bildi, n. plummet, sounding-lead, i.e. *lisasi ya kupimia maji, lead for measuring (the depth of) water. *Tia b., plumb, sound. (Ar. Cf. *chubwi, *timazi.)

*Bilingani, n. (ma-), and Bilinganya (ma-), a dark purple vegetable of the tomato kind, fruit of the Mbililingani (which see), sometimes called 'mad apple.'

*Bilisi, n. (ma-), devil, the devil, Satan. (Arab, for common *shetani. Cf. ubilisi.)

*Bilula, n. a tap, turncock.

*Bima, n. insurance against loss, accidents, &c. *Lipa b., too b., pay (effect) insurance of goods in commerce. *Fanya mashartiya b., draw up a deed of insurance. Also as v., insure, effect insurance on. (Hind.)

*Bin, n. son (of). (Arab, for common B. *mwana.)

*Binadamu, n. member of human race, human being, man. Hence *kibinadamu, of a human kind, human, natural to man, and *ubinadamu, human nature, humanity. (Ar. bin Adamu. Cf. B. *mtu.)

Binda, n. an Indian vegetable, a kind of hibiscus—also known as *bamia.

Bindo, n. (ma-), fold of the loin-cloth, used as a pocket, bag, receptacle for carrying things, pocket, purse. *Pesa largu ninelipiga b., I have fastened my farthing in my loin-cloth. *Kinya b., hold out a fold of the loin-cloth to receive something. *Iliyo bindoni, what is in the pocket, safe, secure. (Cf. *pinda, *upindo, &c., which is perhaps the same word,—also *uwinda, *ubinda, and for ' bag, bundle' cf. furusha, bahasha.)

Bingwa, a. and -bingwa, clever, knowing, shrewd, capable. *Fundi huyu mbingwa, he is a good work-man. (Cf. ubingwa, and syn. *stadi, *varia.)

*Bini, v. =Buni, which see. (Ar.)

*Binti, n. daughter, young lady. When followed by the father's name, without preposition, forms the usual designation of all women in Zanzibar except of the lowest class—slaves, beggars, and freed slaves, e.g. *binti Ali, *binti Abdallah, *binti Sulemani.

Not used by itself in address, except in a familiar way to young persons; 'my daughter.' (Ar. Cf. bin, and B. syn. *mwana.)

*Birika, n. (—, and ma-, according to size), (1) large metal vessel for holding water, large kettle; (2) cistern, tank, bath—of masonry, such as are found in all the better houses of Zanzibar, either for holding rain-water or for bathing purposes. Sometimes (3) of ordinary European bath. (Ar.)

*Birinzi, n. a particular dish of cooked food—meat, rice, pepper, &c. (Cf. pilau.)

*Bisbis, n. (—), and Bisibisi, screwdriver. (Hind. Dist. *bisi.)


-bishi, a. of one who is always opposing, whether (1) goodhumouredly, 'joking, jesting,' or more commonly (2) captious, argumentative,
combative, contradictory, obstinate—one who *killa umwambialo hakubali, finds fault with everything you say. (Cf. bisha, ubishi, bisho.)

*Bisho, n. also Mbisho, working to windward, beating, tacking. Upepo wa b., head wind. Piga b., beat to windward. (Cf. bisha, mbisho, &c.)

*Bisi, n. also Mbisi, parceled grains of Indian corn, described as mahindi yaliyokaangwa, a favourite preparation, cried in the streets of Z. as bisi moto, hot bisi. There is also bisi la mtama, made of millet.

*Bitana, n. lining. Nyuo ya bitana, clothes made with two thicknesses of material. (Ar. Cf. basfa, used as lining, and tabaka, maradafa.)

*Bithaa, n. goods (for trading), merchandise. Fetha no. bithaa, cash and goods, money and kind.

*bivu, a. (mbivu, with D 6, D 4 (P.), matured, ripe, well cooked, opp. to -bichi. Emb mo bivu, ripe manges. Nyama mbivu, well-done meat. (Cf. iva, ubivu, and the less common forms -wivu, or -ivu, wivu, but dist. -wivu, jealons.)

*Biwli, n. (ma-), heap of plantation or garden rubbish, sweepings, refuse, leaves.

*Bisari, n. small seed such as pepper, caraway, and other condiments used in making curries. Hence sometimes *curry powder.*—B. nene, anise. (Ar.)

*Bisimu, n. a buckle, brooch, clasp, fastening. (Ar.)

*Bobari, n. carpenter’s rounded chisel, gouge, also known as ngahu.

*Bofu, n. (ma-), a large bladder. (Also heard as variant of pesu, froth, and -bouu, rotten. Cf. kifouu.)

*Boga, n. (ma-), pumpkin, gourd, the plant being mkoga. (Dist. mkoga, vegetables in general.)

*Bohari, n. (—, and ma-), storehouse, warehouse, large shop, magazine, go-down, described as nyumba ya mali (ya kuteweza vitu), house for goods (for storing things). Mabohari ya makuti, thatched store-houses. (Cf. ghala.)

*Bohora, n. (ma-), also Bohra, a member of one of the two chief sects or divisions of Mahomedan Hindoos in Z., the other being Khoja. Each sect has its own mosques, club, burying ground, &c.

*Boi, n. (ma-), house servant, personal attendant, domestic. Sanya boi, be servant. Taka boi, apply for service. (From Eng. boy. Cf. umunishi, mwandishi, and see Manowari.)

*Boko, n. (ma-), hippopotamus, esp. of a large size, the dim. kiboko being the common name in Z.

*Bokoboko, n. a particular dish of cooked food (Str.), and hence to describe other things of a soft, jelly-like consistency.

*Boma, n. (ma-), any kind of raised structure for defensive purposes, (1) earthwork, outer wall, rampart, mound, palisade, stockade, fence, and hence (2) fort, redoubt, castle. (Cf. bomoa, and syn. ngome, fort, and dist. au, fence of yard or garden, ukuta, wall of house, partition wall.)

*Bomba, n. (1) pump. Bomba ya kusuta maji, a pump for drawing water. Also used of (2) chimney of a steamer, or any large pipe. (Portug.)

*Bombwe, n. (ma-), cut figure, carved pattern, carving, sculpture. Kata makombwe, carve figures (patterns). (Also kizombwe (vi-). Cf. more usual chorwa, nakshi.)

*Bombo, v. break down, break through, make a breach in, cause to fall down, esp. of a wall or fence, or other artificial structure. Ps. komo-lewua. Nt. bomoka, fall down, be broken through, collapse. Ap. bomo-lewa, bomoca, a crowbar to break down a wall with. Cs. bomo-za, -zulu. (Cf. boma, and pomokua, pomoshu, sometimes heard as pomosha or bomosha, bomoka.)
Bomu, n. (ma-), boom, sound of a drum, esp. of the larger, deep-sounding kind, or of a cannon. Bomu la gogo, a long drum with low note.

Bonde, n. (—, and ma-), valley, hollow between hills, low-lying country. (Cf. Bondé, the country between the Usambara hills and the coast near Tanga and Pangani, German East Africa.)

Bonge, n. (ma-). See Donge.

Bongo, n. (ma-), brains, marrow. (Cf. ubongo.)

*Bonth, n. bridge,—rarely heard (Cf. Fr. pont, and syn. daraja, ulalo.)

Bonyea, v. yield to pressure, give way, sink in, be crushed, e.g. of soft ground, ripe fruit, &c., and other inanimate objects. Nt. bonyeka. Cs. bony-esha, -esa, press in, make impression on, examine by feeling and pressing. (Cf. syn. tomasa, of animate objects, and bopa)

Bopa, v. (1) be soft to the touch, soften, feel soft, as of ripe fruit, an abscess, &c.; (2) sink in, become hollow (concave). Ap. bopea. Mashavu yake yamebopea, his cheeks are sunken (hollow). Cs. bop-esha, -eshwa (and possibly bobya, bofya, cf. apa, afya for apiша), press with finger, make impression on, feel. (Cf. syn. tomasa, of animate objects, and bopa.)

Bopo, n. (ma-), soft place, mud-hole, pit. (Kr.)

*Bora, a. of special quality (importance, or value), fine, high class, first-rate, excellent, good, noble, &c., often with implied comparison, 'better, the better, best.' Tumbako bora, there is nothing like tobacco. Asikari ndume bora, magnificent fighting men. (Ar. Cf. afathali, better, superior, and -ema, -zuri, -ema.)

Boza, n. an intoxicating preparation of bhang. (See Bangi.) Hence perh. bosibosi, idle, dull, incapable of work. (St.)

Bu, int. descriptive of the thud of a heavy blow or fall. Anguka bu, fall heavily. Piga bu, give a heavy blow.

Bua, n. (ma-), stalk, stem, of the larger grasses, e.g. of mtama, millet,
BUBA

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or *muhindi*, Indian corn. Used for house walls, fencing, and firing.  (Cf. *ubua*, of smaller kinds.)

Buba, n. a bad skin disease, of a persistent and contagious kind.

Bubu, n. (ma-), a dumb person, mute, dumb. *Sema kwa bibi, bubble, speak in dumb language, i.e. by signs.*


*Buddi, n. escape, way out, alternative, means of avoiding. Seldom used except with negative parts of *kuna na,* to have, in such phrases as *hakuna b.*, necessarily, undoubtedly, it must be so; *sina b.*, I must, I cannot avoid it. *Haina b. kuniambia,* there is no escape from telling me about yourself. *Billa b.*, inevitably, surely. *Bass hii mimi *nina b. ya kutaka? What! Can I help crying? (Ar. Cf. *labuda, Buddi* is sometimes heard as *bundi.*)

Buhuri, n. incense. (Arab. Cf. *ubani, rumma, mudi,* and *vukiza.*)

Bugu, n. (ma-), a thick kind of withy, used as cord for binding. (Cf. *mbugu, nbugu.*)

Buibui, n. (—, and ma-), (1) spider. *Tando la utando wa* b., spider's web; (2) a kind of large veil, covering the whole figure entirely, worn by some women (Arab, Comoro, and others) in Z. when out of doors.


Buku, n. (ma-), the very large, long-tailed rat common in town and country, Z.  (*Buku* is also sometimes used of ‘a book,—from the English. But cf. *kitabu, chuo, ma-batu.*)

Bukua, v. hunt out a secret, discover, reveal.  (Cf. *mbuku, na.*

*Bulangeni, a. used of coloured, striped, variegated objects, e.g. a vessel painted in two or more colours, a coloured wall, &c. (? Ar.)

Bulangeti, n. also *Burangiti,* blanket, rug.  *B. magangoni,* blankets at their backs,—of a soldier's kit.  (From the Eng.)

*Buli, n. (—, and ma-), teapot. Also *b. ya kahawa,* coffee-pot,—which is commonly *muila* or *deli.*

Bumba, n. (—, and ma-), also *Pumba,* lump. *B. la tumako,* plug, or packet, of tobacco. *B. la udongo,* clod of earth. *B. la nyuki,* cluster of bees, when swarming. Dim. *kibumba.* (Cf. *bumbwi,* and *pumba.*)

Bumbuazi, n. utter perplexity, helpless amazement, confusion of senses. *Kupigus (kushiku) na b. to be dumbfounded, to lose one's senses.*

Bumbwi, n. grain (rice, millet, &c.) pounded and mixed up with grated cocoanut.

*Bumia, n. beam forming stern-post of native vessel, fastened to the keel (*mkuku*), and carrying the rudder-post (*fashini*).

Bumunda, n. (—, and ma-), a kind of dumpling or soft cake. *B. magongoni,* blankets at their backs,—of a soldier's kit (From the Eng.)

Bundika, v. plait the hair,—used of a simple kind of plaiting in three parts. (Cf. *suka,* of more elaborate plaiting.)

*Bunduki, n. gun, rifle, musket. *Piga b. ire a gun. Elekera b.* point (aim) a gun. *Piga bunduki-bunduki,* keep up a fusillade. Guns are described as *b. ya *piwe, or *ya gumegeuma,* a flint gun; *b. ya mwa,* a matchlock gun; *b. ya kushinditiwa,* or *ya fataki,* a muzzle-loading gun; *b. ya kuvunja,* or *ya kubunja,* a sporting (hinged) gun (rifled). *B. ya viasi,* a breech-loading rifle.  *B. ya maso* *mikili,* or *ya basiba mubu,* a double-barrelled gun. Common
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Trade guns are sometimes called bunduki ya kindoro, or ya makoa. (Ar.)

*Bungala, n. Bengal. Used of a species of rice, and of banana. (Cf. mchele, ndizi.)

Bungo, n. (ma-), fruit of mbungo, a kind of medlar. (Cf. mbungo.)

Bungu, n. (ma-), (1) fruit of mbungu, an india-rubber producing plant (cf. mbungu); (2) a large earthenware dish. B. la kupoea uji, a dish to cool rice-gruel in. Dim. kibungu. (3) A kind of caterpillar.

*Buni, v. sometimes Bim, (1) construct, contrive, compose, invent, make for the first time; (2) fabricate, make up (what is false), imagine, write fiction, &c. Ps. buniwa.


*Buni, n. (i) fruit of mbuni (which see), coffee berry, raw coffee. B. ya kahaiva, coffee beans. B. iliyotheangwa, pounded (ground) coffee berries. (2) An ostrich. (Ar.)

Bunju, n. a poisonous fish of the Diodon (Globe-fish) kind.

Bunzi, n. (ma-), and Bori, etephant's tusk, tusk of ivory, larger than kalasha. (Cf. pembe, kalasha.)

*Buratangi, n. also Borotangi, Portangi, Burutangi, a toy kite of paper, Indian make, causing a whirring sound. (Cf. shada.)

*Buri, n. (ma-), and Bori, elephant's tusk, tusk of ivory, larger than kalasha. (Cf. pembe, kalasha.)

*Buriani, n. used of final arrangements, esp. on parting company, last words, farewells, &c. Kupata rafiki yao b., to give their friends a farewell (send-off). Takana (agana) b., 'exchange final farewells. (? Cf. Ar. burai.)

*Burre, adv. (1) gratis, gratuitously, for nothing, without payment; (2) uselessly, vainly, in vain, for no good cause or result, idly, fruitlessly. Kazi burre, labour for nothing, i.e. wasted, or unpaid. Takana watu burre, abuse people without cause. Also as n. maneno ya burre, idle (frivolous, foolish) words. (Ar. of Oman?)

*Buruda, n. prayers for sick and dying, Mahomedan 'Visitation of the Sick.' Chuo cha buruda, service for the sick. (Arab. Cf. baridi, burudisha, &c., and for other services fatika, hitima, soma.)

*Burudi, v. be (get) cool, be cold, but usu. in the neut. form burudika, be cooled, refreshed, relieved, comforted. Ps. burudiza. Ap. burudia. Cs. burud-isha, -ishwa, cool, refresh, &c. (Ar. Cf. baridi, buruda, and B. syn. paa, get cool.)

Buruga, v. (1) stir up, mix together, beat up together, e. g. in preparing food; (2) put into confusion, disorder, muddle; (3) stir the soil, prepare a bed for planting, by hoeing, removing weeds, &c. Ps. burugwa. Nt. burugika. Ap. burugi-ia, -iwa. Cs. burugi-isha, -ishwa. Rp. buruguya, stir up resign, let off payment. B. mahari, not to claim a dowry. Ps. buruwa. Ap. buria, -iwa. Cs. buruisa. (Ar., not common. Cf. syn. samehe, rithi.)

*Burutangi, n. also Borotangi, Portangi, Burutangi, a toy kite of paper, Indian make, causing a whirring sound. (Cf. shada.)

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BURUJI

together, mix together. (Cf. boronga, mburugo, and boroga, wuruga.)
*Buruji, n. fortress, fort, castle. (Arab. Cf. ngome, boma.)
*Buruara, v. pull, haul, drag along on the ground. Ps. bururika. Nt. bururika. Ap. burur-ia, -iwa. Cs. burur-isha, -ishwa, e.g. bururisha ndoo kisimani, haul a bucket up from a well. (Cf. mbururo, and syn. kokota, uuta.)
*Bwana, n. (—, and ma-), used (1) in reference, 'master, owner, possessor' of slaves, house, plantation or other property, and generally 'great man, dignitary, worthy, personage'; (2) in address, 'Master, Mr., Sir.' Often bwana mkubwa, to show special respect, and contr. bwana mdogo of the next in rank, or inferior. Bwana is also used by women of and to their husbands, and in Z. is a common designation of the Sultan as supreme. (For the root -ana, cf. mwana, durbwana.)

CH.

C is used only in combination with H, to represent the sound of ch in English or ty, i.e. a sound between t and ch, as in nature.

CH (1) represents the psx. ki- (which see) (a) regularly before adjectives (including the Pronominal) and tense-signs beginning with a vowel, e.g. kitu changu (for ki-angu), my thing; kisu hakata (for ki-a-bata), the knife cuts; kidoo chemo sho cheate (for ki-ema ki-o ki-ote), any good dwelling whatever; (b) sometimes before other than adjectival roots beginning with a vowel, e.g. change (for ki-ange), chuo (for ki-ne, a book; chimbo (for ki-omb), a vessel; chumba (for ki-umba), room in a house.)
In all these cases, the corresponding plural prefix is vy-.

(2) Is a vulgar pronunciation of ki often heard among the poorer class and slave population of Zanzibar, e.g. chitu for kitu, thing; chende for tende, dates.

(3) In the Zanzibar dialect often represents a t or ty at Mombasa, as chupa for tupa, bottle; chungwa for tungwa, orange; inchitori, country.

(4) Is practically often not distinguished from sh or j, except in words where the distinction is necessary to make the meaning clear.

Hence words not found under Ch may be looked for under ki, j, t, or sh.

Words beginning with ch are with very few exceptions of Bantu origin.

Ch-, (1) = ki. (See prec. and Ki-); (2) is the prefix corresponding to D 3 (S) in all adjectives and tense-prefixes in verbs, when they begin with a vowel. (See prec.)

Cha, prep. form of -a (which see), agreeing with D 3 (S), meaning ‘of’ &c., e.g. kisu cha chuma, a knife of iron; chumba cha bwana, the master’s room; and with kitu understood, cha kula, food; cha kuogea, a bath.

Cha, v. (also kucha in some forms.

For use of ku before monosyllabic verb-roots, see Ku-, i (d.). (i) fear, be apprehensive of, reverence. Not often heard in Z. except in reference to God. Kumcha Muungu, to fear God. Ps. chewa. jina lako lichewe, may your name be feared. (Cheka is usually quite a different word, which see.) Ap. chea, chelea, chelew-a, &c. Mehea mwana kulia, kulia yeje, he who fears for his child’s crying, will cry himself. Mchelea bahari si msafiri, he who is nervous about the sea is no traveller. See also Chelew-a. Cs. chesa. Rp. chana.

(These derived forms must be distinguished from identical forms with different meaning, see (2) follg.

Cf. -cha, uchaji, and syn. hofu, oga, ogopa). (2) Dawn, change to dawn, be morning. Kunakucha, it is dawn-
ing. Kumekucha, dawn has come. Hajacha, it is not yet dawn. Killa kukicha, also killa uehao, i.e. usubihi, every morning at dawn. Ku-
kachamwanga, and the light (of morning) dawned. Usiku na uche hima, I hope the night will soon be over (turn to dawn). The Infin.

form kucha is regularly used as a n., dawn, morning. Kucha kucha, just dawn, early morning. Also commonly, with or without usiku, of the whole period of darkness ending with dawn. Usiku kucha, all night long, till dawn of day. Hakulala kucha, he had no sleep all night. Cf. Ps. form kuchwa follg., with which it is also combined, kuchwa kucha, all day and all night. Kucha hatta kuchwa, from morning till evening. (Cf. mchanajicho, niacho, &c. e.y(ijua, and for ‘morning’ alfajiri, assubuhi, mpampazuko, weupe, and for ‘rising’ of sun pandu, chomosa.) Ps. -chwa, set (of the sun), end (of daylight). (The root idea connecting the Act. and Ps. is not yet clear.) Kumekucha, it is past sunset. Mchana utakuchwa, the day will come to an end. Jua limekuchwa, the sun is setting. Kwachwa, evening is coming on. Like kucha (see above) kuchwa is used as a n. for whole preceding period of the day. Kuchwa, a whole day. Nimeshinda leo k., I have stopped all day to-day. Robo k., a shilling a day. Pesa ya k., a day’s wages (for which k. alone can be used, e.g. k. yake rupia moja, his wages for the one day are one rupee). Kuchwa kucha, all day and all night. Mchana kuchwa, all daylong. Ap.

Act. chea, chewa, chelea, chelew-a, chelesha, chelewesh-a, &c. Jua lime-
nichea, the sun rose while I was still indoors, I was surprised (overtaken) by sunrise, I was caught in bed (asleep), also expressed by the Ps. form alone nimechewa, i.e. na jua.
Hence a form of respectful morning greeting, not often heard in Z. itself, Kuchewa, i.e. habari ya kuchewa? How does the morning find you? Are you well to-day? to which the reply is simply Kuchewa, I am well to-day. Hence also the common use of chelewa, be late, prop. of being belated, taken by surprise, shown to be late in getting up, and chwelewa in similar sense. See Chelewa. Ap. Ps. chweua, chwe- wa, chwelewa, &c. Ju a timekuchewa njiani, lala, the sun has set before your journey is over (while you are still on the road), so lie down. Tulichwelewa, we were belated.

Chachia, v. press on, hamper, perplex, involve in difficulties. Ps. chachiva. (Perh. same as tatia, which see, and cf. syn. songa, funga, lemea.)

Chachu, n. substance producing fermentation, yeast, leaven, such as pombe, unga wa mtama. (Cf. chacha, uchachu.)

Chachia, v. (1) turn sour, ferment; (2) foam, froth. Wali uma-chachuka leo, the rice has gone sour to-day. Bahari inachachuka, the sea is frothy (yeasty, churning). (Cf. chacha, chachia.)

Chafua, v. (1) make dirty, soil, spoil; (2) make in a mess, disorder, disarrange, disturb; (3) of the sea, make rough. Samakt amechafua, maji, the fish has made the water muddy. Nyumba imechafuka, yataka bafagiwa, the house is in a mess, it wants to be swept. Ps. chafuwia. Nr. chafuka. Bahari inachafuka sana, the sea was very rough. Mambu yamechafuka-chafuka, affairs are in utter confusion. Ai, chafuka moyo (tumbo), his stomach was upset, he was sick. Ap. chafu-li, -iwa. Amenichafulia nguo, he has dirtied my clothes for me. (Cf. uchafu, -chafu, uchafuko.)
Chafuo, n. a poisonous kind of fly.

Chafya, v. sneeze. Also n. (ma-), e.g. piga ch., enda ch., sneeze (the v.).

Paa akeenda chafya, che-e-e, the gazelle had a fit of sneezing.

Chago, n. (1) part of bedstead on which the head rests. See Kitanda.
(2) A kind of crab. (Cf. kaa, n.)

Chagua, v. (i) choose, select, pick out, make a choice; (2) of biased or partial selection, garble, give a false colour to, be unfair. Mchagua jembe si mkulima, a man who is particular about his spade is not the man to use it. Ps. chaguliwa. Ap. chagu-lia, -liwa, -lika. Cs. chaguzi, -zwa, offer choice to, give an order (leave, right) to choose.

Rm. chagugwana. Rd. chaga-chagua, of dainty, critical selection. (Cf. -chaguzi, mchaguo, and syn. teuzt, also uchagvxi.)

Chalila, adv. on the back, i.e. of a silk dress, cf. utakaso. (Cf. syn. twanga, ponda, seta, runja, &c.)

-Chakafu, n. (chakafu with D 4 (P), D 5 (S), D 6), worn-out, old. Ngwyo ch., worn-out clothes. (Cf. chakaa, and syn. -kukiuw.)

Chako, a. pron. of 3 Pers. S. agreeing with D 3 (S), his, hers, her, its, of him (her, it). See -ake.

*Chaki, n. chalk, whiting, putty powder.

Chako, a. pron. of 2 Pers. S. agreeing with D 3 (S), your, yours, of you. See -ako.

Chakula, n. (vy-), a chamber bath, for kitu (chombo) cha kuogea, something (a vessel) to bathe in. (Cf. oga, v., and chakula, chamshakinwa.)

Chakura, v. scratch, e.g. the ground like a fowl. Mwana wa kuku hafunzwi kachakura, a chicken is not taught scratching. (Cf. mchakuro, mchokora, and syn. papura.)

Chale, n. (also pl. of uchale), (1) cut, gash, incision,—made on purpose, whether as tribal mark, for ornamental tattooing, or for medical purposes, &c. Ch. setu za kuchanjiana hazijapona, our gashes for making blood-friendship have not yet healed.

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Mganga akamchanja chale thelathini na wembe, the doctor made thirty cuts on him with a razor, e.g. to reduce inflammation. (2) A kind of fish. (Cf. syn. toja, and chanja, toja, kata, tema.)

Chali, adv. on the back, i.e. of
the recumbent, supine position. Lala chali, lie on the back. Also chali-chali. (Cf. syn. kitani, kwu tani, kwu chani, kingalingali, mgongoni, and opp. kifuliftli, on the face.)

**Chama**, n. club, guild, society, association. Waana chama, members of a club. (Many such exist in Z., esp. among artisans of the same trade, a kind of trades union.)

**Chamba**, v. wash oneself (after calls of nature)—of ordinary and also ceremonial washing before Mahommedan prayers. (Cf. nawa, prop. of hands and face; tawaza, of feet, and dist jamba, &c.) — n. (zy-), that which adheres, esp. a film over the eye. Ficho lina chamba, the eye has a film over it,—also described as kiini cheupe, white pupil of the eye. (Chamba for ki-amba*. Cf. ambaa, ambika, &c.)

**Chambua**, v. sometimes heard as jamhia, shambua, (1) clean, dress, pick over, prepare, esp. of appropriate preparation of various products for use, cooking, market, e.g. ch. pamba, clean cotton, by removing the seeds, dirt, leaves; ch. mbaazi, beans by shelling; ch. garafuu, cloves by picking off the stalks. Also used (2) more generally, clean up, give a finish to, improve appearance of; (3) fig. criticize, cross-examine, expose the faults of. Ps. chambuliwa. Nt. chambulika. Ap. chambu-ia, -iwa, &c. Cs. chambu-isha, -iishwa. Rd. chamchana, cut into small bits (shreds). (Cf. kitana, chamua, shamu, shanyata, and dist. chama. Rp. of -sha, v. dawn.) — n. also Tana, (1) a bunchlet, fruit cluster, on the great fruit stem (mkungu) produced by the banana plant (mgomba), the single fruit being dole, and the fruit generally ndizi; (2) same as Chane (which see). (Cf. ngomba, mkungu, tana, dole, ndizi.)

**Chanda**, n. (zy-), finger, toe,—at Mombasa. Kidolc is almost invariably used in Z. Chanda na pete, finger and ring,—proverb of close connexion, cohesion, affection. (Cf. wanda.)

**Chandalua**, n. (zy-), awning, canopy, covering, mosquito-net,—of any material used for protection against sun, rain, insects, &c. Used with such verbs as funga, fasten; tungika, hang up; tandaza, spread out.

**Chane**, n. (—), also Chani, and Chana, a slip of leaf, made by slitting it up finely or coarsely, for use in plaiting mats, cord, &c. (Cf. chana, and mwa.)

**Changa**, v. collect, gather together. Esp. ch. asikari (watu wa vita), muster soldiers, levy a force. Ch. fetha, collect money by way of voluntary contribution. Kuchanga
mali kulipa deni, to collect money for payment of a debt. Mali ya kuchangiwa, money collected for a special (or charitable) purpose. Kula kwa kuchanga, hold a club-, or subscription-, feast, each person contributing. (Cf. kula bia.) Ps. changwa. Nt. changika. Ap. chang-ia, -iwa, and rp. -sana, i.e. join in making contributions. Cs. changisha, -ishwa, -isa, -isana, and changanya (which see). Changizana, join in getting contributions. Rp. changana, of volunteers mustering for war. (Except in the above and similar senses, the common word is kusanya, which see. Cf. chango, mchango, changanya, changamana, &c., and perh. mchanga. Changanga is sometimes heard for chanja, v., which see.)

-changa, a. (changa with P, D 5 (S), D 6), young, immature, undeveloped, unripe, in an early stage of growth or experience, both of animal and plant life. Mtoto mchanga, a young child. Kitoto kichanga, a baby, a very young child. Embe changa, half-grown mangoes. Mahindi machanga, maize not fully developed. Asikari mchanga, a raw recruit. Sometimes of things inanimate, assubuhi changachanga, very early morning. (Cf. syn. -bichi, -changa, denoting esp. stage of growth, -bichi, fitness for use, and contr. -pevu, -zima, -bivu.)

Changamana, v. also Tangamana, be in a mixed-up condition, often with na, (1) be mixed up with; (2) meddle, interfere in; (3) be adjoining (bordering on, next to). Shamba limechangamana na mwani, the estate is adjacent to the shore. (Cf. changa, changanya, and -mana.)

-changam'fu, a. agreeable, enlivening, good-humoured, cheerful. (Cf. follg.)

Changam'ka, v. become cheerful, look bright and happy, be in good spirits, be in a buoyant mood. Amechangam'ka, he has recovered his spirits, he is happy. Used of the sun coming out bright after cloud or rain. Also of scenery, inchi inachangam'ka, the view has become bright, clear to the eye. Cs. changam'sha, -shwa, cheer up, revive the spirits, gladden, exhilarate. (Cf. follg., also am'ka, and syn. furahi, be happy; chekelea, be smiling.)

Changam'ko, n. (ma-), entertainment, amusement, pastime, play—anything that raises the spirits. (Cf. mcheso, mazungumzo.)

Changamana, v. separate what is mixed, resolve into constituent parts, analyse, simplify what is compound. (Cf. changa, v., changanya, &c.)

Changanya, v. (1) collect together, mix, form into one mass; (2) make in a mess, muddle, confuse. Ch. tembo na maji, mix palm wine with water. Ps. changanya. Nt. changanyika. Ap. changany-ia, -iwa. Cs. changany-isha, -isa, (1) mix, adulterate; (2) cause confusion in, perplex. (Cf. changa, v., changamana, and syn. (1) kusanya, (2) chafua.)

Changarawe, n. grit, small stones, fine gravel, bits of stone in sand or rice. (Not so fine as mchanga, sand; finer than vikokoto, small stones. With terminations -we, cf. jiwe, mbwe.)

Chango, n. (ma-), (1) contribution, subscription, esp. of money or food, for a common object. Ch. la mchele, a contribution of rice. Killa nyumba ilete ch., let every house bring a contribution (for a sacrifice); (2) levy, muster. Ch. la watu, wachanganao kwenda vitani, a muster of men, who muster together to go to war. (Cf. changa, v., and notes; also mchango.) — n. plur. of uchango, which see, (1) smaller intestines; also (2) (sing. and plur.) chango za tumbo, round intestinal worms. Also chango (ma-) in similar sense; ch. la usazi, the umbilical cord. — n. (vy-) = ki-ango, i.e. kidude
Changu, n. a small kind of fish, common in Z. market. — a. pron. of i Pers. S., agreeing with D 3 (S), my, mine, of me. (Cf. angu, -ake.)

Changua, v. take to pieces, disconnect,—used of dismembering and cutting up animals for food. (Rv. form of changa, which see.)

Chani, adv. also Tani, on the back (in a recumbent position). Laal chani, lie on the back. Also chanichani. (Cf. chali, and dist. chane, chana.)

Chanikiwiti, a. green, grass green. (Perh. from ki-(j)ani kiti, for kibicht, i.e. fresh grass (leaves), and so of colour. Cf. syn. rangi ya majani, grass-colour.)

Chanja, v. also sometimes changa, and shanga, ?chenja, (1) cut into, make a cut (incision, gash) in. Ch. uchale, make an incision (with knife, razor, lancet). Ch. mti, make cuts in a tree (whether to obtain sap or remove bark). Mtchanje tuzikaushe hisi nyama, slice up this flesh, so that we may dry it. (2) Cut up, split in pieces, make by cutting up. Ch. kuni, split logs for firewood. Ps. chanjwa. Nt. chanjika. Ap. chanj-iwa, -iswa. Kuchanjiwa ndui, be vaccinated. Chanjiana, make incisions together, i.e. in making blood-friendship. Cs. chanj-iwa, -ishwa, &c. Rp. chanj-anana, -anisha, &c. (Cf. chenga, and syn. pasua, tema, kata, toja, and follg. chanjo, mchanjo.) — n. used (not often in Z.) of many objects made of wicker-work, interwoven twigs, osiers, wattles, &c. as a screen, a kind of hurdle, a crib for holding an animal’s food, a kind of sieve or strainer, a wicker stand for storing grain safely in a house, an arbour or shelter made of interlacing branches, summer-house, a frame for smoking meat on over a fire, &c. Ch. ya chuma, a gridiron. Ch. ya kuanikia nyama mosini, a frame for drying meat on in the smoke. Ingia nyumbani hatta mvunguni hatta jiu ya ch, go inside the house, and look even under the bed and even on the store-shelf.

*Chanjari, adv. See Sanjari, and Vinjari. (S. Ar.)

Chanjo, n. (ma-), gash, cut, incision. Piga chanjo la mti, make a cut in a tree. (Cf. chanja, mchanjo, also syn. chale, toja.)

Chano, n. (vy-) flat round wooden platter, with a low rim. Sometimes with a stand in one piece, forming a low table. Used as (1) plate for food, chano wanachotia chakula, a platter on which they place food; (2) a board for carrying mortar on; (3) a washing-table.

Chanua, v. (1) put out leaves (of plants generally). (Cf. chifuja.) (2) Rv. of chanu, comb (with similar meaning), uncomb, comb out. (Cf. follg.)

Chanuo, n. (ma-) and Shanuo, a large comb, often of wood, with long coarse teeth, but neatly carved. (Cf. kitana, comb of a smaller kind.)

Chanyata, v. slice up (of bananas, cassavas, and various kinds of food). (Cf. chana, v. and n., and mchanyato.)

Chanzo, n. (vy-) the beginning of something, a start, a first step; (2) a first principle, ground, reason; (3) draught, outline, sketch. Chanzo cha mali, capital. Cf. ras il mali. (For kianzo, cf. anza, and the more general mwanzo.)

Chao, a. pron. of 3 Pers. P. agreeing with D 3 (S), their, theirs, of them. (Cf. -ao, and -ake.)

Chapa, v. beat, hit, strike,—for the more common piga). Mtaku chapa kwa upite, I will strike you with a stick. Chapa miguu, stamp on the ground, tramp, walk heavily. (Cf. chapa, follg., chapua, and Chapman.) — n. (1) stroke, blow, but esp. (2) of the result of a blow, stamp, mark, and hence used of various objects,
Chapeo, n. hat (of a European kind), helmet. (Cf. French chapeau, and kofia.)

Chapua, v. give a blow (to), strike (with). Chapua miguu, stamp, tramp, walk quickly. Chapua (and also the Cs. Intens. form chapuliza) ngoma, beat hard on (get more sound out of) a drum. (Rv. of Chapa, v., but with similar meaning.)

Chapu-chapu, adv. and int., Quick! Make haste! Hurry up! Chapu-chapu ni mwendo iva haraka, ‘chap-chap’ means ‘quick march.’ (Cf. chapa.)

Chapuo, n. (vy-), a small kind of drum. (Cf. chapua, chapa, and see Ngoma.)

Charaza, v. sometimes used for (1) ‘play, dance, play on an instrument’; also (2) ‘go a stroll, strut or saunter about the town,’ but not usual in Z.

Chatu, n. a large snake rather common in Z., growing to over 12 feet in length, — python, boa-constrictor.

Cheche, n. (ma-) — a small reddish-brown animal like a mungoos, common in Z.; (2) (ma-), a spark. (Cf. kimetimeti.)

Chechea, v. be lame, walk lamely. (Cf. chechemea, and chopi.)

Chechele, n. absence of mind, an absent-minded person. Chukuliwa na chechele, have a fit of absence.

Chechemea, v. be lame. (Cf. chechea, chopi.)

Chechesha, v. dandle, fondle, attend to, play with a child, help an invalid.
morning (i.e. all night), and so cause to remain an unusual time, keep (preserve, leave) for a purpose. *Wakamchcleza moto shimoni,* they let the child remain in the pit (for safety). Ps. cheleswa. Ap. che- leso-aw. *Nimekuchlezea wali hatta alfajiri,* I have left rice ready for you in the morning, i.e. saved it from the evening meal. Cs. che- leso-eshwa, cause to put aside, preserve, &c. ( Cf. -cha, chelea, chelewa, &c.)

Chelezo, n. (vy-), (1) a buoy, life-buoy, anchor buoy, described as kigo kileacho kuonyesha nanga, a floating log of wood showing where the anchor is; (2) fisherman's float, to support net or line. (From elea, and cf. ki-elezo with a different meaning.) (3) Something causing delay (cf. chlewa, chelewwa, &c.).

Chelezo, n. See Kinezo.

Chelezo, n. (vy-), a measure, measuring-rod (line), anything to measure with (stick, strip of cloth, string, grass, &c.). Described as kidude cha kuenessa kitu, a thing for measuring anything. (For ki- enezo, cf. chelezo, and enea, and syn. cheo, kipimo.)

Chenga, v. cut, esp. of the lighter operations of cutting, e.g. brushwood for firing or fencing, stalks of ripe grain, ripe heads of grain, bunches of grapes, &c. Ps. chengo. Ap. chengo-aw. ( Cf. chanza, pasua, kaza, &c., mchengo.)

Chenga, n. (—), name of a large fish, ?skate, sunfish.

Chenge, n. (vy-), for kicenge, dim. of mwenge (which see).

Chenge-chenge, n. small bits, chips, snippings. (Cf. changa, and chembe-chembe.)

Chenu, a. pron. of 2 Pers. P., agreeing with D 3 (S), your, yours, of you. (Cf. -ake, and -enu.)

Chenza, n. (ma-), a large kind of Mandarin orange, fruit of the mchunza. Some are red or blood oranges. The best are called chenza za kiajami, i.e. Persian, and a small kind kangaja. (Cf. mchenza, mchungwa, kangaja.)

Cheo, n. (vy-), (1) measurement, dimensions, size; (2) rank, degree, station. Toa ch., fix the size. Ch. cha kuanzia kita moto sana, measurement for beginning the bottom of the basket,—and so settling the size. Kupita ch., beyond measure, excessively. Hana ch., he is an ill-bred (low-born) person. Ch. bora (kitubwa), high rank. (Cf. syn. chenzo, kipimo; also daraja, rank.)

Chepe chepe, a. wet, soaked, soppy, moist. (Cf. maji mayi, rutuba, lowa, loweka.)

*Cherehana, n. used generally of small foreign machines in Z., esp. sewing machines, which are common. Ch. ya kushona, a sewing machine. Kasi yach., machine-sewing. (Cf. Pers. karhana, manufactory.)
*Cherehe, Cheree, n. a grindstone. (Cf. kino, and prec.)

Chetezo, n. (vy,), a vessel to burn incense in, often of earthenware,—described as kidude cha kuvukiszia manukato, something to burn sweet smelling substances in, a censer, censing-pot. (For ki-etezo, or ?kioetezo, cf. ota, otesha, of crouching over a fire or anything warm. Cf. vukiza, kivukizo.)

*Cheti, n. (vy,), small written note or memorandum, note, certificate, ticket, passport, &c. (? Hind. Cf. hati, barna.)

Chetu, a. pron. of I Pers. P., agreeing with D 3 (S), our, ours, of us. (Cf. -etu, and -ake.)

Cheua, v. ruminate, chew the cud (of ruminant animals). Nt. cheuka, have a rising in the throat. Cs. cheusha, e.g. cause eructation. (Cheu, and mcheu, n. seem to be used also of rumination and eructation. Cf. kiungulia.)

Cheza, v. (i) play, sport, take a holiday, have a game, make a move in a game; (2) idle, waste time, not be in earnest, trifle; (3) act, work, move,—esp. of the easy motion of machine running well, or a hinge, bolt, wheel, watch, &c.; (4) drill, be drilled (as soldiers). Ps. chezwa. Nt. chezeka. Ap. chez-ea, -ewa, play with (in, for, &c.), make sport of, mock. Kidude cha kuchesea watoto, a child's plaything, a toy. Cs. chese-sha, -eshwa, give a holiday (rest) to. Chesesha unyago, cause to take part in unyago (which see). Chesesha frasi, make a horse curvet (prance). Ch. mtoto, dandle a child. Rd. cheza-chesa. Likachesecheza tile jabali, and the rock swayed. (Cf. mcheso, cheso, and perh. cheka. Also of pastime, ongea, zungumza.)

Chezo, n. (ma-), sport, game, play, pastime. (Cf. chesa, mcheso.)

Chicha, n. the white nutty substance inside a ripe cocoanut, when it has been scraped or grated out with an mbusi, and the oil (tui) strained out by passing water through it. It is generally considered refuse, used for cleaning the hands with, and thrown to the fowls. Described as nazi iliyokunwa, iliyokamuviwa, iliyochuyiwa, i.e. cocoanut grated, squeezed and strained. Also used of the residuum or lees of other oil-producing seeds. (Dist. mchicha, a vegetable, and cf. tui, kasi-mele.)

Chichiri, n. (vi-), commonly kijiri, a bribe, i.e. mali ya kumpa kathi, money given to a judge (to secure his verdict). (Cf. rushwa, kongo, mlungula.)

Chigi, n. or Chinki, a small yellow bird.

Chikichi, n. (ma-), fruit of the palm-oil tree (mchikichi), containing small nuts called kichikichi.

Chimba, v. dig, make (get) by digging,—of excavation, not as lima, of cultivation. Ch. shimo, dig a pit, sink a shaft (mine), make a hole. Ch. kaburi, dig a grave. Ch. udongo, dig out soil. Ps. chimbwa. Nt. chimbika. Ap. chim-ba, -ba. Mio huu umechimbiwa na Wafransa, this canal was excavated by the French. Cs. chimb-isha, -ishwa. (Cf. chimbua, chimbuka, chimbo. Also cf. fukua, lima.)

Chimbo, n. (—, and ma-), digging place, place dug out, a digging, pit, mine. Ch. ya mawe, quarry. Ch. ya udongo, clay-pit. (Cf. prec.)

Chimbu, v. dig out, dig up, get by digging, as udongo, clay, soil; unga, flour (out of a barrel); magogo, stumps, &c. Nt. chimbuka, which see. (Rv. of chimba, but similar in result. Cf. chanua, chana.)

Chimbuka, v. used esp. of sun or moon, 'appear, begin to shine, rise,' whether from horizon or from clouds. Also chimbuza, Intens. in same sense, force its way out, make its appearance. (Cf. chimbua,
chimba,—if thus used, as it seems, metaphorically. Also follg.)

Chimbuko, n. (ma-), a first start, a beginning, standpoint, basis, source, first principle. (Cf. syn. chanzo, asili.)

Chimvi, n. See Timvi.

Chini, adv. (1) down, below, beneath, under, at the bottom, on the ground, downstairs, underground; (2) in a lower place, on foot, at a lower part; (3) in a low (inferior, subject, humble) state (rank, condition, &c.). Often kwa chini in same senses. -a chini forms an adjective bearing any of the above meanings. Yuko ch., he is downstairs. Lala ch., lie on the ground. Wangine wanakwenda ch., wangine juu ya nyama, some go on foot, some ride on animals. Kitambi cha kuvaa ch., a cloth to wear on the loins. Nyia ya ch., a subterranean passage. Chumba cha ch., the lower room, or a cellar. Ch. ya Sultani, in the Sultan's jurisdiction. Chini kwa chini, emphat., at the very bottom, wholly below, &c. (-ni appears to be locative, i.e. chini, on the ground. Cf. inch, and opp. juu.)

Chinja, v. (1) slaughter, cut the throat of, kill,—esp. of killing animals for food; (2) of brutal indiscriminate killing of persons,—massacre, slaughter, murder. Alimchinjaadui, he slaughtered his opponent. (It sometimes locally used as &a, i.e. cut. Kuchinja kanzu, to cut out a dress.) Ps. chinjwa. Nt. chinjika. Ap. chinj-ia, -iwa. Cs. chinj-isha, -ishwa. Rp. chinjana. (Cf. chinjo. Same word appears at Mombasa as tinda, also matindo, and poss. in Z. in tindika, and mtindo. For syn. cf. wa, fisha, also chanju.)

Chinjo, n. (act, place, operation of) slaughtering, slaughter-house, massacre, battlefield. (Cf. chinjo.)

Chinuasi, n. a kind of spirit, supposed to drag people under water and drown them, swimmer's cramp.

Chinyango, n. a piece of meat forming a native butcher's perquisite. (Perh. ki-nyango. Cf. change.)

Chipuka, v. also Chupuka, sprout, shoot, spring up,—of any plant showing signs of life and growth. Ap. chipuk-ia. Cs. chipukisha, chipusa, and Intens. sprout vigorously. (Cf. follg., and syn. ota, mea, chanua.)

Chipukizi, n. (—, and ma-), also Chipuko, shoot, young plant. Dim. kichipukizi. (Cf. chipuka, and syn. mche.)

Chiririka, v. also Tiririka and Chururika, flow, trickle, run off, glide,—as water, or a snake. (Cf. mchilizi, and tiririka, churuzika, syn. chusa.)

-chirizi, a. machosi machirizi, trickling tears. (Cf. churuzika.)

Cho, -cho, -cho-, a. relat. agreeing with D 3 (S), i.e. ki-o, which. (For relat. see -a.)

Choa, n. (vy-), mark or discoloration of skin,—whether (1) by disease, ringworm, &c., or (2) artificial,—beauty spot. Choa cheusi, black (beauty) spot.

Chocha, v. poke, prod, stir up, e.g. an animal in a hole. Ap. choch-ea, -ewa, -elea, -elewa, -eleza, -elezewa, poke at, stir up, as a fire or lamp. Chocha kwa kijiti utambi wa taa, poke at the wick of a lamp with a bit of stick. Chtha cha kuchochleza moto, a poker. Also in fig. sense, stir up, excite, provoke. Alimchochlezea maneno ya fimpani, he stirred up discord against him. Cf. vumbilia. (Cf. mchocho, mchocho, kichoro.)

Chochoro, n. (ma-), alley, passage, esp. of narrow passages between houses in a native town. (Cf. the commoner mchochoro, kichoro.)

Choka, v. become tired, get weary, be fatigued (worn out, overcome). Aimechoka, I am tired. With noun of things, ch. njia (jua, kazi, &c.), be tired of travelling, weary with the
heat, worn out by work). Ch. na
mtu, be weary of a person's company.
chokana, e.g. all be weary together.

Chokaa, n. (1) lime; (2) white
plaster; (3) mortar, i.e. in Z. a
mixture of lime with sand and red
earth. Lime is also used for chewing
with tobacco. See Tambuu.

Chokea, n. sty (in the eye).

Choki-choki, n. fruit of the mchoki-
choki—with a deep-red prickly rind,
sweet white pulp, and large stone
See Mchokichoki.

Choko, n. vyoko, also Chocho,
oven. (See Joko, cf. oka.)

Chokora, v. and Chokoa, pick
at, poke, esp. of working at a hard
substance with a pointed instrument,
knife, or finger, e.g. clear out a hole,
take up weeds. Ch. meno, clean
the teeth (with a toothpick). See
choko-lea, -lewa, kijiti cha hucho-
kolea metw, a toothpick. ? Cs.
chokoza, which see. (Cf. chokora,
and syn. sumbua, tesa, uthi.)

— n. (ma-), dependent, follower,
hanger-on.

Chokosa, v. tease, bully, annoy,
vex. Ps. chokozwa. Ap. chokoz-ea,
-ewa. (Cf. chokora, and syn. sumbua,
tesa, uthi.)

Chole, n. a kind of bird, ? a jay.

Choma, v. (1) pierce, stab, prick,
thrust (something into); (2) apply
fire to, cook, set on fire, burn, brand,
canterize; (3) hurt the feelings (of),
provoke, give pain to, excite. Ch.
mtu kisu, stab a man with a knife.
Ch. moto, apply fire. Ch. nyumba
moto (or, kwa moto), set a house on
fire. Ch. samaki, harpoon a fish.
Ch. mkuki, run a spear into. Ps.
chomwa. Nt. chomeka, i.e. be
pierced (burnt, hurt, &c.), but also
Act., e.g. chomeka mkuki, stick a
spear in the ground. Chomeka kisu
kiunoni, stick a knife into the waist-
band (girdle). Ap. chom-ea, -eana,
Chomeo, n. (ma-), gridiron, toasting-fork, or other similar instrument for cooking, anything used for pricking or piercing. (Cf. choma.)

Chomo, n. (1) a burn, stab, prick, &c. (Cf. mchomo.) (2) Burnt stuff, dress, slag. Ch. la chuma, iron slag, refuse of smelting furnace. (Cf. choma.)

Chomoa, v. draw out, take out, expose, bring to light. Ch. mkuki, take out a spear from a wounded animal. Ch. nwsha, extract a thorn. Ch. kisu, unsheatheathe (draw, draw out) a knife. (Rv. form of choma. Cf. omoa, chomosa.)

Chomosa, v. (1) make a way out, come out, appear, stick out. Maua yanachomosa, the flowers are beginning to appear. Rasa inachomosa, the cape juts out (comes into sight). Esp. of the sun, jua limachomosa, the sun bursts out. Hence (2) of the sun, 'be hot, scorched' (as if chonut). (Intens. form of chomoa. Cf. choma.)

Chonga, v. cut to a shape, shape with a cutting instrument, whence a variety of meanings according to the instrument used and shape produced, 'hack, chip, bevel, dress, square, point, smooth, carve, &c.' Chonga mti, trim (dress, square) a tree, ready for cutting into planks. Ch. boriti, trim (square) a pole (for a rafter). Ch. kijiti, cut a stick to a point. Ch. kalama, point a pen, make a pen. Ch. mtumbwi, cut out a canoe. Also, ch. mawenye, invent (add to, modify) a story. Ch. sanamu, cut out figures. Ch. mawe, dress stones. Akachonga mwine eya kama bin Adamu, and he roughly carved the log of cassiorina into a human figure. Mitililichongwa ncha kama Mkuki, a piece of wood which was cut to a point, like a spear. Ps. chongwa. Nt. chongeka. Ap. chong-eka, -wa, -enza, (1) cut with (for, in, &c.). Chongea panda la mnazi, cut a piece off the flower-stem of a coconut tree, to increase the flow of sap. But also common in (2) fig. sense, tell tales about, inform against, betray, complain of, accuse (esp. unkindly or falsely), slander, discredit, and still more emphatically chongeleza and Intens. chongeleza. Amenichongea kwa maneno mabaya kwa wali, he discredited me with a shameful story to the governor. Mtu huchongewa na ulimi wake, a man is betrayed by his own tongue. Cs. chong-esha, -ena, -waa. Rp. chongana. (Cf. chongo, mcchongo, chonge, chongo, uchongesi, chongelezo, chongoa—also chonja, chenga, chinja—all referring to cutting.)

Chonge, n. also chongele, a canine (pointed) tooth, cuspid. Chonge sameno, teeth filed to a point. (Cf. chonga, with pass. termination -e, and for teeth, jino.)

Chongelezo, n. (ma-), what is told to a person's discredit or disadvantage,—tales, unkind gossip, scandal, &c. (Cf. chonga, uchongesi, &c.)

Chongo, n. absence of one eye, loss of an eye. Mwenyi chongo, a one-eyed person. Ana chongo, he has lost an eye. (Cf. ? chonga.)

Chongoa, v. (1) cut to a shape, round off, cut to an angle (point), bring to a point, sharpen, point; (2) be of a pointed shape, be angular, be jagged. Ch. kikango, round off a cooking pot. Nt. chongoka, be sharp, jagged, e.g. of craggy, precipitous rocks. Ras imech. kama sindano, the cape is as sharp as a needle. (Rv. form of chonga, with similar meaning. Cf. choma, chomoa.)

Chongoe, n. (sw-), a large kind of fish.

Choo, n. (sw-), privy, water-closet, cess-pit, i.e. in Z. a circular pit, lined with stone at the sides, and closing gradually into a small aperture over the centre. Usually connected with the bath-room in large houses. Enda chooni, go to the closet, go to stool. Wakampeleka chooni wakamwogesha,
they conducted him to a closet and gave him a bath. Also used (1) of the action of the bowels, &c. Pat a ch., have a motion of the bowels. Funga ch., be constipated, have an obstruction of the bowels. Ch. kisi-kubwa is used of solid, ch. kidogo of liquid motions; (2) of (solid) excreta. Haifai kutia mkojo ao choo katika maji, it is a mistake to put the excreta of either kind in water.

Chooko, n. See Choroko.

Chopa, n. (ma-}, handful, of what can be gathered and held in the fingers, as sticks, ropes, bits of wood, &c. (Cf. konzi, n., and chopoa. Cf. chopa, v., trade in a small way, hawk goods about the country,—not used in Z. Cf. syn. churuza.)

Chopi, adv., enda chopi, be lame on one side, walk lamely.

Chopoa, v. snatch from the hand, take away suddenly, seize by surprise, pluck away, filch. Ps. chopolewa. Nt. chopoka (and a variant chuupuka, churupuka), slip from the grasp, escape, extricate oneself, e. g. from a snare. Sungura akachopoka mkononi mwa simba, the hare slipped from under the lion's paw. Ap. chopo-lea, -leva. (Cf. chopa, and syn. пяшьа.)

Chosha, v. (Cs. of choka, i. e. for chokes ha), make weary, be fatiguing. See Choka.

-choshi, a. (choshi with D 4 (P), D 5 (S), D 6), tiresome, tiring. (Cf. choka, -chovu.)

Chosho, n. and Josho, for ki-osho, ji-osho, washing, place for washing, bathing-place. Mahali pa choshoni, place for washing, e. g. of corpses, or clothes. (Cf. ога, osha, and fua, fuо.)

Chosi, n. and Chosi, includes two species of birds, one very fond of fresh cocoanut sap, tembo,—a Nectarinia (Sa.).

Chota, v. take up a little of, take a pinch of, take up by bits (pieces), pick up with the fingers. Ch. maji, fetch a little water at a time. Ch. kuni, fetch firewood. Ps. chotwa. Nt. choteka. Ap. chot-ea, -ewa. Kasi yake chumchotea maji mwalimu, his duty was to supply his teacher with water. Cs. chot-esha, -eshwa. (Cf. choto, michoto, and danga, dona, donoa, also chopa.)

Choto, n. a small part (piece, bit, quantity, amount, a scrap, a pinch). (Cf. chota, michota.)

-chovu, a. (chovu with D 4 (P), D 5 (S), D 6), (1) weary, tired, fatigued, worn out, bored, exhausted; (2) tiresome, tiring, wearying. (Cf. choka, -choshi.)

Chovya, v. put (into), plunge (into), dip (into), make contact with, touch, finger. Ch. kidole motoni, put a finger in the fire. Ch. niguo katika maji, plunge clothes into water. Ch. asali, dip into (touch) honey. Mchovya asali hachovyi marra moja, he who dips his finger in honey, does not do it once. Alimchovya haya, he plunged him in confusion. Nt. chovyeka. Ap. chovy-ea, -ewa. Cs. chovy-eshwa, -eshwa. (Cf. chovy, mchovy.)

Chovyo, n. (ma-}, a dip, touch, what is got by a dip (touching). (Cf. chovy.)

Choyo, n. avarice (shown either in getting or keeping), greediness, covetousness, a grasping nature, miserliness, &c. Mwenyi ch., a grasping,
niggardly person. Kuva na ch., to be covetous, to grudge. Lia ch., cry for (disappointed) greediness. Also as a., huju ni ch. sana, he is a dog in the manger. (Cf. bahili, roho, tamaa.)

Chozi, n. (ma-), (1) a tear, teardrop; (2) anything resembling a tear, gum on trees, &c. Toka (lia) mahodzi, shed tears. Bubujika machodzi, burst into a flood of tears. Machodzi yalinchurukika usoni, tears trickled down his face. (Cf. chuza.) (3) One or two species of bird. See Chozi.

Chua, v. sometimes Tua, as at Mombasa, (1) rub, rub down, and so variously, grind, file, pound, polish; (2) fig. of quarrelling, &c., jar, rub, make discord. Kuchua si kwema, friction is not good. Chua meno, clean the teeth. Chua majumba ya unga, rub down the lumps in meal. Chua-chua kitwa, rub (chafe) an aching head. Ap. chu-lia, -liwa, -lika. Chulika mafuta, have oil rubbed in. Jiwe la kuchulia, a grindstone. Rp. chuatta, e.g. of persons wrestling. (Cf. saga, sugua, more common in Z.)

Chub, int. (the ch being mainly heard), expressing contempt or impatience, 'sht! nonsense!'

Chubua, v. take the skin off, abrasive, bruise badly, slob, give a hiding to. Kiatu changu kimeni-chubua mguu, my shoe has rubbed the skin off my foot. Ps. chubuliwa. Nt. chubuka. Mgongo umechubuka, my back is raw. Ap. chubu-lia, -liwa. Alimkanyaga moto akachubuha ngesi, he trod on the child and rubbed the skin off. (Cf. follg.)

Chubuko, n. (ma-), bruise, abrasion, raw place. (Cf. prec.)

Chubwi, n. a plummet, a sinker,—attached to fishing line to assist the cast and sink the bait. (Cf. bili, sounding lead, timasi, carpenter’s plumb line.)

Chuchu, n. (—, and ma-), a small hard protuberance on the skin, wart, pimple, small tumour, a callosity. Chuchu la siwa, teat. (Cf. sugu.)

Chuchumia, v. Ap. reach up (to), stretch up to, as by rising on tiptoe or hind-legs. Mbuzi anachuchumia, the goat is trying to get at (the leaves).

Chui, n. leopard.

Chuja, v. (1) filter, strain; (2) strain out, remove by filtering or straining; (3) cleanse, purify. Ch. maji yaliyo na taka, filter dirty water. Ch. nasi kwa kinjambu kupata tui, filter (grated) coconut in a bag to get the milky extract. Muungu achuje taka za moyo wetu, may God take away the impurities of our heart. Ps. chujwa. Nt. chujika. Moyo ulochochujika, a purified heart. Ap. chujia, -iwa. Chombo cha kuchujia, a filter (?chujio, ma-). Cs. chujisha, -ishwa. (Cf. chujo, chujua, and perh. vuja.)

Chujo, n. (—, and ma-), what is got by straining or filtering. Chujo ya asali, molasses, treacle. (Cf. prec.)

Chujua, v. Rv. form of chu ja, implying an opposite result in, or by use of, a liquid, i.e. spoil with water, by washing or otherwise. Amechujia uji wangu, una maji, he has spoilt my gruel, it is too watery. Ps. chujuliwa. Nt. chujuka, e.g. nguo hizi simechujuka, these clothes are spoilt (in colour) by washing. Rangi hii haichujuki, this colour does not wash out, it is a fast colour. Ap. chujulia, -iwa. (Cf. chujo.)

Chuki, n. ill humour, bad temper, dislike, resentment. Mtu wa chuki (or, wa chukichuki), one who is quick-tempered, easily put out, ready to take offence. Yuna ch., he is offended, he is sulky. Oma ch., be in a bad temper. Tia ch., offend, vex, make angry. (Cf. follg.)

Chukia, v. hate, have ill feeling towards (e.g. anger, resentment, disgust, loathing, aversion), dislike,
abhor. Ps. chukiwa, be hated, &c. Cs. chuk-iza, -izwa, e. g. cause dislike, offend, put out. Hence chukiwa, -iwa. But note that chukiwa is also used, Act. and Ps., as chukiza, i.e. cause chuki in, as well as, feel chuki towards. Bwana amechukiwa na mtumwa wake, mtumwa wake alimchukiza, the master was provoked by his slave, his slave provoked him. Jichukiza, grow angry of oneself, be angry gratuitously (without cause). Chukisisha, cause to be annoying, make offensive. Chukiwana, provoke each other. Rp. chukiwana, hate each other. (Cf. chuki, ma-chukio.)

Chuku, n. cupping-horn. Piga ch., make a false impression, exaggerate, tell an incredible story, draw the long-bow. (Cf. umika, ndumiko.)

Chukua, v. (1) carry, bear (a load), take on one's back (shoulders or head, or in one's hands), e. g. as a caravan porter (mpagazi) or town porter (hamali, mchukuzi). Ch. mzigo begani, carry a load on the shoulder,—such load being usually about 60 lbs. weight in a mainland journey. (2) Take, conduct, convey, lead. Ch. moto huyu kwa babaye, take this child to his father (cf. peleka in this sense). (3) Take away, carry off, remove, transport. Ch. taka, remove a mess (cf. ondoda). Also of the feelings, carry away, transport, overwhelm (of joy, sorrow, &c.). (4) Bear up under (passively), i.e. endure, put up with, take peaceably, be resigned to (cf. vumilia, stahimili, shukuru); (5) bear the weight (responsibility) of, support, maintain, sustain. Anach. wasee wake, he is supporting his parents (cf. ponya, rusukisha, saidia). (6) Take (in capacity), contain, hold, have capacity for (of a vessel, measure, &c.), and fig. include, involve, allow of. Chombo hiki kitach. pishi tatu, this vessel will hold three pishi (cf. weka). (7) Take up, use up, require. Safari ile ilich, siku iliyingi, that journey occupied many days. Zawadi hisi sitach. nguo iliyingi, these presents will require a lot of cloth. Chukua has many applications, e. g. neno iliach. mambo mengi, this word includes many things, i.e. has many meanings. Ch. mimba, be pregnant. Nguo hisi sinakuch., these clothes set off your appearance, give you a fine air (carriage). Ps. chukuliwa. Nt. chukulika (rarely chukuka). Ap. chukuli-a, -liwa, &c., e. g. carry to (for, from, &c.), feel for (towards, about, &c.). Ntukululika, let me carry it for you. Chukuliwa mashukuko, be an object of suspicion. Inachu-kulika, it is not too heavy to be carried, it is endurable. Hencechuki-liana, be compatible, agree, tolerate each other’s company. Cs. chuku-lza, -swa, employ a person to carry, lay a burden on, &c. Rp. chukuliana, e. g. carry in turns, give mutual support, endure each other, agree together. (Cf. mchukusui, uchuki.)

Chuma, n. (—, and vy-), iron, a piece of iron. Chuma pua (or lua alone), steel. Nabambu ya ch., iron of a flat kind, hoop iron, iron plate, &c. Pau (or fito) za ch., iron rods, bar iron. (For ki-uma, so cf. perh. uma, kiuma.)

Chuma, v. (1) pluck, gather,—of fruit, flowers, &c.; (2) make a profit, esp. in trade or business, gain in trade, prosper, be well paid. Watu huenda chuma barra, people go to make money up country. Ps. chumwa. Nt. chumika. Ap. chum-ia, -iwa. Cs. chum-isha, -ishwa. (Cf. chumo, uchumi, and syn. Ar. faidi, faida.)

Chumba, n. (vy-), room, chamber, apartment, i.e. part of a nyumba, esp. of a store house. Nyumba hii ina vyumba vingi, this house has many rooms. Ch. cha kulala, bed room, dormitory. Ch. cha kulia, dining room, refectory. (Cf.
Chumo, n. (ma-), (1) plucking, gathering. Machumo ya zabibut grapes plucked, vintage. (2) Profit, gain, source of gain, employment. (Cf. chuma, v., and uchumi.)

Chumvi, n. (1) salt; (2) saltiness, pungency (of flavour or quality). Maji ya ch., salt water, brine, sea water (contr. maji baridi, maji ya mvua, maji malamu, maji ya pepe, fresh water). Ch. ya haluli, sulphate of magnesia, Epsom salts. Maneno yake ch., his remarks were pungent, had a flavour.

Chuna, v. skin, flay, take the whole skin off. Mmchune ngozi kwa vizuri, msikatt ivala msitoboc, wa/a Msithunc na nyarna, Mrnchune ZYma, take off the beast's hide properly, do not cut it or make holes in it, and do not take off flesh with it, skin it carefully. Also of stripping bark off a tree. Chuna kamba, get (strips of bark for) rope. Ps. chunwa. Nt. chunika. Ap. chun-ia, -iwa. (Cf. chunua, chuni, mchuni, also chubua, ambua.)

Chunga, v. (1) tend, take care of, act as guardian to, but esp. of animal, feed, take to pasture, graze, &c. (Cf. mchunga -ia.) (2) Look at (down upon, into), esp. of furtive or critical and thorough examination, i.e. peep (at), pry (into), cast glance (at), inspect closely. Ps. chungulila. Nt. chunguli-ka, -kana. Ap. chungulilia. Ufa wa kuch, a peep-hole. Cs. chunguza, e.g. Intens. look carefully (anxiously, thoroughly) into. (Cf. syn. angaJia, fasamia, if?wa, n. (wa-), i.e. sweet orange, fruit of mechunga, abundant for nine months; ear in ).. (Cf. for other varieties, chenzi, dansi, limau, ka-guva, ulimu, balungi, furungu.)

Chungu, n. (1) (gy.-), the commonest kind of cooking pot, — usually a round rather shallow vessel of baked earthenware, red or black in colour, of various sizes, and with a lid of same material. (Cf. ungu, jungu, ki-jungu, u, and for other household vessels, bakuli, hungu, kia, chane. bere, swayu, fua, kombe, kibungu, mkungu, ki-
kungu, kango, kikombe, bikango, and see Mtungi, Sufuria, and Chombo.) (2) (—, and of size, ma-), a heap, a quantity, a pile, a mass. Chungu chungu, in heaps, quantities. Felha zikawa nyonga, chungu zima, the coins were numerous, a whole pile. (Cf. syn. fungu, jamii.) (3) An ant, of a common small kind, and so used more generically than other names of species (e.g. mecha, siafu, maji ya moto, which see). Also used fig. of a poor, insignificant person. (4) (—) sometimes for unkungu, of some particular kind of smart, e.g. naona chungu ya mwiba, I feel the sharp prick of a thorn. Cf. follg.

-chungu, a. (chungu with D 4 (P), D 5 (S), D 6), (1) bitter, acrid, sour, sharp in taste, acid; (2) disagreeable, unpleasant. Dawa chungu, bitter, unpalatable medicine. (Cf. uchungu, n., also often used as a., and utungu.)

Chungulia, v. look at (down upon, into), esp. of furtive or critical and thorough examination, i.e. peep (at), pry (into), cast glance (at), inspect closely. Ps. chunguliwa. Nt. chunguli-ka, -kana. Ap. chungulilia. Ufa wa kuch, a peep-hole. Cs. chunguza, e.g. Intens. look carefully (anxiously, thoroughly) into. (Cf. syn. angaJia, fasamia, if?wa, n. (wa-), i.e. sweet orange, fruit of mechunga, abundant for nine months; ear in ).. (Cf. for other varieties, chenzi, dansi, limau, ka-guva, ulimu, balungi, furungu.)

Chunja, n. a small hard protuberance on the skin, a wart. (Cf. chuchu.)

Chunua, v. scrape skin off, skin. Alchumua uyo wake, he took the skin off his face. Ps. chumula,
CHUNUSI


Chunusi, n. (1) and Chunuzi, a bit of skin taken off, abrasion, raw place; (2) same as Chunusi, which see.

Chunyu, n. incrustation of salt, deposit from salt water. Nimeoga maji ya pivani nafanya chunyu, I have had a sea-water bath, and feel the salt on me. (Cf. munyu, chumvi, nyttnyo.)

Chuo, n. (vy-}, W book; (2) school. Buni (tunga) chuo, write a book, compose a book. Chuo cha serkali, a government school. Mwana-chuoni, or -vyuoni, (1) a (boy) scholar, one who attends school; (2) an educated, learned man, a scholar, a man of books. Enda chuoni, go to school. Tiwa chuoni, be sent to school. (For ki-uo, from the appearance of a bound book, cf. uo, and for 'book' Ar. syn. msahafu, kitabu, and for 'school' madarasa, soma, v.)

Chupa, v. 'get over' something by leap, step, hop, jump. Ap. chup-ia, -iwa, and see follg. Cs. chup-isha, -ishwa. (Cf. syn. kia, kiuka, and vuka.) — n. (—, and ma-}, a bottle. Ch. la kutilia marashi, a scent-bottle. Ch. la mvinyo, a spirit bottle. Also used of the 'womb,' e. g. kuvunja chupa, of first stage of childbirth. Dim. ki-tupa (preserving the /, as at Mom-

Chupia, v. move quickly, rush, dash, gallop. Frasi mzoefu wa ku-chupia, a horse accustomed to going quickly. (Conn. with chupa, v.)


Chura, n. (vy-), a frog.

Churua, n. or Churuwa, and Shurua, measles.

Chururika, v. See Chiririka, and Churuzika.

Churuza, v. and Chuuza, keep a small shop, do a retail business, hawk goods about, be a pedlar. (Cf. mchuruzi.)

Churuzika, v. and Chururika, trickle down, run of, be drained away, as water from roof, blood from wound, rain from a tree, &c. Anach. damu, he bleeds freely. Cs. churuz-isha, -ishwa, drain off, carry off. (Cf. chirizika, mchirizi, tiririka, and also chusa.

Chusa, n. (vy-), a harpoon, used for large fish, such as papa, nguru, chewa.

Chusa, v. or Chuuza, Churuzza, trickle, glide, run down. Chosi la umyonge likichuusa, as the tear of abject misery falls. Kwnia na kuchusa hakulingani na wazi, oozing and trickling is not the same as open (flood-gates). (Cf. chirika, churuzika.)

-chwa, v. Ps. from -cha, which see.

D.

D represents the same sound as in English.

D, as an initial in words of Arabic origin, is used for three Arabic letters, viz. Dal, and sometimes Tah and Dhal. See T, Th.

D takes the place of i and r, as the initial of a root, if a formative n is prefixed. Thus kasha refu, a long box; kamba ndefu, a long rope.

D in Z. sometimes represents a j or dy in the Mombasa dialect, and in some words is not clearly distin-
guished from t. Thus words not found under D may be looked for under J or T.

Words beginning with D are mostly of non-Bantu origin.

-dachi, a. commonly used for 'German.' Mdachi (wa-), Dachi (ma-), a German. Kidachi, the German language, of the German kind. Udachi, Germany, also ulaya Dachi. (From deutsch, cf. jamani.)
Dada, n. sister, esp. elder sister, a term of endearment among women.

*Dadisi, v. pry, be inquisitive, be curious (about), ask unnecessary questions (of). Nimemdadisi sana hatta aniambie, I plied him with questions to get him to tell me. Ps. dadisiwa. Nt. dadisika. (?Ar. Cf. mdadisi, and syn. hoji, chungulia, peka.)

*Dadu, n. and Dado, game, toy, esp. of dice in Z. Cheza d., play with dice. Machezo ya d., games with dice. (Ar.).

*Dafina, n. hidden treasure, treasure-trove, godsend. (Ar.)

*Daftari, n. an account book, catalogue, list. (Ar. Cf. worotha, hesabu ya mali.)

Dafu, n. (ma-), a coconut in the stage when it is full of milk, further described as (1) bupu la dafu, punje la dafu, dafu la kumomba, dafu la kulamba, i.e. when just beginning to form a soft layer of nutty substance in the shell, which can be licked or easily scraped off, and (2) tonga la dafu, when the nutty substance has become thick and tough. Maji ya dafu, coconut milk. Dafu is also commonly used for the milk itself,— little cared for by natives. (Cf. nazi.)

Dagaa, n. (? plur. of udagaa), very small fish, fish in an early stage, small fry,— like whitebait, a favourite dish with natives.

*Dalali, n. salesman, auctioneer, broker, cheap-jack. (Ar. Cf. udalali, and syn. mnadi.)
DALASINI

*Dalasini, n. cinnamon, from the tree mdalasini. (Ar.)

Dalia, n. a yellow mixture, used by women for personal adornment (cosmetic, scent, &c., and colour).

*Dalili, n. sign, token, mark, trace, indication, evidence, signal. D. ya mwa ni mawingi, the sign of rain is clouds. D. ya mgwu, footstep (on the ground). With negatives, si hatta dalili, not at all, not a vestige, not in the least.

*Dama, n. a game, played on a board like chess, a kind of draughts.

*Damu, n. blood. Nyama na d., flesh and blood. Anatoka d., he is bleeding. Also of the menses, ingia damuni, menstruate. Cf. hethi. (Ar.)

Dandalo, n. a kind of dance. (Cf. ngoina.)

Danga, v. (1) take up little by little, get a little at a time, scoop up carefully (of water in a pit), i.e. d. viaji. Hence (2) fig. of enforced and tedious delay, wait, have to wait (but perch. this is tanga, which see). Hence (2) fig. of enforced and tedious delay, wait, have to wait (but perch. this is tanga, which see).

*Darabi, n. (ma-), rose-apple, fruit of mdarabi.

*Daraja, n. (ma-), (1) step, set of steps, stairs, staircase, bridge; (2) degree, rank, dignity, social station. Akashuka katika d., he descended the staircase. D. kubwa (bora), high rank. A district of Zanzibar city near the bridge is called Darajani. (Ar. Cf. ngazi, ulalo, and for 'rank' cheo.)

*Daraka, n. (ma-), an arrangement, appointment, obligation, duty, undertaking. Madaraka ya nyumbani, household arrangements, domestic economy. Chukulia d., go bail for, answer for, bear the punishment of. (Ar. Cf. diriki, tadaruki.)

*Darasa, n. (ma-), class, meeting for reading or study. Madarasa, school, academy. (Ar. Cf. durus, also chuo, soma.)

*Dari, n. upper floor, upper story, ceiling, roof,—roofs and upper floors in an Arab house being alike made of concrete laid on poles and rammed hard. Darini, juu ya dari, upstairs, on the roof. (Ar. Cf. sakafu, brofa.)

*Darizi, v. See Tarizi.

*Darumeti, n. inside woodwork of native vessel, joists carrying the deck, cross-beams, &c.

*Darasi, n. upper floor, upper story, ceiling, roof,—roofs and upper floors in an Arab house being alike made of concrete laid on poles and rammed hard. Darini, juu ya dari, upstairs, on the roof. (Ar. Cf. sakafu, brofa.)

Dau, n. (ma-), a large native-built boat, both ends sharp and projecting, and usually with a square matting sail. (Cf. chombo, mtumbwi, masiwa, kidati.)

*Daulati, n. the ruling power, government, authorities. (Arab. for the common serkali.)

Dawa, n. (—, and ma-), medicine, medicament, anything supplied by a doctor, including 'charm, talisman, &c.,' used by native doctors. D. ya kuhara, a purgative, aperient. D. ya
**Da'wa**, n. or **Dawwa**, and sometimes **M Dawwa** (mi-), legal process, suit, litigation, legal claim, dispute. (Ar., the aa representing ain. Cf. daw, and dist. dawa, medicine.)

**Dawati**, n. writing desk, writing case. Dim. kidawati. (Ar. for inkstand.)

**Dayima**, adv. always. See Daima.

**Debe**, n. (ma-), tin can,—commonly of the 4-5 gal. tin in which American petroleum has been imported, often used as a pail. **Natake debe mafuta**, I want a tin of oil. **Natake debe la mafuta**, I want an oil-tin. (Hind.)

**Debwani**, n. a turban-cloth,—an Indian cloth, mostly of silk, with red or brown stripes, and worn on the head as a turban.

**Dege**, n. (1) infantile convulsions, fits (cf. kifafa); (2) a kind of moth.

**Deheni**, n. a water-proofing mixture of lime and fat, used on the bottoms of native vessels. Also as v. of applying the mixture. (Ar.)

**Deka**, v. (1) give oneself airs, live in style, play the grandee; (2) show conceit, be arrogant, be unpleasant. Also jideka, e. g. of a vain woman's gait and bearing. (Cf. syn. jiruna, jiona, piga kiburi, jifahirisha, and shana.)

**Delki**, adv. See Telki. (Ar.)

**Dema**, n. a kind of fish-trap of open wicker-work. (Cf. mtego.)

**Demani**, n. (1) sheet (rope) of mainsail of a native sailing vessel. Hence (2) lee side (in navigation), also called upande wa demani (wa demamini), upande wa chini. Contr. gashki, gashini. (3) Season of the year from end of August to beginning of November, when the south monsoon slackens and gradually dies away,—spring-time in Zanzibar. Also sometimes of the whole season of the south monsoon, from April to October. (Contr. Musimu, and see Mwaka.)

**Denge**, n. a mode of wearing the hair, a patch on the top of the head only. **Kata denge**, shave the whole head except the crown.

**Dengu**, n. a kind of pea imported from India, and usually mixed with grain, &c. for food. (Cf. choroko, mbaazi, kunde.)

**Deni**, n. (—, and ma-), a debt, loan, money obligation. **Panya (ingia, jipasha)** d., get into debt, borrow, lend. **Lipa d.**, discharge a debt, repay a loan. (Ar. Cf. azimu, also wia, wivua.)

**Deraya**, n. armour, coat of mail, cuirass, i.e. vao la chuma. (Cf. Arab. adra.)

**Desturi**, n. or **Dasturi**, custom, usage, regular practice, routine. The usual word in Z. (Hind. Cf. Ar. kawaida, ada, miila, mathehebu. Dist. dasturi, bowsprit.)

**Deuli**, n. waistband,—a silk shawl or scarf worn round the waist. (Cf. mshipi, mahazamu.)

**Devai**, n. wine in general. (Perh. Fr. du vin. Cf. mwinyo, used mainly of spirits.)

**Dia**, n. money paid for a life, fine for murder, ransom. **Killa mtu dia ya roho yake**, every man his ransom (to save his life). (?Ar. Cf. fidia, fidi.)

**Dibaji**, n. used of the string of prefatory epithets and complimentary titles in Arab letter writing, and more generally 'elegant composition, good style, fine writing.' (Arab. 'painting, embroidery, cf. udibaji. Such epithets are feneb, mashebb, abram, nashe, azizi, hashamu, karamu, fathili,—often in pure Arab form with the article il prefixed to each. Cf. anwani, waraka.)

**Didimia**, v. sink down, go to the bottom, penetrate. Ap. didimik ia,
-iwa, bore into, e.g. of a tool. Cs. didim-isha, -ishwa, cause to sink down, force down (into, &c.). Didimisha nguо nkobani, stuff clothes into a wallet. (Cf. tota, zama, sizimia.)

Difu, n. See Kilifu.

*Digali, n. stem of the bowl of a native pipe. See Kiko.

*Diki, adv. See Tiki, and Shiki.

(Di)

Diko, n. (ma-), landing place.

*Dimu, n. See Ndimu.

*Dini, n. religion, creed, worship. Kushika chuo na kusali ndio dini, to follow the Coran and perform the prayers is (Mahommedan) religion. (Ar.)

*Dira, n. mariner's compass, i.e. kipande cha kusafiria chombo baharini, an instrument for a ship to steer by on the sea. (Ar.)

*Diriki, v. in general, have power (will, time, opportunity, &c., for), and so (1) be able, be in time (for), reach, succeed, attain, manage, arrange; (2) venture, undertake, guarantee, incur responsibility (for). Nalitakakivenda, sikttdiriki, I wanted to go, but I could not manage it. Sijadiriki kuisha kusema, before I could finish speaking. (Ar. Cf. daraka.)

*Dirisha, n. (ma-), window. D. la vibau, a louvre window. D. la kuchunguillita, a window to peep through. (Hind. Cf. mwangaza.)

*Diwani, n. (ma-), councillor, public functionary, magnate. (Ar.)

Doa, n. (ma-), spot, blotch, mark, stain. Doa la mafuta, a grease spot. Madoadoa, used as a. spotted, variegated, of different colours, speckled.

Doana, n. hook, fish-hook. See Ndoana.

*Dobi, n. (ma-), one who washes clothes, as a trade,—always a man in Z. Usinifanye punda wa dobi, do not treat me as a washerman's donkey. Cf. chombo hiki ki dobi, this vessel is heavily loaded. (Hind.)

*Dodi, n. (ma-), also Udodi, Ndodi, (1) fine wire, whether brass or iron; (2) a bracelet of fine wire, hair, or thread.

*Dodo, n. a very large kind of mango is called embe dodo, or dodo. The word is also used of a woman's breast. Yuna dodo, she has breasts, she is growing up. (Cf. embe.)

*Dodoki, n. (ma-), a long slender fruit, eaten as a vegetable, a kind of lufah. See Mdodoki.

-dogo, a. (ndogo with D 4 (P), D 6, dogo with D 5 (S)), little (in condition, quality or quantity), small, slight, unimportant, young. Mito mdogo, a small child. Ndugu mdogo, a younger brother. Baba mdogo, father's brother, uncle. Mtu mdogo, a poor man. Adv. kidogo, a little, rather, not very, not much, in small amount. Used as adj. to denote 'small in quantity.' Watu kidogo, a few people. But watu wadogo, poor, inferior people. Maji kidogo, a little water. With negat. 'not' at all, (not) in the least, (none) whatever; esp. with hatta. Sikupi hatta kidogo, I will not give you a single bit, I will not think of giving you any. Sometimes redupl. for emphasis, vitanda vidojodogo, or vidojodogo, very small bedsteads. (Cf. contr. -kubwa, -kuu, -ingi.)

*Dohani, n. chimney, smoke-stack, and in Z. esp. of (1) funnel, smoke-stack, of a steamer. Hence merikebu ya d. (or ya moshi, smoke), a steamer; (2) a tall narrow basket of sticks and cocoanut leaf-fronds, used for carrying fruit to market. (Ar.)

Dokeza, v. give a hint of, suggest, foreshadow, sketch. (Perh. tokeza, cause to come out, make appear. See Toka, Toa. But cf. kidoko.)

*Dokra, n. a cent, hundredth part of a dollar. (Cf. reale.)

Dole, n. (ma-), single banana fruit, i.e. one of a cluster (chana) on a large fruit stem (mkungu). (Cf. udole, kidole, and ndizi.)
Domo, n. (ma-), (1) large lip, large beak; (2) protuberance, projection, thing resembling a beak, overhanging crag, &c.; (3) brag, boasting, cant. *Piga domo, let the tongue wag, brag, boast. (Cf. ndomo, kidomo, and for 'boasting' (ji)semea, (ji)vuna, (ji)gamba, (ji)sifu.)


Donda, n. (—, and ma-), large sore, ulcer,—so common an ailment as to be used as typical of sickness and disaster generally. *Muungu atakupa d., God will bring sickness upon you. *Donda juu ya donda, blow on blow (i.e. calamity). D. ndugu, spreading, confluent ulcers. Dim. kidonda. (Cf. donda, v., dondoa, and for ‘small sores’ ftele.) —v. fall by drops, drip, fall in bits (bit by bit). (Cf. more common tona, also dondoa, donda, n.)

Dondo, n. (ma-), (1) large tigercowry shell, used by tailors for smoothing down seams to a good surface (cf. kauri). Hence perh. (2) dressing for cloth, starch, chalk, &c., used to give a good surface and appearance to inferior material. *Nyuo juu dondo, glossy calico. (3) Sometimes of ‘twigs, chips, scraps’ of wood, leaves, &c., e.g. for lighting fires. (Cf. donda, v.)

Dondoa, v. (1) pick up bit by bit, pick over grain by grain, &c.; (2) let fall bit by bit, drop, cause to drip; and so perh. (3) form sores, cause illness; (4) make selections (from), compile knowledge (by). *Ukimisha samaki utamdondoa mwili, if you let him eat fish, you will cause sores on his body. Nt. dondska. Mhegu zimenidondoka, the seeds dropped one by one from my hand. (Kv. of donda, with similar meaning. Cf. chonga, chongoa, &c.; also donda, n., and follg.)

Dondoo, n. (ma-), selections, notes, extracts, quotations, choice bits, e.g. in an anthology. (Cf. donda, dondoa, &c., and for similar idea okota, mateusi.)

Dondoro, n. a kind of antelope. (See Paa, for the only sort seen in Z.)

Donge, n. (—, and ma-), also Tonge, small roundish mass, ball, lump, e.g. of a mouthful of rice, rolled in the fingers and put in the mouth,—in this sense usually Tonge. *Kuvrenga donge za wali na kutia kiwani, to make a little ball of rice and put it in the mouth. Donge la wui, a ball of thread. Damu inafanya madonge, the blood is forming clots. Dim. kidonge, e.g. a pill. (Cf. bonge, tonge, and perh. udongo.)

Donoa, v. peck, strike at (with beak or fangs), e.g. of fowls and snakes. *Nyoka ilimdonoa juu ya utosi, the snake struck him on the crown of his head. (Cf. dona, dondoa, &c.)

*Dopa, n. (ma-), a sail-maker's palm, for coarse sewing.

Doria, n. used of ‘white muslin' in trade. (Hind.)

*Doti, n. a piece of cloth suited for, and worn as, a loin cloth, shuka, i.e. about 2 yards of full width, or 4 yards of narrow material. (Hind.)

Doya, v. go as spy, reconnoitre, spy out (but in Z. pelelea is usual).

*Dua, n. a prayer, special supplication, request made in prayer, addressed to God. *Omba dua, offer a prayer, make a request, to God. (Ar. Cf. ombu, maombe, and sala,—which suggests the outward ceremonial aspect of prayer.)

*Duara, n. used of (1) wheel, circle, rounded object, and (2) any machine of which the principal feature is a wheel, e.g. crane, windlass, capstan, &c. (Ar. Cf. mduara, dura, mvingo.)

Dubwana, n. (ma-), a person of
extraordinary size, a giant, a colossus. Also used as a. -dubwana, of anything gigantic,—animal, tree, or other object. Mtu mdubwana, a giant. (? Cf. bwana.)

**Dude**, n. (ma-), the vaguest and most general term for referring to any object, = kitu usichokijina jina lake, 'something of which you do not know the name, or have no word to describe, a thing, a what-do-you-call-it, an object. Dude gani hili? What in the world is this object? Dim. kidude.

**Dudu**, n. (ma-, of size), large insect. See Mdudu, which is commonly used. Dim. kidudu.

**Duduka**, v. be disfigured (by illness or disease). Duduka uso, have face pitted, marked with small-pox. Ps. dudukwa. Nadudukwa na pele, I am disfigured by an eruption. (Cf. umbua.)

**Duduvule**, n. a stinging insect, which bores in wood (Str.).

-**dufu**, a. (dufu with D 4 (P), D 5 (S), D 6), dull, insipid, tasteless, flat, uninteresting, good for nothing,—of persons and things. Tumbako dufu, mild, flavourless tobacco. Mtu mdufu, a stupid, dull person;—also dufu la mtu, in same meaning.

*Du**ka, n. (ma-), shop, stall. Tembea madukani, walk in the bazaar. Weka duka, open a place of business. Vinja duka, close a shop, give up business. (Cf. ar. dakkdn.)

*Dukiza*, v. and Dukisa, intrude oneself, listen secretly, try to overhear. Fidukiza, play the eavesdropper, intrude where not wanted (offensively). (Ar. ar. daks, and follg. Perh. same as dakiza.)

*Dukizi*, n. (ma-), eavesdropping, scandal-mongering. (Cf. dukisa, mdukizi.)

**Dumbwi**, n. See Kidimbwe.

**Dume**, n. (ma-), a male, esp. of animals. Frasi dume, or dume la frasi, a stallion. Bata dume, a drake. See -ume.

*Dumia*, Dumisha. See Dumu.

*Dumu*, v. remain, continue, endure, last, abide. Dumu daima, last for ever,—used also as adv., for ever and ever. Ap. dum-ia, -iwa. Dumia kazi, remain at, persevere in work. Also, remain with, attend on,—of service. Cs. dum-isha, -ishwa. (Ar. Cf. daima, udumu.)

*Du**mu**, n. (ma-), also Mdu**mu** (mi-), can, pot, jug, mug, esp. of metal. Dumu la maji, water-can.

**Dundu**, n. (ma-), large pumpkin, gourd, calabash, the shell used as a vessel to hold liquids.

**Dunge**, n. (ma-), a cashew apple in green, unripe stage,—fruit of mbibo. (Cf. mbibo, kerosho, bibo.)

**Dungu**, n. (ma-), a stage or platform, raised from the ground and often roofed over, for a watchman guarding crops on a plantation. (Cf. kilingo.)

**Dungudungu**, n. used to describe anything of unusual shape or quality, 'a wonder, marvel, curiosity.' (Cf. ajabu, kioja, tunu.)

**Dungumaro**, n. (1) a kind of evil spirit; (2) a drum used in expelling such a spirit. (Mdungumaro, a person possessed by this spirit.)

*Du**ni*, a. inferior, low, mean, object, worthless. Mtu d., a nobody, an insignificant person. Hali d., an abject condition. (Ar. Cf. thai/ it, -nyonge, hafifu, -dogo.)

*Du**nia*, n. and Dunya, the world, universe, earth (as a whole). Fariki d., depart from the world, die. Mtu wa d., a worldly man. Mambo ya d., or simply dunia, the way of the world, worldly affairs, the spirit of the age. (Ar. Cf. ulimwengu.)

*Durabini*, n. and Darubini, telescope, microscope, or similar optical instrument, i.e. kipande cha kutazania, an instrument for seeing with. Piga d., use a glass. (Ar. or Pers. Cf. miwani, spectacles.)

*Du**ru*, v. surround, be round, go round, put round. (Arab. for com-
mon B. zunguka, zungusha, &c. (Cf. duara.)

*Durusi, v. study a book, meet in class, attend school. (Arab. for common B. soma, enda chuoni. Cf. daraa.)

*Dusumali, n. a coloured handkerchief or scarf, often with green and red stripes, and of Persian manufacture, worn on the head by women. (Ar. or Pers. Ct. utaji, shela.)

Duzi, n. (ma-), eavesdropper, talebearer, gossip-monger, slanderer. (Cf. dukizi, and the commoner mpeltezi.)

E.

E represents the sound of a in ‘gate,’ and (esp. when unaccented) the lighter sound of e in ‘ten.’ In some words of Arabic origin (t) it is used for a sound between a and e (cf. Elfu, Hewa, and A); (2) it is used in Zanzibar characteristically for what is heard in other dialects as a, e.g. marikabu, rather than marikabu, sheria for sharia, shebaha for shabaha; (3) it is not distinguished from i, not being so distinguished in Arab. writing or common pronunciation. (Cf. elimu, ilmu, &c.)

Thus words not found under E may be looked for under A or I.

When a in a prefix or formative syllable precedes an e or i, the two together are usually pronounced e, e.g. akenda for akenda, he went; kwetwa for kwetita, to call them; wesi for waizi, thieves; mengi for maingi, many (things).

For e as an interjection see Ee and Ehoe. The same e is used and repeated at the end of a word intensively, esp. to express distance, e.g. akenda e-e-e, and he went on a very long way; kule-e-e, far away yonder; pepe-e-e, a very white, clean surface, — in each case the intonation of e being raised higher in proportion to the intensity or distance indicated.

-e is (1) the characteristic sign of the Subjunctive Mood, taking the place of the final a of a verb in the Indicative Mood; (2) a passive termination of some verbal nouns, e.g. kiwumbe, kombe, utule, ushinde, utume.

-e (or -ye) (1) affixed to a noun, represents the pronom. a. yake, e.g. nyumbae or nyumbaye for nyumba yake, his house; (2) after a verb-form or tense-sign, represents ye, the form of relative corresponding to 1, 2, 3 Pers. S., e.g. niliywe, I who am; umpendaye, you who love him, or, he whom you love; (3) in combination with the prep. na or kwa, represents the pronoun of 3 Pers. S. ye, e.g. nae or naye, for na ye, and kwa or kwaye, for kwa ye; (4) is used as the final sound of a common contracted form of the Personal Pronouns, except the 3 Pers. P. was, i.e. mi(y)e for mina, ni(y)e for we, ye for yeyi, si(y)e for sisi, ni(y)e for ninyi.

*Ebbe, int. also Bee, commonly used by slaves or inferiors in reply to a call, ‘yes! coming! I hear!’ (Ar. See Lebeka.)

Ebu, int. also Ebuu and Hebbu, Well then! Come then!—often in expostulation or reproof.

*Eda, n. time of customary ceremonial mourning, or seclusion from company, e.g. of a woman after a death or divorce. Kalia eda, remain in mourning, or in seclusion. Akakaa eda akawa kaniki mizizi minna, she remained in seclusion and wore mourning four months. (Ar. Cf. maatanga, under Tanga.)

*Edashara, n. and a., eleven. -a edashara, eleventh. (Ar. Cf. wahedi, and dshara, also B. syn. kumi na moja.)

Ee, int. Oh,—in invocation or as- sent. Ee Muungu, O God. Ee kwana, O Sir. Ee walla, Ee waa, O yes! All right! Certainly, Sir! (literally, Yes, by God!).

Egama, v. be in a resting or reclining position,—not lying down,
but propped on elbow or support. Also Rf. jiegama, place oneself in a resting position, recline, prop oneself (in a position). Ap. egam-ia, -iwa, rest on, lean on, recline on. Amegamia kifuli muwake, he leaned upon his chest. Cs. egam-isha, -ishwa, cause to lean, prop, support. (Cf. follg., also tegemea.)

Egemea, v. (1) lean on, rest on, be supported by; (2) trust to, rely upon. Ps. egemewa, be leaned upon, be a support (to), be trusted (by). Cs. egem-esha, -eshwa, &c., e.g. (1) prop up; (2) confirm, help to establish, give support to, find ground for. Rp. egemeana. (Cf. egama, egisha, tegemea.)

Egemeo, n. (ma-), prop (e.g. handrail or balustrade of staircase), support, ground of belief or action. (Cf. prec. and tegemeo.)

Egeaha, v. Cs. cause to rest, bring into close contact, make secure, &c. Egesha chombo pwani, bring a vessel to land, Moor, make fast. E. mshaka ngazini, secure a boat to the gangway of a ship. Sikumwegesha naye, I did not bring him into contact with him, introduce him to him, make him a friend of his. Ps. egeshwa. Ap. egesh-ia, -iwa, &c. Rp. egeshana, e.g. moor two vessels alongside, bring together, come into contact.

Ehee, int. of assent (spoken with rising intonation, and stress on last syllable), yes, just so, I quite understand. (Contr. Ee-he, ee-e, of dissent, and cf. a-haa.)

Ekerahi, n. or Ikirahi, aversion, disgust, horror, abhorrence, that which provokes aversion, &c. (Ar. Cf. ki-riki,—the i- or r- representing Alif.)

-ekundu, a. (nyekundu with D 4 (P), D 6, jekundu with D 5 (S)), 'red' of all shades and varieties—scarlet, purple, pink, &c. Of European complexion 'fair, fresh, ruddy,' of native 'light-coloured, reddish yellow,' esp. of Arabs. (ekundu, -upe, white, and -eusi, black, are the only simple adjs. of colour in Swahili, others are supplied by reference to typical objects.)

*Ela, conj. also Illa, Ila, except, unless, but. (Ar., 'if not.' See Illa.)

*Elafu, n. and a., a thousand. (Ar. See Elfu.)

*-ele, a. sick, ill, bed-ridden. (Ar. See Mwele, Uele.)

Elea, v. (1) float, be afloat, swim (of things), be on the surface. Chombo chaelea, the vessel is afloat. Cs. ele-za, -zwa, set afloat, swim. Cf. chelezo. (2) Of uncomfortable internal feeling, moyo wanielea, my heart palpitates, my stomach is upset, feel sick, I am nervous. Cs. eleza moyo, nauseate, make nervous, affect the heart or stomach. (3) fig. be clear, be intelligible. Maneno yake yamenielea, his statement is intelligible to me, I understand what he says. Ps. elewa. Sielewi maana, I do not see the meaning. Cs. ele-za, -zwa, explain, make clear. Ntaku-eleza habari, I will explain the matter to you. Also Ap. ele-za, -zwa, in same meaning. (Dist. eleka, and elekea, which see.)

*Eleka, v. carry astride on the hip—as native women do their children, secured by the arm. Mama,
nieleke, mother, please carry me. Asi mwana na eleke jiwe hizi, whoever has not a child, let her just bring a stone instead. Cs. form, elekanya, pile up one on another. (Ar. Cf. beba, and mbeleko.)

Elekea, v. Ap. also Lekea, (1) point to, be directed towards, incline to, tend to, be opposite, face, correspond to; (2) be rightly directed, be satisfactory, turn out well, succeed. Anaelekea kwenda, he is inclined to go. Amaelekea, the matter has been satisfactory. Cs. elek-esa, -ezwa, point directly, show the way to. Sermala waria awalekea waanafunzi bass, the master carpenter merely gives directions to his apprentices. El. chombo, steer a ship. El. bunduki, aim a gun. El. kidole, point the finger. El. njia, show the right course. El. nia, direct attention. Elekezana, come to an agreement among themselves. Rp. elekana, be directed towards each other, or to a common point, be facing one another, be opposite (contradictory), agree, correspond. Obs. also elekana, correspond. Cs. ele-ke-anisha, -ani-shwa. (Poss. conn. with Elea, which see, and cf. follg.)

-elekevu, a. also -lekevu, and -ekevu, handy, apt, having a capacity for or a knack of. Mtu mwelekevu wa kazi, a good capable workman. (Cf. eleka, &c.)

Elemea, v. See Lemea.

*Elfoen, n. and a., two thousand. (Ar. dual of elfu. Cf. syn. elfu mbili.)

*Elfu, n. (—, and ma-), also Elf, Elafu, and a., a thousand, thousands. Kd. elfu elfu, of enormous numbers, myriads. -a elfu, thousandth. (Ar. elf. pl. alaf. Cf. elfsen, and syn. mia kumi, and obs. e for a.)

*Eliminsha, v. Cs. with variants elim'sha, liminsha, impart knowledge to, instruct, teach, educate. Ps. elemishwa. (Ar. Cf. elimu.)

*Elimu, n. and Ilmu, knowledge, learning, wisdom, science, education, doctrine, teaching. Eleimu ndio mwanga uongozao, knowledge is the guiding light. (Ar. Cf. mwalimu, maalamu, mtaalamu, elimisha, and syn. hekina, busara, maarifa, akiti.)

-ema, a. (njema with D 4 (P), D 6, jema with D 5 (S)), good,—including goodness of all kinds and degrees, whatever commends itself to feelings, taste, reason, or conscience; and translatable in a corresponding variety of ways, 'pleasant, beautiful, sensible, right.' Muungu ni mwema, God is good. Chakula chema, nice food. Kasi njema, sound workmanship. Uso mwema, a handsome face. Dawa njema lakini si njema, the medicine is effective, but nasty. Lina-lokua kwa Muungu lote jema, all is good that comes from God. Vema, adv., well, rightly, nicely, &c. A common rejoinder of assent is vema, also njema, ngema, very well, certainly. Sema vema, speak clearly. Tengenesa vema, arrange carefully. Sometimes without a noun, mema na maovu ndio ulimvewu, the world is a mixture of good and evil. (Cf. syn. (in some senses) -suri, -sima, and contr. -haya, -owu, -hovu. Occasionally -ema, like -ote, -enyewe, takes pronominal forms. Jawiha lema, a good answer. Zema haziozi, good things never go bad.)


Embe, n. (—, and of size ma-), mango, the fruit of the mwelebe, very plentiful for three months, Dec. to
Feb., in Z. Various kinds are known as *embe dodo*, very large; *sikio la punda*, long and narrow in shape; *embe horibo*, i.e. the Bourbon mango. (See *Mwembe*, and *Tunda*. Dist. *uемые*.)

**Embwe**, n. (ma-), a kind of gum or glue. *E. la mbuyu*, a sticky paste made from the fruit of the baobab tree (*mbuyu*).

**Enda**, v. go—including a wide range of meanings under the general idea of motion, such as (1) go, move forward, proceed, progress; (2) begin to go, start, set off; (3) go away, depart, withdraw; (4) go on, keep on, continue; (5) move, have motion, be in motion, act, work, operate; (6) make its way, occur, have a use, be possible. (Cf. *huenda*, *kwendung*.) *Enda*, go away, is commonly followed by a pronoun. adj. with pfx. *z*, as if with *njia* in plur. understood. *Naenda zangu*, I am going away. *Enda zako*, go (you) away, also *zake*, *zetu*, *zenu*, *zano*. The Rf. form *jienda* is used of automatic, easy, or perpetual motion, e.g. *mashua inajenda*, the boat goes of itself. The Rf. form *enda deenda* denotes continued motion, 'go on and on.' *Enda* is used in some phrases idiomatically without idea of movement, e.g. *enda chafya*, sneeze; *enda mwayo*, yawn; *enda wazimu*, be mad, act as a madman. *Enda* is also used as a semi-auxiliary with future meaning and often followed by an Infinitive Mood without the Infinitive sign *ku*. *Maji yaenda letwa*, water is going to be brought, but usu. including the idea of some one going for it. *Watu wallikwenda kwitiwa*, the people were sent for. *Mwiri aenda hukumiwa*, the thief is going to be tried. (See also -endaPo.) *Enda tembea*, go to a walk. *Enda kwa miguu*, go on foot, walk. *Enda kwa frasi*, ride. *Enda kwa gari*, drive. Ap. (1) *end-ea*, -*eza*, -eka, -ekesa, -eana, &c., go to (for, by, in, &c.). *Endea kunu*, go for (to fetch) firewood. *Endea*, go voluntarily, walk for pleasure, amuse oneself, stroll about. (Contr. *jienda* above.) *Endeka*, admit of going upon, be passable, be practicable, e.g. of a road. *Njia hiti haindeke*, this road is impassable. *Hakuendeke*, of the weather or circumstances generally, 'travelling is out of the question.' *Endekeza*, make able to go, and so 'adapt, fit, put in order, put to rights.'

(2) *End-elea*, -*elewa*, -*eleka*, -*eleza*, &c., (a) move on, progress, advance, increase, often further defined by *mbul*, forward. *Endelea nyuma*, go back, recede, decrease, &c. (b) Continue indefinitely, have no end. (Cf. *nwendelee*, *maendelee*, &c.) *Endeleeza*, cause to go on, prolong, keep working at, make progress with. *End. maneno*, make a long speech. *End. mikaka*, work at a mat. *End. waraka*, go on with a letter. *Endeleesa* is also used of spelling, i.e. making the letters or words go on. *End. neno hiti*, spell this word. Cs. *end-esha*, -*eshwa*, -*eshana*, cause to go, permit to go, assist to go, send, dispatch, pay passage of, show the way to, accompany, &c. *Endesh-a mtoto*, teach a child to walk. *Endesh-a kasi*, push on a job. Rp. *endana*, e.g. *magurumumu yake yan-endana vizuri*, its wheels all work together beautifully, e.g. of watchwork. (Cf. *nenda*, *enenda*, *nwende*, *endelee*, *nwendelee*, *huenda*, *endapo*, &c.)

-endapo, a verb-form used, with Pers. Pfx., and sometimes *endapo* only for all persons, as a conj. 'in case of, if when it happens that,' e.g. *nendapo nikifa ao nikangwa*, suppose I died or was taken ill. (From *enda* with the generalized meaning 'happen, take place,' and -po, which see. Cf. *huenda.*)

**Endeleo**, n. (ma-), usually in plur. form, going on, progress, advance, *success.* (Cf. *enda*, *nwendelee*, &c.)
Enea, v. be spread out (abroad, over), be extended over (among, in), be diffused in, permeate, cover whole extent (of), become generally known (among, to, in), be distributed (to), be coextensive (with), correspond (to), be suited (fitted, adapted, for), &c. Muungu anea dunia yote, God pervades the whole world, God is omnipresent. Maji yameenea inchi yote, the water has inundated the whole country. Amewagawanyia ivatu nguo, lakini haikutnea, he distributed cloth to the people, but it did not go round. Upanga amekuenea, the sword is just your size. Ps. eneza.

Cs. eneza, -enza, -zaa, -zena, &c., (1) spread, extend, cause to cover, distribute, make coextensive with, adapt, suit; 2 compare, cause to fit, measure one thing with another, take measure of, judge. Wait they compared themselves. Alieneza mtoto wake, he took his son's measure. (Cf. eneza.) Muungu amemweneza killa mtu risiki zake, God has put the means of living in every man's hands. Eneza habari, publish news, divulge information, advertise. Rf. jienza. Alijienza mwili mzima selaha, he armed himself from head to foot.  

(Cf. eneo, enesi, enenza.)

Enenda, v. also Nenda, same as enda in the simple senses, 'go, move, proceed, go on,' but not used by natives indiscriminately, and not usually in any derived forms. Wakulenenda moji mweningine, and they went to another town. Tumbo la kunenda, diarrhoea.

Enenza, v. and Enza, (1) examine, inspect, consider; (2) measure, take the measure of, compare by measurement. Rf. enzensana. (Cf. enza (2), with which it appears identical, and enesi, but obs. enesi follg., and enenda.)

Enenzi, n. (ma-), esp. in plur., going, walking, pace, gait, way of going on, behaviour. Muenzi ya polepole (ya haraka, ya udesi), slow (hasty, quick) going. (Cf. enenda, enda, mwenendo.)

Eneo, n. (ma-), extent, spread, range, reach, province, covering power, extent covered or affected, sphere of influence. E. la Muungu, omnipresence of God. E. la marathi, spread of sickness, affected area. (Cf. enea, and follg.)

Enesi, n. (ma-), spreading out, extension, distribution. Cf. Muungu ni mwenesi, God is the Great Giver. Maenesi ya chakula, dealing out of portions of food, making food go round. (Cf. enea, enesi, eneo, &c.)

Enga, v. (1) split up, slice up,—used of preparing cassava (muhogo) for cooking. Also (2) coddle, pet,—of treating a child with overcarefulness. Sometimes Rd. enga-enga mtoto, spoil a child (by petting). Ps. engwa.

Ap. eng-za, -enza. (Cf. engua.)

Engua, v. skim, take scum off, remove froth, &c., as of fermenting liquor, or in cookery. Ap. engulia, -ulwa. (Cf. prec.)

-enu, a. pronom. of a Pers. P., your, yours, of you. (For the prefixes, and use in combination with ninyi or wenyewe, or both, see -ake.)

-enyewe, a. (like -enyi, follows the rules of the pronominal adjectives, -angu, -ako, &c., as to agreement with nouns), used to express identity, distinctness, and (of persons) personality. Mtu mwenyewe, the man himself, the very person, the particular individual. Kasha kwenyewe, the actual box. Vitu wanjenye, the very things. Often with the personal pronouns, mimi mwenyewe, weje mwenyewe, &c., I myself, you yourself, and sometimes with nafisi added, nipo mimi mwenyewe nafisi yangu, here I am, my own proper particular self. Sitaki mwenyewe, I utterly refuse, I will not have it,—a strong emphatic refusal. Also with ji in reflexive verbs, e.g. alişimamiza mwenyewe, he hurt himself. Mali ya mwenyewe, the property of the
owner, i.e. of some one else, not mine or yours. (Cf. -enyi, and mwenyewe.)

Enyi, int. of 2 Pers. P., You there! I say, you! (For ee ninyi. Cf. ewe for ee weve.)

-enyi, a. (also -enye, following the rules of pronominal adjectives, -angu, &c., as to agreement with nouns), having, possessing, with, in a state or condition of. Always followed by a noun or equivalent, defining the object, state, condition, &c. referred to. Largely used to supply the lack of adjectives in Swahili, admitting as it does of combination with (1) Nouns, e.g. -enyi malii, wealthy, -e. mawe, stony, -e. usuri, beautiful, -e. kuwa, self-existent, -e. enzi, all-powerful, -e. watu wengi, populous, -e. tumbo, corpulent, -e. mimba, pregnant. (Cf. similar use of prep. -a.) (2) Verb-forms, not only Infinitive, -enyi kutawala, ruling, reigning, -e. kwenda, capable of movement, &c., but also finite forms and even sentences, e.g. mwenyi ameiba, the man who has stolen, the thief. Mwenyi hawesi, a sick man. Nani mwenyi ataka kwenda? Who wants to go? Hao ndio wenyi hawakuwapo, these are the absentees. Penyi, kwenyi, mwenyi are also commonly used for defining time, place, or circumstances. Penyi mwili, in a forest. Kwenyi Ijumaa, on Friday. Mwenyi hapo, when he is absent, in his absence. (Cf. -enyewe, mwenyewe, mwenyi, mwinyi.)

Enza, v. See Enenza.

*Enzi, n. also Ezí, supreme power, sovereignty, dominion, rule. Mwényi esi Mngu, Almighty God. Kiti cha enzi, chair of state, throne. (Ar. Cf. syn. mamlaka, utawala, ngwua, &c.)

Epa, v. get out of the way of, avoid being hit by, swerve from, flinch, shirk, e.g. of avoiding a missile, a blow, or any danger of the sort. Epa jiwe, avoid a stone. Ps. epwa. Nt. epeka. Ap. ep-aa, -eaa, -eka, -ekika. Epea is also used for another point of view, viz. fail to hit, not be in the line of, miss a mark, i.e. of throwing a missile, &c. Bunduki yaapea, the gun misses, does not shoot straight. But epeka, be avoided, be avoidable. Inaepeka, it is avoidable, you can get out of the way of it. (Cs. ep-eshaa, -eshwa. Rp. epana. Cf. epua.)

-Epesi, a. also sometimes -pesi (nyepesi with D 4 (P), D 6, jepesi with D 5 (S)), (1) quick, agile, swift, active, nimble, willing, energetic; (2) overquick, hasty, rash, impatient, fiery, quick-tempered; (3) light (in weight, importance, &c.), easily moved, light in texture, fine, thin, delicate, insignificant, of no weight or consequence. Adv. upesi. Njoo upesi, come at once. (Cf. upesi, also rahasii, light in weight, and contr. sito, and as adv. hima, marra moja, sasa hivi.)

Epua, v. also Ipua (which see), put out of the way, move away, take off, remove. Epua chungu motoni, take the pot off the fire. (Cf. contr. teleka, put on.) Nt. epuka (see below). Ap. epu-ia, -liwa, -lika. Chuma cha kuepulia sufuria, an iron handle for lifting off a cooking-vessel. Hence epu-liza, cause to remove, allow to take away. Cs. epu-sha, -shwa, Intens., reject, put away, avoid, keep at a distance. Nimepushwa, I am kept from, forbidden to do (take, &c.). Rp. epushana, e.g. of people refusing to recognize each other in passing. Nt. epuka, used as independent verb, like epa, avoid, get out of the way of, abstain from, withdraw from, keep from. Ananepuka, he avoids me, keeps out of my way,—also anaepuka nami. Ps. epukwa, be avoided. Ap. epuk-ia, -iwa. Cs. epuk-isha, -ishwa. Rp. epukana, be estranged, disunited, discordant, keep out of
each other's way,—less pointed and deliberate than _epushana_ above. (Cf. 
epa.)

_erevu_, a. (_nyerevu_ with D 4 (P), D 6, _jerevu_ with D 5 (S)), shrewd, 
clever, cunning, resourceful, canny, 
crafty,—not often a term of praise, 
but not always in disparagement, 
as _janja_. (Perh. cf. _clea_, _mwele-
wa_, and follg., and contr. _jinga_, 
_pumbafu_.)

_Erevuka_, v. become shrewd, be 
clever, have worldly wisdom, have 
the eyes open. Cs. _erevu-sha_, 
_shwa_, make wise, teach prudence to, 
open the eyes of, initiate in the ways 
of the world. (Cf. prec.)

*Esha_, n. also _Isha_, the latest 
Mahomedan hour of prayer. _Ku-
sali esha_, to attend evening prayers. 
Used for period from 6.30 p.m. to 
8.30 p.m. (Ar. See Sala.)

_eto_, a. pronom. of 1 Pers. P., 
our, ours, of us. (For the prefixes 
and use in combination with _sisi_, 
or _wenyeue_ or both, see _ake_.)

_Euwa_, v. sometimes heard as _aua_, 
cf. _geuza_, _gauza_), make white, whiten, 
clean, cleanse, purify, perh. only used 
in a ceremonial sense, purification 
after defilement by the usual Mahom-
medan rites, or a sprinkling as a 
charm against disease. _Mwau-
namke ameuliwa ujusi_, the woman 
has been purified of her uncleanness. 
(Cf. _-eupe_, _weuo_, and syn. _takasa_, 
_lohara_.)

_eupe_, a. (_nyeupe_ with D 4 (P), 
D 6, _jeupe_ with D 5 (S)), (1) white, 
of any shade or kind, light-coloured, 
bright, clear, transparent; (2) clean, 
clear of all obstruction, open, un-
occupied; (3) pure, righteous. _Watu 
weupe_, white people, Europeans, but 
it is also used of light-coloured Arabs, 
Indians, Abyssinians, &c. _Moyo 
mweupe_, a pure, honourable, upright 
character. _Inchi haina mvitu, ny-
eupe_, the country is open and tree-
less. _Peupe_, an open place, clearing 
in a forest, square in a town, unoccu-
pied ground. _Kweupe_, dawn of day, 
morning light, fine weather. (Cf. 
opp. _-eusi_, also _-ekundu_ and note, 
eua, &c., and for ' brightness' _weupe_, 
_nuru, uangafu, mwanga_.)

_-eusi_, a. (_nyeusi_ with D 4 (P), 
D 6, _jeusi_ with D 5 (S)), black (of 
any shade or kind), dark-coloured, 
gloomy, dim, dusky, dark, including 
dark shades of blue, green, red, &c., 
colours being mainly grouped accord-
ing to relative lightness and darkness. 
_Watu weusi_, natives (in general), 
i.e. non-Europeans. (Cf. _weusi_, 
giza, and opp. _-eupe_, &c.)

_Ewaa_, int. or _Eewaa_, commonly 
used in assent, by inferiors or slaves, 
'Yes, Sir! Certainly, Sir!' Also 
of approval, 'Just so, that is right.' 
(Ar. = _éi wallah_, Yes, by God. Cf. 
_Inshallah_, _wallai_, &c.)

_Ewe_, int. for _ce wewe_, You there! 
I say, you!—in calling attention or in 
remonstrance.

_Ewedeka_, v. See _Wewedeka_.

_Eza_, v. See _Enza_ for _Enenza_.

_Ezeka_, v. thatch, cover with thatch, 
i.e. usually with grass, reeds, or 
cocoanut leaves, _makuti_. _E. paa_, 
cover a roof with thatch. _E. ny-
umba_, thatch a house. Ps. _ezekwa_. 
Ap. _ezeka_, of men or material, _sina 
mtu wa (mali ya) buniesekaa_, I have 
no one (no means) to do my thatch-
ing. (Cf. follg.)

_Ezua_, v. take thatch off, strip a 
roof, uncover the rafters,—as is done, 
e.g. in Z., when a fire is spreading. 
(Cf. prec.)

_F_ represents the same sound as in 
English.

_F_ and _v_ are not distinguished 
in Arabic, and in some Swahili 
words they are not clearly distin-
guishable, as in the adjectival termin-
ation _-vu_ or _-_vui, e.g. in _kamiliju_, 
_vumiliu_, and in words like _juta_ 
_(juta)_, _jiringa_ (viringa), _fukiza_ 
_(vukiza)_, _funda_ (vunja), though a
difference of meaning is often involved. Cf. faa and vaa, fua and
vua, &c. Hence words not found under F may be looked for under V.
F before the causal formative -y sometimes represents p in the simple
verb, e.g. ogoja has a Cs. form ogojya as well as ogojisha, and apa
has afya as well as apisha, apiqa. (Cf. similar change of v for b in
gomba, ugonwi, iba, muiwi.)

Fa, v. (also kufa in some forms.
For the use of ku- before monosyllabic verb-roots see Ku-1 (d).) (1)
die, perish, cease to be (live, act, work, feel); (2) lose strength,
decay, fade, be benumbed; (3) come to an end. Wengi walikufa
vitani, many died in war. Kufa,
or kufa kwa, marathi (nj'aa, maji, baridi, &c.), to die by pesti-
ence (famine, drowning, cold, &c.). Njia imekufa, the path is disused.
Sheria inakuja, the law is falling
into abeyance, becoming obsolete.
Ap. fia, fiua, esp. (1) in local sense,
fia barra (bahari), die up country
(at sea), and (2) in a pathetic sense,
die to the loss or sorrow of, e.g.
amefia matnaye, he has died to his
mother's sorrow, he has died and left his mother to mourn him.
Matta yamenifia kwa jiia, the sun
has killed my poor flowers. Kufa
jua and kufa jua are used of sun-
stroke. Esp. common in the Ps.,
ij.e. fjua, have a death in one's
family or among one's friends. Ku-
mefiua, there has been a death.
Alijua na mtoto, he lost his child.
Nakimbila pafiwipo, nakimbila pali-
wipo, I run from a house of mourning,
in a run from a house of feasting.
Cs. fisha, fishwa, fishia, fishiwa,
fishana, cause to die, put to death.
Amemfia kasi yake, he has ruined
his work. Jishia, destroy oneself,—
of suicide. (Cf. -fu, ufu, kifo,
tufia, ?fia.)

Faa, v. be of use, be good of its
kind, help, be enough, do (i.e. suf-
face). Zawadi yako ilinifaa sana,
your present was of great service to
me. Itafaa, it will do. Haifai, it
is of no use, nonsense, rubbish. Ma-
meno yasiyofaa, improper language.
Kufaa hakuthuru, being of use does
no harm. Ps. fawa (not usual).
faana; give mutual assistance, &c.
(Cf. mafaa, kifaa. Fana is some-
times used for faa. Cf. fanikia.)

Fafanisha, v. also Fafanusha,
liken, compare, explain (i.e. use
comparison and illustration), make
clear. Nifafanishe na nini? What
shall I liken it to? Fafanisha ma-
meno, explain a statement, make a
clear statement. (Cf. mfano, fa-
nana, and follg.)

Fafanua, v. (1) explain; also (2)
recognize, understand, see clearly.
Nt. fafanuka, be clear, be known, be
intelligible. With Ap. fafanukia,
be clear to. Nyumba ya Sultani
imefanukia, the Sultan's place is
clearly in view. Ap. ffanu-tia,-liu,
make clear to. Cs. ffanu-sha,-shia,
make clear, explain. (Cf. mfano,
fanana, fahanu, and syn. tambua,
pambanua, eleza.)

Fagia, v. sweep (with brush,
fagi-tia, -liu, sweep at, sweep away
(for, with, in, &c.). Sina ya kusagilia,
I have nothing to sweep with. Pame-
fagiliwa vizuri, the place is beau-
tifully swept. (Cf. fagio, ufgio.)

Fagio, n. (ma-), a large brush,
broom, besom,—for sweeping floors,
&c. (Cf. common ufgio.)

*Fahali, n. (ma-), bull, seldom in
Z. of other male animals. Mafahali
wawili hawakai zizi moja, two bulls
cannot live in the same yard.
But used descriptively of men, of
special manliness, vigour, courage,
&c. (Ar. of male horse or camel.)

*Fahamifu, a. intelligent, acute,
with quick comprehension, having a
good memory. (Ar. Cf. fahamu.)

*Fahamu, v. (1) know, perceive,
comprehend, understand; (2) remember, recall to mind, bear in mind; (3) be conscious, have one's senses. Often in Imperat. as a kind of expletive. Fahamu! or merely Faham! Take notice! Observe! Lo and behold! I tell you! Ps. fahamiza. Nt. fahamika. Ap. faham-ia, -iwa. Cs. faham-isha, ishwa; cause to know, inform, instruct, remind, put in mind. — n. sense, consciousness. Kupata fahamu, recover consciousness, come to one's senses. Hana fahamu ya moyo, he has lost consciousness. (Ar. Cf. tambwa, jua, sikia, and for 'remember,' kumbuka; also ufahamu, ufahamifu.)

*Fahari. n. (i) grandeur, glory, pomp, sublimity, magnificence; (2) display, show, ostentation. Sultani anakaa kwa fahari kubwa, the Sultan lives in great state. Piga fahari, play the grandee, make a vulgar show of wealth. So fanya j. jifanyaji. — v. Rf. jifaraiira, play the grandee. (Ar. Cf. tambwa, jua, sikia, and for 'remember,' kumbuka; also ufahamu, ufahamifu.)

*Faida, n. and Fayida, profit, gain, advantage, interest. (Ar. Cf. chumo, poto.)


*Faitika, v. be delayed, be kept back, be hindered (from going, &c.). (Ar.)

*Fakiri, n. a poor person, beggar. (Ar. Cf. jukara, and syn. maskini, mwombaji.)

*Falaki, n. astronomy, astrology, esp. in the phrase piga f., i.e. (1) take the omens, by observing the stars or other ways. Also (2) fig. take time to consider. (Ar. Cf. piga hue, una-jimu, ramlu, ndege, &c., and follg.)

*Fall, n. omen. (Arab.)

Fanana, v. be like, be similar, resemble,—with na of object compared. Cs. fananisha, make like, liken, compare. (Cf. mfano, and syn. lingana.)

Fanikia, v. turn out well for, succeed. Ps. fanikiwa, have (a thing) turn out well, succeed, prosper. Cs. faniik-isha, -ishwa, -ishia, -ishiwa. (Cf. fanya, and fana, faa.)

*Fanusi, n. lantern, lamp. (Ar.)

Fanya, v. make. One of the commonest verbs in Swahili, always implying some result, purpose, or object, beyond mere act, for which tenda is used. Its many applications may be distinguished as—(1) make, make to be, produce, manufacture. F. kasha (nja, shamba), make a box (road, plantation). Zifanywa, manufactured articles. F. ndege, make a (model of, picture of, an artificial) bird. (Cf. umba, and buluku, of actual creation.) F. mayai, produce eggs. F. mali, amass wealth. F. shauri, make a plan, consider. (2) Do, work at, engage in (of the operation rather than the result). F. kazi, work, labour. F. biasara, carry on trade. F. shughuli, attend to business. Nifanyeni? What steps am I to take? F. vyovyote, act recklessly, at random. (3) Bring about a result, cause, compel. F. aende, take steps to make him go, make him go. (This sense is usually expressed by the causative form of verbs, or by another word of definite compulsion, e.g. lazimu, shurutisha, jua.) (4) Bring into play, allow to happen, give spontaneous vent to, esp. of the feelings, 'feel, show.' F. furaha, rejoice. F. hofu (hasira), be afraid (angry). F. fahari, give oneself airs, play the grandee. (5) Make in imagination, suppose, regard as. Umenifanya mami mgonya, you thought (made out) that I was ill (when I was not). Jifanya, make oneself, pretend to be, disguise oneself as. Usifanye msha, do not suppose it is a joke, do not make fun of it. Ps. fanywa. Nt. fanyika, e.g. be done, be able to be done, be practicable. Hence fany-ikia, -ikiwa, be done for (for the benefit of, &c.), turn out well for;
and also 'be favourable to, favour, give prosperity to.' Nimefanyikiwa, I have prospered, things have gone well with me. Ap. fany-ia, -iwa, -iana, e.g. do for (to, with, at, &c.). Cs. fany-isa, -iwa; also fansa, fansa. Hence fany-isa, -iwa, -isika, fansa, fansa, cause to make, cause a making of, cause to be made, repair, put in order, mend, have (a thing) done (by giving orders, personal attention, &c.), provide, get ready. Nifanzie nyumba hii, have this house put in order for me. Ntafanyiza, I will have it done (see to it). Fansa chakula, get a meal ready. Sometimes intensive, e.g. wakamfanza killa namna, they did all sorts of things to him (of ill-treatment). Rp. fanyana, of mutual, concerted action, co-operation, e.g. with kazi, work; shauri, deliberation; biashara, trade. (In some of the deriv. forms, the y sound is often not distinguishable, e.g. faniza, fanika, and cf. fanikia. Cf. tenda, which can sometimes be used convertibly with fanya.)

*Fara, n. brim, brimful. Pishi ya fara, a full pishi (see Pishi), about 6 oz. weight. Fara ya pishi is also used for 12 pishi, i.e. fara, a dozen. Adv. fara, or farafara, e.g. kujaa farafara, to be full to the brim, be quite full. (Ar. Cf. fariti, furika, and perh. fura.)

*Faragha, n. privacy, seclusion, leisure, retirement, secrecy. Sina faragha, I have no time to-day, I am engaged. Faraghami, in seclusion, in secrecy. Kwa faragha, and as adv. faragha, secretly, privately. (Ar. Cf. siriri, upweke, utawa, eda.)

*Faraja, n. comfort, relief, cessation of pain, ease, consolation. Pata f., be relieved. (Ar. Cf. fariji, and follg., and syn. baridi, utiili.)

*Farajika, v. Nt. See Fariji, (Ar.)

*Faraka, n. a comb-like instrument for keeping threads apart, part of a weaver's loom. (Ar. Cf. fariki.)

*Farakana, v. become parted, be estranged, be separated. Kufarakana hakwunja kijana, separation is not the end of acquaintance. (Ar. Cf. faraka, fariki.)

*Farangi, n. (ma-), young bird, nestling, and esp. chick, chicken. (Ar. faru. Cf. syn. kinda, mtoto wa kuku.)

-faransa, a. and Fransaa, Farasa, French. Mfaransa, a Frenchman. Kifransa, the French language, of the French kind. Ufransa, or Fransaa, or Ulaya Fransa, France (from Fransais).

*Farasi, n., commonly Frasi, horse. Enda kwa frasi, ride, go on horseback (contr. enda kwa miguu). Mpanda frasi, a horseman, trooper (in cavalry). Panda frasi (or, juu ya frasi), mount a horse. Shuka juu ya frasi, dismount. Also used in joinery,—cross-bar, tie-beam. (Ar.)

*Farathi, n. (1) a matter of necessity, obligation, prescribed duty, esp. of religion. Nina farathi ya kula, I am bound to have some food (cf. lazima, sharti). (2) Place of resort, haunt, usual abode. Chakula pale ulapo, ndio farathi yako, where you take your meals, that is your abode. (Ar.)


*Fariki, v. (1) depart (from), part company (with), but esp. (2) die, decease. Hauvezi kumfariki mkewe, he cannot bear to leave his wife. Amefariki dunia, he has departed this life (lit. from the world). Ap. fariki-a, -iwa, -iana. Amefarikiwa na mumwe, she has lost her husband (by death or desertion). Cs.
farik-isha, -ishwa, separate, set apart, put away. Rp. see Farakan. (Ar. Cf. faraka, and syn. ondoka, tenga, and for 'die,' fa.)

*Faro, n. See Kifaro.

*Faroma, n. or Faruma, a block or mould to put caps on after washing, to prevent shrinking and preserve shape. (Ar.)

*Farumii, n. ballast in a ship. Chombo halina kitu, utie farumi kipate kuwa kizito, the show is empty, put some ballast on board to give it weight. (Hind.)

*Fashini, n. a block of wood fastened to the stern post (buma) in a native-built vessel, and carrying the rudder (msukani).

*Fasihii, a. correct, pure, elegant, lucid (in taste or style), esp. of utterance or writings. Ni f. wa kusema, he has a good style of speaking. (Ar. Cf. ufasihi, and syn. swafi.)

*Fasiki, n. an immoral, profligate, vicious person. (Ar. Cf. ufasiki, and syn. ufasiri, and syn. ashaari.)

*Fasili, n. sprout, shoot. Huna asili wala fasili, you have neither root nor offshoot, i.e. family or connexions, position or prospects. (Ar. Cf. ufasihi, and syn. ashaari, myashadi.)


*Fataki, n. gun cap. Also used of crackers, and other small fireworks. (Ar.)


*Fathili, v. do a kindness (to), confer a favour (on), put under an obligation, esp. as the act of a superior. Ps. fathiliwa. Nt. fathiliha, receive a favour. Muungu hafathiliwii, there is no such thing as doing God a favour. Cs. fathili-sha, -shwa, put under an obligation. — n. also Fathali, favour, kindness, benefit, privilege. Akili ni f. aliyo-fathiliwa bin Adamu, intellect is a special privilege conferred on man. Nimekula f. yao, I have experienced kindness from them, I am under an obligation to them. Hana (or hajni) f., he has no sense of favour, he is ungrateful. Lipa f., return a kindness. (Ar. Cf. afathali, tafathali.)

*Fatihii, n. and Fatiiha, a Mohammedan office, or form of service, usually a reading from the Koran, used at various ceremonies, e.g. marriage, a funeral, visiting a grave, occupying a new house, starting on an expedition. (Properly, but not only, of an opening or introductory service, cf. hitiha similarly of a closing service.) Soma f., too f., perform a service, usually the office of a mwalimu. Jumbe akawimba fa-tiha watu, the chief had a dismissal service for the fishermen. (Ar. Cf. sala, hitima, buruda, hutuba, &c.)

*Fatiisha, v. prey, search, be inquisitive. (Ar. Cf. tafiti.)

*Fauulu, v. (i) of a vessel, get round (a point), get past, weather, and hence (2) succeed, obtain one's wish. Amefaulu, he has made his point, he has scored. (Ar. Cf. syn. pata, shida, fanikiwa.)

Feka, v. also Fyoka, clear away trees and brushwood, clear forest land. Feka mwitu, make a clearing in a forest.

Felefele, n. an inferior kind of millet (mtama).

*Feleji, n. or Fereji, steel of a
good quality. *Upanga wa f.*, a long straight double-edged sword, often carried by Arabs. (Ar. Cf. *pua.*)

*Feleti*, v. discharge, let go, release, procure release of, esp. of discharging an obligation or debt for some one. (Arab. Cf. *fungua, komboa.*

*Feli*, n. act, deed, way of acting. *Nitio feli ya yule mtoto,* that is what the boy did, the way he went on. *Umrvudi aache feli yake,* reprove him that he may leave off his (bad) ways. (Arab. Cf. syn. B. *tendo,* *kitendo,* *kazi.*

*Fenessi*, n. (*ma-*), jack-fruit. See *Mfenessi.* *F. la kisungu* is used of both durian, and bread-fruit.

*Fereji*, n. (*ma-*), a large ditch, channel. Cf. more usual *mfereji.* (Ar. Cf. *handaki,* *shirno.*

*Feruzi*, n. turquoise,—a common name among the lower classes, like *Almasi,* diamond. (Ar.)

*Fetaa*, v. commonly *Fetwa,* give a legal decision, judge a point (of Mahommedan) law, give judgement. Ps. *fetiwa,* be judged, be sentenced. (Arab. For usual *hukumu,* *amna.*

*Fetha*, n. (1) silver; (2) money, coin, cash,—in general. *Mkufu wa f.*, silver neck-chain,—often of great length, as a convenient means of investing and storing money. *Ana f. nyingi,* he is very wealthy. *F. tayari* (or, *mkononi,* ready money, cash (cf. *taslimu,* *nakudi*). *F. ya kuchwa,* a day’s pay. (Ar. Cf. for ‘coin,’ *sarafu,* *pesa.*

*Fethaluka*, n. marijani ya *f.*, the true red coral. *Ushanga wa f.*, a shiny semi-transparent kind of bead. (Cf. *marijani,* and *akiki.*

*Fetheha*, n. disgrace, a disgraceful thing, shame, scandal. (Ar. Cf. follg. and syn. *aibu,* *haya.*


*Feuli*, n. baggage compartment, in stern of native vessel.

*Fi*, prep. on, with, in such phrases as *saba fi saba,* seven by seven, seven times seven; also expressed by *saba marra saba,* seven times seven. (Arab.)


*Fiata*, v. See *Fyata.*

*Ficha*, v. hide (from), conceal (from), disguise, take shelter (from), give shelter (to), cover. With double obj. *Amenificha habari,* he concealed the news from me. *Alimficha kofia,* he hid his cap from him. Ps. *fichwa,* (1) be hidden from (something); (2) be kept from seeing (knowing, hearing something). Nt. *fichika.* Ap. *fich-ia,* -iwa. *Arimficha kofia,* he hid his cap for him (at his request), or from him, i.e. to his loss or sorrow, like the Pr. *ficha.* Cs. *fich-isha,* -ishwa. Rp. *fichana,* conceal (or, hide) from each other; *fichamana,* hide themselves away all together (or, by common consent). Rs. *jificha,* &c. *Kijificha mwua,* take shelter from rain. *Kihema cha kujifichia,* a tent to take refuge in. *Bandari hii imejificha kwa upepo mbaya,* this port is sheltered from dangerous winds. (Cf. *kificho,* *mfichifichi,* *mfichaji,* and syn. *setiri,* *funika.*

*Ficho*, n. usually in plur., i.e. *maficho,* hiding-place, concealment, disguise. (Cf. *ficha.*


*Fidia*, n. ransom, fine, money paid as composition or reparation. *Huyu hawii fidia ya gidamu ya kiatu cha babangu,* he is not worth my father’s shoe-lace. (Ar. Cf. *dia,* and prec.)
**Fifla**, v. be dying away, fade, pine, dribble away, disappear, e.g. of a flower, an ink spot, a scar, &c. Ps. fifiwa. Ap. fifi-tia, -tia. Range yake imefifila mubali, its colour has completely faded away. Cs. fifi-tia, -tia, e.g. jua imefifila mwanga wa mwili, the sun has taken all the gloss off the body. Also of money disappearing gradually, 'filch (Cf. die, andمف.)

**Figa**, n. esp. in plur. mafiga, i.e. three stones used as a tripod to support a cooking pot over a fire. Also called mafya (see Jifya), but the common word in Z. town is mchika (for majiko, see Jiko).

**Fijili**, n. (*m*) and Fijili, a kind of radish, both root and leaves being used as vegetables. See Mfigili.

**Figo**, n. (wtf-) kidney, but in Z. usually nso, which see.

**Fika**, v. arrive (at), reach, get to, come (to). F. Unguja, arrive at Zanzibar. F. mji, or mjini, arrive at a town. F. kwake, reach his home. Ap. fik-iat -iwa, -ika, -ia. Waraka wako umenifikia, your letter has reached me. Fikika, be accessible, be approachable, be hospitable (cf. jika, karibika). Also fik-ilia, -ilia. Nimefikiliwa, I have had an arrival of guests, I am engaged with fikilia, see below. Cs. fik-isha, -ishwa, -isa, -ishwa, with further deriv. fikishia, fikiliwa, &c. Chakula hiki kitanifika wawili, this food will take me home. Nimefikilia mhele nyi, I will conduct him some way on the road. Aminfikilia mhele wazimwe, he carried his load ahead for him. Fikilia mbaya, bring evil (on). Fikilia ahudi, perform a promise, carry out an engagement. Fikilishia matukano, abuse. Fikianza and other R.P. forms, see below. R.P. fikiana, arrive together. Hence fikanisha. Fikiana, meet together, arrive at same place. Fikisana, fikilizana, fikiliana. Maneno haya yanafiki-
round, rolled along, as a log—not as a stationary revolving wheel (cf. sunguka), but implying movement, e.g. of a wounded snake. Cs. fingirisha, -ishwa, push along something round, roll (something) along. Usichoweza kuchukua, ujingirishe, what you cannot carry, move by rolling. (Cf. viringa, viringika, mviringo, where v seems a variant for f. Also cf. sunguka, &c. of circular motion, and duara, duru.)

**Finya**, v. (1) pinch, pinch up, press with fingers or nails, nip; (2) make (or, be) narrow (pinched, contracted). Alinisfinya nikalia, he gave me a pinch, and I screamed. F. jicho, half close the eye, as in dozing. F. uso, wrinkle the face, frown. Kiatu chanifinya, the shoe is tight (pinches me). Rd. finyafinya, used of pinching up, or crumbling small, as food for children. (Cf. vinya.) Rp. finyanza, (1) be pinched together, be wrinkled, be creased, be folded; (2) be narrowed, contracted, cramped, confined. Uso umefinyana, his face is frowning (wrinkled). Mlango umefinyana, the door is narrow. Adui sharti afinyane, the enemy must certainly shrivel up. (Cf. finya and finyangi; and for pinching, nyakwa, and for making folds or creases, kunja, kunjamana.)

**Finyanza**, v. also Finyangi. Finyanja, knead clay, with hands or feet, as potters do, and hence ‘do potters’ work, make vessels of clay,’ i.e. fanya vyombo vya udongo. (Cf. mfinyanzi, and finyja, of which finyanza seems to be a derivative, equivalent to finyanisha.)

**Finyo**, n. (ma-), crease, fold, narrow place, narrowness. Mafinyo ya uso, wrinkles on the face, whether of a frown or grimace. Njia ya finyo, a narrow road. (Cf. finya.)

**Fira**, v. commit sodomy, adultery, fornication. Rp. firana.


**Firigisi**, n. gizzard.

**Firuzi**, n. See Feruzi. (Ar.)

**Fisadi**, n. (ma-), a corrupter, esp. a corrupter of women, a seducer, an immoral person. (Ar. Cf. ujisadi, fisidi, and syn. jasiki, mngazi.)

**Fisha**, v. Cs. of fa, which see.

**Fisi**, n. the common kind of hyaena. (Cf. kingubwa.)

**Fisidi**, v. also Fisadi, corrupt, seduce, esp. of corrupting women. (Ar. Cf. fisadi.)

**Fithuli**, a. and -fithuli, arrogant, insulting, officious, self-asserting. (Ar. Cf. ujithuli, ujuthuli, and follg.)

**Fithulika, v.** be arrogant, bluster, use insulting language, swagger, be insolent. Ap. fithuli-kia, -kiwa, be insolent to. (Ar. Cf. fithuli, and kiburi.)

**Fitina**, n. (1) discord, variance, antagonism, quarrelling, misunderstanding. Fanya f., tia f., cause discord, slander, be cause of discord. (2) Tumult, mutiny, insurrection; (3) a source of discord, an agitator, a fire-brand. Akatokea mtu mmoja fitina, a certain mischief-worker appeared on the scene. (Ar. Cf. follg. and ujfitina, ugomvi, wasi.)


**Fitiri**, n. alms and presents given at the end of Ramathan, the Mahomedan month of fasting. (Ar. Cf. futari, futuru.)

**Fito**, n. plur. of uftto, which see.

**Fiwa**, v. Ps. Ap. of fa, which see.

**Fiwi**, n. a kind of bean used as food in Z., Cape bean. (For others, cf. kunde, choroko, mbaazi, dengu.)

**Fo-fo-fo**, adv. kufa-fo-fo, to die outright, sudden death. (Cf. fa, -fu, kifo, ffia, fusua.)
*Foromali, n. yard (of a ship), i.e. mti wa kufingia tanga, the spar that carries the sail. It is controlled by braces fore, baraji, and aft, hama-rawi, and hoisted by the kenza, which see, and cf. tanga.

*Forsadi, n. fruit of the mulberry tree (mforsadi).

*Fortha, n. and Forotha, custom-house. The locative form forthani is commonly used in Z. for the place, and also for the district (mtaa), in which it is situated. (Ar.)

*Frasii, n. also Farasi, horse, mare. (Ar. See Farasi.)

-fi, a. (rarely in any forms except mfu, wafu, kifu, mfuo), dead. Mfu, a dead person. Kifu, a dead thing. Maji mfuo, anap tide. (Cf. fa, usu, kifo, fisua, fisua.)

Fua, n. (—, or of size maa), (1) a round wooden tray with raised rim, used for washing clothes on, a shallow wooden bowl for hand-washing, &c. (cf. fua, v. and chana, and for other kinds chungu). (2) Only in the plural mafua, chest, chest complaint. (See Mafua, and cf. kifua, and fua, v.)

Fua, v. beat, strike, hammer, but usually limited to certain operations, viz. (1) of smith’s work, work at (a metal), make (of a metal). F. chuma (thuka, fetha), work in iron (brass, silver), follow the trade of blacksmith (silversmith, &c.). F. kisu (jembe), make a knife-blade (hoe). Cf. mfuwa (chuma, fetha, &c.), and mfunzi. (2) Of laundry work, wash clothes in the native way, dashing them on a stone or board. Mfuwa ngwo, a washerman—men only making a profession of washing—commonly called dobi in Z. (Cf. dobi, and chachaga.) (3) Of husking cocoanuts, by dashing them on a pointed stake. Fua nasi, clean a cocoanut. Ps. futilwa. Nt. fuwa, fuwa, fuwa, Madini hit hafuliki, this metal is unworkable. Ap. fuwa, -liwa, -liana, e.g. work metal for (with, at, &c.), wash for. Cs. fu-liza, -lizwa, e.g. (1) set to work as smith or washerman, employ, have work done by them. Also (2) of the artisan, procure work. Fuliza ngwo, get clothes for washing, i.e. take in washing. (3) Keep on at, hammer at, cause to hammer or keep on, continue doing,—in a general sense, for which see Fuliza. Rp. fuwa, work together as smiths, &c., help each other, or actually ‘beat(hammer) each other.’ (Cf. mfua, fuawa, fuwe, kifua, mfuo, fuwo, fuo, and for striking, piga, chapa, menya, &c. Dist. fua.) — n. see Mafua, and cf. kifua.

Fuama, v. lie on the face—not often in Z. Cs. fuamisha. (Cf. lala fulifili.)

Fuasa, v. copy, imitate, follow a pattern. Cs. fuas-isha, -ishwa. Fuasisha sauti kwa kinanda (in music), accompanying singing on the piano. (Cf. fuata and mfusati.)

Fuata, v. (1) follow, come next to, succeed, come behind, pursue; (2) imitate, copy, accompany (in music), do like, be like; (3) obey, keep to, abide by, be follower (adherent) of. Fuata maji yaendako, swim with the stream. Benera ya-fuata pepo, the flag follows the wind. Ntafuata mibo na pende hizi ndogo, I will accompany the tune with these little horns. Often f. nyuma, follow behind. F. sheria, keep the law. F. Muhammadi, be a Mahomedan. Ps. fuatawa. Ap. fu-ita, -ita. Cs. fuat-isha, -ishwa, often intens., copy carefully—also Fuasa, which see. Rp. fuatanwa, accompany, follow in a crowd. Fuatanisha, send (some one) to accompany. (Cf. andana, mfusasi, mafusatane.)

Fuatano, n. (maa), a following, succession, esp. in plur., e.g. mafuatano ya sauti, a tune, melody. (Cf. fuata.)

Fuawa, v. be beaten, hammered, e.g. of a vessel aground, and exposed
to the full force of the waves. (Seems seldom used. Perh. Ps. form of fua, v., cf. follg.)

Fuawe, n. anvil, i.e. something to be hammered upon. (Cf. fua, v., and fuawa.)

Fudifudi, adv. on the face, face downwards. Lala fudifudi, lie on the face. (Cf. fullfuli, and follg.)

Fudikiza, v. turn upside down (inside out, face downwards), turn over, e.g. of cards in playing. (Cf. fudifudi, and syn. pindukiza.)


Puga, v. (i) keep in confinement, rear, breed (of tame animals, stock, poultry, &c.); and (2) tame, domesticate, break in (of wild animals). Fuga ngombe (mbuzi, kuku) keep cows (goats, fowls). Ps. fugwa. Nt. fugika. Frasi huyu hafugikt, this horse is not (or, cannot be) broken in. Ap. fug-ia, -iwa. Cs. fugi-sha, -shwa, e.g. of professional horse-breaking. (Cf. fugo, mfugo. Perh. clfunga.)

Fuko, n. (ma-), breeding, rearing, domestication, &c., of animals. (Cf. fuga, and mfu.)

Fukuta, Fukuto. See Vukuta, Vukuto.

Fukia, v. fill in (a hole, grave, &c.), dig in, cover in. F. kaburi, fill up a grave. Akaukia sakafu yote kwa mchanga, and he filled up all (the holes in) the floor with sand. Alifukia kitabu katika sanduku, he covered up the book in the box. Nyumba ilimfukia, the house (when it fell) buried him. Ps. fukiwa. Nt. fukika. Ap. fuk-ilia, -iwa, -itka. Tundu linafukilika kwa udongo, the hole can be filled in with earth. Cs. fuk-iza, -izwa, -isha, -ishwa. Rp. fukiana. (Cf. fuka, which is seldom heard, and fukua, also mfuko.)

Fukiza, Fukizo. See Vuka, Vukizo.

Fuka, v. (i) emit, throw out, smoke, &c. See Vuka. (2) Fill up (a hole). See Fukia. — n. a thin kind of porridge (of rice flour, with sugar, honey, spice, &c.), served to guests at an entertainment or festival.

*Fukara, n. a poor man, beggar. Fuka hahehohe, of extreme destitution. (Ar. Cf. fakiri, fukarika, and syn. maskini, mwombaji.)

*Fukara, v. become poor. (Ar. Cf. fukara, and opp. tajiri, tajirika.)

Fuke, n. See Vuke. (Cf. fuka, vuka.)

Fukiwa, v. fill in (a hole, grave, &c.), dig in, cover in. F. kaburi, fill up a grave. Akaifukia sakafu yote kwa mchanga, and he filled up all (the holes in) the floor with sand. Alifukia kitabu katika sanduku, he covered up the book in the box. Nyumba ilimfukia, the house (when it fell) buried him. Ps. fukiwa. Nt. fukika, be dug out, be hollowed, be concave. Ap. fuku-ilia, -iwa. Cs. fuku-sha, -sha, e.g. of professional horse-breaking. (Cf. fuka, vuka, ufuku, mfuko.)

Fukua, v. dig out, dig up, make a hole, burrow, get out of a hole. Fisi anemfukua mtu, a hyena has dug up the (buried) man. F. mawe, get stones by digging. Ps. fukul-iwa. Nt. fukuka, be dug out, be hollowed, be concave. Ap. fukula, -iwa. Cs. fuku-lisha, -lishwa. Rp. fukuana. (Cf. fuka, fukia, and perh. fukusa. Also syn. chimba.)

Fukuta, Fukuto. See Vukuta, Vukuto.

Fukusa, v. (1) force out, drive out, esp. in hunting or war, and hence
both (2) drive off, chase away, banish, and (3) go in pursuit of, hunt, try to catch. Mwà wakazikufuka ngurúwe wakazipata, the hounds chased the pigs and caught them. Wamesfukuxia mbali adui, they have chased the enemy quite away. (Seems to be Cs. form of fukwà, with intensive force, and specialized meaning. Cf. fuka, fuki, fukà, mfuksi, and syn. kimbi, winda, fuata.)

Fulí, n. lesser rainy season. See Mvuli.

Fulifuli, adv. (1) also Fudi-fudi, on the face, face downwards, — of position; (2) for furufuri = farafara, in plenty, in quantities, brimful. See Fara.

Fulíza, v. keep on at, keep going, keep doing, quicken, hasten. F. mfuwi, walk quickly. F. mwendo, go speedily. Also fufuliza and fululiza, an emphatic Rd. form. Ps. fulíza. Ap. fulí-sia, -siwa. Cs. fulízisa, -ishwa. Rp. fulízana. (Cf. jua, of which it is an Intens. form with generalized meaning, and mfulizo, mfululizo.)

*Fullani, n. such a one, a certain one, so and so, such and such (things), alluding indefinitely to persons or things, for reference only. F. amesema, somebody has said. Nataka bitiha f., I want such and such goods. (Ar.)

Fuma, v. (1) weave, and also of connecting together, forming a fabric, by sewing, &c. Ps. fumwa. Nt. fumika. Ap. fum-ia, -iwa. Sinandava ya kifumia ng've, a needle for sewing clothes. Cs. fum-isha, -ishwa. (Cf. mfuma, a weaver, mfumo, weaving.) (2) Shoot, pierce (with a sharp weapon). In Z. choma is usual. (Cf. fumo, and esp. fumwa, which retains the more general sense of the root, and for weaving mfumo.)

Fumania, v. come on suddenly, take in the act, intrude in the house of, surprise. Ps. fumaniwa. Nt. fumanika. Cs. fumaniza, and Intens., e.g. alimiwuu mwanaume aliyeffumaniza na mkwe, he killed the man whom he surprised with his wife. (Cf. syn. gunda.)

Fumba, v. (1) shut, close, by bringing things, or parts, together. F. macho, close the eyes. F. kinwa, shut the mouth. F. mkono, close the hand. F. mikono, clasp the hands together. F. msguuu, bring the legs together. (2) Mystify, make a mystery about, disguise, use in an obscure way. F. mwameno, use unintelligible, difficult language. Fumbo humfumba myinga, a parable mystifies a fool. Ps. fulíwa. Nt. fumbika. Maua yanafumbika, the flowers are closing. See also Vumbika. Ap. jum-ia, -iwa, e.g. shut up in (for, by, &c.), talk darkly about, &c. Cs. jum-bisha, -ishwa. Rp. jifumba, shut oneself up (in meditation, study, &c.). (Cf. fumba, kifumba, also fumbo, jumbua, jumbala, and ? vumbika.)

Fumba, n. (ma-), (1) a matting sleeping bag, a mat doubled lengthways and the ends sewn up, used sometimes for burying. Hutiwa maiti katika fumba (mkëka wa fumba), hushionwu mithili ya mfuko, the body is put in a fumba, and sewn up as in a bag. Also for drowning criminals. Wakatiwa katika tmwaba, wakatonca baharini, th put in bags and thrown into the sea. (2) Lump, clod. F. la unga, a lump in caked. millet. (Cf. fumba ya lumfa. For tmakuti ya fumba, * ya kumba.

Fumbama, v. lose one’s senses, be dazed, light-headed, e.g. huyu ame-fumbama akili yahe, this man is not in his right mind. (Cf. prec. and -ma.)

Fumbata, v. enclose (with hands, 
Fumbo, n. (ma-), anything puzzling, hidden, mysterious, and so 'puzzle, problem, dark saying, hint, proverb, parable, riddle.' Sema kwa masfumbo, speak in an unintelligible, difficult way. Maneno ya fumbo, and fumbo la maneno, mysterious language. (Cf. fumba, also syn. sitiri, metali, mfano, kitendawili, matata.)

Fumbua, v. Rv. of fumba, unclose, open, lay open, reveal, disclose, by separating things or parts which were close together, e.g. fumbua mkono, open the closed hand, and so of the eyes, mouth, &c. F. maana, unfold the meaning. F. majani, make openings in high grass, for air or planting. Ps. fumbulika. Nt. fumbuka.

Ap. fumbu-ia, -lika. Cs. fumbulisha, -lishwa. Rp. fumbuana. (Cf. fumba, usfumbulio, and for similar meaning vumbua (perh. same word); fungua, uncover; fungua, unfasten; fungua, unravel; fungua, untie.)

Fumo, n. (ma-), (1) a spear; (2) a chief,—but seldom heard in Z. for the usual mkuki, mfalme. (Cf. fuma.)

Fumua, v. Rv. of fuma, undo (what is woven, matted, sewn, connected together), and so (1) unrelieve, unpick, take to pieces, unsthitch, &c.; (2) reveal, disclose, make clear, explain. (Cf. fumbua.) F. uzi, unstitch. F. nyele, let down hair. F. nguo, rip (pull in pieces) calico. F. moto, pull a fire to pieces, take sticks out the fire. F. makuti, take out (decayed) thatch. F. mali, squander money, be prodigal. Also in Nt. sense, mtana unafumua, the millet is coming into ear. Mowa yafumua, the flowers are coming out. Mfumua maneno we, of a spy or tale-teller. Ps. fumuliwa. Nt. fumuka, e.g. nguo imefumuka, ushone, my dress is come undone, sew it up. Mashina inafumuka, the boat opens at the seams, leaks, is coming to pieces. Rp. fumukana, e.g. of people separating after a meeting, 'disperse.' Ap. fumul-ia, -iwa. (See Fuma, and cf. fumba, fimua, fungua.)

Fumukano, n. (ma-), separation, breaking up, dispersal, e.g. of people after a meeting. (Cf. fimua, fimua.)

Funda, v. pound, bruise, triturate, pulverize, e.g. rice, pepper, ginger, &c., in a mortar (simu), also 'pound up together, mix with other ingredients,' e.g. ondokeni nfuni ugae, get up and mix the meal. Ps. fundiwa. Nt. fundika, be pounded, be mixed, and also in act. sense. (Perh. a form of vanja, retained in this special sense in Z. For the operation cf. ponda, twanga, sage, hakachaka, papza. For a root funda, teach, and also make a knot, not itself used in Z., cf. fundi and fundo. But funda, n. seems different from all.) — n. (ma-), a large mouthful, of liquid or solid, distending the cheeks, cf. funda la shovu, esp. common of liquids. Piga masfunda, take large mouthfuls, gulps, draughts, either to be swallowed, or for rinsing the mouth out after a meal and to be ejected. (Perh. cf. fundo, a knot, as fumba and fimbo.)

Fundi, n. (ma-), a person skilled in any art, craft, or profession, and so able to instruct others in it, a skilled workman, one who has learnt his trade, a trained artisan or craftsman, e.g. mason, carpenter, tailor, smith, washerman, &c.,—mwalimu being commonly used of the higher professions,
FUNDIKA

Fundika, v. make into a knot, tie up. Usually piga fundo, funga. See Fundo.

Fundisha, v. teach, instruct, educate,—the work of fundi or mwalimu. Ps. fundishwa. Ap. fundish-ia,-iya, e.g. vitu vya kufundishia, aids to teaching, school accessories. Rp. fundishana. (An Intens. form, cf. fundi, funza, mkufunzi, and follg.)

Fundisho, n. (wa-), teaching, what is taught, instruction, doctrine. (Cf. fundisha.)

Fundo, n. (nta-, (i) knot, anything resembling a knot; (a) fig. a difficulty, grudge, esp. (3) ill feeling, resentment. F. la mti (mua), a knot in wood or a tree. F. la usi, knot in thread. F. la nguo, clothes tied in a knot. F. la upe, a rosette. F. la chombo, cross-beam in a dhow (cf. mwashiri), securing the mast. F. la ushangia, consists of ten strings (kete) of beads. See Kete. Also (4) a purse, usually consisting of a knotted piece of the waist cloth. Siku ya mashaka, fundo, for the day of adversity, a purse. F. la mgua, the ankle, also kifundo. Piga k., tie a knot. Fundua, f. untie a knot. Mji ya yalinipiga fundo, the water choked me. (Cf. fundua, kifundo, fundika, funda.)

Fundua, v. undo a knot, untie, unfasten, and fig. explain (a difficulty), get over a crisis. F. chupa, uncork a bottle. (Cf. zibua.) Ps. funduliwa. Nt. ? funduka. Ap. funduliwa, -lwa. Cs. fundusa, -ushwa, -usa, e.g. fundisha mwa, of a tree flowering. (Cf. fundo, and for similar words fumbua, funua, funja, funua.

Funga, v. (1) fasten, make fast, tie, bind, secure. F. miga, tie up a load, finish packing. F. mlango, shut close (fasten) the door. (Cf. shindika mlango, put to, close the door.) F. waraka, seal up a letter. F. choo, constipate, be constipated. Funga kamba (or, na kamba), fasten with a cord. (2) Shut in, enclose, imprison, put in fetters. F. gerezani (minyororoni, kifungoni), put in prison (in chains, under arrest). (3) Overcome (in a game or contest), win, checkmate, put in difficulties, convict. Tuliwafunga mabao sita, we won six games against them. Neno lake lilimfunga mwenyewe, his own statement convicted him. (4) Decide on, embark on, begin, take decisive steps towards. Funga bishara, conclude a bargain. F. vita, begin operations in war. F. shauri, resolve on a plan. F. safari, set out on a journey. (5) Funga is also used as Nt. in various senses, e.g. fast. Leo sisi tunafunga, to-day we are fasting. Ramathani ni mwezi wa kufunga, Ramathan is the month of fasting. Muna inafunga, it is a settled rain. Cf. mfungo, mfungo. Mito inefunga, the rivers are impassable. Rf. jifunga, as above, and esp. (1) devote oneself, engage oneself, give special attention. Jifunga kusoma, apply oneself to study (kuwa kazi, to work, na adui, with an opponent, in strife). (2) Get oneself into a fix, contradict oneself, hamper oneself. Amejifunga kwa ulimi wake, he is convicted by his own tongue. (3) Jifunga, avoid childbearing. Ps. fungwa. Huna buditi kufungwa na mti, you must be tied to a tree. Nt. fungika. Mlango haufungikia, the door is not secured, or, the door will not shut. Ap. fung-ia,-iya,-iana. Unifungici nini? Wafungicia kusoma? What would you tie me up for? are you doing it just to tease me? Akunfungi frasi na kamba, and he fastened the horse to him by a cord. Nimefungiwa nyumba, I am locked out of the house. Fungiwana deni, be imprisoned for debt. Cs. fung-sha, -ishwa, -iza, &c., cause to fasten,
cause to be fastened, and Intens. bind tight, confine, close. *Ntamsfungisha*, I will have him put in prison. *Mwua inakufungisha ndani*, the rain keeps you indoors. *Fungisha mji* (*njia*), blockade a town (road). (Cf. *mfungizo*. Cf. also *fungasa*.)

*Funika*, v. (i) fasten together, or with *na*, fasten to; (2) be fastened together, e.g. of clouds, forest, 'be dense, be thick.' Also *funganya*, of a work of common interest and co-operation. *Funganya mizigo*, join in a general packing up of loads. Also *fungishana*, e.g. *jahazi najiwe*, make fast a vessel to a rock. Cf. also *fungana.* See *Fungama.* (Cf. *fungu*, *kifungojungua*.)

*Fungamo*, v. be in a fixed, tight, dense, &c. condition. Rp. *fungu-mana*, e.g. of interlacing branches. *Mwitu umefungamana kabisa*, the forest is hopelessly dense, impenetrable. *Hapa pamefungamana na miiba*, here is a dense mass of thorns. (Cf. *funga*, and for form, -*mana*, and-*ama*, chang-*ama*.)

*Fungate*, n. honeymoon,—period of seven days after marriage, during which food is supplied by relations. (Fungate = seven, in some Bantu dialects.)

*Fungo*, n. (i) fast, period of fasting. (Cf. *funga*, *mfunguo.* ) (2) A kind of speckled civet cat, —smaller than the *ngawa*.

*Fungu*, n. (ma-), (1) portion, part, piece, share, lot. *Fungu la nyama*, a portion of meat. *Fungu zima*, a large share. (Cf. *kipande*, *sehenu*.) (2) Heap, pile, and esp. of sandbanks, shoals, reefs, &c. in the sea. *Chombo kimepanda fungum*, the dhow has run on a sandbank. Also of pile of stones over a grave. *Vunja fungu*, used of customary visit to a grave after forty days, with a valedictory offering.


*Funguo*, n. plur. of *Ufunguo*, which see. Also 'breaking of a fast.' but usu. *mfunguo*. (Cf. *funga*, *fungua*.)


*Funua*, v. (1) uncover, lay open, undo; (2) disclose, reveal, explain, show. F. *chungu*, take the lid off
**FUNZA**

a pot. *F. chu(o, open a book. *F. mabawa, spread wings. *Ps. funu- liwa. *Nt. funuka, e.g. *mawu yana-funuka, the flowers are opening, coming out. *Mwitu unafunuka, the forest is getting more open, is passable. *Ap. funu- tia. *Aham-funulila maana, and he explained to him the meaning. (Cf. funika, ufunuo, and similar fungua, funua, funbu, fundua.)


**Funsio, n. (ma-), teaching, instruction. (For more usual fundisho cf. funsana.)

**Fuo, n. (1) (ma-), washing-place, mahali pa kufulia nguo, for washing clothes. (Cf. *fua, oga, chosho, kigege.) (2) Scum, froth, foam. (Cf. *ufuo, ufuko, fua, and syn. *posfu.)

**Fupa, n. (ma-), a large bone. *F. la kichwa, the skull. *F. jororo, a (large) cartilage. (Cf. *msupa, kisupa, usupa.)

-fupi, a. *fupi with D 4 (P), D 5 (S), D 6, (1) short, low (in stature, length, or height); (2) brief, concise, abridged. (Cf. follg. and opp. -refu.)

**Fupika, v. be shortened, be lessened (in height, length, stature), be abbreviated, &c. *Cs. sup-isha, -ishwa, -iza, shorten, abridge. (Cf. *supi-fu.

**Fura, v. rise up, swell, be puffed up (in physical sense only). *Mimba ya mtama inafura, the bud of the millet swells,—as it ripens, and finally bursts (inapasuka). *Nt. furika, swell up, run over, boil over, overflow (over), make an inundation. *Cs. furik-isha, -ishwa, cause an overflow, inundate. *Majfu yakafurikisha inchii, the water overflowed the country. (Ar. Cf. *fura, furisuri, furiko, and syn. 'flood,' gharikisha.)

**Furaha, n. joy, pleasure, happiness, bliss, delight, gladness, mirth, merriment. *Fanya f., ona f., be happy. *Pokea kwa f., welcome. Also adv. gladly, with joy. Tuka-endu furaha, and we went joyfully. *Furahani, in a state of happiness. (Ar., no B. syn. Cf. furahi, and Ar. raha (higher but more passive), bliss, and such words as mchezo, mazungumzo, mapendexi.)

**Furahi, v. rejoice, be glad, feel pleasure, be happy, be pleased, enjoy oneself. *Ps. furahwi, be pleased (with), be made happy (by), be rejoiced (at). Tulifurahwiwa sana na barua yako, we were delighted at your letter. *Ap. furah-ia, -iwa, rejoice (at, in, for, &c.). *Cs. furah-isha, -ishwa, -ishana, gladden, cheer, rejoice, delight. *Ametufurahishaka sana, he caused us great amusement. (Ar. Cf. furaha.)

**Furahifu, n. (furahifu with D 4 (P), D 5 (S), D 6), joyous, pleasing, pleasant. (Ar. Cf. furaha.)

**Furika, v. See Fura, and cf. follg.

**Furiko, n. usu. in plur. me. overflowing, flood, inundation. (Ar. Cf. gharika.)

**Furuga, Furugika. See Vuruga, Vurujika.

**Furukombe, n. a large bird of prey, a kind of eagle or vulture.

**Furukuta, v. move about, be restless, toss about on a bed,—as when ill, excited, unable to sleep,—also (e.g. of a rat under a carpet.

**Furumi, n. Furuma, n. See Furumi, and Faroma.

**Furungu, n. (ma-), (1) shaddock, fruit of mfurungu; (2) anklet (usu. of silver). (Cf. mtali, and for other ornaments, urembo.)

**Furushi, n. (ma-), bundle, packet, package. (Cf. kifurushi, bahasha.)
FUSFUS

Fusfus, n. and Fussus, gem, precious stone. (Arab. Cf. kita.)

Fusho, n. or Vusho, something used for fumigation, something to be burnt, as a charm, or sanitary medicine. (Cf. mvuko, vuika, vukizo, &c.)

Fusi, n. rubbish. See Kifusi.

Fusia, v. lay down a bed of small stones and rubbish for a concrete floor or roof, or to fill up foundations. (Cf. kifusi, nsusio.)

Futa, v. (1) wipe, wipe out (away, off); (2) remove, obliterate, abolish, cause to be forgotten. F. wumbi ngwoni, wipe dust off clothes. F. vihaya vya waraka, scratch out the mistakes in a letter. F. kamasi, wipe the nose. Muungu anijute thambiri zangu, may God wipe away my sins. Liansikwalo halifutiki, what is written cannot be effaced. -a kufuta is often used of what is plain, common, of inferior quality, e.g. mkeka wa kufuta, a common white mat. Kansu ya kufuta, a plain white kanzu without any ornamental stitching. Cf. msuto. Ps. futwa. Nt. futika, e.g. hii yafutika, hii haifutiki, one thing is pardonable, another is not (but see Futika). Ap. fut-ia, e.g. kitambaa cha kufutia, a cloth to wipe with, duster. Cs. fut-isha, -ishwa, set to wipe, wipe hard. Rp. futana. (Cf. pangusa, sugua, tua. Also futa, as for vuta, which see, and as a rarely used sing. n. see Mafuta.)

Futari, n. first meal in the evening after a day's fast. (Ar. Cf. fitiri, futuri. Dist. futuri.)

Futu, n. (ma-), (1) a small, black berry, edible fruit of mfuu. (See Mfuu, dist. kifuu.) (2) Fuu la kichwa, skull (see Fvu). Fuvu, n. (ma-), also Fuu, empty shell, husk. F. la kichwa, skull. F. la nazi, shell of a coconuut (but generally kifuu). F. la yai, egg-shell (but generally kaka).

Fuzi, n. See Ufuzi, Mafuzi.

Fyata, v. put (or, hold) between the legs. F. nguo, tuck the loin-cloth between the legs (see Uwinda). F. mikono, grasp the hands between (i.e. by closing) the thighs. F. mkia, put the tail between the legs. (Cf. follg.)

Fyatua, v. and ?Fyu, let go suddenly, let off (of something which is holding, a spring, a trap, &c.). Nt. fyatuka. Ap. fyatu-ia, -iwa. Cs. fyausha, fyatuli-sha, -ishwa. (Cf. prec.)

Fye ka, v. also Feka, clear away,
clear off, make a clearing in,—of clearing away trees, grass, jungle. F. mawitu, make a clearing in the forest. Ps. fyekw.a. Ap. fyek-aa, -ewa. Cs. fyek-esa, -eshwa. (Cf. follg. and fyoe.)

Fyeko, n. esp. in plur. mafyeko, clearing operations, thing cleared away, clearings.

Fyon, v. (1) cut. F. masuke ya mtona, cut ears of millet; (2) fig. use cutting or abusive language, reply insolently. Ap. fyo-tea, -lewa, abuse, jibe. (Cf. fyeka, and follg. Also perf. fyonya, and fyonza.)

Fyonza, v. make a chirping sound with lips, expressive of contempt, or disgust. (Cf. fyoa, and follg.)

Fyonza, v. also Fyonja, Fyonda, suck, suck at, suck out. F. sukali, suck sugar. F. sio va la mama, suck the mother’s breast. F. dama, suck out blood. (Cf. fyonya, and nyonya.)

-fyosi, a. abusive, scornful. (Cf. fyoa, and usyosi.)

G.

G represents the same sound as in English ‘go.’ This hard g is used in Swahili for the Arabic consonants jin and qaf in some words of Arabic origin (cf. g in Egyptian dialect for j elsewhere), and also sometimes as a variant of j and k in other words and (perh. through an intermediate dy sound) of d.

Hence words not found under g may be looked for under j or k, and sometimes under d.

Obs. that the sound written ng’ in this Dictionary is heard and written sometimes as gn, esp. at Mombasa.

Gh is used to represent the sound of the Arabic Gha in the few words in which it is commonly retained as a deep guttural. It is more often pronounced as a deep slightly rolled r, or as a harsh k, and is in some words slurred and hardly heard at all, or pronounced by Swahilis as g. (Cf. ghali, hamu, orofa, gubari.)

Gaaga, v. also Garagara, (1) roll from side to side, turn restless, sprawl, as on board a ship, or a sick man in bed, or an animal wallowing on the ground; (2) fig. be lazy, listless, indifferent, have nothing to do, loll. Cs. gaagaasa. (Dist. kaa-kaa.)

*Gadi, n. (ma-), prop, shore, e.g. to keep a vessel upright, when stranded, or a tree inclined to fall. Tia magadi, shore up. (Cf. follg.)

*Gadimu, v. prop, shore up, — with gadi, which see. Ps. gadiniwa.


Gae, n. (wa-), a large potsherd, a large broken piece of metal, glass, earthenware, &c. Dim. bovu limekuwa. niagae, the cracked dish is all in pieces.

Gaga, n. (wa-). See Kigaga.

Galawa, n. sometimes Ngalawa, a small dug-out canoe, with out-riggers (matengo) and sail, much used by fishermen. Galowa juu, wimbichini, the canoe on the surface and waves beneath,—to describe a safe voyage. (Cf. mtumbe.)

Galme, n. also Kalme, mlingote wa galme, small second mast aft in a large dhow, mizzen mast, carrying its own sail.

Gamba, v. only in the Rf. form jigamba, vaunt oneself, brag, boast. (Cf. jirawa, jisifu, jiona.)

Gamba, n. (ma-), scale (of a fish). Also sometimes of any small detached part of outer skin of an animal, e.g. of the tortoise, katta nibanduke maganda, till my shell comes off. (Cf. ngamba, and ganda, gando.)

*Gamti, n. unbleached cotton cloth from India, Indian grey sheetings. (Cf. ngwo.)
Gana, n. or Kana, rudder-handle, tiller. (Cf. msukani, shikio.)

Ganda, v. become hard (fixed, congealed, curdled, frozen), get thick, coagulate, of a liquid. Masiwa ya- meganda, the milk is curdled. Mito imeganda kwa baridi, the rivers were frozen with the cold. (2) Stick to, cleave to, embrace closely, clasp. Alimganda shingoni, he clasped him round the neck. Ps. gandwa. Nt. gandika. Ap. gand-ia, -iwa. Cs. gandi-sha, -shwa. (Cf. ganda, ma-ganda, and ganda, n.)

— n. (ma-) husk, rind, shell, outer covering of trees, plants, fruits, &c. G. la yai, eggshell. G. la mchungwa, orange peel. G. la mkate, crust of bread. Maganda ya masiwa, curds of milk, flakes. Maganda ya mahindi, the sheath enclosing the cob of Indian corn. (Cf. gamba, also game, kaka, kifuu, and (husk) kapi, kumvi, kumbi.)

Gandama, v. stick together, get stuck, get hard, set, freeze, curdle, coagulate. Asali imegandama na chombo, the treacle sticks to the vessel. Chungu zimegandama samlina, the ants are stuck in the ghee. Ps. gandamwa. Naligandamwa nc kipe, I had ticks sticking to me. Nt. gandamika. Ap. gandam-ia, -iwa. (Cf. banduka, amilkia.)


Gandu, v. Rx. of ganda, (1) unfasten, pull away, separate something adhering closely; (2) fig. rescue from danger, save in a crisis, get out of a scrape. Ps. ganduiwa. Nt. ganduka. Ap. gandulia, -iwa. (Cf. banduuka, ambuka.)

Gango, n. (ma-), appliance for holding together what is separate or severed, cramp, brace, splint, splice, joining, patch. Dim. kigango. (Cf. ganga.)


Ganzi, n. (—, and ma-), deadness, numbness. Muguu imekufa g., my foot is asleep (numb). Often of the teeth, tia (fanya) g. la meno, set the teeth on edge. Meno yafanya ganzi, my teeth are set on edge.

*Garafuu, n. (also written garafuu, karafuu), cloves, the flower-bud of the mgarafuu,—the most valuable and abundant article of commerce in Zanzibar and Pemba (except cocoanuts). (Ar. karamful.)

Garagara, v. See Gaagaa.
Oari, n. (ma-) any vehicle on wheels, cart, waggon, carriage, barrow, perambulator, bicycle. Also g. la moshi, locomotive (or other) steam-engine. G. la pepe, bicycle. (Hind.)

Gavia, Gausa, v. See Gouka, Geusa.

Gawa, v. place in parts (pieces, portions, shares), divide up, distribute, deal out. G. chakula, apportion food. G. karata, deal (playing) cards. Ps. gawisa. Nt. gawika. Ap. gaw-ia, -iwa. Cs. gaw-isha, -ishwa. Rp. gawana, e.g. utakachopata tulagawana sawasawa mimi nowe, whatever you get, we will go halves in, you and I. Also gawanya, which see. (Cf. gawio, mgawo.)

Gawanya, v. place in parts, apportion, divide, share, distribute,—prop. of mutual arrangement or equal rights, gawa rather of the act of an official, superior, or benefactor, e.g. tugawanye; gawa wee, let us have a division; do you act as divider. Ps. gawanyawa. Nt. gawanyika, -ika, -ikiwa, be divided, be divisible. Rp. gawanyikana. Ap. gawany-ia, -iwa, -iwa. Cs. gawany-isha, -ishwa, -isha, -iza, -izana. (Cf. gawa, kigawanyo, and tena, put apart.)

Gawio, n. (ma-), division, apportionment, sharing Kuui ni magawimi, the critical point is in the division (of spoils). (Cf. gawa, gawanywa, mgawo.)

Gema, v. get palm-wine. Also gema tembo, gema mmasi, of cutting the growing flower stem of the coconut tree, from which the sap flows into a calabash fastened to it. Also used of getting india-rubber by cutting a plant or tree, gema mpira. A special knife is used (kotama). Ps. gemwa. Ap. gem-ia, -iwa. Cs gem-isha, -ishwa, employ (allow, undertake, contract) to tap coconut trees. (Cf. mgema, kotama, tembo. Krapf quotes a native description of the whole process.)

Genge, n. (ma-), cliff, precipice, ravine, deep ditch. Ukiifika geneni, jikathari, when you come to the steep place, be careful.

Gereza, n. prison, fort used as a prison, barrack. Tia (weka, funga, peleka) gerezani, put in prison. Toa (funga, ondoa) gerezani, let out of prison. (Portug. Cf. syn. kifungo, minyororo.)

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Gesla, n. also Geula. See Jizla.

Geusa, v. change, make different, alter. Ndiye ajigeuaye nyoka, it is he who changes himself into a snake. The Cs. geusa (see below) is usual in Z. in this sense. Ps. geuliwa. Nt. geuka, (1) be changed, be changeable, be alterable, alter; (2) change position, turn oneself, turn round; (3) change in appearance, be transformed, be disguised. Aligeuka akanwona, he turned round and saw him. Ameguka wunginhe, he has become another person. Hence geuk-ia, -iwa, turn to from, for, at, &c.). Ap. geuli-ia, -iwa. Cs. geu-ia, -iwa, -ia, -iza, -zana, cause to change, alter, make different, disguise, transform, pervert, turn round, &c. (For difference of geusa and badili, see Badili. Cf. -geu, -gen, magesi.)

Geugeu, a. changeable, fickle, wayward. Mambo ya kigegeu, constant changes. (Cf. geusa.)

Geuzi, n. esp. in plur. maguzi, change, alteration, shifting, turn, transformation.

Geusi, a. changeable, fickle, unsettled, always changing. (Cf. geusa, -geugeu.)
*Ghafala, n. a sudden occurrence, suddenness, carelessness, thoughtlessness, inattention, haste. Neno la gh., sudden, abrupt statement. Marathi ya gh., sudden stroke of illness. Usikae katika gh., do not be imprudent, careless,—advice to an invalid. Often as adv. and also kwa ghafala, suddenly, unexpectedly. (Ar. Cf. follg. and syn. tharába, haraka.)

*Ghafalika, v. be hurried, be thoughtless (imprudent, neglectful, inattentive), &c. Ap. ghasilik-ia, -twa, be careless (hasty, &c.) about. (Ar. Cf. ghafala, taghafai, and follg.)

*Ghafalisha, v. Cs. (1) make hurry, distract, flurry, come on suddenly; (2) do hurriedly, hurry over, neglect, fail to attend to. Gh. kazi, hurry over work. (Ar. Cf. ghafala, and prec.)

*Ghairi, v. (1) do something unexpected, sudden, or surprising, change one’s mind, alter plan, annul; (2) disappoint, offend, surprise. Labu roho yake itaghairi, perhaps his mind will change. Akaghairi kulewa, she suddenly refused to be married. — n. sudden change, surprise, disappointment. Tia ghairi, disappointment, surprise, offend. Also used with ya, as prep. ghairi ya, without, except, apart from, without regard to. (Ar., seldom used in deriv. forms.)

*Ghalá, n. store-room, store-house, magazine, go-down. Wéka vyakulà ghaláni, put away food in the larder. (Ar. Cf. bohári.)

*Ghalá, a. often heard as r-rhalá. (1) scarce, rare, hard to get; (2) dear, expensive, costly. Njiruwe zimekuwa ghalá sasa, zimekwenda mbali, pigs are scarce now, they have made off to a distance. Sitaki ghalá, nataka rahisi, I do not want an expensive one, I want a cheap one. (Ar. Cf. folgg. and syn. ‘scarce’ -chache, haba, ‘costly’ -a thamani. Also rahisi, cheap.)

*Ghalibú, v. ‘compete’ in commerce. Rp. ghalibiana, carry on a commercial war. (Ar. Cf. mghalaba, and syn. shindana.)

*Ghaliká, v. (1) be rare, occur infrequently, be an infrequent visitor; (2) be dear, be costly, rise in price. Umeghalikasana siku hizi, you seldom come to see us now. Viisai vimeghalika, i.e. vimekuwa ghali, potatoes are dear, have risen in price. (Ar. Cf. ghali.)

*Ghalisha, v. Cs. make valuable, make scarce, raise the price of. (Ar. Cf. ghali, syn. pandisha bei, zidisha thamani, and contr. rahi-sha.)

*Ghammu, n. grief. See Hamu. (Ar. Cf. ghumia.)

*Ghangi, n. also Ghanji, Ghanja, and Gangi, a native vessel, like an Indian bághala, but not so high in the stern or long in the prow. (Cf. chombo.)

*Gharama, n. expense, outlay, payment. Fanya gh., toa gh., lay out money, incur expense. (Ar. Cf. gharimia.)

*Gharika, n. flood, deluge, inundation. (Ar. Cf. furiko, and follg.)

*Gharikishá, v. cause a flood (over), make a flood (in), inundate. Maji imegharikishá inchi, the water has flooded the country. (Ar. Cf. gharika, and furika.)


*Ghasia, n. (also commonly gasia), confusion, complication, bustle, hurry, medley, crowding, and used of various things involving these ideas, and of annoyances generally, e.g. gh. nyingi leoa, a lot of troubles to-day; pana gh. mjini, there is a disturbance in the town, a street crowd or riot;—also of a royal progress or cortège, the rush of a wild animal, &c. Gh. ya machezo, a medley of amusements. Nikakuta nyumba tufu hamna gh.,
I found the house empty, there was no stir or hum of people inside. (Ar. Cf. syn. mchafuko, mashaka.)

*Ghathabika, v. be furious, be enraged, be in a passion. Cs. ghathabi-sha, -shwa, exasperate, enraged, provoke. (Ar. Cf. ghathabu, and syn. kasirika.)

*Ghathabu, n. rage, fury, passion, anger, exasperation, used with such verbs as fanya, ona, ingia, also ingiwa (na), shikwa (na), putwa (na). Ana gh. ya kwenda, he goes at a furious rate. Mwentyi gh. mhele yake amesimama shetani, a man in a passion has a devil before him. (Ar. Cf. syn. hasira! uchungu.)

*Ghofera, n. ('ma-'), pardon, forgiveness of sins, absolution,—used only of God. Ghofera ya thambi, pardon of sins. (Ar. Cf. follg. and syn. in a more general sense, usamche, masamaha, ondoleo, maachilio.)


*Ghoroza, n. upper story, room. See Orofa. (Ar.)

*Ghozilia, v. be overwhelming (to), be perplexed (at), be taken aback, lose presence of mind. Ps. ghumiwa, in same sense. Ametokewa na watu ameghumwiwa, some people came on him suddenly, and he was taken aback. Cs. ghum-isha, -ishwa. (Ar. Cf. ghummu, or hamu, grief, and syn. shangaa, tekewa.)

*Ghururi, n. and Ugh-, arrogance, self-conceit, infatuation, folly, blindness. Mtu huyu amepatwa na ghururi ya ulimwengu, this man is the victim of worldly delusion. (Ar. Cf. syn. kiburi; ufithuli.)

*Ghururika, v. also Ghurika, be proud, be arrogant. (Ar. Cf. ghururi.)

*Ghusubu, v. deceive, cheat, swindle, betray. Sultan ali'ghusubu haki ya maskini, the king betrayed the rights of the poor man. (Ar. Cf. common danganya, kopa, punja, &c.)

*Gidamu, n. small leather thong in a sandal, passing between the toes from sole to cross-piece, and holding it on the foot. (? Ar. Cf. gadimu.)

*Gilgilani, n. coriander seed,—used in curry powder. (Hind.)

*Ginsi, n. also Jinsi, and Jisi, kind, sort, quality, (1) often combined with gani, as a general interrogative. Ginsi gani? How? Why? What? What is the meaning of it? (2) Also often followed by -yo introducing a dependent adverbial sentence, i.e. as a conjunction, 'the manner in which, the way in which, how, in what way.' Alimwainbi jinsi alivyofanya, he told him what he had done, or, how he had acted. (3) Also often as an interj. with either gani or -yo. Ginsi iliyosanya, he told him what he had done, or, how he had acted. (4) Ginsi gani is also used without an adjective to denote what is wonderful, nondescript, ridiculous, extravagant. Maneno haya hi ginsi gani, these statements are quite absurd, there is nothing to be made of them.
Gisi, v. guess, &c. See Kisi.

Giza, n. (used as D 5 and D 6, and also kiza as D 3), darkness, gloom, blackness (but not, like weusi, used of the colour black). Tia giza, darken. Gisa ya (or, la) usiku, the darkness of night. Macho yake yaona giza, his eyes are dim. Kiza kikubwa (kipemvu), deep darkness, utter darkness. (Cf. kiza, and syn. weusi)

Goboa, v. also Koboa, break off with the hand, a cob (kibunzi) of Indian corn, pluck the ears of maize. Also of cleaning cotton, and of removing the stem of a clove bud, leaving the kiini or seed, i.e. gara-fuu hugobolewa. ¥*>. gobolewa. Ap. gobo-lea, -/ewa. (Cf. konyoa, chambua, fujua, and muhindi.)

Godoro, n. (ma-), a mattress.

Gofla, n. pulley, such as is attached to the rope (henga) which hoists the yard in a native sailing vessel. (Cf. kapi, abedari.)

-gofu, a. (gofu with D 4 (P), D 5 (S), D 6), emaciated, broken down, in ruins, skin and bone. Kigofu, in an emaciated, &c., state. Nyama gofu or kigofu, a wretched, starved animal. Also as n. in such phrases as gofa la mtu, an emaciated person; gofu la nyumba, a tumble-down, ruinous house. (Cf. follg.)

Gofua, v. emaciate, wear out the strength of, reduce to a skeleton (or, to ruins). Also Cs. gofusa in same sense. Marathi ememgoofusa, illness has broken him down. (Cf. -gofu, and syn. kondesha, konda.)

Gogo, n. (ma-), (1) log, trunk of a tree when felled, e.g. gogo la mnasi, of a cocoanut tree. Also fig. lala kigogo, sleep (lie) like a log, i.e. motionless, in a deep sleep. Dim. kigogo. (2) Used of a large and long drum (ngoma).

Gong, v. knock at, tap, hammer at. G. mlango, knock hard at a door. G. vijiti, hammer pegs (redupl. form of Gota, which see. Cf. gonga, bisha) — n. a kind of woodpecker. Also kigogota.

Gole, n. (ma-), small pellet of opium (afiumi) prepared for smoking. (Cf. gole, expectorated matter, Kr.)

Goma, n. (ma-), a large drum. (Cf. ngoma, kigoma.)

Gombo, n. (ma-), leaf (sheet) of a book,—gombo la chuo.

Gome, n. (ma-) and perh. Kome, the hard external covering of trees and some animals, bark, shell. Am-bua (toa) mgome, take off strips of bark. Used of shell of crustaceans,— lobster, &c., also of mollusca (cf. kome), and as a colloquial word for half rupee, or shilling, 'bob.' (Cf. ganda, generally of soft outer covering, ngozi, v., ? kome.)

Gonda, v. grow thin. See Konda.

Gongo, n. (ma-), (1) a thick, heavy stick, cudgel, club, bludgeon (for other kinds, see Bakora). Also of other thick things, e.g. (2) seam (in a dress); (3) hump (of a camel), cf. nundu; (4) dense wood, thicket, gongo la mwitu, where trees are thickest in a forest. (Cf. mgongo, gonga.)

Gongoja, v. See Kongoja.

Gongomea, v. hammer, give blows to, drive with blows, as rivets, nails, pegs, stakes, &c., and so 'nail up.' Ps. gongomtwa, fasten up. Akazi-gongomca nguo katika bwcta, and he nailed up his clothes in a box.

Gonjwa, a. sick, ill, unwell, indisposed. U mgonj-wa ao nzima? Are you ill or well? Huyu ni mgonjwa sana, this man is very ill, a great invalid. (Cf. ugonjiva, gonj-weli.)

Gonjweza, v. Cs. cause to be ill, make ill or sick. Jigonjweta, pretend to be sick, sham sickness, behave as if sick. Ps. gonjwezwa. Cf. follg.)

Gora, n. (ma-), also Jora, and commonly Jura, a length of calico, the piece (of about 30 to 35 yards).

Gorong'ondwa, n. a kind of lizard (Str.). Cf. mjusi. (There perhaps also a verb gorong'onda, work about with a zigzag movement.)

*Goshi, n. also Joshi, windward or weather side, in navigation; also called upande wa juu, upper side. Contr. demani, lee side. Upande wa goshini, weather side, windward. Pindua (chombo) kwa goshini, tack about, bout ship. Linda goshi, sail near the wind. Goshi la tanga, the lower, forward part of the sail in a native vessel. See Tanga. Kalia goshi, (1) be to windward of, and so (2) fig. have an advantage over, have the best position as to. Huyu anakuka-kalia goshi, this man has the better position, menaces your safety.

Gota, v. knock, tap, rap, strike. Gota mlango, tap at a door. Also Gotagota, of drumming on an instrument, and Gogota, which see. Ps. gotwa. Nt. goteka. Ap. got-ea, -eua. Cs. got-ea, -eswa, cause to knock, e.g. goteza maneno, of ill-pronounced, broken speech, the opposite of fluent speaking. Gotagota maneno, of jumbling words of different dialects together. Rp. gotana, —like gongana, e.g. vyombo vinagotana, the dhows are knocking together. (Cf. mgoto, and syn. gonga, piga, fua, bisha, &c.)


Govi, n. also Ngovi, but in Z. Ngozi, which see. Govi mbbo, prepuce, condition of being uncircumcised.

Guba, n. (ma-), packet of aromatic leaves (of mkadi, and other kinds), sold for their perfume. Cf. kiguba. (Dist. ghubba, kuba.)

*Gubari, n. (ma-). See Ghubari, and Wingu.

*Gubeti, n. prow of a native vessel; head, figure-head, often projecting far in front, and ornamented with carving, &c., described as kikono cha omo, as being like a hand held out from the bow. (Cf. omo, hanamu, and contr. shetri, stern.)

Gubi, n. (ma-), leaf stalk of coconu tree (mnazi),

*Gudi, n. (ma-), dock for ships. (Cf. gudi, and majahaka, lit. supports, props.)

*Gudulila, n. (ma-), pitcher, porous water jar, water-cooler of earthenware. Dim. kigudulila. (Cf. kuzi, mtungi.)

Gugu, n. (ma-), weed, undergrowth, wild plant of no value. Gugu mwitu, a plant resembling corn, tare. Lala magunguni, sleep in the bush; used
also as indeclin. adj. (like mwitu), wild, uncultivated, from the jungle. (Cf. kigugu.)

Gugumiza, v. gulp, gulp down, swallow with a gurgling sound, sputter in the water,—as a swimmer in rough water, or man out of his depth; also of defective utterance. 

Mgonjwa amegugumiza maji kwa shidda, the sick man has swallowed some water with an effort. 

Agugumiza maneno, he talks in a jerky, spluttering way. (Cf. gotoza.)

Guguna, v. (i) gnaw, bite at; (2) carp at, annoy, molest. Panya ameguguna muhogo, a rat has gnawed the cassava. 

Mtu aniegugunwa na jisi, the man has been gnawed by a hyaena. 

Gugurusha, v. also heard as gumgiisha, of movement, producing a rustling or scraping sound, as of a rat, rustle about, shuffle along, rattle about. (Cf. syn. piga mtakaso and fund'uta.)

Guguta, n. cob or ear of Indian corn, with the grains removed. (Cf. mukhindi and kigunzi.)


Ps. guiuwa. Cs. guiza, -zwa. Rp. gui-ana. (Cf. shika, nasa, kamata, all more used in Z.)

Gumba, n. kidole cha gumba, thumb. (Mt. gumba, a solitary, childless, or sterile person.)

Gumegume, n. bunduki ya gumegume, a flint-gun. (Cf. bunduki, and perh. -gumu.)

-gumu, a. (ngumu with D 4 (P), D 6, gumu with D 5 (S)), (1) hard, tough, firm, solid, strong. (Contr. oro, laini, thatifu.) Boriti hii ngumu kama chuma, this pole is as hard as iron. (2) Hard to deal with, difficult, laborious, puzzling. (Contr. rahisi, -epesi.) Kazi ngumu, hard work. (3) Brave, resolute, stout-hearted, courageous, obstinate, self-willed, fixed, unyielding. Mboma wewe ngumu saana? Why will you not change your mind? (cf. syn. hodari, thabiti, -kali). (4) Inexorable, cruel, hard-hearted. (Contr. -ema, -pole, -a huruma.)

Guna, v. (1) grunt, grumble, murmur; (2) express disapproval, indignation, contempt, 'protest, complain, sneer at.' Baathi ya watu wana-mguna, some of the people sneer at him. (Cf. mguno, guno, nung'unika.)

Gunda, n. (ma-), a horn used for blowing. Dim. kigunda. (In Z. commonly pembe, baragumu.)

*Gundi, n. gum-arabic.

Gundua, v. come upon unexpectedly, take by surprise, catch unawares, startle, start (a wild animal from its lair). 


Gunga, v. use (native) medicine (uganga, dawa) to secure health, safety, well being. Jiguka, secure oneself, take precautions for safety—by charms, medicine, &c., i.e. native form of life insurance.

Gungu, n. (ma-), a mode of dancing, a figure in a dance, e. g. gungu la kukwaa, the stumbling figure; gungu la kufunda, the pounding figure.

*Guni, n. (ma-), (1) a matting bag used for dates. Dim. kiguni. Also used to describe unrhymed or blank verse, mashairi yenyi guni, as opp. to rhymed poetry, mashairi yenyi vina. (2) A carpenter's spoke-shave. (Hind. Guni of poetry may come from the name of a famous Pemba poet, Guni.)

*Gunia, n. (ma-), (1) a coarse bag or sack used chiefly for rice im-
ported from India, &c. Also (2) the material of which it is made, sackcloth.

Guno, n. (ma-), grunt, grumble,—sound expressive of indignation or contempt. (Cf. guna, mguno.)

Gunzi, n. (ma-), full-grown ear, or cob, of Indian corn (muhindi). (Cf. kigunzi, and kibunzi.)

Guru, n. Sukali guru, a coarse unrefined kind of sugar made from the cane, as in Z., and sold in large dark-coloured lumps.

*Gurudumu, n. (—, and ma-), a wheel. Used in the plur. of any vehicle of which the wheels are conspicuous. (Cf. gari.) Magurudumu ya msinga, a gun carriage.

Guruguru, n. (ma-), and Mguru-guru, a large kind of burrowing lizard. (Cf. mjusi, kenge.)

Gurugusha, v. a variant of Gugu-rusha, which see.


Gutu, n. (ma-), stump, remainder. G. la mkeno, stump of mutilated arm. (Cf. kikona.) G. la mmasi, trunk of cocoanut tree with the crown broken off. Also dim. kigutu. (Cf. shiku, baki, salio.)

Gutua, v. or Kutua, startle, frighten, surprise. Nt. gutuba. (Cf. the more common stusha, stuka.)

Guu, n. (ma-), used of any object resembling a leg (foot), or of a leg (foot) of large size, but in Z. mguu is always used of the leg (foot) of an animal or man. Ubau wa maguu matatu, a three-legged stoop, tripod.

Gwanda, n. also Bwanda, a short kind of kanzu (which see), sometimes worn by men, reaching to the knees.

*Gwaride, n. (ma-), one of the words used in Z. for the 'native police,' and esp. their military band, called also mdundo, maturumpeta. Kuchesa gwaride, to drill. (Cf. Engl. guard.)

H.

H represents generally the same sound as in English,—a sound which is of great importance in verb-forms in Swahili, as being the main characteristic of the negative conjugation.

In words of Arabic origin, this sound represents both forms of Arabic H, and also in most words the Arabic Kh. The tendency in Swahili is to soften down all gutturals to the point of disappearance, though they are learnt and retained in some words of comparatively recent introduction and by persons brought into close relations with Arabs. H also represents in a few words an initial Alif or Ain in the Arab original, and when an h sound in Arabic follows a vowel closely, the tendency in Swahili is to pronounce it before the vowel.

A word not found under H may therefore be looked for under Kh, or under the first vowel of the word.

H- (1) is the characteristic of the a. and adv. demonstrat. of nearness and of reference, 'this, this near me, this, referred to, that,' which appears (followed always by the same vowel as occurs in the following syllable) in huu, havo, huu, hi, hii, hiki, hiri, hili, haya, huku, humu, hope, and the corresponding forms in -o,
Habo, a verb-form, he (she) is not, negative prefix used in agreement with *Mt. Yeye ha mwema, he is not good. *Si is usually preferred to ha.

Ha- is the characteristic negative prefix of all verb-forms, except (1) where *si is used, i.e. in the 1 Pers. S. of the Indic. Mood, in the Subjunctive, and in verb-forms containing a relative, e.g. *si-pendi, I do not like; asiende, that he may not go; yasi-yopendesa, things which do not please. (2) Where it becomes h- only, i.e. in the 2 and 3 Pers. S., e.g. h-u-pendi for ha-upendi, you do not like, and h-a-pendi for ha-apendi, he does not like; (3) when an additional sign of the negative is required, viz. the change of final a to i, in the Present Indicative only, e.g. hawapendi, they do not like. *Ha-, as Negative Prefix, is always initial.

Ha- is also a contraction for nika-, the sign of the First Person Singular in the ka or Narrative Tense. Ha-mwona for nikamwona, and I saw him. (Confusion with the negative is barred by the change of final a to i in the Present Tense, see above, e.g. ham-wont, he does not see him, or you (plur.) do not see.)

*Haba, a. (i) little (in quantity), few; (2) rare, scarce; (3) not enough, deficient, too little, short (in amount). Chakula h., not enough food. Mtu h., a rare kind of man. Mtu h., a few days, insufficient time. Maji h., shallow water, not enough water. Sometimes used as a n., 'a little' of anything. (Cf. kidogo.) Habana haba husasa kibaba, grain upon grain fills the measure. (Cf. Ar. haba, a grain, and syn. B. -chache, kidogo, kilambo.)

Habari, n. and Khabari, (1) news, report, message, information; (2) events, matters, proceedings, things. Common in salutations, of persons meeting, e.g. Habari? or Khabari gani? How are you? How are you getting on? or Habari ya siku nyingi? How have you been of late? Niambie h. yake, tell me about him. Kwa h. ya jambo ile, as to that matter. H. zangu zilizonipata, things that happened to me. Ginsi gani kutufanya h. ile? What did you treat us like that for? (Ar. Cf. hubiri, and syn. maarifa, tarifu, jambo.)

Habeshia, n. (ma-), also Mhabeshia, Habushia, an Abyssinian. Used also of female domestic slaves of the suria class, of whatever race.

*Habaa, v. cheat, deceive, outwit. Ps. hadaiwa. Nt. hadaka, be deceived. — n. deception, cunning, trickery, &c. (Ar. Cf. dangaanya, punja, kalamkia, &c., also hila, ujanja, werevu.)

Hadimu, n. (ma-), servant, attendant, slave. In Z. usually Mhadimu, which see, i.e. one of the original inhabitants of the island. (Cf. hudumu, Mhadimu, and syn. mtumishi, mtumwa, mngoje.)

Hadithi, v. narrate, tell stories, relate, describe, recount, report. Ps. hadithiwa. Ap. hadith-ia, -iwa, tell to (for, about, in, &c.), e.g. pamehadithiwa vingi, there are many stories told about the place. Tumehadithiwa, we have been told,
history relates. — n. story, tale, account, report, history, legend, fiction. Ni hadithi tu, it is only a story, mere fiction. (Ar. Cf. sumulia, and habari, kisa, nyamo.)


*Hai, a. or Hayi, alive, living, having life, animate. Yu hai, he is alive. (Ar. Cf. wai, huika, huisha, and syn. -zima.)

Hai, a verb-form, it is not, they are not,— Negat. Pfx. with Pers. Pfx. agreeing with D 2 (P) or D 6 (S). See Ha-.

*Haiba, n. beauty, adornment, decoration. Mwanamke ana h. uso wake, the woman has beautified her face. H. inaingia sasa nyumbani, the house is becoming decorated now. (Ar. Cf. syn. ucuri, pambo, urembo.)

Haina, verb-form, it has not (is not), they have not (are not)—the Negat. Pfx. with Pers. Pfx. agreeing with D 2 (P) and D 6 (S),—and na. See Ha-, Ha-.

*Haini, n. traitor, betrayer, deceiver. Also rarely as v., betray. (Ar. Cf. kiana, and for deceiving, see Danganya.)

*Haithuru, v. often used as, it does not matter, never mind, it is all the same. (See Thuru, and syn. mamoja.)

*Haj, n. pilgrimage to Mecca, see Haj; (2) (ma-), a pilgrim, one who is on his way to or has been to Mecca; and (3) more generally of an adherent of any religion. Makaji ya kimungu, people who follow the European religion. — v. also Hitji, Heji, make a pilgrimage to Mecca. Ap. haj-ia,-iwa. Atanihajia mahali pangu, he will make the pilgrimage for me. Cs. haj-isha, -ishwa, send as a pilgrim, allow to go, provide means for, &c. (Ar. Cf. haj. Dist. haji, he does not come, i. e. from ja, v.)

*Hajiri, v. remove (from), leave, emigrate, move house. (Ar. for the common B. syn. kama.)

*Hakali, n. or Hikali, payment for privilege, e.g. kushika hakali, force to make a deposit, or pay footing, at a stranger intruding, &c. (Arab. hikali.)

*Haki, n. (1) justice, right, lawfulness. Mtu wa h., a just man. Hukumu h., or kwa haki, judge justly. Shika (or sanya) h., be just, deal justly. (2) In general, absolute justice, righteousness. Muungu ni
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myenyi h., God is the Righteous One.
(3) In particular, a claim, a right, a privilege, a just share. Nipe h. yangu, give me my wages, what I have a right to. Killa myenyi h. anvua ye fullani, any one who has a claim as creditor of so and so. Enda hakini, appeal to the law. Nakubiza kwa haki, I have a right to ask you. (Ar.)

Haki, verb-form, it is not. (Cf. hai.)

*Hakika, n. certainty, reality, genuineness, fact, truth. Mambo haya ni h., these are facts. H. yako, truth as to you, you certainly, e.g. h. yako umekosa, you are certainly wrong. Sina h. nalo, I am not sure about it. As adv. truly, certainly, really. (Ar. Cf. hakiki, halisi, kweli.)

*Hakiki, v. make sure about, ascertain, investigate, prove, know for certain. Ps. hakikia. Nt. hakikika, e.g. haihakikiki, certainty is unattainable. Ap. hakik-ia, -iwa, inquire into (about, for, at). Cs. hakik-isha, -ishwa, cause to investigate, make a strict inquiry, have a matter gone into. (Ar. Cf. hakika.)

*Hakimu, n. (ma-), judge, ruler, chief. H. wetu anayetumiliki, our chief who rules over us. H. hapendelei mtu, the judge favours no one. (Ar., not often used in Z., cf. hukumu, and ?hekima, and syn. sultani, mfalme, jambe, firmu, kathi.)

*Hakiri, v. treat with contempt, despise, abase. Cs. hakir-isha, -ishwa, e.g. as Intens., vilify, scorn. (Arab. for common thara, twesa, thilisha.)

Hako, verb-form, also Hayuko, he (she) is not there (is away, is absent), Negat. Pfx. of 3 Pers. S. ha agreeing with D 1 (S), and Locat. Pfx. ko. (So hayuko, hapo, hamo, &c.)

Haku-, as first part of a verb-form, is the Negat. Pfx. with kuko, which in this combination may be (1) sign of Past Tense Negat., e.g. hakupendesi,

he did not please, or (2) pfx. agreeing with Infin. Mood, e.g. kuuka la hakupendesi, lying down is not pleasant, or (3) pfx. of general reference, e.g. hakupendesi, the circumstances are unpleasant, or (4) Pers. Pfx. of 2 Pers. S. object, or P. object (with -eni), e.g. hakupendi, hakupendeni, he does not like you.

Hakuna, verb-form, often used as simple negative no, not so, it is not,—Negat. Pfx. ha-, with ku of general reference or agreeing with an Infin. Mood, and na, which see. (Cf. hamna, hapana, and for Negat. la, siyo.)

*Hal, n. Hal wàradi, otto of roses,—one of the favourite and most costly perfumes in Z. (Ar.)

*Halafu, adv. afterwards, presently, not yet, after a bit. Also commonly halafu yake, afterwards. Always of time. (Ar. Cf. baada, baadaye, bado kidogo, and nyuma.)

*Halali, a. lawful, permissible, allowed, rightful, optional, available, ceremonially clean. Mke wake h., his lawful, wedded wife. H. kwenda, you may go if you like. Kwiba si h., it is unlawful to steal. Also as a n., h. yako, it is right for you, you may. Kichwa changu h. yako, my head is at your mercy. (Ar. Cf. halalisha, and hiyari. Contr. haramu, and dist. verb-form halali, he does not lie down, from lala.)

*Halalisha, v. Cs. make lawful, legalize, declare right, free from legal or ceremonial objections or disabilities. Muhammadi haktthalalisha nyama ya nguruwe, Mohammed did not sanction pork (as food). Ps. halalishwa. (Ar. Cf. halali.)

*Halasa, n. sailor's wages, i.e. ujirwa wa waanamaji.

*Hali, n. state, condition, circumstances, case. A common form of address is Halî gani? or U hali gani? How are you? (Cf. Habari, Jambo, Salaam.) Kwa killa h., in any case. H. moja na, on same side
as, of same views as, a follower of. Yu h. yetu, he is one of us. H. ya kiwu ukiwu, a state of desertion, desolation,—of a woman abandoned by her husband. (Ar. Cf. mahali, pahali.)

Hali, verb-form, it is not, Negat. agreeing with D5 (S). Cf. hai. (Dist. hali, he does nor eat, Negat. Present, from la.)

*Halifu, v. (1) oppose, contradict, rebel (against), disobey. H. mfalme, or kwa mfalme, rebel against the king. H. sheria, transgress the law. Amenihalifu sana, he violently opposed me. (2) Leave behind, esp. at death, i.e. bequeath. Andika mali yote aliyoalifu fullami, make an inventory of all property left by So-and-so. P's. halifwiwa. Ap. halif-ia, -iwa, -iana. Cs. halif-isha, -ishwa, e.g. incite to disobedience, &c. — a. rebellious, disobedient, headstrong. (Ar. Cf. for (1) -halifu, uhalifu, &c., asi, kaidi, and B. pinga, bisha, teta, &c., for (2) halafu, and acha, rithisha.)

*Halili, Halilisha. See Halali, Halalisha.

*Halisi, a. real, genuine, true, exact, precise, accurate. Myaohalisi, a true genuine Yao. Ndio halisi nitakayo, that is exactly what I want. Also adv., exactly, perfectly, really, just, just so. Njema halisi of the very best quality. (Ar. Cf. syn. haswa, sawasawa, kueli.)

*Halua, n. a common sweetmeat, made of flour, eggs, sugar, ghee, &c., and often brought by Arabs from Muscat.

*Haluli, n. Chunwi ya haluli, sulphate of magnesia, Epsom salts.

Ham, verb-form. you (plur.) are not,—Negat. Pfx. with Pfx of a Pers. P. object. (Cf. ha, and mi.)

Hama, v. change habitation, emigrate, flit, remove (from, to). H. niumba (mji. inchii), move from (or, to) a house (town, country). Ap. ham-ia, -iwa. Cs. ham-isha, -ish-

wa, e.g. cause to remove, eject, banish, transport. (Cf. -hame, -hamishi.)

*Hamaki, v. be confounded, lose one's wits, act foolishly. (Ar. Cf. shangaa, toshewa, pumbaza. Dist. tahomaiki.)

*Hamali, n. (ma-), porter, carrier, coolie,—the professional town carrier in Z. Cf. mchukusi, any carrier of a parcel, or load; mpagazi, a caravan-porter. Movabebya h..., a freight vessel, merchant ship. Gari la h., a trolley, goods-van. (Ar. Cf. hamili, himili, stahimi, and syn. mpagazi, mchukusi.)

*Hamami, n. a public bath, bathing establishment. (Ar. Cf. for room bath, birika ya kuwega, kuwega.)

*Hamaraawi, n. rope attached to lower or forward end of the yard in a native vessel, to steady it and assist in shifting, when tacking,—a forebrace. See Foromali.

*Hamaya, n. protection, guardianship. Usually in formal documents, e.g. fi hamayat al Ingeresa, under British protection, for the common chini ya nkono wa, or nkonomi nwa, in the hands of. (Ar. Cf. syn. B. ulinsi, tunza.)

*Hamdu, n. praise,—usually in Arab formal expressions, e.g. Al hamdu illahi, praise to God. (Cf. himidi, hemidi, and syn. siifu.)

-hame, a. deserted, abandoned,—of place, e.g. mahume, pahume, a deserted village. (Cf. hama, -hamishi, and syn. -kiwa.)

*Hamil, v. protect, defend. (Arab. Cf. hamaya, and the common syn. tunza, linda.)

*Hamila, Hamili. See Himila, Himili.

*Hamira, n. leaven. yeast, made by mixing flour and water, and leaving it to turn sour. (St.) (Arab. for common syn. B. oharbu.)

-hamishi, a. wandering, nomad, migratory, homeless. (Cf. hama, -hame.)
Hamna, verb-form, (1) there is not inside, there is not, no—same as hakuna, hapana, but with m of reference to interior, for ku, pa; (2) you (plur.) have not, in which m is the Pers. Pfx. of 2 P. subject. See Hakuna.

Hamo, verb-form, also Hayumo, he is not within—same as Hako (which see) with mo, locative of interior, for ko.

*Hamsi, n. and a., five. Rarely used alone, for the common B. tano. Hamsi mia, five hundred. (Arab. Cf. hamsini, hamstashara, alhamisi.)

*Hamsini, n. and a., fifty. -a hamsini, fiftieth. (Ar. Cf. hamsi.)

*Hamstashara, n. and a., fifteen. -a hamstashara, fifteenth. (Ar. Cf. hanisi, ashara, and syn. B. kumi na tano.)

*Hamu, n. grief, sorrow, distress. Tia hamu, grieve. Fanya (ingiwa na) hamu, he grieved. (Ar. Cf. ghammu, and syn. huzuni, sikitiko, majonsi, &c.) Dist. hamu, haste, hurry,—not often heard, cf. hima. Tuna hamu ya kwenda setu, we are in a hurry to go, &c.)


Hana, verb-form, he (she) has not—Negat. Pfx. with na, which see. Hana hitu, he has nothing. Hana kwao, he has no home, he is a vagabond.

*Hanamu, a. oblique, aslant, sideways. Kata h., cut obliquely. (Cf. syn. mshathali, kombo, upande.)

*Handaki, n. ditch, trench, channel (artificial). (Ar. Cf. shimo, msingi.)

*Hando, n. a copper vessel, similar to the earthenware ntungu, with narrow circular opening at the top, used chiefly for carrying and storing water. (For other metal vessels cf. sufuria, kitasa, kalasia.)

*Hangaika, v. See Angaika.

*Hani, v. also Hana, which see.


*Hanisi, a. impotent (sexually), effeminate, weak. (Ar.)

*Hanithi, a. ribald, foul, shameless. Acha neno h. wee, stop that bad language, will you? (Arab. for more usual -najisi, -chafu, -baya.)

*Hanzua, n. a kind of sword dance, commonly played after Ramathani.

Hao, a. pron. of reference, 3 Pers. P. agreeing with D 1 (P), those referred to, those there. See Huyu, and O.

Hapa, a. pron. of place, this place,—agreeing with D 7, seldom of time or circumstances, and generally used alone as pron. or locative adv. H. pazuri, this is a nice place. Toka h. hatta mjini, from here to the town. Njoo h., come here. H. pana watu, here there are people. Sometimes papa hapa, just here, on this very spot (cf. papa). See Huyu, and cf. follg.

Hapale, a. pron. for hapa-pale, just there, at that very place. (Cf. huyule, hivile, &c., and see Huyu, Yule.)

Hapana, verb-form, there is not there, there is none, no—same as hakuna, hamna, but with pa, agreeing with D 7, of place. Commonly as a simple negation, like hakuna, la, siyo.

Hapo, a. pron. of reference, agreeing with D 7, and like hapa commonly used alone, but unlike hapa, of time as well as place, and also more generally of circumstances. Toka hapo! get out of that! go along! H. kale, in the days of old, once upon a time, often at the beginning of a story. Tangu h., tokao h., from long ago, ever so long. Hapo, in that case, under the circumstances. H. mbali, that was a different case.
Also *papo hapo*, just there, at that very place (time, crisis). (Cf. *hapa*, *huyo*, *papa*.)

**Hapo**, verb-form, also *Hayupo*, he (she) is not here,—same as *huko*, *hamo*, with locative *-po* for *-ko*, *-mo*.

*Hara*, v. have looseness of the bowels, suffer from frequent purging, have diarrhoea, &c. *H. damu*, have dysentery, pass blood with the stools. *Dawa ya kuhara* (also, *ya kuharisha*), an aperient medicine, a laxative, a purge. Cs. *har-ish*a, *ishwa*. *Chakula hiki chaniharisha*, this food gives me diarrhoea. (Ar.)

*Harabu*, n. (—, and *ma*—, one who is destructive, a spoiler, a ruffian, a vandal. *Mwarabu* *usiende muraa*, the Arab is a destroyer, so do not go to the mainland. *Nazi mbau* *ya uzima*, bad coconuts spoil the good ones. Also a. *-harabu*, destructive, violent. (Ar. Cf. *haribu*, *uharabu*.)

*Haradali*, n. mustard. (Ar.)

*Haraja*, n. cost, expense, outlay, payment. (Ar. Cf. *harijia*, and more common syn. *gharama*.)


*Haramu*, a. forbidden, unlawful, prohibited, i.e. by Mahomedan law or custom. *Muana wa h.*, an illegitimate child, a bastard. (Ar. *harimu*, *harimisha*, and cf. *gomeza*, *marufuku*, and contr. *halali*.)

*Harara*, n. heat, warmth, (1) of the body, high temperature, inflammation, prickly heat, rash produced by heat. *Ameshikwa na h.*, he is hot, feverish. *Yuna h.* *ya mapaja kwa jua na njia*, he has a rash on the thighs from the heat and walking. (2) fig. hot temper, rashness, precipitancy. *H. ya moyo*, *moyo wa h.*, *moyo h.*, a passionate disposition, quick temper. (Ar. Cf. *hari*, and syn. *moto*, *wukuto*.)


*haribifu*, n. (haribifu with D 4 (P), D 5 (S), D 6), destructive, wasteful, prodigal, doing harm, spoiling. *Mharibifu wa mali*, a spendthrift. (Cf. *haribu*, *harabu*, *warabu*, and syn. *potsvu*, *bathirifu*.)


wrong for, &c. Cs. harim-isha, -ishwa, often Intens. and so instead of the Pr. harimu, declare illegal, according to Mahommedan law. Harimisha mu kitu, interdict some one from something. Tumeharimishwa kilo, we are forbidden intoxicants. — n. (ma-), person or thing forbidden. Maharimu, persons within the prohibited degrees of consanguinity and so forbidden to each other. (Ar. Cf. haramu, haramia, and for forbidding, gombeza, katasa, piga, marufuku.)

*Hariri, n. silk. (Ar.)

*Harisha, v. Cs. cause free action of the bowels, produce diarrhoea. (Ar. See Hara, and cf. syn. endesha choo.)

*Harufu, n. (1) a letter (of the alphabet), a written character, figure. H. za kiaramu, Arabic writing characters. (Ar. Cf. tarakimu.) (2) Scent, smell, odour, of any kind, good or bad. (Cf. nuka, manukato, uvundo.)

*Harusi, n. wedding. See Arusi. (Ar.—the h representing AIN.)

*Hasara, n. loss, damage, injury. Pata h., lose. Tia h., cause loss to. Lipa h., pay damages, repay, make amends. (Ar. Cf. hasiri, thara, upotevu.)

*Hasa, int. certainly not, by no means, impossible, God forbid,—a very emphatic negative. (Ar. Other negatives are la, si o, hakuna.)

*Haseri, n. profligacy, vice. See Asherati. (Ar.)

Haso, n. a piece of wood used as a patch, let in or fixed on, to close a hole, &c.

*Hasi, v. castrate, geld. Ps. hastwa. Also n. (ma-), a bullock, a gelding. (Ar. Cf. mhasi, mkasai, and syn. tawashi.)

*Hasibu, v. also Hesabu, count, reckon up, calculate. (Ar. For derivatives, &c., see Hesabu.)

*Hasidi, v. also Husudu, envy, grudge, be jealous of. Unamhasidi nguo zake, you envy him his clothes. (For derivatives, &c., see Husudu.) — n. (1) envy, jealousy, spite; (2) an envious, spiteful person, and in general, enemy, foe. Tukaona huyu ndiya hasidi, and we see that he was indeed our enemy. (Ar. Cf. uhasidi, uhusuda, and syn. B. u wivu.)

*Hasimu, n. antagonist, rival, opponent. (Arab. Cf. husuma,—for common adui, and cf. mdae, mtesi, &c.)

*Hasira, n. anger, wrath, passion. Kuwa na h., to be angry. Kutia h., to enrage. Used with many verbs, e. g. fanya, ona, piga, shikwa na, ingia, ingwa, patwa na, &c. (The common word in Z. Cf. kasirika, and syn. ghathabu, uchungu, chuki. Dist. follg.)


*Hassa, adv. also Haswa, exactly, wholly, completely, very much. (Ar. Cf. halisi, barabba, sabisa, sana.)

*Hatamu, n. bridle, i. e. ugwe wa mdononi, the mouth strap, to guide or fasten an animal with. (Ar. The bit is lijamu.)

*Hatari, n. danger, peril, risk, jeopardy. Hatari kwenda, it is dangerous to go. Jitia hatari, run a risk, imperil oneself. (Cf. hatira-isha, and dist. hathari. Cf. masha.)

*Hathari, v. exercise care, be cautious, act with prudence. Hathari kwa adui, be on guard against (be on the look-out for) an enemy. Jithathari is a common cry of warning, Mind yourself! Look out! Take
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— like bismilla. — n. caution, care, prudence. Common in such phrases as kuwa na h., to be on one's guard; kutia h., to put on one's guard, to caution. Also fanya h., jipasha h., pata h. (Ar. Cf. syn. angatia, jilinda, kuwa macho.)

*Hati, n. written note, memorandum, document, certificate, writing, esp. of an official or formal kind, e.g. andikia h., emancipate, write a freedom-paper for. (Ar. Cf. waraka, a news letter, of ordinary correspondence, and barua, cheti.)

Hatia, n. See Hatiya, and Atia.

*Hatibu, n. (ma-), a preacher. H. anapenda ndani ya mimbaramapate kuhutubu, the preacher is mounting the pulpit to give his address. (Ar. Cf. kuhutuba, kohutuba.)

*Hatima, n. end, conclusion. Akakaa raha hatta hatima, and he lived happily to the day of his death. Hatimaye, for hatima yake, used as adv., finally. — adv. finally, at last, in the end, and sometimes as prep. after, e.g. hatima kifu kwake, after his death. (Ar. Cf. hitima, hitimu, and syn. B. mwiwo, kikomo.)

*Hatirisha, v. Cs. put in danger, endanger, risk, imperil. Amehatirisha mali katika chombo, he has risked his goods on a dhow. Ps. hatirishwa. Rf. jihatirisha, risk oneself, i.e. jilia hatarini. (Ar. Cf. hatari.)

*Hatiya, n. and Hatia, (1) fault, transgression, crime, sin; (2) guilt, blame, culpability. Tia hatiyani, find fault with, accuse. Kuwa na h. na (mtu) may mean either to have done a wrong to, or, to have a charge against. (Ar. Cf. thambi, kosa.)

*Hatta, (1) prep. until, up to, as far as, as much as, — implying a point, object, degree, or condition in view. Toka hapa h. huku, from here to there. Tangu assubuhi h. jioni, from morning to evening. Simgu h. moja, I will not give him as much as one (even one). Often with kidogo, after a negative, i.e. not in the least, not even a little, not at all. Also without kidogo, but in same sense, habari hii si kweli hatta, this report is not true at all. Sometimes even with negative only implied, e.g. Amekwenda hatt? Has he gone? Not he. (a) conj. (a) connective, so, then, next, often merely transitional and not requiring translation, h. assubuhi, so in the morning. H. siku moja, one day, once upon a time. (b) subordinative, so as to, even if, though. Ntafanza akili gani, h. tuawa sawasawa? What plan shall I follow, so that we may divide equally? H. aje na mkuki, usikubali, even if he come with a spear, do not consent. (3) adv. H. ntampiga, I will even beat him, I will go so far as to beat him. Baha hako h. nimekuja, Thanks to your good luck, I have even come, I am positively here. (Ar.)

Hatua, n. step, pace, in walking, also footstep, mark left by the foot. Pima kwa h., measure by paces. Vuta h. hapa na hapa, go a step in either direction. Safari h., a journey on foot. H. mbili mbele, two steps to the front. (Ar. Cf. uaye.)

Hau, verb-form, it is not, Negat. Pfx. with Pfx. of 1 Pers. P. See Ha-, and Tu.

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*Hawana, verb-form, they are not, Negat. Pfx. and Pfx. agreeing with D 2 (S), and D 4 (S). See Ha-, and U.

Hauna, verb-form, it is not (does not exist), it has not, Negat. Pfx., and Pfx. agreeing with D 2 (S), D 4 (S), and na (which see).

Havi, verb-form, they are not, Negat. Pfx. and Pfx. agreeing with D 3 (P). See Ha-.

Havina, verb-form, they are not, they have not, Negat. Pfx. and Pfx. agreeing with D 3 (P), and na (which see).

*Hawa, n. (1) longing, bias, strong inclination, lust, passion.
**HAWA**

Huyu yuna h. ya moyo, this man is deeply in love. Usifanye h. nafsi, do not show bias, do not be partial. (Ar., with ya final. Cf. syn. shauko, habba, mapenzi, ngoa, tamaa, roho, maeleko, uchu.) (2) Air, the air. H. ya kule nsuri sana, the air there is delightful. Badili //., take a change of air. (Ar., with alif final. Cf. anga, upepo, baridi, tabia, climate. Hawa is also sometimes written heiva,—the first a having a light sound like a short e. Cf. alfu, elfu, mwalimu, elimu, &c., and e.) (3) Eve, the first woman. (Ar., not the same h as (i) and (2). (4) See follg.

Hawa, pron. these, plur. of huyu, agreeing with D I (P).

Hawa, verb-form, they are not,—Negat. Pfx. with Pfx. agreeing with D I (P).

*Hawa, Hawaa, Hawai, n. also Hawara, a paramour, a woman living with a man who is not her husband. (Cf. suria, kinyumba, mwandani, kahaba.)

*Hawala, n. also Awala, money order, cheque, draft, bill of exchange. (Ar. Cf. syn. hundi, hati.)

Hawana, verb-form, they are not (do not exist), they have not,—Negat. Pfx. and Pfx. agreeing with D I (P), and na (which see).

Hawesi, n. 3 Sing. Pres. Indic. Negat. of weza, he is unable, he has not strength, he is sick. So commonly applied to the condition of sickness, as to be sometimes used as an indeclinable adj., sick, ill, e.g. nalikwala hawesi, for siwezi, I was ill. Walikuta watu wengi hawesi, they found many people sick. And even as verb, e.g. amehawesi, he has become sick, he is ill. See Weza, and Siwezi.

Hawi, v. 3 Pers. Sing. Pres. Indic. Negat. of -wa (kwwa), he is not, he does not exist. See -wa.

*Hawili, v. (1) change, transfer. H. chombo, change ship, trans-ship.

Hazi, verb-form, they are not,—Cs. hawil-isha, -ishwa. (2) Give security for, guarantee, undertake responsibility for. H. deni, become responsible for a debt. (Ar. Cf. hawala, and syn. (1) badili, (2) diriki.)

*Haya, n. (1) shame, modesty, bashfulness, shamefacedness; (2) cause of shame, disgrace; (3) humility, respect, reverence. Tia h., make ashamed. Fanya (ona) h., feel shame, be shy. Hana h., he is a shameless (impudent, brazen) person. (Ar. Cf. syn. aibu, fetheha, tahayari. Dist. follg.)

Haya, (1) int. as call to action or effort, come on! now then! work away! step out! make haste! &c.; (2) a. these, plur. of huyu, agreeing with D 5 (P); (3) verb-form, they are not,—Negat. Pfx. and Pfx. agreeing with D 5 (P).

Hayale, a. for haya-yale, those very (things), agreeing with D 5 (P). (Cf. huyale, huyu, yule.)

*Hayamkini, v. it is impossible. See Yamkini. (Ar.)

Hayana, verb-form, they are not (do not exist), they have not,—Negat. Pfx. and Pfx. agreeing with D 5 (P), and na (which see).

*Hayawani, n. a brute, a beast, like a brute, and so of persons, fool, idiot, brute. (Ar. Cf. uhayawani, and syn. mjinga, mpumbafu.)

*Hayi, a. alive, living. See Hai. (Ar.)

Hayo, a. of reference, agreeing with D 5 (P), those referred to, those yonder, those. (Cf. huyo.)

Hayuko, verb-form, he (she) is not there,—Negat. Pfx., Pfx. yu agreeing with D 1 (S), and locative Pfx. -ko. (Cf. ha-, -ko.)

*Hazama, n. also Azama, or Athama, nose-ornament, pendant. (Ar.)

*Hazamu, n. (ma-), girdle. Commonly in the plur. (Ar. Cf. mahazamu, mshipi, masombo.)

Hazi, verb-form, they are not,—
HAZINA

Negat. Pfx., with Pfx. agreeing with D 4 (P), D 6. (Cf. ha-.)

*Hazina, n. treasure, deposit of money, exchequer, privy purse. H. ya mali, nyumba ya h., treasury. (Ar. Cf. dafina, mali, akiba.)

Hazina, verb-form, they are not (do not exist), they have not,—Negat. Pfx., with Pfx. agreeing with D 4 (P), D 6, and na (which see).

*Hebbu, v. like, be pleased with, take a fancy to. Baba aliuhhebbu unyoya wile, his father took a fancy to that feather. Ap. hebb-ia, -iwa. (Arab. seldom used. Cf. habba, hibaa.)

*Hedaya, n. gift, present, usually of something rare, costly, or wonderful. Kitu cha h., a costly thing. (Arab. Cf. atia, zawadi, bakshishi, tunu, &c.)

*Hekalu, n. (ma-), a large building, a palace, a temple, the temple at Jerusalem. (Ar. Cf. syn. B. jumba.)

*Hekima, n. wisdom, knowledge, judgement. (Ar. Cf. hakimu, kumu, and syn. elimu, busara, akili, maarifa.)

*Hekimisa, v. Cs. cause to know, give instructions to, inform, direct. Ameuhhekimisa tukutunze, he directed us to take care of you. Ps. hekimiswa. (Ar. Cf. prec.)

*Hema, n. (—, and ma-), a tent. Piga simikisha h., pitch a tent. Ondoa (ny'oa) h., strike a tent. (Ar.)

*Hemdi, n. also Hiraidi, praise, esp. in ascription to God. (Ar. Cf. hamdu, follg. and syn. sifa.)

*Sembera, n. halyard,—the thick rope by which the heavy yard and sail of a native vessel is hoisted. It passes over a sheave at the masthead, and carries a double or treble pulley (gofia) connected with another (ahedarari) on deck by a smaller rope (jivari), giving the necessary purchase. (Cf. tanga.)

*Heshima, n. often Hoshima, (1) as a quality or condition, honour, dignity, position, rank; (2) the correlative attitude in others, respect, reverence, awe, courtesy; (3) as shown in act, a present, acknowledgement, fee. Hana h., he has no dignity, or, he is disrespectful. Wekea (wekeana) h., treat (each

*Henzarani, n. a cane, canework.

*Heri, n. happiness, blessedness, good fortune, luck, success, advantage. H. yako ni yetu, your happiness is ours. Mtu wa h., a fortunate (happy, enviable) man. Kujiwiliwa h., to be granted good fortune. Kusufunuliwa h., to make a lucky guess, hit on a happy idea. Common in formula of leave-taking, kwa heri, good-bye, or kwa heri ya kuonana, good-bye till we meet again. Also heri, it is well, it is best (like afathali), e.g. heri uende, you had better go. (Ar. Cf. subalkheri, masalkheri, in which the kh is more distinctly heard as a guttural.)

*Hero, n. a small wooden dish, sometimes on legs, used for serving food on. (Cf. chungha.)

*Hesabu, v. also Hasibu, Hisabu, count, calculate, reckon up. Ps. hesabiva. Nt. hesabika. Hesabika, they are not counted, or, they are not to be counted, i.e. worthless, or, they are past counting, i.e. numberless. Ap. hesab-ia, reckon with (to the credit of, against, &c.). Rp. hesabiana, settle accounts together. Cs. hesab-isha, -ishwa, e.g. nthesabisha, I will have an account taken. — n. (1) reckoning, calculation, enumeration; (2) a bill, an account (of money, measure, value); (3) the art of counting, numeration, arithmetic. Chuo cha h., an account book, like daftari. Toa h., give an account. Andika, h., put down to an account. Panya h., reckon up, calculate. Taka h., demand an account. (Ar. Cf. idadi, pima, kadiri.)

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*Hessi, n. (— , and ma—), a screw. Also msomari wa hessi. (Ct. parafujo, msomari.)

*Hethi, n. menses, menstruation,—more commonly mwesi or damu. Kwa na h., to menstruate, also ingiu mwesini (damuni). (Ar.)

Hi-, as first syllable of a verb-form, is (if not part of the root) a contraction for niki-, i.e. Pfx. of I Pers. Sing. of the Pres. Partic., e.g. hipenda, for nikipenda. (Cf. ha for ha, msomari.)

Hiana, a. sometimes -hiana, (1) tough, hard, strong. Mtu huu ni h., or una h., this wood is hard. (2) Hard, unyielding, domineering, oppressive, arrogant. (Cf. uhiana, and syn. -gumu.) — n. (1) hardness; (2) oppression. Mtu hamfanyi mwesi h., a man is not hard upon his friend. (Hiana, uhiana, is also sometimes used as a variant of haini, treacherous, deceitful.)

*Hiari, n. and Hiyari, choice, option, power of deciding, control. Hiari yako, just as you like. Kichwa changu h. yake, my life (head) is in your hands, you may kill me if you like. Killa mtu ana h. katika nyumba yake, every man is master in his own house. Kazi ya h., voluntary labour. — v. choose, prefer. Waanake wakahiyari kubabili risasi setu, the women deliberately faced our bullets. (Ar. Cf. ihtiari, and syn. chagwa, fanya kwa moyo.)

*Hiba, n. gift, present, keepsake, souvenir,—given as sign of affection, hence also bequest, legacy. (Ar. Cf. habba, muhebbi, hebbu, and for ‘present’ generally bakshishi, ada, zawadi, &c.)

Hieho, a. of reference, that, that yonder, agreeing with D 3 (S). (Cf. huyo and -o.)

*Hidima, n. also Huduma, service, employment, ministration. Mtungu atia watu katika h. yake, this white man takes people into his service. (Ar. Cf. hudumu, mhadimu, and syn. utumwa, utumishi, kazi.)


Hii, a. dem. this, there,—agreeing with D 2 (P), D 6 (S). — (Cf. huyu.) Also hiile (of emphasis, i.e. hii-ile), that (those) very. (Cf. huyu, huyile.)

*Hikaya, n. and Hekaya, story, anecdote, remarkable incident. Nna h., I have something to tell you. Tumeona h. leo, we have seen a strange thing to-day. (Ar. Cf. kisa, ngano, hadithi, habari.)

Hiki, a. dem. this,—agreeing with D 3 (S). Also hikile (of emphasis, i.e. hili lile), that very. (Cf. huyu, huyile.)

*Hila, n. device, trick, stratagem, craft, cunning, deceit. Fanya h., use cunning, try to circumvent. Mtu wa h., a wily, sly man. (Ar. Cf. hadaa, madanganya, werevu, ujanja.)

Hili, a. dem. this, agreeing with D 5 (S). Also hiliile (of emphasis, i.e. hili lile), this very. (Cf. huyu, huyile.) Similarly hilo, of reference, that, that yonder. (Cf. huyo, -o.)

*Hima, adv. quick, quickly, hastily, in a hurry. Fanya h., make haste. Twende h., let us go quickly. Hima! hima! quick! quick! (Cf. himiza, hamu, and syn. upesi, haraka, mbio.)

*Himidi, v. praise, extol, magnify, esp. of praise to God. Ps. himi-
**HIMILA**

- n. praise. (Ar. Cf. hamdu, hendi, and syn. sufu, sifa.)

  *Himila, n. (1) load, burden; (2) pregnancy. Mke wangu ana h., amechuka mimba, my wife is with child, she has conceived. (Ar. for the commoner (1) mzigo, (2) mimba. Cf. follg.)

  *Himili, v. (1) bear, support, carry, take away; (2) bear, endure, accept, be equal to; (3) be pregnant. Kuhusa kuhimili mzigo, leave to carry the loads. Himili jua, endure the heat of the sun. Ps. hi mi I iwa. Nt. himilika. Ap. him-il-ia, -iwa, -i ana. Cs. himil-isha, -ishwa. (Ar. Cf. himila, hamali, stahimili, and syn. chukua, vumilia, kwu na mimba.)


  Hina, n. henna, prepared from the plant nthina, a very favourite red dye.

  *Hindi, n. (nta-), (1) a single grain of Indian corn, a seed of the plant niuhitnii, which see; (2) India, also Ulaya Hindi, Uhindi. (Dist. Mnndi, a Hindoo.)


  *Hirimu, n. (—, and ma-), (1) age, period of life, and esp. of youth, from 10 to 25; (2) one of the same age, a contemporary. Vijana wa h. moja, young people of the same age. Mahirimu yake ya kijana, the companions of his youth. (Ar. Cf. umri.)

  *Hirizi, n. charm, amulet, i.e. nganga wa kwaa mwili, uvaliwa, medicine worn on the person, which is put on, round the neck or at the side. Often a small leather case, containing a sentence from the Koran. (Ar. Cf. nganga, dawa, talasimu.)

  *Hisa, n. (i) part, portion, share (cf. fungu, semutu); (2) indulgence, permission, pardon. (Ar.)

  *Hisani, n. kindness, favour, goodness. Kwa h. yako, by your kindness. (Ar. Cf. akhsante, and syn. fathili, wema.)

  *Hitaji, y. need, require, be in need of, lack, want, feel want of, desire. Nahitaji chakula, I need food. Often impersonal, e.g. yahitaji mashahidi wawe watu wa kweli, witnesses need to be truthful. Yahitaji uli sana, you should eat hastily. Sometimes ‘be wanting, be wanted,’ e.g. vitu vitiavyohitaji katika ma sishi, requisites for burial. Ps. hitajiwa. Nt. hitajika. Ap. hitajia, like hitaji, e.g. ahitajia kupigwa, he wants a beating. Ahi tajia kuwapo hafa, he needs must be here. Rp. hitajiana. — n. (ma-), need, want, petition. (Ar. Cf. haja, mhitaji, and syn. taka.)

  *Hitari, v. choose, select, prefer. Ps. hitariwa. Kalamu iliyo hitariwa, a choice, selected pen. Cs. hitariша, -ishwa, e.g. cause to choose, give choice (of). (Ar. Cf. follg., and the common syn. chagwa, tewa.)

  *Hitari, n. also Ihtiarí, choice, selection, preference. H. yako, as you like, i.e. upendoro. Nathari na h. ni kwako, the decision and choice lie with you. (Ar. Cf. hitari, and syn. hiyari, nathari.)

**HITILAFU**

- n. aUlo, Ihtilafu, (i) e, something ‘lit of • I. of special interest, critical) j

  (a) defect, 1>10  •<?  ntoja

  wain hafiana /;., their design same and there is no difference. A ka—
on a h. kidogo, he noticed a small variation. (3) Difference, discord, variance, quarrel, quarrelsomeness,—of persons. Also of musical sounds. Hana h., there is nothing wrong about him, he does not give trouble, cause discord. — v. be different, make a difference. Sometimes impers. imehitilafu, there is a difference. Rp. hitilafiana, be different, distinct from each other, e.g. lugha hizi zimehitilafiana, these languages (Swahili and Arabic) are quite distinct. (Ar. Cf. tafauti, mbali-mbali, achana.)

*Hitima, n. a Mahommedan service, or office, in conclusion of some event, i.e. a reading of certain portions of the Koran, esp. (1) a funeral service; (2) service at a housewarming; (3) a feast given at such a ceremony, e.g. siku ya tatu hufanya h., yaani hupika wait, after three days (of mourning, matanga) a feast is made, i.e. rice is cooked. Kusoma h. katika kaburi, to hold a service at a grave. (Ar. Cf. hitimu, hatima, and for other services, buruda, fatisha.)

*Hitimu, v. finish, end, come to an end, be completed. Most common in the special sense, 'finish education, complete a course of reading or instruction, end an apprenticeship, become a qualified teacher or workman,' equivalent to 'pass, take a degree, be out of time.' Mwalimu amehitimisha chuo mtoto, naye mtoto amehitimu, the teacher has taken his pupil through the whole course of reading, and the pupil has passed. Ap. hitim-ia, -iwa. Cs. hitim-isha, -ishwa. Kulihitimisha jambo letu, to complete our business. (Ar. Cf. hitima, hatima, and in general syn. isha, maliza, timiza, kamilisha.)

Hivi, a. dem. these,—agreeing with D 3 (P). Also commonly as adv., thus, in this manner, accordingly, so. Sasa hivi, at this very moment, immediately, on the spot. Leo hivi, this very day. Also hivile, for emphasis, i.e. hivi vile, those very (things).

Hivyo, a. dem. of reference, those, those yonder. Also adv., in that manner, in the manner described, so. Often viveyo hivyo, just so, exactly so. (Cf. huyo, -vyo.)

Hiyana, Hiyari. See Hiana, Hiari.

Hiyo, a. dem. of reference, that (those), that (those) yonder,—agreeing with D 2 (P), D 6 (S). (Cf. huyo, -o.)

*Hizi, v. disgrace, put to shame, dishonour, insult, inflict punishment on. Mtoto amemhizi babaye, the child has disgraced his father. Ps. hiziwa. Nt. hisika. Ap. his-ia,-iwa. (Ar. Cf. syn. aibisha, fethehesha, tahayarisha, tuesa.)

Hizi, a. dem. these,—agreeing with D 4 (P), D 6 (P). Siku hizi, some days ago, lately, modern times, nowadays. Also sisi hizi, just these, these very. Also hisile, for emphasis, i.e. hisi zile, those very. Hiso, as the form of reference, those, those yonder. (Cf. huyu, huyo.)

* Hodari, a. (1) strong, firm, stable, solid; (2) active, energetic, brave, earnest, strong-willed. Used of strength generally, in substance, construction, character, &c. Boriti h., strong poles. Ukuta h., a solid wall. Mtu h. wa kazi (wa vita, wa nane), an effective, able mechanic (soldier, orator). (Perh. Hind. Cf. thabiti, and syn. B. -a nguvu, -gumu. Contr. thaifu.)

* Hodi, n. used in Z. invariably and only as a polite inquiry before entering a private house or room, 'May I come in?' and, unless an answer is given,—usually the same word or karibu, come in,—good manners forbid entry. (Prob. a word introduced by Arabs from Muscat, meaning 'safety, well-being,' and so equivalent to wokovu, salamu. Hence as an interrogative, Is all well? all
HOFU

well? and the answer, 'all well,' by the same word,— or by karibu, which see.

*Hofu, n. (1) fear, apprehension, awe; (2) cause of fear, danger. Kuna na h., to be afraid. Fanya (piga, ona, ingia, ingiwa, patwa na, shikwana na) h., be frightened, be seized with fear. Sometimes also adj. -hofu, timid, fearful. — v. feel fear, be afraid of. Ps. hofiwa. Nt. hofika. Ap. hofia, fear for (about, in, &c.). Cs. hofisha, -ishwa, terrify, frighten. (Ar. Cf. a/a, mu'a/a, and common syn. B. ogopa, oga, kitisho, uchaji, -cha.)

*Hogo, n. (ma-), a very large root of cassava. See Muhogo.

*Hohe bahe, n. a solitary, destitute, outcast person or state. Cf. such phrases as maskini (Jukara) hohe hahe, utterly poor and destitute. Ni hohe hahe /«, he is quite forlorn.

*Hoho. Rilipili hoho, red pepper, from pilipili manga, black pepper. Alkatewa /*., a cake favoured with pepper.

*Hoja, n. also Huja, (1) want, need, necessity; (2) what is urgent or pressing, business, concern; (3) urgent request, argument, logical demonstration. Kwa h. ya, on account of, for the sake of. Awa h. yangu, at my need, at my earnest request, also, on my account, for my sake. Hakuna h., there is no objection. Jambo hili lina h. nyangi, this is a very troublesome affair. H. ya ngwau, a powerful argument. Hatta tuiske h. hi mimi nawe, let us even wind up this matter together, you and I. (Ar. Cf. haja, and follow. Also hitaji.)


*Homa, n. fever, esp. of malarial or ague-fever, described as marathi ya baridi, or ya baridi, or ya kitapo cha baridi, i.e. the chilly or shivering sickness. Shikwana na homa, have an attack of fever. Homa ya vipindi, intermittent fever. (Ar. Cf. kidinga popo, dengu fever, mkunguru.)

Hongo, v. make a payment, not as of debt, but to secure an end, hence bribe, pay toll, pay one's way, pay a footing. Mhongo ndio mpate kujenga, give him a present, and so get leave to build. Ap. hongea, pay for, secure an end, advance a stage, get past a crisis, be acquitted, get cleared of a charge. Thus fig. of a woman after childbirth. Leo nimihongea (or, hongela), I was delivered to-day. Also of a stage of recovery after circumcision. Cs. hongesa, -eswa, (1) cause to pay toll, blackmail; (2) cause (help, allow) to advance a stage, or, to secure an end, e.g. procure acquittal. Kiapo kinihongesa, may the ordeal be favourable to me, let me escape. Also of congratulations after some event or crisis, e.g. after a journey, childbirth, &c. Mtu akisafiri okirudi, huja watu kumhongesa, when a man returns from a journey, people come to congratulate him. Akamhongesa ntoto wake kuzaa, he congratulated his daughter on her safe delivery. (Cf. hongo. These words seem little used in Z., being appropriate to mainland usages and ideas. For bribing cf. ruchwa, mungula, kijiri, ujenyezi, and for congratulation nimu, pukusa, -pa mkeno, tuna, fichua.)

Hongo, n. toll, tribute, blackmail,—used of customary presents given to native chiefs for leave to pass through the country. (Cf. honga, and for presents generally bakshishi.)
**Hori, n.** (1) creek, inlet, gulf, arm of the sea. (Ar. Cf. gubba.) (2) (ma-), a kind of canoe, with raised stem and stern, usually from India, and employed on the creek at Z.

**Horji, n.** a thickly padded quilt, used as a saddle for donkeys. (Ar. Cf. seruyi.)

**Hotuba, n.** See Hutuba.

**Hu, verb-form, you are not,— Negat. Pfx. combined with Pfx. of 2 Pers. Sing., i.e. ha-u, e.g. humrefu, you are not tall. (Cf. /ia-., u~.)

**Hu-,** (i) verbal pfx. denoting customary or repeated action, without distinction of tense, person, or number. Huenda, my (your, his, her, its, our, their) custom (habit, practice, usual plan) is (was, has been, will be, &c.) to go. In narrative often followed by -ka-, hufikia pah uwanjani akalala, he would arrive in the courtyard and go to sleep. Sometimes cynically, vita huja, wari will happen, (a) Negat. Pfx. of 2 Pers. Sing., e.g. huendi, you do not go. (3) A formative element in several pronominal adverbs and adjs. See Huku.

**Hua, n.** a dove. (Cf. pugi, ninga, njiva.)

**Hubba, n.** affection, desire. See Habba. (Ar.)

**Hubiri, v.** give information (to, about), inform, bring news (to, about), announce, report, relate. Roho yake ikamhubiri kuwa ndiye mmda, his heart told him that was the wild beast. H. anjili, preach the Gospel. Ps. hubiriwa. Ap. hubir-ia, -iwa. Cs. hubir-isha, -ishwa. — n. (ma-), that which is related, report, announcement, &c. (Ar. Cf. habari, cf. syn. arisu, sumulia, eleza.)

**Huduma, n.** also Hudumu, Hidima, service, attendance, waiting on a person, ministration. (Ar. Cf. follg.)

**Hudumu, v.** serve, wait (on), attend (on). Mmhudumu kwa uzuri, see that you wait on him properly. Ps. hudumiwa. Nt. hudumika. Ap. hudum-ia, -iwa, serve, be in attendance upon, serve for (at, with, &c.). Cs. hudumisha, -ishwa. (Ar. Cf. huduma, mhadimu, uhadimu, and syn. tu-mikia, ngojea, andikia.)

**Huenda, used as adv., sometimes Huwenda, it happens, sometimes, at times, and so possibly, perhaps, it may be, there is a chance.** (Enda with pfx. hu- of customary or repeated action. Cf. syn. kwenda, huwat labuda, yamkini.)

**Hui, v.** become alive, revive, rise from the dead. Ps. huiwa. Nt. huika. Amehuwa na Mungu, naye amehuika, he was restored to life by God, so he revived. Cs. hui-sha, -ishwa, restore to life, resuscitate, save, keep alive. Hui is also used in this act. sense. (Ar. Cf. hai, and fufua, amka, isi.)

**Huja, Huji. See Hoja, Hoji.** (But dist. huja, and huji, as parts of the verb -ja, come. See Hu-.)

**Hujambo, v.** are you well? you are well. The commonest form of salutation in Z. Often jambo only. See Jambo.

**Huko, adv. dem. of general reference, in that case referred to, with those circumstances in view, in connexion with that environment, but commonly of place and time, from to, at, in, &c. that place (or, time), there, thither, thence, then, &c. H. na h., hither and thither, here and there. H. uendako, where you are going to, your destination. H. utokoko, where you come from, your starting-point. H. nyuma, (1) yonder in the rear; (2) meanwhile. Kuko huko, just yonder, just there, under those precise circumstances. Huko is also used to suggest the world beyond, the other world, the world of spirits. (Huko includes
three formative elements, \textit{hu}, \textit{ku}, and \textit{-o}, for which see \textit{Huku}, and \textit{-u}. For similar adv. with meanings often hardly distinguishable cf. \textit{huno}, \textit{hapo}, \textit{kule}, \textit{pale}. — verb-form, you are not there,—Negat. Pfx. of 2 Pers. Sing., with \textit{-ko} (see \textit{Huko}, with which it is sometimes used, e.g. \textit{huko huko}, you are not there).

\textbf{Huku}, (1) adj. dem. this,—agreeing with D 8, e.g. \textit{hufi huku kuzuri}, this (mode of) dying is admirable, or with a locative form in \textit{-ni}, from, to, e.g. \textit{nyumbani huku}, to (from) this house. (2) adv. usually of place, here, near, in this place, but also of environment generally. \textit{H. kuzuri}, it is pleasant here (in our present circumstances). \textit{H. na h.}, this way and that, hither and thither. \textit{Kuku}, (2) here. (\textit{Hu-} is a demonstrative prefix, in \textit{huyu}, \textit{hui}, \textit{huku}, \textit{humu}, and the corresponding forms ending in \textit{-o}, agreeing with D 1 (S), D 2 (S), D 8, and locat. in \textit{-ni},—the \textit{h} alone being the characteristic demonstrative element throughout, as \textit{h} is of other demonstratives. See also \textit{Ku}.)

\textbf{Huku}, at the beginning of a verb-form may be (1) \textit{hu} of customary action with \textit{ku}, Pfx. of 2 Pers. Sing. objective, e.g. \textit{hukupenda}, there is a general liking for you; (2) \textit{hu} the Negat. Pfx. of 2 Pers. Sing. with \textit{ku} of general reference, e.g. \textit{hukupendi}, you do not like the place (circumstances); (3) \textit{hu}, Negat. Pfx. as in (2), with \textit{ku}, sign of Negat. Past Tense, e.g. \textit{hukupenda}, you did not like.

\textbf{*Hukumu}, v. give an official (or, authoritative) pronouncement (on), judge, decide, pass sentence (on), exercise authority (over), be ruler. Regularly used of the characteristic action of a supreme power, or judge, and hence of other formal decisions, orders, &c. \textit{Alimhukumu auawe}, he ordered him to be put to death, he passed sentence of death upon him. So of other verdicts, \textit{apigwe}, \textit{afungwe}, \textit{alipe}, \textit{auawe}, &c., or \textit{kupigwa}, &c. Ps. \textit{hukumia}. Ap. \textit{hukum-ia}, -\textit{iwa}, give judgement, &c. on (for, at, &c.). Cs. \textit{hukum-iza}, -\textit{iza}. — n. judgement, (1) (in general), jurisdiction, authority, supreme power; (2) legal process, trial; (3) sentence, verdict, decision, order. \textit{Mwenyi hukumu}, the supreme ruler, sovereign. \textit{Peleka hukumuni}, send for trial, cause to be tried in a law court, or before a chief. \textit{Anasikia hukumu yako}, he obeys your order. \textit{Hukumu ya kusa}, capital sentence. (Ar. Cf. \textit{hakimu}, \textit{hekima}, also syn. \textit{amua}, and for ruling, \textit{tawala}, \textit{amurua}.)


\textbf{Humo}, (1) adv. dem. of reference to an interior, in that place (referred to), inside yonder, in there. \textit{H. mwetu}, in our house yonder. \textit{Mumo h.}, just in there, in that very place. (2) verb-form, you are not in (there). See \textit{Huko}, and \textit{Hu-}, \textit{Mo-}, &c.

\textbf{Humu}, (1) adj. dem. this,—agreeing with locative forms in \textit{-ni}, e.g. \textit{nyumbani humu}, in this house. (2) adv. dem. in this place, inside here. \textit{Mumu h.}, just in here, in this very place. See \textit{Huku}, and \textit{Mu}.

\textbf{Huna}, verb-form, you have not,—Negat. Pfx. of 2 Pers. Sing., and \textit{na} (which see).

\textbf{*Hundi}, n. draft, cheque, money order, bill of exchange. (Hind. Cf. \textit{hawala}).

\textbf{Huo}, a. dem. of reference, that there, that yonder, that referred to,—agreeing with D 2 (S), D 4 (S). See \textit{H-}, \textit{Huko}, and \textit{-o}.

\textbf{*Huru}, n. (\textit{ma}-), and a. (also \textit{huru}), a freedman, a freeman, free, not a slave, free born, emancipated. \textit{Acha (weka, andika), huru}, set free,
emancipate. (Ar. Cf. uhuru, and syn. mngwana, contr. mtumwa. Huru in card-playing means diamonds, Str.)

*Huruma, n. (1) sympathy, consideration, fellow-feeling, kindness; (2) mercy, pity, compassion. Mwenyi h., compassionate, sympathetic, kind. Kuwa na h., to be kind (merciful, &c.). Fanya h., ona h., ingia (or, ingiwa) h., have kindly feeling. (Cf. follg. and syn. rehema, of which huruma is perh. a form, by a common Swahili transposition of Arab. consonants. See Rehema.)

*Hurumia, v. Ap. pity, have pity (compassion, sympathy) for, have mercy on. Ps. hurumiwa. (Ar. Cf. huruma, and syn. rehenu.)

*Husu, v. (1) give a share (to), assign as a person’s share (right, due, privilege, &c.). Esp. in Ap. husia, e.g. alimhusia kadiri yake, he assigned him his proper portion. (2) Be assigned as share, be closely (specially, exclusively) concerned with, be the privilege (right, monopoly, peculiar property, quality) of, belong to, be limited to, refer only to, concern, be specially connected with, be confined to. Ada yetu aliyotuhusu, the fee which is our special privilege, which specially belongs to us. Maneno yasiyomuhusu, statements which do not apply to him. Nduguye aliyemhusu, his nearest relative. Neno lilihosu bwana zao, a peculiar privilege of their masters. Often used also in the Nt. hustika in this sense. Ni mhalifu kwa neno lilihosika, he is rebellious as regards a special duty. Jina la ‘mwenyi thambi’ limehusika kwa Mwe- nyesi Mngu tu, the word ‘sinner’ implies special reference to Almighty God. Neno hili lahusika na watu hawa tu, this word applies only to these persons. (Ar. Cf. hisa.)


*Husumu, v. strive, contend. (Arab. Cf. hasimu, for common shindana, teta, &c.)

*Husuni, n. fortress, fort, castle. (Arab. for common ngone, gerezu, boma. Dist. husuni.)

*Husuru, v. reduce to straits, oppress, besiege. (Arab. for common onea, and for besieging cf. funga, zunguka, masingiwa.)

*Huthuria, v. Ap. be present (at), be placed ready (for), attend a meeting, form an audience. Enyi watu wako huthuria, opening words of a speech, address to an audience, All you who are present. Mahali pale pakihuthuria chakula, that place is prepared for food. (Ar. Cf. syn. B. -wapo, e.g. enyi watu miopo hapa.)

*Huthurungi, n. a yellowish-brown calico, usually made in Arabia,—a favourite material for men’s dress (kanzu) in Z. (Ar.)

*Hutuba, n. reading of the Coran, preaching in a mosque, sermon. Funga h., lit. arrange a reading (or, service), and so of a betrothal or marriage service. (Ar. Cf. follg. and hatibu.)

*Hutubu, v. read the Coran publicly, preach, give an address. Ap. hutub-ia, -iwa, preach to (about, in, for, &c.). (Ar. Cf. prec.)

Huu, a. dem. this,—agreeing with D 2 (S), D 4 (S). (Cf. h-, huko, and huyu.) Sometimes redupl. huu huu, this very one, this same.

Huule, a. dem. of emphasis, ‘that, that very,’ for huu ule. (Cf. prec. and huyule.)

Huwa, verb-form, it is (was, will be) customary, i.e. hu of customary action, and -wa, v. be. Commonly used as adv. (1) regularly, commonly, e.g. killa siku huwa wanakwenda,
every day as a rule they go; (2) perhaps, it may be, possibly, sometimes. (Cf. syn. labuda, huenda, kwenda.)

Huyo, a. dem. of reference, that there, that yonder, that referred to, —agreement with D₁ (S). Huyo! huyo! there he is! That is he! —in a hue and cry after a thief, or chase after animals. (Cf. huyu, and -o.)

Huyu, a. dem. this,—agreeing with D₁ (S). (It includes the characteristic letter ḥ, with the variable vowel u, and yu. See H and Yu.) Also in the emphatic form huyule, for huyu yule, that very, that. See Yule.

*Huzuni, n. grief, sorrow, distress, mourning, calamity, disaster. —e-nyi huzuni, sorrowful, depressed, downcast. So -a huzuni. Kuwa na ḥ., to be sad, to be sorrowful. Fanya (ona, ingia, shikwa na, &c.) ḥ., feel sorrow, be distressed, &c. (Ar. Cf. follg. and syn. hamu, majoni, sikitiko, msiba, and for formal mourning, matanga, maombolezo.)


I.

I represents the sound of e in be, and also that of i in in, i.e. of both vowels in begin.

It is often difficult, esp. in unaccented syllables, to decide whether e or i best represents the sound heard, esp. in words of Arabic origin, in which they are not distinguished, e.g. elimu or ilimu, ela or ila, -enyi or enyi, ekirahi or ikirahi, settini or sitini, &c.

An i sound before a vowel is generally consonantal, heard and written as y.

I best represents the vowel sound of u, where there is a tendency to pronounce u as a distinct syllable.

Thus the pfx. of the 1 Pers. Sing. is either n- or ni-, e.g. ninapenda or nnapenda, nitalala or nitalala. The tendency is decidedly commoner in Z. than in the Coast Swahili, e.g. ingia not ngia, ingine not ngine, inchi not nchi, wingi not unge, insi not nsi.

Hence words not found under I may be looked for under E, or Y, or N.

The numeral mne, four, is a disyllable beginning with a faint i sound, represented by a double n, and not wholly lost in the adjectival forms of the numeral. I has been used as the initial of imbu, mosquito, because in this word m does not seem to keep its usual affinity for a u sound.

The a in certain pfxs., chiefly wa-, ma-, and ka-, when followed by an i, as a rule coalesces with it to form an e sound, e.g. waivi becomes wevi, maino meno, akaingia akengia (but not in wa-, ha-, -ta, -na, -nja, &c.).

Final i always takes the place of final a of a verb in the Pres. Indic. Negat.

I, verb-form, is, are,—agreeing with D₂ (P), and D₆ (S).

I- is a Pers. Pfx., subjective and objective, of verbs, agreeing with D₂ (P), and D₆ (S). This pfx. is also often used for general reference, and supplying an impersonal form of the verb, e.g. haijai, it is no good, nonsense. Imekuisia, all is over.

I- (or E-) before the final a of a verb forms the characteristic of the so-called applied verb-stems, and gives the simple root-meaning of the verb a very varied range of applications usually expressed in English by different prepositions following.

Iba, v. steal, thief, embezzle, kidnap, purloin, filch, &c. (Kwiba is used as the root-form in some tenses. See Isha.) Ps. ibwa, and ibiza, be stolen. Nt. ibika, be stolen, be capable of being stolen. Ap.
ibia, steal from, rob, e.g. amemwibia mali yake, he has stolen his money from him,—ibiwa, be stolen, be stolen from, lose by theft. Thus tumeibiwa may mean ‘we have been kidnapped,’ or, ‘we have been robbed.’ Ibiana, steal from each other. Cs. ib-isha, -ishwa, e.g. cause to steal, incite to theft. Thus tumcibiwa may mean ‘we have been kidnapped,’ or, ‘we have been robbed.’

*Mibaci, n. (i) worship, divine service. Ameacha i., he has left off attending the mosque. /. ya sanamu, idolatrous worship. (2) Practical religion, a religious life, religious practices. Mtu wa i., a devout man. Ibislisi akamharibia i. yake, the devil corrupted his religion. (Ar. Cf. abudii, maabudii, and syn. dini, usttii.’}

*Ibada, n. (1) worship, divine service. Ameacha i., he has left off attending the mosque. /. ya sanamu, idolatrous worship. (2) Practical religion, a religious life, religious practices. Mtu wa i., a devout man. Ibislisi akamharibia i. yake, the devil corrupted his religion. (Ar. Cf. abudii, maabudii, and syn. dini, usttii.’}

*Iblisi, n. the devil, Satan. (Arab, for usual shetani.)

*Iddi, n. reckoning, counting, number, computation. Billa z., without number, numberless. Desturi za adabu nyingi, hazina i., rules of etiquette are numerous, in fact past counting. (Ar. Cf. syn. hesabu, hasibitt.’}

*Idadi, n. reckoning, counting, number, computation. Billa z., without number, numberless. Desturi za adabu nyingi, hazina i., rules of etiquette are numerous, in fact past counting. (Ar. Cf. syn. hesabu, hasibitt.’}


*Ihataji, Ihitari, Ihtilafu, Ihtimu. See under Hitaji, &c.

*Ijarra, n. pay, hire, salary, wages, rent. Mtu wa i., a hired servant,—not a slave. (Ar. Cf. ajira, ajiri, and syn. mshahara, and rent, kodi.)

*Ikiribi, n. also Ekerahi. See Kiribi.
IMANI

the prayers and gives an address on Fridays. (Ar. Cf. muathini, mu'athimu, kathi.)

*Imani, n. (1) faith, trust, confidence, trustworthiness, uprightness. Maskini hana i., a poor man cannot be relied upon. Upanga wa i., a kind of double-handled sword. (2) Religious faith, belief, object of belief, creed. Imani kwa Mungu, faith towards God. (Ar. Cf. amini, amani, amana, &c., and for creed, shahada.)

*Imara, n. firmness, compactness, hardness, strength, stability, solidity, —material and moral. Ukuta huu hauna i., this wall is not strong. Mtu wa i., a resolute, brave, strong-willed man. —a. firm, strong, hard, unbreakable, solid, courageous, brave. (Cf. follg. and syn. -gumu, thabiti, hodari.)

*Imarika, v. Nt., be strong, be firm, be solid, &c. Cs. imar-ishaa, -ishwa. See prec.


Imbu, n. a mosquito. (Also written mbu, but in this word m does not appear to have its usual affinity for a u sound, though sounded as a distinct syllable.)

In*, have, —
Pfx. nK 2 (P), D 5 (S), and na, which see.

Inama, v. stoop, bend down, let down, lower, bow, slope, decline, sink, depress. Used Neut. and Act. Ukuta huu uma'ina'mana, this wall has sunk, or, slopes downwards. Inama kichwa, bow the head. Mji wote uma'ina'mana, the whole city is depressed. Ap. inam-ia, -iwa, bow to, incline towards, be directed to, depend on. Nyumba hii inem-ina'mana, this whole house rests on me. Cs. inam-isha, -ishwa. (St. form of a root ina, cf. inika, inua, and cf. syn. shusha, tua.)

Inchi, n. (1) country, district, land, region. * I. yetu, inchi ya kuweti, our country, fatherland. I. za bari, the regions of the continent. I. za Ulaya, the countries of Europe. (Cf. ulaya, wilaya, upande.) (2) Land, ground, dry land, i.e. i. kavu, as opp. to the sea, bahari. Piga katiika i. (or chinu), throw to the ground, dash down. Chini ya i., ndani ya i., underground. I. sawa, level country, a plain. (Cf. barra.) (3) The earth, the inhabited world. Pembe za i., the corners of the earth, i.e. remotest parts of the world. (Cf. dunia, ulimwengu.) (Cf. chinu. Never of the actual substance or materials of the ground, i.e. soil, earth, which is udongo. Cf. artii. Obs. inchi is sometimes heard for English 'inch,' as fusi for a 'foot,' by measure.)

Inda, Inga. See Winda.


-tingi, a. sometimes -ngi (nyingi with D 4 (P), D 6 (P), chingi with D 3 (S), jingi with D 5 (S), svngi with D 1 (P), pengi with D 7 (F)), many, much, large (in quantity), plentiful, abundant. Of persons, -tingi is used with wa, i.e. bountiful in respect of, giving (having, enjoying) in abundance. Mwingi wa baraka, giving many blessings. (Cf. wingi, and syn. tele, marithawa.)

Ingia, v. sometimes Ngia, (1) go in (to), come in (to), fall in; (2) share in, take part in, engage in; (3) penetrate, pass into (a condition, state, &c.); (4) be imported. E.g. i. nyumbani (or nyumba, or katiika nyumba), go into
a house. *chomboni, go on board a vessel, embark (also *panda *chomboni). *safarini, join an expedition, or, start on a journey. *baridi, become cold. *kutu, get rusty. Esp. common of the feelings, e.g. *hofu, be affected by fear, feel fear, be alarmed, and so with *kiburi, *furaha, *hasira, *hayuni, *uchungu, &c. The passive construction is common in same sense, *ingiwa na, or *ingiwa.


*ingine, a. (but with some pfxs commonly *ngine. Thus with D 1 (S), D 2 (S), D 4 (S) *mingine or *mingine, with D 1 (P) *wangine, with D 4 (P), D 6 *nyingine or *ngine or *zingine, with D 5 (S) *jingine or *lingine, with D 5 (P) *mangine, with D 7 *pangine, with D 8 *kwinge), other, another, different, some, a second. *wangine—*wangine, some—some, some—others. *vingine-*vingine, of different kinds, assorted, miscellaneous, of all sorts. *Vingine, as adv. variously, in another way. Vi-*vingine-*vingine, in different ways (degrees, classes, sorts), in all sorts of ways. *Vinginevyo, in some other way, in any other way, and so with relative affixed to other forms, e.g. mtu mwingleo, some other person, any one else.

Ini, n. (ma-), the liver. Sometimes fig. of inmost seat of feelings, like *moyo, e.g. maneno yale yalimkata maini, those words cut him to the heart.

Inika, v. (r) give a downward direction to, lay over on one side, give a cant (tilt, downward bend or turn) to, let hang down, turn down at the edge, &c.; (2) fig. humble, bring low, depress. *chombo, career a vessel (for repairs). *usiniikne *msizo, do not let your load hang down. *kichwa, *jiinika, hang down the head (in grief or shame). Also *jiinika, make a bow, bow oneself gracefully. *nti, bend down a tree (to get at the fruit). *Nani awesaye *kumwineikna *mfalme? Who can humiliate a king? Ps. *inikwa. Ap. *inik-ia, -ia. Cs. *inik-isha, -ishwa, -isa, e.g. mwalinu ameimki'za ivatu kwa kusali, the minister taught the congregation to bow down at prayers. (Cf. *inama, *inua, and syn. *laza, *laza upande.)

*Inshallah, adv. Used as the commonest and most trivial form of assent, 'oh yes, certainly, of course.' (Ar. = if God wills, God willing. See Allah. Cf. syn. *vema, *naam, *ndio.)

Inua, v. (r) set up, raise up, build up, pile up, lift up, raise, hoist; (2) fig. inspire, cheer, restore, cure, set up. *msizo, raise a load (cf. *twika). *mtoto, lift up a child. *macho, raise the eyes. *mgonjwa, restore an invalid. Ps. *inulwa.


Inzi, n. (ma-), a fly,—in general, the common house-fly.

Ipi, a. interr. which? what?—agreeing with D 2 (P), D 6 (S). See -pi. Also generally, *kama *ipi? of what sort? how? (Cf. -pi, wapi.)

Ipuwa, v. same as *Epua, which
see. But this form seems in some degree specialized, as meaning 'take off the fire' (a cooking pot, &c.). Cf. tewka and twika.

*Irabu, n. a vowel sign in writing Arabic. (Arab.)

*Iriba, n. usury, money-lending. See Riba. (Ar.)

*Iriwa, n. also Chiriwa, Jiriwa, a (screw) vice.

*Isa, n. a proper name, not uncommon in Z. Also the only name for Jesus Christ known to Mahomedans,—often with the addition bin Maryamu.

Isha, v. end, come to an end, bring to an end, make of finish, close, complete. (The infinitive form kwisha is frequently used after some tense pfxs. of the indic. mood, esp. na, ta, me, and after the relative in a verb-form, e.g. amekwisha, alipokwisha. On the other hand, the initial i of the root often coalesces with preceding a in other pfxs. and forms the usual e sound, e.g. wakesha for wakaisha, they finished, and with a preceding i is often hardly heard, as in punzi limenisha, my breath has come to an end, and akisha, upon his finishing. It is preserved, however, after li, e.g. alishwa, not alisha. For similar use of the infin. form cf. ita, ita, iba, oga, usa.) Maneno amekwisha, the debate has come to an end. Akula akesha akaenda wake, he ate and when he had done he went away. Akapigana nao akwawaisha, he fought with them and killed them all. Kwisha kazi, to finish a job. Isha is constantly used as a semi-auxiliary of time, expressing completion more emphatically than the tense pfx. me. Thus used it is commonly followed by the root-form of the principal verb, without the Infinitive pfx. ku. Ameekwisha fanya, he has already done it, he has completed it. Alipokwisha kuja, when he had actually arrived. -a kwisha, last, extreme, worst. Ps. ishwa. Nt. ishika, Nimeishwa na fetha, my money has come to an end. Haiishiki, it cannot be completed. Ap. ish-ia, -iwa. Mhe wangu amenishia mali, my wife has used up my money. Nimeishiwali, my dish of rice has come to an end. Ngoje nikuwishie maneno, wait till I finish my message to you. Also a further Ap. form ish-ilia, -iliwa, -iliza, -iliwza, marking completion for some special purpose or of a particular kind. Wakaishiliza mwesi, they waited for the month to come to an end. So of mwaka, kazi, maneno, when there is a particular object in view. (Cf. ingilia, toshlela, pigilia, &c.) Cs. ishiza, ishisha (seldom heard). (Cf. mwisho, and syn. maliza, timiza, kamishwa, komesha. Dist.ishi, in some forms identical, e.g. haishi.)

*Isha, n. See Esha.

*Ishara, n. sign, token, signal, mark, omen, indication, warning, hint, crucial case, remarkable fact, a wonder. Tumeona i. mwaka huu, we have seen a wonderful thing this year. Tia i., put a mark on. Toa i., make a signal. (Ar. Cf. ashiria, and syn. daliti, alama.)

*Ishi, v. last, endure, continue, live, remain. Aishi milele, may he live for ever. Mti huu kauishi sana, this wood does not last long. (Ar. Cf. anshi, ntaisha.)

Isivyo, verb-form, used as a general Negat. Conj., as in a way that) is not,—corresponding to adverbial use of forms in vi, vyo (hivi, vile, vivyo, &c.).

*Islamu, n. (1) (wa- and ma-), a Mahomedan; (2) the Mahomedan religion, Islam. Kitatalamu, of the) Mahomedan (kind). (Cf. Mwasiilimu, Mwiismalu, Misilimu, also salamu, salimu, &c.) Also -alamu, a. Mahomedan.

*Istiska, n. dropes. (Ar. Cf. syn. safura.)
Ita, v. call, call to, summon, invite, name. (For use of kwita &c. in some forms see notes on Isha.) Amekwenda kwitwa, he has gone to call him. Ps. itwa. Unakwitwa, you are summoned, somebody wants you. Amekwenda kwitwa, some one has gone to call him. Nt. itika, be called, obey a summons, answer to a call, respond to a call, reply. Alikwitwa akaitika, he was called, and replied. Nyote mwaitika Vuga, you all accept the supremacy of Vuga. Itika rathi, give a favourable reply, assent. Hence itik-ia, -iwa, answer for, reply to, correspond to, and in music accompany, follow the lead of, chime in, and fig. correspond to, harmonize with, suit, agree with. Itikiza, cause to reply, teach harmony to, also Intens., assent to, give a reply. Itikizana, reply to each other, all shout together in response, acclaim, correspond, harmonize, sing (play) in harmony. Ap. it-ta, -iwa, call to, summon for (by, in, &c.). Aka- taaye kwitwa, hukataa aitiwalo, he who rejects a call, rejects what he is called for. Cs. it-isha, -ishwa (seldom used). Rp. itana. (Cf. mwito, and syn. aika. Also taja, name, mention by name.)

*Iita, v. cast in a mould (Str.). (? *Wita. Cf. Ar. subu, and kwita.)

*Italassi, n. satin. (Arab.)


Iva, v. also Wiva, (1) become ripe, get ripe, mature, become cooked (done, fit to eat), come to a head; (2) fig. come to a point, be ready for action (or, execution), be fully prepared. Embe zinaiva, the mangoes are ripening. Nyama imeiva, the meat is cooked. Ap. ivia. Cs. iv-ishwa, -ishwa. (Cf. -bivu, -petu, and tayari.)

-*ivu, a. also -wivu, jealous, envious. (Cf. uvivu, and hasidi. N. -ivu sometimes for -bivu, ripe, and dist. ifu-ifu.)

*Iwapo, verb-form, when (where) it is, when (where) they are,—Pfx. i- agreeing with D 6 (S) and D 2 (P). -wa, from the verb kwitwa, and relative -po, of place, time, or condition generally. Used as a conj. when, if, in case, supposing, even if, although. Iwapo una akili, ukae, if you have sense, wait. See -wa, v., and po.

*Izara, n. slander, disparagement, backbiting. (Ar. Cf. asiri, for common masingizio, &c.)

J.

J represents (1) in words of Arabic origin the same sound as j in jar. As in different Arabic dialects, J and G are sometimes interchanged (cf. ginsi, jinsi). (a) In words of Bantu origin, a very similar sound in Zanzibar, which elsewhere may be better represented by dy (cf. ch for ty, and t at Mombasa), and is used for d, y, and z, in some words common in neighbouring dialects, and so partially current in Zanzibar.

The sound of J is often practically indistinguishable from that of Ch.

Hence words not found under J may be looked for under Ch, or G.

J-, for ji-, in nouns and adjectives, before roots beginning with a vowel. See Ji-.

*Ja, v. (1) come; (2) of events, happen, turn out, result. As in other monosyllabic verb-roots the Infinitive form kuja is used as the root form in some tenses (see Ku-), and yu is commonly prefixed to 3 Pers. Sing. of Pres. Indic., i.e. juaja for aja. The Imperative in this verb only is irregular, viz. njoo, njooni,
for 2 Pers. Sing. and Plur. Alikuja nyumbani, he came to the house. Naja kwako na barua hii, I approach you with this letter. Umekuja ku-shaktiwa, some one has come to accuse you. Atakuja kuuawa, he will come to be killed, he will some day be killed. Ap. jia, jiwa, jika, jiana, come to (for, about, at, in, &c.). Maneno tulioyija kwako ni hayo, that is the errand on which we came to you. Siku tulioyija, the day on which you came. Mgeni amenijia leo, a visitor has come to me to-day. The passive is used by itself of receiving visits, e.g. nimejiwa, I have had a visitor, I have a friend with me. Jika, be approachable, be accessible. Mji huu haujiki, this town is not to be entered. Rd. jiajia, and jia, of repeated or troublesome arrivals. Wananijiajia tu, they keep on bothering me with visits. Also Rf. jijia, e.g. nikawa kusijia zangu hatta chini, and I just fell anyhow (helplessly) to the bottom. See Ji-. Hence a further Ap. jilia, jiliwa, jilihana, jiliza, come to (at, for, &c.) with a special purpose, in a special way. Cs. not in use. Jia (like isha, and toa) is occasionally used as a semi-auxiliary followed by a verb in its root-form, e.g. amekuja twaa, he has come to taking, he actually takes (or, has taken). Atakuja uh watu, he will come to killing people, he will positively commit murder. And it regularly furnishes the formative element ree forms of the Swahili verb-system, viz. (a) in the Deferred Tense, with a Negative Prefix preceding, e.g. kajaja, he has not yet come, and (b) in its Subjunctive form, e.g. asijelala, without his yet lying down. Obs. also jia for je sometimes in the latter case, e.g. asijelala for asijelala, asijawa for asijewa (cf. nje-, nga-). Also jia is traceable without a negative preceding, e.g. ujaonapi? where have you yet seen?

Also there is a semi-auxiliary use of -sija, -sije, e.g. wasije kuthurika, lest they come to be hurt. Asije kuja mtu mavingine akatuthuru, lest another man chance to come and hurt us. (c) In the ‘tense of Possible Condition’ (Str.), i. e. with the relative -po, of time, place, or condition, e.g. nijapolala, siwaswi kugeuka, even if I lie down, I cannot turn over. Wa-japo kuja, even if they come. Wajapo hawaji, though they do not come. And n. ija, and even japo, used as conjunctions simple, even if, supposing that, although. (Cs. njia, ujia, majilio, of arriving, fika, wasili, and contr. enda, go. Jia appears to be one of the few roots occurring very widely in Bantu from Uganda to Zululand, and also in Arabic.)

Jaa, v. (1) become full (of); (2) fill up a given space, be plentiful, abound, swarm. Used of any vessel or space, and of its contents. Mtungi umaajaa moji, the pitcher is full of water. Maji yamejaa mtuniga, the water fills the pitcher. Inchi emejaaa miti, the country abounds in trees. Nsige waliijaa kotekote, locusts swarmed everywhere. Maji ya kujaa (ya kupwa), high (low) tide. Ps. jawa, be filled, be full, like Act. but esp. of what are not the natural, suitable, usual contents. Jawa na hofu (wazimu, kiburi), be filled with fear (frenzy, conceit). Ap. jia-lop, jialia, be filled up to, jalia hatta jua (not usual; dist. jaliia from jali). Jaliia, jiliza, jiliwa, fill up, cause to fill (or, be filled), make quite full. Cs. jasa, jazwa, make full, fill (the ordinary process, juliia indicating a step further, a more complete (or additional) filling). (Cs. wajaliifu, waazi.)

Jaa, n. rubbish heap, dunghill, place where dust and refuse are thrown. Mkni ni jaa, a great man is a dust heap. (Ar.)

Jaa, n. the north, i.e. point of the compass (Arab.). (The north-
ward direction is in Z. kaskazini, kibla.)

**Jabali, n.** (ma-), (1) a rock, hill, cliff, mountain; (2) rock (as a substance), stone; (3) raised line of needlework across the back in a native dress, kanzu. (Ar. Cf. mwamba, mlimajiwe.)

**Jabari, n.** Supreme Ruler, Mahommedan title of God. (Arab.)

**Jadiliana, v.** Rp. argue together, reason with each other. (Ar. Cf. syn. hujiana, bishana, semezana.)

**Jaha, n.** honour, glory, prosperity. Mtu alioshiishiwaj., a man who was granted good fortune. Kilango cha j., the Gate of Paradise. (Ar.)

**Jahasi, n.** ship, vessel,—of any description. (Arab. Cf. chombo, merikebu.)

**Jahili, a.** reckless, foolish, rash, precipitate, unthinking. (Arab. Cf. mjinga.)

**Jalada, n.** and Jelada, (i) cover of a book, binding; (2) whip. (Arab. leather. Cf. mjeladi, jelidi.)

**Jali, v.** give honour to, heed, respect, reverence. (Ar. Cf. syn. heshimu, sikia, hofu.)

**Jalia, v.** Ap. grant (to), give power (opportunity) to, enable, be gracious (to), esp. of God’s favour and help. Muungu akinijalia, if God helps me, God willing. Ps. jaliwa. Ntawenda nikiyaliwa, I will go, if I can (if I am allowed, if all is well, God willing). Lijaliwalo kjura, kalina usiwa, what is allowed to happen, there is no preventing. (Ar. Cf. sayidia, bariki, waesha. Dist. jalia from jaa, v.)

**Jaluba, n.** small ornamental box of metal. (Ar. ?Turkish. Cf. kijaluba.)

**Jamaa, n.** a number of persons gathered or connected together, family, society, company, assembly, gathering, meeting. Mtu wa j., member of a family, kinsman. Enyi j. wali-huthuria hapa (on addressing an audience), my friends here present. Also of a single person, one of a family, friend. Huyu ni j., this person is a connexion (friend) of mine. — v. See Jamii. (Ar. Cf. jamii, juma, and syn. ndugu, mkulano.)

**Jamala, n.** courtesy, good manners, elegance, grace, gracious (kind, obliging) behaviour. J. yako hakupotee, you will not lose by your kindness. (Ar. Cf. syn. adibu, madaha, fathili.)

**Jamanda, n.** (ma-), a round basket of plaited grass, usually with a cover. Used as a blinker for camels, hence macho yangu yametiwa majemanda, kama ngamia, my eyes have got blinkers like a camel. (Cf. kijamanda, kidoto, and for baskets generally kikapo.)

**Jamani, a.** also Jaman, Jerman, German. See Dachi, which is more usual.

**Jamba, v.** break wind with noise. — n. (ma-), breaking wind. (Ar. Cf. shuta, shusi.)

**Jambia, n.** also Jamvia, a curved broad-bladed dagger, worn in the belt by Arabs, often highly ornamented. J. lameta kumoja, the dagger is bright on one side. J. kiunoni na bakora mkononi, dagger at waist and stick in hand.

**Jambo, n.** (mambo), (i) matter, affair, circumstance, business, thing (never of a concrete kind, which is kitu); (2) matter of importance, difficulty, trouble; (3) for sijumbo, hujambo, see below. J. hili gumu sana, this matter is a very difficult one. Amenitenda kila j. la wema, he has treated me with every possible kindness. Mambo ya serkali, political (public, official) affairs. Ulitwengu una mambo, the world is full of troubles. Jambo (sometimes yambo) is the commonest form of greeting for all classes in Z. ‘How do you do?’ and also the commonest form of reply, ‘I am quite well.’ Jambo thus used represents in the greet-
ing hu jambo (or strictly huna jambo, though this is never heard), and hu-
jambo is the more correct and respect-
ful form, spoken interrogatively, i. e.
You have nothing the matter with
you? Nothing the matter? You are
well? Similarly in the reply, jambo
is for the more correct sijambo, i.e.
sina jambo, I have nothing the matter,
I am quite well. Jambo with the
Negat. Pfx. of the Pres. Tense is used
as a verb, with the special sense of
being well or improving in health or
general condition, both of persons
and things, e.g. sijambo, I am well,
I am better, matters are improving
with me. Tuki yote sasa haijambo,
the whole country is now in a good
state. Haijambo, it (the weather) is
fine. Cf. the corresponding use of
the Negat. Pres. of weza, i.e. siwezi,
huwezi, &c., I am ill. Sometimes
jambo is thus used with other tense
pfxs., e.g. umentoa nyoka, hukujambo
lotole, you got the snake out, but you
were none the better for it. Hai-
jambo, like hawesi, is sometimes used
adjectively, e.g. nikapata hajambo,
I got well. Tukawa sote hajambo,
and we were all getting on well.
(Cf. amba, orig. speak, ji-ambó,
jambo, a subject of speech, thing
talked of, affair. Cf. neno, word,
matter, thing. Contr. kitu, a con-
crete thing, substance.)

*Jamdani, n. white brocade.
(Hind. See Nguo.)

*Jamli, v. (1) collect together, but
commonly Cs. jamli-sha, -ishwa, in
same sense; (2) copulate...
and Jamia, a collection of objects,
group, company, number, mass, body,
total, sum. J. ya watoto, a lot of
children. J. ya mali, the whole of
a sum of money. J. ya mukathi,
bench of judges. J. ya watu, the
mass of men, most people, the public.
J. ya maneno, the words taken to-
gether, the whole sentence, context.
Also as adv., in a mass, collectively,
as a whole, all together. Wote jamii,
all the lot, the whole lot. (Ar.
Cf. jamaa, juma, and syn. kusany.)

Jamvi, n. (ma-), a piece of floor-
mattin, of the common coarse kind,
made of plaited strips of leaf, used in
houses, mosques, shops, &c. J. la
kutandika chini nyumbani, matting
to spread on the floor in houses.
(Cf. mkeka, msala.)

*Jamvia, n. See Jambia.

Jana, n. and adv., yesterday, day
before the present, period preceding
the present. Siku ya jana, yester-
day. Mwaka wa jana, last year.
(Cf. jusi, leo, &c.)

Jana, n. (ma-), (1) a fine, large
child, e.g. jana dume, a very fine
boy. (Cf. mwana.) (2) A youth,
lad (cf. the common kijana in same
sense). (3) Grub, larva, young (of an
insect). Majana ya nyuki, bees in
the grub stage (cf. buu). Hamna
asili, twajitafunia majana, there is
no honey (in the comb), we are just
munching grubs. (From same root
as mwana, which see.)

*Jana, n. (ma-), a leaf, blade of grass.
Majani, leaves, grass, herbage of any
kind, green vegetables. Rangi ya
majani, green,—as a colour. Dim.
kijani.

Japo, conj. also Japo, even if,
although. For japo as a tense sign,
and auxiliary, see -ja. (Cf. syn.
ivapo, kwamba.)

*Jarari, n. or Jerari, balliard,—
a rope running through a pulley
(abedari) on deck, and another (nyata)
attached to the thicker rope (henza),
by which the mainyard and sail of a
native vessel are hoisted. See Tanga,
and Kamba.
*Jaribu, v. (1) experience, make trial of, attempt, try, test, prove,—only incidentally with any idea of trying, in the sense of 'do one's best,' 'make an earnest endeavour' (for which see jitalihi, kasa, fanya, bidii, shika); (2) in moral sense, test, tempt. Akajaribu kuitikisa mti, he tried shaking the tree. J. safari, attempt a journey. J. upanga, make trial of a sword. Ps. jaribiwa. Nt. jaribika, be liable (open) to test (or, temptation). Ap. jarib-ia, -iwa, -iwa, make an attempt on, have a try at (for, with, in, &c.). Cs. jarib-isha. — n. (ma-), (1) trial, proof, test, attempt; (2) that which tries (tests, proves the nature or mettle), a trial, trouble, difficulty. (Ar. Cf. syn. onja, angalia, tazamia.)

Jarifa, n. (ma-), drag-net, seine,—of European make. (Cf. juya, kimia, wavu.)

Jasho, n. (1) sweat, perspiration; (2) high temperature, sultriness, heat,—causing perspiration. Hakulaliki nyumbani kwa j., it is too hot to sleep indoors. Fanya (toka) j., perspire, sweat. (Cf. hari, moto mvuke.)

*Jasi, n. (1) a kind of soft friable stone (chalk, gypsum, pumice) rubbed on the fingers when plaunting mats. (Ar. Cf. chaki.) (2) (ma-), ornament worn in the lower lobe of the ear, often a round silver plate. (Cf. kipuli, kipini, and for ornaments, uremb.)


Jawa, v. Ps. of Jaa, v., which see.

*Jawabu, n. (ma-), (1) answer, reply, cf. jibu; (2) affair, matter, concern, cf. jambo. J. liwe lote, be the matter what it may. Amejanya j. kuu, he has done a great thing. J. la kesho huanda leo, the business of to-morrow one gets ready for to-day.

*Jaza, v. and Jasi, reward, make a present to, grant favour to, give maintenance (to), supply (to), requite, punish. Muungu amemjasa mengi, God has been bountiful to him. Ap. jaz-ia, -iwa, -izila, -iziliwa. (Ar. Cf. tuza, lipa, p’athawu, &c.) — n. (ma-) and jazi, jazo, gift, reward. (Ar. Cf. bakshishi, zawadi.)

*Jaza, n. Cs. of Jaa, which see.

*Jazi, a. sufficient, plentiful, common. Kitu hiki ni j. mjini, this article is common in the town. Vyombo vi j., the vessels are numerous. (Ar. Cf. syn. -ingi, tele, marithawa, &c.) — n. also Jusa, which see, and Jazo.


*Jebu, n. (ma-), an ornament worn by women hanging under the chin, often from the veil. (Cf. uremb.)

Jego, n. See Chego.


Jema, a. form of -ema, good (which see), agreeing with D 5 (S).

*Jemadari, n. (ma-), commanding officer (of soldiers), general. (? Hind. Cf. amiri, afsa.)

Jembe, n. (ma-), hoe, of native make, the common instrument of cultivation,—a flat pear-shaped piece of
hammered iron with a spike (msuka) passing through, and fixing it to, a short stout wooden handle (kipini). 

*Jeneza, n. a bier, i.e. kitanda cha kuchuRulia tutu aliyekitfa, abedstead for cam-ing a dead person (to the grave). It has handles and a frame to support a covering. Or an ordinary kitanda is used, turned upside down. (Ar. Cf. machela, tusi.)

Jenga, v. construct, build—a house in the native way, of poles, sticks, mud, grass, &c., not of masonry (see Aka, Uashi), but also extended to building in general. J. nyumba ya miti na udongo, build a house of poles and clay. Also j. merikebu, build a ship (but this is more usually undo]. Ps. jengwa. Nt. jengeka. Ap. jeng-ea, -erwa, build for (with, in addition to, at, &c.). Nyumba hii imejengeua, this house has been added to, enlarged. Cs. jeng-esha, -eshwa, cause to build, have built. (Cf. jengo, mjengo, jenzi, mjenzí, njenzi, also aka, undo.)

Jengo, n. (ma-), a building, a building operation, material for building, a house, shed, enclosure. Toa j., design, draw, make a plan of a building. J. la makw na choka, a structure of stones and mortar. Majengo, building materials. (Cf. janga.)

Jengua, v. Rv. of Jenga, take a building to pieces, demolish, pull down. (Cf. jenga, and the more usual syn. bomoa, vanja.)

Jenzi, n. (ma-), building, mode of building. Ndio majenzi yao Wadoce, that is the way the Dae tribe builds. (Cf. jenga, mjenzí.)

*Jeraha, n. (—, and ma-), a wound, a sore, ulcer. Dim. kijeraha. Tia j., wound. Pata j., be wounded. (Ar. Cf. follg.)

*Jeruhi, v. be wounded. (Ar. Cf. jeraha, majeruhi.)

*Joshi, n. (ma-), a great company, assemblage, host, troop, army. J. la asiari, an army,—usually a larger body than kikosi, or kundi. Fanya (change, kusanya) j., muster (levy, enrol) an army.

*Jesila, n. See Jiazla.

Jetea, v. rely on, trust to, be confident in, be puffed up by. Jetea ulimuwenge, rest the hopes on this world, of a worldly person (mlimuwenge). Rf. jijetea, be self-confident, be self-reliant, be arrogant. Mwanamke huyu anajetea ujana wake, this woman relies on her youthfulness, as her stock-in-trade. (Cf. tegemea, egemea, tumaini, jivuna.)

*Jethamu, n. a kind of leprosy, or elephantiasis. (Arab.)


Ji (before vowels often j-) a prefix used as 1. formative only, (a) initial, before roots of (1) nouns of D 5, when they would be otherwise monosyllabic in the Singular, e.g. jiwe (plur. mawe, not majiwe), jicho (plur. macho, not majicho), jino (plur. meno, for ma-ino, indicating an in the root), jiko (plur. meko, for maiko). (2) Declinable adjectives, when the root is monosyllabic or begins with a vowel, to mark agreement with D 5 (§), e.g. jipya, jingi, jike, jekundu, jororo, jema, &c. (b) Medial, between ki- diminutive and the root of nouns, in both sing. and plur., esp. when confusion might otherwise arise with a different word, e.g. kijitu, dim. of mtu (not kitu, a thing), kijiti, dim. of mti (not kiti, a seat), kijiko (not kite, a pipe),
kiJIwe (not kIwe), kijibwa (not kibwa). It also occurs in dim. of neno, kijineno for kineno. (3) Terminal, attached to nouns directly formed from a verb, and commonly conveying the notion of habitual, customary, general action or condition, e.g. from iga, imitate, mwiga, one who imitates, and mwigaji, a regular imitator, caricaturist, from omba, beg, mwomba, one who begs, prefers a request, mwombaji, a professional beggar. (Cf. nilaji, gluttony, as a quality, habit, and obs. such words as kinywaji, that which is drunk, a beverage, in contr. with kinywa, mouth, where ji is mainly distinctive). 2. Amplificative, i.e. denoting relative largeness, before any suitable monosyllabic noun, and some dissyllables, e.g. jitu, jibwa, jisu, jiguu, jumba (Jiumba, cf. nyumba), jombo (ji'-ombo, cf. chombu), jivuli, jinywa. (Contr. ki, as corresponding diminutive prefix.) 3. Reflexive, in verbs (often strengthened by a nafsi following) and verbal nouns (e.g. jisifu, majisifu, jivuna, majivuno, &c.), and either (a) simple, jiua, commit suicide, jifi cha, hide oneself, jihathari, guard oneself, jiweka vema, behave oneself, or (b) with a range of meanings both wide and delicately shaded, mostly centring on such ideas as independence, willfulness, selfishness, interested action, personal aims and objects, or again, carelessness, indifference, random or chance action, &c., and capable of conveying alike a gross insult, or a subtle innuendo. A few examples are:—jienda, of easy, automatic, perpetual motion. Jienda, take a walk (for pleasure), run amuck (like a madman). Jijia, come on one’s own concerns (independently), jog along. Nikawa kujijia zangu chini, so I simply fell helplessly to the bottom. Jikohosa, give a significant cough. Jigonyo-esa, feign sickness, sham. Jiona, be conceited. Jikalia, lead a life of ease and idleness. Jupitia, go about one’s own devices. Kizee ajipitie impendesa, the old lady can go about her business as she likes. Ji being a prefix of such common use and wide application, words not found under ji- may be looked for under the letter following ji-. (Obs. sometimes a simple objective person pfx. is used for the reflexive ji-, e.g. nikanjua wamiano nikanileva, and I drank wine, and made myself drunk. Umekupuka na rehema ya Mungu, you have shut yourself out from God’s mercy.)


Jibini, n. cheese. (Arab.)

Jibu, v. answer, reply, respond, retort. Ps. jibiwa; be answered, receive in answer, &c. Nt. jibika, be answerable, admit of an answer, &c. (also jibika, in same senses). Ap. jib-ia, jiba, -iana, e.g. jibiana kwa waraka, correspond (by letter). Cs. jib'iza, -izwa, -isha, -iskwa, -izana. Akamjibisha majibu, and he compelled him to reply, or, and he caused an answer to be given to him (the other person). Jibiana, e.g. of a class conducted by method of question and answer. — n. (ma-), answer, reply, retort, response. Commonly in plur. leta majibu, bring an answer. Pa (toa) j., give an answer. (Ar. Cf. jawabu, ma-jibu, rarely jib'ile, jibo. Dist. jifu, and wajibu.)

Jibwa, n. (ma-), a very large dog. (Cf. mbuga, kijibwa.)

Jicho, n. (macho), (1) eye. Fumba j., close the eye. Fumbua j., open the eye. Finya j., half close the eye. Kasa j., look fixedly, rivet the eye. Tupa j., cast a glance. Ngarisa j., glare, stare. Pepesa (jicho), wink. Macho is often used of wakefulness, or being awake, and fig. of vigilance, as n., a., and adv. Ana macho, or yu macho, he is awake. Kaa macho, remain awake, keep watch at night (cf. kesha).
Walikubwa macho, they were awake. (2) Spring, place where water bubbles from the ground. Jicho la maji, a spring of water. (Cf. chemchemi.) (3) Bud of a flower, when just opening. (Cf. tumba, chipukizi.) Macho ya mitama (?), husks of millet. (Perh. cf. -cha, v. dawn, and, for conditions of the eye, upogo, upofu, chongo, makengeza, chambachacho.)

Jifu, n. (ma-), usu. in plur. ashes,—of burnt material. (Perh. cf. jifya.) Jifujiifu, sometimes used as 'grey, ash-coloured, ash.' (Cf. ifu-ifu.) Jifya, n. (mofya), cooking stone,—one of the three used to support a cooking-pot over the fire. Not usu. in Z. town. (Cf. jifu, and see jifya, jikya.)

Jigamba, v. Rf. of gamba (which is not used), vaunt oneself, boast, brag, show off. Ap. jigambia. Other forms rare. (Cf. syn. jisifu, jiona, jivuna.)

Jijiri, n. or chichiri. See Kijiri. Jika, v. go to stool,—in Z. enda chooni. See Choo.

Jike, n. (wa-), female—animal. Pondalp, an ass. Batala, a duck. (Cf. ke, kijike, and contr. nduuma.)

Jiko, n. (meko), fire-place, hearth, kitchen. Often in the locat. form, jikoni, the kitchen. Mto wa jikoni, under-cook, scullery boy. Mkaa jikoni, a stay-at-home. The plur. meko is used most commonly in Z. for the (three) stones which support a cooking-pot over the fire, i.e. mwewe yanzuviyo chungu cha kupika katika moto. (Cf. figa, and note, jifya, and ji-.)

Jilio, n. (ma-), coming, approach, advent, usu. in plural. (Cf. jio, jilina, Ap. form of ja.)

Jimbi, n. (ma-). (1) a male fowl, a cock. J. luvika, the cock crows. (Cf. syn. jogwe, pora.) (2) A plant, of which both leaves and roots are eaten (Colocasia edulis, Sac.). (Cf. manyugunu.)

Jimbo, n. (ma-), inhabited country, district, province. (Cf. wilaya, which is used of the administrative divisions of Zanzibar Island.)

Jina, n. (ma-), name, i. e. proper name. J. lako nani? What is your name? J. la kupangwa, nickname (borrowed name). Tia (-pa), j., give a name (to). Taja mtu j., mention a person by name.

Jinamisi, n. (ma-), (1) bending (oneself) down, bowing down, e.g. makhali pa jinamisi, a place where you must bend down. (2) fig. humility, self-humiliation. (3) Nightmare. J. limenilema, I am oppressed by a nightmare. (Cf. inama, and ji-.)

Jingi, n. (ma-), one of the two upright posts of a native frame for rope-making, supporting a cross board (bou la jingi). Also a form of -tingi, agreeing with D 5 (S).

*Jini, n. (ma-), a spirit, genius—a supernatural (created) being, powerful and capricious, but not always like shetani, malignant. (Ar. See Pepo.)

Jino, n. (meno), (1) tooth; (2) various objects resembling a tooth, as projecting, gripping, catching, e.g. cog (of a wheel), ward (of a lock), strand (of a rope), plug (of tobacco), battlement (on a wall), &c. Kamba ya meno matatu, a rope of three strands. J. zima la tumbake, si kipande, a whole plug of tobacco, not a cutting. Ota j., cut a tooth,—of a child. Nyoja j., extract a tooth, have a tooth out. Nauma j., I have a tooth-ache, also j. lantyama. J. la mbele, incisor, front tooth. J. la nyuma, back tooth, molar. Toa meno, show the teeth. Tofuna kwa meno, gnaw, nibble, chew with the teeth. A meno-meno, battlemented, jagged, serrated. (Cf. chongo, chego, pembe, kibogoyo.)

*Jinsi, n. sort, kind, quality, class,—also commonly ginsi, which see. (Ar.)

Jinywa, n. (ma-), a large mouth,
especial as an insulting term, e.g. ziba jinywa lako, stop that great mouth of yours, shut up. (Cf. common kinywa, kanwa, and nya.)

**Jio, n.** (ma-), coming, approach.
Seldom used. *Jio la usiku*, approach of night, evening. (Cf. follig. and *ujio*, *jilio*, *njia*, — also jia, Ap. form of ja.)

**Jiona, Jipevua, Jipotoa.** See Ona, Pevua, Potoa, and Ji-.

**Jioni, loc. form of jio used as n. or adv., evening, in the evening.** *Jioni hivi* (or, hii, or, leo), this evening. (Cf. *jio*, and syn. *kuchwa*, *mshuko wa jua*, magaribi, and contr. assubuki.)

**Jipu, n.** (ma-), boil, abscess. *J. laiva*, the boil is coming to a head.

**J. limetumbuka**, the boil has burst.

*J. litatoka usaha*, the boil will discharge. (Cf. *upele*, *kidonda*.)

**Jipunguza, Jipurukusha.** See Pungusa, Purukusha, and Ji-.

**Jipya, n.** new,— agreeing with *D 5* (S). See *-pya*.

*Jirani, n.** (ma-), (1) neighbour, one living near; (2) anything near, adjacent, adjoining, on the boundary.

*Nyumba yangu ni j. ya nyumba yake*, my house is next to his. *Shambaj.*, adjacent estate. (Ar. Cf. *ujirani*, *mpaka mmoja*, *pakia*.)

*Jiri, v.* come to pass, take place, take effect. *Haikujiri neno*, it has no effect. (Cs. *jirisha*.)

**Mfalme akaijiirisha*, the king gave effect to the laws, enforced the law. (Ar. for common *tukia*, *tokea*, ja, wa.)

*Jirimai, n.** grief, sorrow, affliction.

**Jito, n.** (ma-), also *Juto*, as from a root *uto*,— large river, lake. Lake Nyassa is sometimes spoken of as *jito*. (Cf. *mti*, *kijito*, and *zita*, lake.)

**Jitu, n.** (ma-), a very big man. *Anakwaa j. zima*, he is becoming a perfect giant. (Cf. *mtu*, *kijitu*, and *zita*, lake.)

**Jivu, n.** (i) (ma-), ash, also *Jifu*, which see; (2) wooden socket in which the handle of a native drill turns. (Cf. *keke*.)

**Jivuli, n.** (ma-), great shadow, shadow of large object. *Jivuli la mvumo*, shadow of borassus palm. (Cf. *mvuli*, *kivuli*, &c.)

**Jiwata, n.** (ma-), also *Jitu*, a very big man. *Anakuwa j. zima*, he is becoming a perfect giant. (Cf. *mtu*, *kijitii*, and syn. *pande*, *ov pandikizi*, *la mtu*, and dist. *kiti*, a thing.)

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**Jiya, v.** Ps. ap. of -ja, be approached, be visited, have guests. See -ja.

**Jiwe, n.** (mawe, or to indicate large size *majiwe*), a stone, a large stone, a piece of stone, stone (as material).

*Nyumba ya mawe*, a stone house. *J. la thamani*, a precious stone. 

*Mawe* is used as a contemptuous expletive, Rubbish! nonsense! humbug! I don't believe you! *J. la kusagia*, a mill-stone. *J. la manga* (see Manga), a hard close-grained stone, used as a whetstone (kinoo). *Piga*, or *pigia*, *mawe*, throw stones at, stone. *Mkupwa jiwwe*, a stone's throw. The stone of Zanzibar is coral limestone of
different ages. (Cf. mbwe, kawe, kite, kitaye, kijwe, kijwe, and for different sizes of stone, mwamba, jabali, kokoto, changarasi, uchanga.)

*Jisla, n. also Jesila, Gesla, a measure of weight, viz. frasil or 60 pishi, about 350–60 lb. (Ar.)

Jogoo, n. (ma-), a male fowl, a cock. Jogoo lawuka, the cock crows. J. la kwanza, first cockcrow, about 2 a.m. J. la pili, second cockcrow, just before dawn, 4 p.m. Mujogoo ndio saa la shamba, the cock is the clock in the country. (Cf. jimbii, fora, kuku.)

*Johari, n. a jewel, a gem, a precious stone, e.g. zumuiri, yakuti, almaii, feruzi, lulu. Also fig. j. za mtii ni mbili, akili na haya, the most precious qualities are these two, intelligence and modesty. (Ar. Cf. kilo.)

*Joho, n. (—, and ma-), (1) woollen cloth; (2) a long loose cloth coat or cloak, open in front, and often richly embroidered, worn by Arabs and well-to-do people. (Ar. Cf. kanto, and nguo.)

Joka, n. (ma-), a very large snake, in general—a serpent. (Cf. nyoha, n. and v. Dist. choka.)

Joko, n. (ma-), oven, kiln, esp. of potter's work, a place for baking earthen vessels, i.e. mahali pa kuokca vyungu. (From ji, which see, and oka. Cf. joho, and choka.)

Jombo, n. (ma-), ampl. of chombo, i.e. jiombo, a large utensil, a large vessel or ship. (Cf. chombo, kijombo.)

Jongea, v. move (pass) on, make a move, move, approach. Jonge wa mbiti, move into shade. Jongee huku, bipishe mimi, move aside and let me pass. Ap. jow-e-la, -elewa, -elewa, -elewa, -elewa, move to, approach, go up to, &c. Akunijengele hatta milimo, and he came close up to where I was. Cs. jow-eza, -ezuza, -ezuza. (Cf. enda, pita, soge. Dist. chonge.)

Jongo, n. (ma-), (1) a large, high back, a ridge, high projection; (2) a seam,—in sewing. J. nene, a large, projecting seam. (For ji-ongo cf. maongo, or maungeo, and gongo, mgongo (elsewhere mongo), back, dorsal ridge, kijongo, kibiongo.)

Jongoo, n. (ma-), a very large black millipede, common in Z. and destructive to crops. Mtupa jongoo hutupa na mtii wake, he who throws away a millipede, throws away the stick it is on as well.

Jororo, a. soft,—form of -ororo, agreeing with D 5 (S). (See -ororo, and ji.)

Josho, n. (ma-), for ji-osho, or same as chosho, i.e. ki-osho, a bathing-place, a place for washing. (Cf. oga, osha, and see Chosho.)

Joto, n. (wa-), tot ji-oto, or same as choto, i.e. ki-oto, great inflammation, pyrexia. Pata joto (or joto jototo), get hot. (Cf. ota, moto.)

Joya, n. a white spongy substance sometimes found filling the shell of a cocoanut, instead of being deposited as the usual lining of nutty hard substance on the inside,—also the nut thus filled. Joya la nazi, either the substance or the nut. Hutaamua nazi, kama imefanya joya ndani, a cocoanut is examined to see if it is spongy inside. Kama j., spongy, porous, full of holes. Nyumba yangu ni j., atakaye huingia, my house is like a spongy cocoanut, any one who likes goes into it. (Cf. nazi.)

*Joni, n. (1) a walnut; (2) a pair, brace, couple,—of anything. (Ar. 'nut' in general. Cf. lozi. The consonants are transposed of the Ar. word for 'pair'.)

Jua, n. (ma-), (1) the sun, sunshine, fine weather; (2) time of day (as judged by the position of the sun). J. kali 'jijiga', hot sun, hot weather. J. kichwani (richwani), time of sun overhead, noonday. J. kuchwa (ku- pneumonia, kutoka, kuchonza). sunrise. J. kuchwa (tua, shuka), sunset. J.
the sun is taking farewell of the trees, i.e. is setting. Macho ya j, sunrise, the Orient, the East. Machweo ya j, sunset, the West. J. timekuwa alasiri (athuuri, magaribi, &c.), the time of day is afternoon (noon, evening, &c.). Katika j. saa moja, at 7 a.m.

Jua, v. know, know about, understand, be acquainted with. Najua jambo hili (ntu huyu), I know this affair (this person). Sijui maneno ya kiunguja, I do not know the Zanzibar language. Najua kufua chuma, I know smith's work. Namiu aliko, I know where he is. Ps. juluwa. Nt. julika, be known, be knowable, be intelligible, and julikana, in the latter sense. Ap. ju-tila, -tilwa, know about, &c. Aliunjulia kama amekasirika, he recognized that he was angry. Cs. (rarely juzu), ju-liska, -lishwa, -lishana, cause to know, make known, inform. Also juvva, jwisha (sometimes meaning 'make impertinent, provoke to or teach impertinence.' Cf. -juvi). Rp. ju-ana, -ania, -anisha. Nimewajuantsia, I have introduced them to each other. (Cf. -juzi, -juvi, ujizi, &c., and syn. fahanm, tambtta.)

Juba, n. (—, or ma-), (1) a kind of coat, vest, or jacket, open in front, with collar and wide sleeves of cloth or (unlike the joho) of calico and linen. (Arab.) Cf. joho, kanzu nguo. (2) A mortising chisel. (Cf. patasi, chembeu.)

Juhudi, n. effort, exertion, strain, ardour, zeal, painful stress, agony. Ana j. ya kazi, he is a zealous worker. Fanya j., take great pains. J. si pato, trying is not the same as succeeding. (Ar. Cf. jitahidi, and cf. syn. bidii, kazi, nguo.)

Jukum, n. trader's risk, payment for taking risk, insurance. Lipa j., insure (goods, in trading). Chukua j., take the risk, guarantee. (Hind., used in commerce, cf. syn. bima.)

*Jukwaa, n. (ma-), also Jukwari, scaffolding, staging, stage, scaffold. (Hind.)

*Juma, n. (1) also Jumaa, Friday, and more fully Ijumaa, i.e: the day of assembly, e.g. Kwenyi (iwapo) Ijumaa, on Friday; (2) (ma-), a week. J. moja, one week. J. zima, a whole week. The days following are named from it, i.e. Jumaa (for Juma ya mosi, Saturday, Jumaa pili, Sunday, Jumaa tatu, Monday, Jumaa unne, Tuesday, Jumaa tano, Wednesday. But Alhamisi, Thursday. See Alhamisi. (Ar. Cf. jamaa, jamii, jumla, and see Siku. Juma seems also sometimes used for njumu.)

*Jumla, n. See Juma. Moskit wa jumaa, the mosque of the congregation. (Arab.)

Jumba, n. (ma-), a large house, mansion, palace. (For ji-umba: Cf. nyumba, chumba, kijumba, &c.)

Jumbe, n. (ma-), king, chief, head man,—also called locally divani, showvi, pasi. (Perh. ji-umba, from umba, cf. kiumbo, and syn. sultan, mfalme, mwinyi, mkuu, and dist. njumb.)

*Jumla, n. (1) the sum, total, a lot, all together; (2) in Arithm. addition. Also adv. wholesale, in lots. (Ar. Cf. jama, jamaa, and syn. jamis, shelabela.)

*Jumlisha, v. Cs. add up, sum up, put all together. Ps. jumlishwa. (Ar. Cf. jumla, and syn. jamisha, tia pamoja.)

Jungu, n. (ma-), a large cooking pot, usually round, of red or black earthenware, and with a cover. (For ji-ngu, and cf. kijungu, kichungu, ungu with pl. nyungu, and for other vessels, see Chungu, Chombo.)

*Jura, n. (ma-), also Jora, Gora, a length of calico, calico in the piece (of 30 to 35 yards). (? Ar.)

Juta, v. regret, feel the loss of, miss, be sorry for, feel remorse for, referring to something past. Najuta

**Juto, n. (ma-), (1) regret, remorse, sorrow for what is past. Fanya ona, ingiwa na, &c.) majuto, feel remorse. Shikwa (patwa) na majuto, have a fit of remorse. Wakajuta sana majuto mukuvi, they very bitterly regretted it. Majuto ni mjukuu, mwishowe kuya kinyume, remorse is a grandchild, it comes at last. (2) A form of jito, a large river. (Cf. juta, toba, and mto.)**

**Juu, adv. and (with ya) prep., (1) of position,—above, high up, over, on, upon, up (to) above, from above, upstairs, on the top (of). J. ya nyumba, on the top of the house. Aliyoko juu, mngoechi chinu, wait below for the man who is above. Panda j., go upstairs. Shuka j. ya frasi, dismount from a horse. Angenda j., hapfikilii ni yako, make plans for your journey. Alisema mengi j. yake, he talked a great deal about him. (5) Against, in opposition to, to the prejudice (harm, loss) of. Huna nguvu j. yangu, you have no power against (over) me. Wakaleta vita j. ya adui, they made war upon (against) their enemies. (6) In an excited, perplexed, fluttered, alarmed state or condition (of mind and feeling). Moyo wake ni j., yuna moyo j., he is excited, has taken offence, is angry, has lost his head, &c. The Rd. form jujuu is also often used, with different shades of meaning, e.g. (1) high up, very high, exalted. Tazama kijujuu, take a birdseye, synoptic, general view; (2) proud, arrogant, supercilious; (3) superficial, foolish, shallow, excited, perplexed, &c. Wakaulizwa ya jujuu, they were asked the usual formal (civil) questions. Mambo ya jujuu, indifferent matters, gossip, topic of the hour. Tukasemewa jujuu, we had a chat together. (Contr. chinu.)**

**Juvisha, Juvya, v. Cs. See Jua, v.**

**Juya, n. (ma-), a seine, drag-net, made of native materials. (Cf. jarifa, wamu, kimia.)**

**Juzu,** v. Cs. See Jua, v.

**Juzi, n. (ma-), the day before yesterday. J. na jana si kama ya leo, yesterday, and the day before, are not like matters of to-day. Mtawaka j., or wa j., the year before last. Also used indefinitely, juzi, or juzi juzi, a few days ago, lately. J. hivi, the other day. Tangu majuzi yale, some time ago. Mtwa j., a new-comer, a young person. Kusiminda j., three days ago.**

*Juzu, v. be permissible, be allowable, be suitable, be fitting for, be right for, be duty of. Neno hili hafunzizu, these clothes do not suit him, are not proper for him. Neno hili lajuzu nami, this matter is right
for me, is my duty. Ap. juz-ia, -iwa, be right for, be allowed to, be obligatory for. Mwanamke huyu anijuzia kwa woa, it is right for me to marry this woman. So nime-

juziwa kwa woa. Also n. and a., of what is allowable, within one's duty, and so (often) morally binding, obligatory. (Ar. Cf. pasa, wajibu.)

*Juzu, n. (ma-"), division, section, chapter of a book, esp. of the Goran. Anasoma ya thelathini, he is reading the thirtieth chapter. (Ar. Cf. kitabu, chuo.)

K.

K represents the same sound as in English. The two different k sounds in words of Arabic origin are not commonly distinguished in Swahili. For the sound of Arabic kh see remarks on Kh- below.

K is often pronounced ch in Zanzibar, esp. among the slave class and new-comers from mainland tribes.

K is one of the commonest sounds in Swahili speech, entering as it does into the formatives ka, ki, ko, and ku (which see), and the preps. kwa, katika.

Words not found under K may be looked for under Kh, H, or Ch. For words beginning with ki- see remarks on Ki-, below.

K-, before a vowel, sometimes represents ka or ki, which see.

Ka, i. is a verbal connective prefix, except in the cases noted below. In general, it connects two or more verbs together in such a way as either (a) to carry on the construction (mood and tense) of the first verb to those following with ka-, or (b) to supply in those verbs the construction appropriate to the context. But most commonly it is used (1) to connect a verb in the Past (Narrative) Tense Indicative with others following, or else (2) to connect a verb in the Imperative Mood with another in the Subjunctive, or Imperative. Thus the typical form of a narrative in Swahili begins with a verb in the Past (li-) Tense, and proceeds with verbs having ka for li, e.g. paliondokea sermala akaenda kwa mke, there was once a carpenter and he went and married a wife. Palikuwa mtu 
akwa tajiri, there was once a man and he became rich. Hence ka-

may be said commonly to carry the force of 'and' before a Past (Narrative) Tense. Similarly, the common form of Imperative sentence with more than one verb is njoo kaone, or njoo ukaone, or njoo kaona, come and see. Nenda kulete (ukulete, kaleta), go and fetch (it).

Beside these uses, ka is regularly employed (1) with a single Imperative as a semi-connective, i.e. with reference to something implied or understood, e.g. leta, bring it; kaleta (kaleta), bring it then. So kaseme ati! speak then! Also nikawete? Am I to call them then? (2) Prefixed to a verb-root, without Pers. Pfx. with the force of the 3 Pers. Sing. Perf. Indic., e.g. kafa, he is dead. Kenda take, he has gone away. Alikwenda mji 
kapanda punda, he went to town on a donkey, i.e. amepanda punda. (3) Affixed to the sign of the Future ta, when ta would otherwise be required to bear the accent, as in relative forms, e.g. atakapokwenda for atapokwenda, when he shall go.

In (2) and (3) ka has no connective force.

There remain a number of cases in which ka is less commonly used, e.g. with a Present Tense, nikali, and I am; with or following the hu tense, hafikia pale okala, he used to go there and eat; hutoka assubuhi 
hukarudi, he used to go out in the morning and come back; with a Future Tense, ntaenda nikapata 
baraka, I will go and win a blessing; with a subordinate verb, nine-
kwenda kwake nikamtaze, I have
been to his house to see him; introducing a supplement especially to negative expressions, e.g. asije akafa, that he may not first come and die, for asije kufa or asijafa, before he die; usinipige ukafuta, do not strike me and then regret it (i.e. or you will regret it); tusiende tukarudi, do not let us go and then have to come back again; kwenda akaja leo, perhaps he comes to-day.

Kaa coalesces commonly with e or o following, e.g. akenda, akoga, and with i following forms e, as akesha, for akaiha. Nika is often contracted into ka.

2. is a Diminutive Prefix of nouns and adjectives, more emphatic than ki, e.g. katoto, a tiny child; kajiwwe, a very small stone; kugongo kijipt, a very short little club; paka kadogo, a very small kitten. Kadogo is used, like kidogo, as adv., in a very small degree, infinitesimally, to a very small amount.

Kaa, v. (i) stay, stop, rest, remain, wait; (2) sit, sit down, take a seat; (3) dwell, live (in), inhabit, reside (at); (4) continue, last, endure. Unakaawapi? nakaa shamba (mjini), Where do you live? I live in the country (in the town). Kaa kitako, sit on the haunches, squat, sit down. Nimewa, I am seated,— often a polite rejoinder (whether seated or not) to the invitation karibu, walk in. Nyuo hii imekua sana, this dress has lasted a long time, has worn well. Inchi hii inakaa watu, this country is inhabited, i.e. imekulwa na watu. Ps. kaliwa (rarely kawa). Nt. kalika, and kalikana, be habitable, &c. Ap. ka-lia, -lisha, -lishwa, e.g. liana, wait for (with, in, by, &c.). Akamkalia nabii Musa njiani, and he waited for the prophet Moses in the road. Kumbaliwa inu matanga, to join in the mourning for a person. Imambalika tamu, it has remained agreeable to him. Akakalia nyele zake, and he waited with (for) his hair, i.e. he let it go untrimmed. Wakaakaliana karibu, and they settled near each other. Cs. ka-li-sha (kasaa), -lishwa. (Cf. ukao, kikao, makazi, mkaa, &c., and syn. keti, shinda, njoja, ishi, dumu.)

Kaa, n. (ma-), (1) a piece of charcoal, also extended to mean ‘a lump of coal.’ Makaa, charcoal, coal, embers. Mineral coal is sometimes distinguished as makaa ya mawe, stone coal. Makaa ya moto, live embers. Makaa simwe (ya simwe, mazimwe), slaked embers, cinders, dead (burnt out) coal. Makaa moshi (yamoshi), soot. (Cf. masizi.) Choma oka, pika makaa, make charcoals. (2) —, a crab, the most generic term, including many varieties, e.g. kaa makoko (ya puani), chago, ngadu, mwanamizi. (Dist. follg.)

Kaaka, n. also Kaa, the palate, also kaa la kinwa.

Kaanga, v. fry, braise, cook with fat, i.e. oka, kwa samili (or, kwa mafuta). K. nyama, cook meat with fat. K. moto, heat, warm. Mayai ya kukaanga, poached (fried) eggs. K. ngoma, warm a drum at a fire to tighten the skin. Hence ngoma ya kukaanga, fig. for delay, i.e. a pause in a dance. (Cf. kaango, kikaango, ukanga, and for cooking, pika.)

Kaango, n. (—, and ma-), a cooking pot,—of earthenware, properly for cooking with fat, a frying-pan. (Cf. kaanga.)

*Kaba, v. press tight, squeeze. Nyuo inamkaba mwili, his clothes are too tight for him. Kaba roho, seize by the throat, throttle. Wakamkaba roho hatta aksaimia, they throttled him till he fainted. (Ar. Cf. syn. bana, songa, kasa, sakii, shika, kamata.)

*Kaba, n. or Kaaba, (1) lining of the kansu on neck and shoulders. See Kanzu. Also (2) a kind of vest with sleeves. (Ar. Cf. juba.)

*Kabari, n. (—, and ma-), a wedge
KABILA

(of wood or iron), e.g. to split logs with.

*Kabila, n. (ma-), tribe, clan,—
a smaller division than taifa, and larger than ufungu, jamaa.

*Kabili, v. (1) be in front, be opposite, face (towards), front, point

to, correspond to, be directed towards, be exposed to; (2) incline towards,
tend to, be inclined to, be likely to, have a propensity for; (3) confront,
brave, defy, oppose, be contradictory to. Nikamkabili uso kwa tiso, I met

him face to face. Mahali palipokabili baridi, a place exposed to the wind.
Hawatwesi kubabili bahari ile, we cannot steer for (navigate, face) that sea.

kabil-ia, -iana, be opposite, face each other, have a mutual attraction, correspond.
Cs. kabilisha, -ishwa. Nta kubabili na wali, I will confront you with (present you to)
the governor. Kabilisha mtu, send a man in a given direction. Kabilisha
barua, dispatch a letter, forward a letter to its destination. Kabilisha
moyo, set the heart on, resolve. (Ar. Cf. kubali, kabla, kibula, and
sy. tekea, simamia, -wa mbele ya,
kutana na, shindana na, lingana na,
&c.)

Kabisa, adv. utterly, altogether, quite, wholly, exactly. Njema kabisa,
as good as can be. Sitaki kabisa, I absolutely refuse. (Cf. syn. kamwe,
havva, halisi.)

*Kabithi, v. also Takabathi, (1) take in the hand, receive, hold, lay
hands on, seize, keep. Also (2) Cs. (for kabithisha), cause to hold in the
hand, put in the hand (of), deliver (to), hand over (to), give (to).
Amenkabithi mwenyi deni, he has seized the debtor. Kabithi mali,
hoard, economize. Ulitakabathi thag-

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mani, you received the price. Unakabithi watoto mali yao, hand over
this property to the children. Nika-
wakabithi fetha wale watunwaa, I
gave the money to the slaves. Cs.

Cs. kabith-isha, -ishwa, cause to receive,
hand over (to), deliver (to). (Ar. Cf. follg. and syn. (1) pokea,
kamata, shika; (2) salimu, toa, po-
keza, lipa.)

* kabithi, a. economical, grasping,
close-fisted, miserly. (Ar. Cf. ka-
bithi, ukabithi.)

*Kabla, conj. and (with ya) prep.,
before,—almost exclusively of time,
previously, antecedently, in advance
of. Followed by a verb in the nega-
tive, usu. the ja tense and often with
bado, or else a relative. K. haja-
bado, before he arrived. K. haiku-
tiwa nanga, before casting anchor.
K. atakaphuja (aja), before he shall come (comes). K. ya kuja,
before arrival. K. ya siku chache,
before long, or, a few days before.
(See Kabil, and follg. Cf. mbele.)

*Kabla, n. purpose, object, tend-
dency, direction. Tukaona kabla
yao, we saw what they were going to
do. (Arab. seldom used. Cf.
kabili, kibula, kibla.)

*Kabuli, n. (1) acceptance, san-
tion. (Ar. Cf. the more common
kibali, ukubali). (2) An Indian dish
of rice, curry, &c. (Hind. Cf. pilau.)

*Kaburi, n. grave, tomb, sepulchre,
place of burial. Makaburi, or maka-
burini, a cemetery. Chungulia ka-
burini, have one foot in the grave.
(See siara, kuzimu.)

*Kadamu, n. (ma-), also Mka-
damu, foreman,—used of the third
in authority of the men superinten-
ding work on an estate, the head man
being msinamisi, the second nokoa.
(See takadamu, and follg.)

*Kadimisha, v. Cs. cause to go
before, send in advance. (Ar. Cf.
kadamu, and tanguila.)
**Kadiri**, v. also **Kadri**, (1) estimate, reckon, calculate, fix the value of, put a limit on; (2) form an opinion on, consider, weigh, judge. *K. mali*, make a valuation of property. *Nakadiri maneno haya ni kweli*, I judge that this statement is true. Ps. *kadiriwa*. Nt. kadiriika, e.g. be limited, be measurable, be moderate (in amount, behaviour, &c.), be finite. *Kufa ni furathi ya iliyo kadiriwa*, death is a necessary condition of what is finite. *Anatakabari mano, haka- diriki*, he shows great arrogance, he has no moderation. *Maneno yasiyokadiriwa*, unmeasured (or, unintelligible) language. Ap. *kadiri-a*, -iwa. Cs. *kadiri-isha*, -isJiwa, e.g. put limit to, restrain, cause a valuation (estimate) to be made, &c. — n. (1) amount, measure, extent, capacity, value, rank; (2) moderation, self-control, temperance. *K. ya watu kuni wamekuja*, as many as ten people have come. *K. gani?* What amount? How much? *Kaa mahali ya k. yako*, remain in a place suited to your condition. — as adv. conj. and (with *ya*) prep. in various senses, (1) about, nearly, up to; (2) as much as, as long as, as often as, whilst, when, as; (3) moderately, on an average, in a certain degree, e.g. *k. utakapo- fanyiwa mazuri unie*, whenever you are badly treated, call me. *K. akitia, hukasa*, as soon as he places it, he fastens it. *K. ya kuka kito*, just when he was sitting down. Common also with -*yo* following, e.g. *k. awe- zanyo*, as far as he can, to the best of his ability. (Ar. Cf. *ukadiri*, and syn. *ginis, kiisi*.)

**Kagogo**, a. invar. dim. of -*dogo*, and more emphatic than *kido*, exceedingly small, minute, infinitesimal, tiny. Also adv., in a very small degree. (Cf. -*dogo*, *ki* - and *ka*.)

**Kafara**, n. (ma-), an offering, a sacrifice, a charm,—to avert evil. *Toa k.* make an offering, sacrifice.

**Kafiri**, n. (ma-), one who is not of the Mahomedan religion, an infidel, an unbeliever, an atheist, a pagan, an apostate. (Ar. Cf. *kufuru, ukafiri*.)

**Kahaba**, n. (ma-), prostitute. (Ar. Cf. *ukahaba*.)

**Kahawa**, n. coffee, i.e. the beverage,—the berry being *buni*, or *buni ya kahawa*, and the plant *mbuni*. (Ar. Cf. *mkahawani*.)

**Kahini**, n. (ma-), also *Kuhani*, priest, soothsayer, and sometimes in bad sense, deceiver, swindler. (Ar. Cf. *mkahani*, and *kasii*.)

**Kahira**, n. Cairo. (Arab.)

**Kaida**, n. fundamental rule, canon, pattern, standard, method,—same as
kawaida, which see. (Ar. Cf. syn. kanuni.)

*Kaidi, v. be obstinate, be headstrong, rebel, refuse to obey, contradict. Usimkaidi baba akisema neno, do not contradict (disobey) your father, if he says anything. Cs. kaid-isha, -ishwa, e.g. incite to disobedience. (Ar. Cf. follg. and syn. halifu, asi.)

*-kaidi, a. obstinate, refractory, disobedient, rebellious, &c. (Ar. Cf, prec.)

*Kaimu, n. (ma-), superintendent, guardian, vicegerent, vicerey. Hakimu atakuwa k. wa shughtili tie, the chief will undertake that business. (Arab. Cf. wasiri, wakili.)

Kajekaje, n. small cords used to fasten the sail to the yard, in a native vessel. (Cf. chombo, and kamba.)

Kajia, n. an extremely small path or passage. Dim. of njia. (Cf. njia, ujja, and ka-)

Kaka, n. (ma-), (1) used occasionally of an empty shell, e.g. of an egg, or of the rind of a fruit, e.g. of an orange, k. la yai, k. la chungwa. (But ganda is more usual, cf. fivu, fuu.) (2) Elder brother, generally used playfully or colloquially, as dada. (3) A disease affecting the hand.

Kaka-kaka, adv. in a hurry, in a rush (press, bustle). (Cf. kikaka.)

Kakamia, v. strain after, make a sudden or violent effort to do, or get something, e.g. k. maji, of a thirsty man. (Cf. follg.)

Kakam'ka, v. make a muscular effort, strain,—as in lifting a load, breaking a stone, or in travail. Obs. also, Rf. jikakamua, in same sense.

Kakawana, v. be strong, athletic, well knit, muscular. (Cf. syn. shupaa, -wa na maungo.)

*Kaki, n. a thin hard-baked biscuit or oake. (Cf. mkate.)

*Kalafati, v. caulk (the seams of a wooden vessel);—the tool used being chembeu. Described as tia pamba na majuta yasigie maji, apply cotton and grease to prevent water getting in. Ps. kalafatiwa. — n. caulking, material used for caulking. (Ar.)

Kalala, n. also Karara, Ukalala, the tough leathery sheath of the coconut flower stem.

Kalam'ka, v. be quick witted, be wide awake, be sharp (intelligent, on the alert), have one's eyes open. Ap. kalamkia, -iwa, (usually) be too sharp for, outwit, deceive, cheat. (Cf. kalam'zi, and am'ka, and syn. danganya, junja, hadaa.)

*Kalamu, n. pen (made of reed). Also any pen. Chonga k., point a pen, make a pen. K. na wino, pen and ink. (Ar.)

Kalam'zi, a. crafty, cunning, sharp. (Cf. kalam'ka, and syn. -janja, -erevu, ayari.)

*Kalasha, n. tusk of ivory, smaller than buri. (Cf. pembe, buri.)

*Kalasia, n. small brass vessel with narrow neck, often used for milk. (Hind. Cf. kopo, sufuria, for metal vessels.)

Kale, n. old times, antiquity, the past, former ages. Watu wa k., the ancients, men of old. Zamani za k., old times, past ages. Hapo k., once upon a time, long ago. Kikale, of the old style, old-fashioned, antiquated. -a k., old, ancient. -a kikale, antiquated. (Cf. zamani, and dist. usee, old age.)

*Kalfati. See Kalafati. (Ar.)

-kali, a. (1) sharp, having a sharp edge, cutting, e.g. kisu kikali, a sharp knife, makali ya upanga, the edge of a sword, opp. to butu; (2) sharp to the taste, acid, sour, bitter, e.g. siki kali, sour vinegar, opp. to laini, tamu, and cf. chungu; (3) sharp in temper, severe, stern, cross, cruel, fierce, e.g. ng'ombe mkali, a fierce cow, opp. to -pole, -a huruma; (4) keen, intense, vehement, brave, jua kali, tembo kali, strong palm-
wine, scorching sun, watu wakali, warlike people, opp. to -legevu, -ovu, -oga. (Cf. ukali.)

-kali, verb-form, used with Person prefixes, nikali, tutkali, &c., and I am (was), and we are (were), &c. (Cf. ka, la.)


*Kalibu, n. a mould, e.g. for bullets, i.e. kidude cha kusubia lisasi, a thing for casting bullets in. Also of that in which metal, &c. is heated, a heating pot or furnace. (Cf. subu, ita, joko, tanuu.)

*Kalima, n. word. (Arab. for common neno. Cf. mkalimani.)

*Kalme. See Galme.

Kama, v. squeeze, but esp. of milking, e.g. kama ng’ombe maziwa, milk a cow, or simply kama. Ps. kamwa. Nt. kamika, kamikana. Ap. kam-ia, -iwa. (Dist. kamia, threaten.) Cs. kam-isha, -ishwa, e.g. kamisha ng’ombe za watu, act as milkman, undertake milking. (Cf. kamua, kamata, and songa, kaba, shika.)

*Kama, conj. also Kana, as a particle of comparison in general, as such as, like, as if, as though, e.g. uwe kama mimi, be like me. Ruka k. ndege, fly like a bird. Mtu msupi k. wewe, a man as short as you. K. kivoni (vile), as this, in this way, for instance. With a noun, often supplies a lacking adjective, e.g. k. maji, like water, i.e. liquid, fluid, also fluent, easy. K. majani, green. With nini, forms an expletive or adv. of emphasis, e.g. kubwa k. nini, wonderfully great. Zuri k. nini, inexpressibly beautiful, or in the form kamanini! wonderful! marvellous! With a verb, kama is commonly followed by -eye, e.g. k. upenda, as you please, k. ulizyo, as you said, but also k. wasiyenda, k. ulisema. (b) Like, as it were, almost, about, nearly, of vague comparison, e.g. of numbers, asikari k. mia, about a hundred soldiers. Ny-}

ingi k. si nyungi, a moderate number. (c) In the definite comparison of two or more objects, 'as compared with, rather than, and not' (cf. kuliko), e.g. afathali kuweka mali k. kutumia yote, it is better to save money than to use it all up. Yeye mkuwba k. wewe, he is big as compared with you, i.e. bigger than you. Heri kupotea nika k. kuwa hai, better I should be lost and die than live. Bora thabu k. fetha, gold is more valuable than silver. (2) As a subordinative particle, that, of reported speech, &c. Nasema k. ndivyo, I say that it is so. Nimesikia k. hajui, I understand that he does not know. Aliamuni k. aendwe, he ordered that he should go. (Cf. similar use of ya kuwa, ya kwamba, kwamba, and kama kwamba.) If, supposing that, though, i.e. conditional, e.g. k. una homa nenda kwa maganga, if you have fever, go to the doctor. K. hutaki, bassi, if you do not want to, there is an end of it. Also often with Pres. Partic., k. ukupenda, if you like. K. fetha ikipatikana, ntaipa, if the money is forthcoming, I will pay. Whether, if, e.g. siyui k. yuko, I do not know whether he is there. Aliuliza k. jii, asked me whether it was so. (Ar. For comparative use cf. sawa na, mfano wa, mithili ya, kuliko. For conditional use cf. ikiwa, iwapo, endapo, and the use of -ki- and -tupo in verbs.)

*Kamali, n. a game played by chucking small coin into a hole (Str.).

Kamamanga, n. See Komamanga.

*Kamani, adv. wonderfully, strangely, exceedingly. (For kama nini? Like what! see Kama.)

Kamasi, n. (ma-), mucus from the nose, catarrh. Siesezi k., I have a cold in my head. (Cf. mafua, kisua.) Futa makamasi, wipe the nose.
Kamata, v. take forcible hold of, catch hold of, seize with the hands (arms, claws, a trap, &c.), grasp, clasp, make a prisoner of, arrest. Chui alimkamata kuku, the leopard got hold of the fowl. Ps. kamatwa. Nt. kamatika, e.g. maji hayakamatiki, water cannot be grasped in the hand. Ap. kamat-ia, -iwa, e.g. seize with, grasp at, get a partial hold of, &c. Cs. kamatisha, also Intens. hold fast. Rp. kamatana, grapple, e.g. in wrestling. (Imples some effort, difficulty to overcome. Cf. shika, kabithi, guia, nasa. For the termination cf. ambata, fumbata, nafa, pata.)

Kamati, n. ball of wheat flour, leavened with tembo, i.e. palm-wine (Str.).

Kamba, n. cord, rope,—the most generic term, properly of the native kind, but made of twisted cocoanut fibre (makumbi). Hence k. ya kumbi, kamba ya nazi, to distinguish it from k. ulaiti, European, hempen rope, and k. ya miwaa, rope of plaited leaf strips. See Ukambaa. Ukukuu wa kamba si upya wa ukambaa, in a rope old fibre is better than new leaf strips. Piga (fungu) k., tie with a rope, cord (a load), but also like songa k., suka (sokota) k., make a rope by twisting or plaiting. The ropes of a native sailing vessel have various names, all of non-Bantu origin, e.g. amari, baraji, kamarawi, dasi, hensa, jarari, demani, goshi, dakawa, mjuari, or ujari. Various materials for binding are ubugu, ugomba, ung'ongo, ununu, ukindu and miwaa. (Cf. ukambaa, also uguwe, kitani.)

Kamba, n. a lobster, crayfish, prawn, shrimp, sometimes distinguished as k. ya pavana, k. ya bahari, also mkamba,—the common lobster, and k. ya mtoni, crayfish. (Cf. mkamba, udwvi, kaa.)

Kambali, n. (ma-), also Kambari, freshwater cat fish, with broad flat head and fleshy feelers,—the only freshwater fish common in Z., and sometimes of large size (1 5 lb. to 20 lb.)

Kambii, n. (ma-), encampment,—usually on enclosure occupied at night in travelling on the mainland. (? Eng. camp. Cf. kituo, boma.)

Kambo, n. baba (mama) wa kambo, step-father (-mother), mtoto wa kambo, step-child. (Perh. cf. kambo, used (Kr.) for the shoot sprouting from the roots of the banana (mgomba), near but separate from the chief stem.)

Kame, n. (ma-), barren land, wilderness, desert, waste, uncultivated ground. (Cf. nyika, jangwa, poli.)


*Kamili, v. complete, finish, make perfect, also be complete, be finished. But these meanings are usually taken by the Cs. and Nt. or Ps. forms. Ps. kamiwa. Nt. kamika. Ap. kamil-ia, -iwa, e.g. end off, finish off. Alipokamilia nyumba ile, when he finished off that house. Cs. kamil-isha, -ishwa, e.g. ninekamilisha mwezi wangu, I have completed my month. — a. complete, perfect, whole, entire, unimpaired. (Ar. Cf. maliza, timia, timiliza, isha.) *kamilifu, a. same as Kamili, a., which see.

*Kamio, n. (ma-), a reproach, a threat. (Cf. prec.)

*Kampani, n. also Kumpani, a commercial house, a trading association, a company. (From Eng. company.)

Kamua, v. Rv. of kama with similar meaning, squeeze, wring,

*Kamusi*, n. a lexicon, a dictionary. (Arab. 'ocean.')

*Kamwe*, adv. always with a negative preceding; (not) at all, (not) in the least, (not) ever (i.e. never, by no means). *Si kitu kamwe*, it is nothing at all. *Sitaki kamwe*, I will have nothing to do with it. (Cf. *kabisa*, *halt si*, *hatta kidogo*.}

*Kana*, v. also *Kanya*, deny, negative, say 'no,' disown, refuse, e.g. *kwanza mwivi amekana*, *sasa au-ngama*, at first the thief denied it, now he confesses. *Baba alimkana mtoto*, the father disowned the child. Ps. *kaniwa*. Nt. *kanika*, *-ikana*, e.g. *aniekaniwa na watu si tmivi*, it was denied by the people that he was a thief. *Haikanikani kabisa*, it is absolutely undeniable. Ap. *kaniwa*, *-iwa*. Cs. *kanisha*, *-ishwa*. (Cf. *kanda*.}

*Kana*, n. also *Kanya*, rudder han-i

*Kann*, conj. Sec *Kama*.

*Kana*, also *Kanya*, handle, tiller, i.e. *mkono wa usukani*. Kana, conj. See *Kama*.

*Kanadili*, n. (ma-), a projection from quarter or stern of native vessel, used as a closet (*choo*),—also quarter gallery.
Kanga, n. (1) kanga la mnazi, the fruit stem or stalk bearing the nuts on a cocoanut tree, when stripped of the nuts, the bare stalk, dry stem. (The same when growing, and with nuts on it, is utasvi, cf. mnasi.) (2) Common speckled guinea-fowl (cf. kororo). (3) In commerce, scarf,—piece of calico of all patterns and colours, worn by native women and men. Described as leso ya upande mmoja. (Cf. shiti, kisuto, leso, nguuo.)

Kangaja, n. (ma-), (i) small mandarin orange, fruit of the mkangaja; (2) a sea-fish, with a disagreeable smell.

Kango, n. (ma-), a frying-pan. See Kaango.

*Kaniki, n. in commerce, blue shirtings,—a dark blue calico, worn by the poorer classes commonly as an undergarment, or at work. See Nguo.


*Kanju, n. (ma-), fruit of the cashew tree, mkanju,—which in Z. is called mbibo. See Mbibo.

Kano, n. (ma-), large sinew or tendon (of animals). (Cf. mkano.)

*Kantara, n. a bridge. (Arab. Cf. daraja, bonth, ulalo.)

*Kanuni, n. that which is regular (necessary, indispensable), a fundamental rule, a necessary condition, a sine qua non. As adv. undoubtedly, certainly, truly. (Ar. Cf. farathi, sharti, kawaida, hakika, yakini.)

Kanusha, v. Cs. from Kana, which see. Other forms are kanyusha and kanisha.

Kanya, v. same as Kana (which see), refuse a proposal, give a negative answer.

Kanyo, n. (ma-), denial, refusal, contradiction, negative answer. (Cf. kanya, kana, mkano, and syn. katao, katazo.)

Kanwa, n. (ma-), also Kanywa, mouth (of man, and animals in general). K. jumbe la maneno, the mouth is ruler of speech. (Dim. from nywa, see -nya, and cf. kinwa, which is usual in Z.)

*Kanzi, n. what is kept in store, a treasure, a hoard, also treasury, store-room. Aweke mali kanzini, let him put his belongings in the store-room. (Ar. Cf. tunu, hatina, and kandi, ghala, akiba.)

Kanzu, n. the usual outer garment of men in Z., a long-sleeved calico gown, reaching from the neck to the ankles, usually plain white or yellowish-brown (huthurungi), with or without lines of silk stitch-work, red or white, on the neck, wrists, and front, and fastened with a small button or tassel at the throat. Worn over a loincloth, often with a light doublet, or under a coloured sleeveless open waistcoat (kisibau), or a cloth cloak (joko). Worn also by women, but then shorter, of coloured and varied materials, and with red binding. Kanzu are distinguished as ya kufuta, plain, common, ya ziki, with white cotton stitching at the neck, ya kazi, with ornamental stitching, and according to material, ya bajta, ya huthurungi, &c. (? Cf. Ar. kasd, clothe. For parts, &c., of the kanzu see badani, taharizi, sijafu, kikwapa, jabali, mhalbori, kaba, tiki, mrera, kiboko, kinara, tarizi, mjusi, &c., and for tailoring, shona, mshoni.)

Kao, n. (ma-), place of residence, dwelling, habitation,—commonly in the plur. makao. Also of mode or act of remaining, residing, &c., situation, position, way of living, but thus more often ukao, kikao. (Cf. kaa, v., ukao, kikao, ukazi, makazi.)

*Kaoleni. See Kauli.

Kaoomwa, n. and Kauma, calumba root,—mainly procured from East Africa. Described as ‘the root of a creeping plant, like a sweet potatoe, a tonic of bitter taste’ (Kr.).

Kapi, n. (—, and ma-), (1) a
pulley,—consisting of a sheave (roda),
enclosed in a block (makupa). (For
various sorts see Gofla, Abedari.)
(2) Chaff, husks. (Cf. kumvi,
wishwa, kinumu, macho ya mtama.)

Kapo (ma-), and Kapu, a large
basket (of plaited leaf-strips). See
Kikapo.

*Karaha, n. provocation, (giving)
offence, (causing) aversion. Mambo
ya k., provocation, cause of ill-feeling,
repulsion. (Ar. Cf. kirih, also
ekerahi, ikirih.)

*Karakoli, n. and Karakoni,
prison. Not usual in Z. (? Turkish,
introduced by Soudanese. Cf. gerez, kifungo.)

*Karama, n. (1) an honour, privi-
lege, valuable possession, gracious
act, generous behaviour; (2) gracious
gift, esp. a gift of God in answer to
prayer. (Ar. Cf. karimu and
follg., and for gifts generally bak-
shishi.)

*Karamu, n. a feast, banquet, fes-
tive entertainment. (Ar. Cf. prec.)

*Karani, n. (ma-), clerk, secretary,
amanensis, supercargo. (Ar.)

Karara, Karasia. See Kalala,
Kalasia.

*Karata, n. card, playing card.
(=? carta, card.)

*Karatas, n. paper, a piece of
paper. (Ar.)

*Karatha, n. money on loan, ad-
vance, credit. K. ya fetha, a cash
advance. (Arab. Cf. follg.)

*Karithi, v. and Karithi, (1) lend
money, esp. make an advance for
commercial purposes, accommodate
with money or goods; (2) also
as Cs. borrow, get an advance.
Ps. karithiwa. (Ar. Cf. prec.
and the commoner kopa, kopesha,
and asima.)

*Karibia, v. Ap. come near (to),
go near (to), approach, move close
to, enter. Ps. karibiwa. Cs.
karibisha, -ishwa, bring near, move
close, invite as guest, welcome, ent-
tertain. Karibisha chakula (kiti),
invite to a meal (offer a seat to).
Yulikarbishiwa vizuri, we were hos-
pitably treated. Rp. kariibiana.
(Ar. Cf. karibu, and sogea.)

*Karibu, n. near relation, kins-
man. Watu kawa k. zangu, these
people are relations of mine. Also
mtu wa k., a relation. — adv. and
(with ya and na) prep. (1) of
space, near, close (to); (2) of time,
presently, shortly, lately, recently;
(3) in general, nearly, almost, about.
Hivi k., just lately. Alijuza k., he
came near, or, he arrived recently.
K. yangu, near me. Common as
reply to the inquiry Hodi ? i.e. Come
in, walk in, you are welcome. (Ar.
Cf. karibia.)

*Karimu, a. and -karimu, liberal,
openhanded, generous. Also v.
See Kirimu. (Ar. Cf. karama,
karamu, and syn. -paji.)

*Karipia, v. Ap. use harsh lan-
guage to, reprimand, scold, chide.
P. karipia. (Cf. laumu, bemea,
shutumu. The Pr. form karipa is
also used.)

*Karii, v. repeat, say over again
and again, recite, rehearse. Ps.
karir-ia, say over to (for, at, &c.).
Cs. karir-isha, -ishwa. (Ar. Cf.
syn. B. sema (soma) tena, or marra
ya pili, or marra nyinge).
Kasa, n. a sea turtle. (Cf.
g'amba, kobe.)

*Kasa, adv. also Kasa, less, less
by, short by, usually in connexion
with robo, themuni, or similar words, e.g.
rupia mbili k. themuni, two rupees
less four annas; saa sina k. robo, a
quarter to twelve o'clock (lit. six hours
less a quarter). K. robo, three quar-
ters of a dollar), one rupee and
a half. (Ar. Cf. kasiri, n. and
kasoro.)

*Kasarani, Kasaai, n. See Kis-
irani, Kisaai.

*Kasha, n. (ma-), box, chest, cup-
board, packing case. Kasha la fetha,
(1) a silver box; (2) a money box,
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safe.  (Cf. sanduku, bweta,—also "
Ital. cassa, Fr. caisse.")

*Kashabu, n. a wooden rod, which draws the threads of the web apart in native weaving.  (?Ar. Cf. 
mfumo, fama.)

*Kashifu, v. (1) reveal, disclose; (2) show up, discredit, disparage, tell stories of, slander.  Ps. kashifiwa.  (Ar. for more usual chongea, singizia, &c.)

Kasia, n. (ma-
row.  (Cf. kaji, a paddle.)

*Kasibä, n. barrel (of a gun).  Mdomo kama k., small round mouth, —a point of beauty.  (Ar. "reed." Cf. mwanzi, mdomo.)

*Kasidi, n. Also Kusudi, which see.  (Ar.)

*Kasiri, v. cause to be angry, vex, provoke.  Hayo ndiyo maneno yaliyokasiri, these are the words which annoyed you.  Sultan ali

Kasimo, n. cocoanut cream, the thick oily juice squeezed from the grated nut by a strainer, before any water is mixed with it, i.e. maji ya nazi yaliyokamuliwa mbele katika kifumbu,—also called tui la kasi-

Kastabini, n. a thimble.  (Persian, for more common subana.)


*Kassa, adv. See Kasa.

*Kassi, adv. of intensity, used with verbs, much, very, with energy (vehemence, violence, &c.), e.g. enda k., go with force, go quickly.  Mto unapita k., the river runs quickly, has a strong current.  Also as a noun, tia (piga) k., apply force, tighten.  Sokota kwa k., twist forcibly.  (Prob. Ar. Cf. kiasi, or kasa, kasi.)

*Kastabini, n. a thimble.  (Persian, for more common subana.)

*Kasumba, n. a thimble.  (Persian, for more common subana.)

*Kasoro, adv. less (by), short (by).  Kasoro nussu, less by a half.  Sometimes as n., defect, blemish.  (Ar. Kasr. Cf. kasa, kasiri.)

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KATA

K. hukumu, decide a suit, give sentence. K. tamaa, bring hopes to an end, despair, despond, be desperate. K. kiu, quench thirst. K. shauri, frustrate a plan. Ps. katwa, implying an agent, as present or prominent in the mind. Nt. katika, in which the fact rather than the agency is in view, e.g. hukumu imekatwa, the judge has decided the case. Hukumu imekatika, a verdict has been given. Kusi imekatika, the south wind is coming to an end. Hence, katikia, -iwa, be cut off, &c. at (for, in, &c.), e.g. muhogo ulikatia mumo, the cassava broke off where it stood. Ugwe hukatikia pembamba, cord breaks at the thinnest part. Also katikana, be capable of being cut, &c., be possibly cut. Ap. katia, -iwa, -iwa, cut at (into, off from, a part of, &c.), e.g. katia hesabu, cut off from (deduct from) an account. Katia mti, cut a piece from, chop at, make a cut in (not, cut down). Katia njia, cut into (strike on) a road. Ni kiasi changu kama nalikatiwa rmitni, it fits me exactly, just as if it was made for me; or, I had been measured for it). Tulikatiioa nutneno, we have had our matter settled. Katiana, settle accounts together, strike a balance, i.e. by striking out items on both sides. Cs -izwa, -izwa, -izwa, -izwana, cause to cut (be cut, &c.), or Intens. cut (end, decide) abruptly (vigorously, sharply, &c.). Katiza manene, break off (interrupt, stop, apply closure to) a discussion. Walikatiwa vyekula, their supplies were deliberately stopped. Rp. katana, e.g. wanakatana kwa visu, they are fighting with knives. Also Rf. jikata, jikatia, jikatiza, &c., and Kd. of emphasis, kataka, cut to pieces, make incense of. (Ar. Cf. mkata, mkato, kato, kata, mkatiza, mkate, mkata, and follg. Also syn. temo, chanja, pasua, chonga, choma, vanja, maliza.)

KATANI

*Kata, n. also Kataa, a cutting, piece, part, portion, section, fraction, not of a literal cut or cutting, but fig., e.g. (a) part of a house, k. ya nyumba, a room, an apartment, one of the screened-off divisions in a native hut, or k. ya chumba, an alcove, recess, part of a room; (b) k. ya kitabu, part of a book, section, leaf, page (cf. fusu, ukarasa); also of a country, 'quarter, district,' k. ya inchi (? cf. mtaa, kitaa); (c) lengths of rope, string, silk, &c., as sold in shops, i.e. hank, skein, coil. (Ar. Cf. kata, v., and kato, mkato, &c.)

Kata, n. (ma-). (1) a ladle, dipper, scoop, used for drinking, or dipping water from a hole,—usually a cocoanut shell, with one end cut off, and fixed to the end of a stick. (Cf. ngorwa.) (2) A round pad, usually of leaves, grass, or a folded strip of cloth, worn on the head when carrying a load, water-jar, &c. (Dist. mkata, ukata.)

Kataa, v. refuse, reject, decline, say 'no.' Ps. kataliwa. Nt. katalika. Ap. kata-ia, -iwa, -iwa, refuse, refuse credence to, decline acceptance from, say ‘no’ to, &c. Cs. kata-za, -za, -za, prohibit, forbid, deter, cause to refuse, refuse peremptorily, &c. Also kata-za, -ziwa, -ziwa, prohibit to (from, by, &c.). (Cf. kataza, kana, gombeza, dokiza, teta, marufuku.)

*Kataa, a. final, decisive, conclusive. Neno hizi k., this statement is decisive. (Ar. Cf. kata, mkataa.)

*Katabahu, lit. he wrote it,—usually at the end of letters, with the name of the writer, and sometimes bijedihi, by the hand of. (Arab. Cf. kitabu, mkataba.)

*Katani, n. also Kitani, flax, and what is made from it, linen, string, strong thread, twine. Uzi wa k., thread made of flax or hemp, as dist. from uzi wa pambha, cotton thread. (Ar. Cf. uzi, ugwe, kigwe, kamba.)
Katazo, n. (ma-), prohibition, contradiction, objection. (Cf. katoa, and syn. kindano, dakiso, teto.)

*Kathalika, adv. in like manner, likewise, similarly, in the same way. (Ar. Cf. aitha, thamma, and follg., and syn. B. vile vile, viivy hivy o.)

*Kathawakatha, a. and adv., thus and so, et caetera, many other such, many more. Watu k., lots of people. (Ar. Cf. kathalika.)

*Kathi, n. (ma-), judge, — the official term, magistrate appointed by the Sultan to decide questions of law. (Ar. Cf. hakimu, and mwanntzi.)

Kati, adv. and (with ya) prep., among, between, inside, in the middle of, amidst, surrounded by. K. ya.nyumba, in the middle of the house. Kata k., cut asunder (through the middle). Also as n., the middle, the centre, and -a kati, central, middle ; ivakati wa k., the intervening period, interval; pa k., the centre. Sometimes redupl. katikati (ya), between, among, in the very middle (of), also kati na kati. (Cf. katika, prep.)

Katibu, n. a writer, scribe, amanuensis, clerk. (Cf. karani, mwandi-shi, katabahu.) — v. write,— seldom used, e.g. in Rp. tukatibiane, let us draw up a written contract. (Cf. mkataba, kitabu, kitaba, and common syn. andika.)

Katika, prep, among, in, whether (a) of place,—in, at, to, towards, into, from (in), out of, away from; (b) of time,—in, at, during; (c) in general,—in, engaged in, to, in the direction of, from; (d) in the matter of, in reference to, concerning, as to, about. Very common in all senses. In local use, equivalent to -ni. Sometimes with kwa, when kwa with the word following indicates a single idea or object. Kujika katika kwa mfalme, to arrive in the king’s court or presence. (Cf. kati, and the equally common kwa.)

Katikati, adv. and (with ya) prep. See Kati.

*Katili, n. a murderous person, a bloodthirsty man, a ruffian. (Arab. Cf. syn. B. mwuaji.)

*Kato, n. (ma-), a cutting, fragment, thing cut or broken off. (Cf. kata, mkato.)

*Katu, n. a kind of gum, imported to Z., and sold in small dark-red lumps chiefly for chewing with betel. See Tambuu, Uraibu.


Kauka, v. become dry, dry up, be parched. Inchi imekauka, the earth is parched. Sauti imemkauka, his voice is dried up, he is hoarse. Ap. kauk-ia, -iwa. Sakafu imekauka maji, the water has dried off the roof. Cs. kau-sha, -shwa, dry, cause to dry up, parch. (Cf. -kaunu, yabis, and of drying clothes by exposure to sun and air, anika.)

*Kauli, n. (1) sentence, expression; (2) expressed opinion, narrative, account. K. tatu zilizosemwa, three accounts were given. Tufue k. ya waalimu weetu, let us follow the opinion of our teachers. K. ile ibamirthi, the expression vexed him. (Ar. for the common neno. Cf. kalima and kalileni, double tongued, untrustworthy, i.e. a man of two stories.)

Kauma, n. calumba root. See Kaomwa.

*Kauri, n. a cowry (shell). For various kinds cf. dondo, kululu, kete. Kauri is also used to describe china, vitu vya kauri, as opp. to earthenware, vitu vya udongo.
KAVU, a. (kavu with D 4 (P), D 5 (S), D 6), also -kafu, (1) dry, parched, waterless, barren. Inchi k., dry land, terra firma, as opp. to bahari, sea. Kiini k., dry firewood. Nguo k., dry clothes. Prov. maji mafu, mvauv mukafu, at neap tides the fisherman gets little. (2) Dry, humorous, satirical, amusing. Mtu mkavu, a witty person. Mameno makavu, witticisms. (3) Brave, fearless, unconcerned. Cf. the phrase -kavu wa mocha, -cnyi macho makavu, of a nonchalant, intrepid, dauntless look. (Cf. kauka.)

Kawa, v. be delayed, tarry, linger, delay, loiter, take a long time, be behind time, be late. Ap. kawia, same as kawa; also kawilia, delay for (on account of, at, about, &c.), and so kaw-ilisha, -ilishwa, cause to delay, keep back, make late. Cs. kaw-ishia, -ishwa, put off, make stand over, adjourn, e.g. kawisha koji, ^ct in arrears for rent. (Cf. usiri, ahiri, chezwa, and cf. kaa.)

Kawa, n. (—, and of size ma—), (1) a dish cover, conical in shape, made of plaited grass. Sahani isiyo na k., a dish without a cover. Tuli-ngane sawa sawa, kama sahani na k., let us suit each other (i.e. agree), like a dish and its cover. (2) Mildew, mould (Str.).

*Kawadi, n. (ma—), a procurer. (Arab.)

*Kawaiwa, n. also Kaida, regulative principle, fundamental rule, usage, custom, system, and so 'pattern, standard, maxim.' K. kama sheria, customary usage is like law. Natuna k. ya kuja mti, we are not used to a person coming, we do not allow it. (Ar. Cf. desturi, kanuni.)

Kawe, n. a very small stone, dim. of jiwue, kijiwe. (Cf. jiwue, mbue, and ka—.)

Kawia, Kawilia, Kawisha, &c. See Kawa.

Kaya, n. (ma—), a kind of shell-fish.

Kayamba, n. (1) a sieve; (2) a rattle resembling a sieve,—dry grain shaken inside a flat case of reeds.

Kaza, v. (1) fix, make fast, fasten, tighten; (2) grip, hold tight, fit tightly; (3) use force (in), exert energy, act with a will, emphasize, accentuate. K. kamba, make a rope fast. K. mbiro, run hard. K. kuimba, sing with a will. Nguo ya kuka, tight clothes. Ps. kazio, Nt. kazika. Ap. kaz-ia, -iwa, e.g. kazia macho, rivet the gaze upon. Cs. kazi-isha, -ishwa. Rp. kazana, (1) hold each other, make a mutual effort; (2) hold together, be compact, be firm (stiff, hard). Kazana na, adhere to, stick to. (Cf. kazi, kaso, mkaso, and perh. kaa, v. Also similar Ar. words denoting effort, work, firmness.)

Kazi, n. (1) work, labour, employment, occupation, profession, business, function, a job; (2) hard work, toil, strain, effort, exertion; (3) normal action, regular duty, routine. Mchezo huo ni k. burure, a game like that is labour thrown away,—a native view of athletics. Ndio k. yake, that is what he always does, or, he is responsible for it. Fanya (tendii) k., work, be a labourer. Nguo hii ni k. ya Wahindi, this stuff is made by Hindoos. K. ya maka-tia, contract work, task work. (Cf. kaza.)

Kaso, n. pressing tight, holding hard, grip. Also as a. -kazo, tight. (Cf. kazi, mkazo.)

Kazonakaso, n. a term of abuse (perh. from zoa and ka—, which see), i.e. wretched gutter-scraper.

-ke, a. (1) (also -a kike, jike), of the female sex, female, feminine; (2) like a woman, timid, stupid. Mke (Pl. wake), mti mke (Pl. watu wake), mti wa kike (Pl. watu wa kike), and most commonly mwana mke (Pl. waana wake, or wamake), are all used of 'woman' generally, in respect of sex simply. In relation to
the male sex, mke has the definite meaning 'wife, married woman,' and is then clearly distinguished from mwanamke, which denotes an irregular connexion, e.g. mkewe wasiri ali-
kwa mwanamke wake Abunuwasí, the vizir's wife was Abunuwasí's paramour. Mke ni nguo, a wife means (the cost of her) dress. Wake, as a noun, plur. of mke, often takes for distinctness pronouns of the form in -z-, i.e. wake sake, his wives, rather than wake wake. Watoto waanake, or wa kike, girls. Moyo wa kike, a womanly (i.e. usually 'timid, stupid') character. (Cf. jike, kike, kuke, uke, and opp. -ume.)

Kefu, int. also Kefule, expressing disgusted surprise, indignation, aversion. K. mimi killa siku, think of me (being so treated) every day. Mtu hamfanyizii hiana mtu asio-
amini, kefu aliomwamini, a man does not act treacherously towards one he distrusts, much less one he trusts.

Kefya-kefya, v. tease, annoy, nag at, depress, discourage, put out of heart. (Cf. sumbua, tesa, chokoza, uthi.)

Keke, n. a drilling tool, a drill, consisting of a steel bit (kekee), fitted into a wooden handle (msuka, m-
sukano], which is turned in a wooden socket (jivu) by a bow and string (uta). Described generally as ki-
dude cha kusulia mti, a tool for boring wood.

Keke, n. (1) a boring tool, see Keke; (2) a kind of silver bracelet, usually broad and flat, fastened by a clasp or bolt. (Cf. kikuku, bana-
giri, and urembo.)

Kekevu, n. hiccup. (Cf. kikeu-
keu, and more usu, in Z. kwikwi.)

Kelele, n. (ma-), a shout, shouting, uproar, noise. Piga k., shout, give a shout. Nena kwa k., or, kikelele, make a loud remark. Ma-
kelele, as an int. ordering silence, i.e. Too much noise! Be quiet! Si-

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*Kem, interrog. adv. How much?

Kenge, n. a large water-lizard, common in Z. (For other kinds cf. njusi, gurukuru.)

Kenge, n. and Ukengee, the flat part of a cutting instrument, blade of knife, sword, spearhead, &c. (Cf. bapa, and contr. makali, edge, and kipini, handle, of such instruments.)

Kengele, n. (—, and of size ma-) a bell. Piga k., ring a bell, ring. (Cf. njuga.)

Kera, v. worry, tease, annoy, vex. (Cf. kero, and syn. kefya-kefya, su-
miba, tesa.)

Kereketa, n. cause an irritating sensation, esp. in tongue or throat, have a rough taste, cause a choking feeling. Roho yangu yanikereketa kwa sababu ya kula tumbako, my throat is irritated from chewing to-
bacoo. Tumbako yanikereketa, the tobacco has a harsh taste to me. (Cf. syn. washa.)

Kereza, v. (1) saw into, cut into with a saw (rasp, file, &c.), make a cut or notch in; (2) cut in a lathe, turn. Zikereswazo, turned articles, turnery. (Cf. follg.)

Kerezo, n. also Keezo, a ma-

*Kerimu, v. See Kirimu.
Kering’ende, n. (1) a kind of dragon-fly; (2) a red-legged partridge (Str.); (3) a cricket.

Kero, n. trouble, annoyance, disturbance, vexations conduct. (Cf. kera, and syn. ghasia, masumbuo, utia.)

Kesha, v. remain awake, keep awake, stay up at night, not to sleep, watch, keep watch. Ngoma ya vijana haikeshi, a children’s dance does not last all night. Kesha kucha, stay awake till the morning. Ap. kesh-aa, -ee, stay up for, keep night watch with, nurse all night. Cs. kesh-esha, -eshwa, -esa, -eswa, keep a person awake. Rp. keshana, remain awake together. (Cf. kesha, n. and kesho, and syn. keti na macho, kaa macho.)

Kesha, n. night watch, vigil. Nna k. yangu usiku kuchwa, I have my watch all night long. Siku ya k. ya mwisho, the last night of a formal mourning (matanga). (Cf. kesha, v., kesho, and dist. kesho for kaisha, he has finished.)

Kesho, n. and adv., to-morrow, the next day, the day after. K. kuchwa, the day after to-morrow. K. yake, the following day. Ku-shinda kesho kuchwa, the third day (also called mtendo).

Keto, n. (1) a small kind of cowry. Also a game played with these shells. Mena kama k., teeth like cowries,—a point of beauty. (Cf. kauri.) (2) (ma-), a string (of beads, &c.). Two makete = one timba; ten makete = five timba = one fundo. (?Cf. kata, n.)

Keti, v. (1) (in poet. keleti), sit down, take a seat; (2) dwell, live, remain, stay, reside. Teta kuthali uketi, please take a seat (cf. kaa kitako, meaning strictly, squat in the native way). Ps. ketiwa. Ap. ket-ia, -iwa, e.g. kidude cha kuketia, something to sit upon. Cs. keti-sha, -shwa, e.g. cause to remain, keep, preserve. (Cf. kiti, and syn. kaa.)

Kh-. Many Swahili words are taken from Arabic originals beginning with the sound of Kh-. These will be found under H in this Dictionary, representing the simple aspirate to which they all become assimilated in proportion as they become naturalized among Africans. On the other hand, the Kh sound is often more or less retained by persons imitating or influenced by Arabic pronunciation. Some of these words are:—khabari, khadaa, khadimu, khasifu, khaini, khalifu, khansi (and derivatives), khara, kharadali, khatari; khati, khatia, khatima, khazina, khema, kheri, khesa, khorji, khofo, khubiri, khotuka.

*Khoja, n. a member of one of the two chief sects of Mahommedan Hindoos in Zanzibar, the other being Bohora, which see. (Hind.)

Ki, verb-form; (it) is, agreeing with D 3 (S), e.g. kiti kiti ki ghali, this chair is expensive.

Ki-, as an initial syllable, is in far the greater number of words a formative prefix, and one of the commonest formatives in the Swahili language,—so common that no attempt is made here to enumerate all the words beginning or regularly formed with ki-. Words not found under ki- may be looked for (1) under the letter immediately following ki-, or (2), under Ch-, since ki- usually (though not always) becomes ch- before a vowel (e.g. chungu for ki-ungu, but kiungo, not chungo), and moreover ki- in any word is often heard pronounced chi- among the lower classes in Zanzibar. Ki as a formative prefix is used (1) with verb-stems, to form verbal nouns denoting usually some concrete embodiment or special manifestation of the root-idea of a non-personal kind. (Contrast the characteristic use of u- in forming abstract, and of m- in forming personal derivative nouns.) When ki is prefixed, the verb-stem (a) may re-
tain its final -a. In this case, which is not common, the verbal noun is often followed by another noun depending directly on it, e.g. kipamu, kifungua mlango (denoting presents given on special occasions), also kifwa wumbo, and cf. kinywa, mouth, kidona, kifaa. (b) Changes final a to o, si, si, or is followed by -ji, e.g. kitendo, kifungo, kituo, kicheko, kiongosi, kikohosi, kinywaji, kijaji. Obs. also kiumbe, and chum- ba. This form (ki- with a verbal root and termination -o] is not only common, but may practically be formed at pleasure from any suitable root. In some cases the word becomes specialized and limited in meaning (e.g. kifuo, a stake used for husking coconuts), but seldom loses altogether the power of including any of the following meanings,—act, process, time, place, method, instrument, instance or case, i.e. some particular embodiment of the idea conveyed by the root. Instances of all kinds follow in their place in the Dictionary, e.g. kiango, limited to a kind of lamp-stand; kicho including a feeling of fear, and an object feared; kipendo, meaning love, but strictly loving in connexion with some occasion or particular case either of the feeling or of the object; kikao, kifungo, with a wide range of meanings. Ki- is also used with other than verb-roots with the same general (concrete non-personal) meaning, e.g. kitu as comp. with mtu, kivuli with mwuli, and uwuli, and even with reference to persons in such words as kisee, kipofu, kiswi, kibeti, but see below (3). (2) To form diminutives with noun-stems, and as such may be used before any suitable noun whatever, often displacing an initial m or u, e.g. kitoto, kipande, kivuli, and sometimes followed by a ji- or j-, especially with monosyllabic roots, e.g. kijiti, kijibwaka, kijiji, kijana, kijumba, kijineno. Obs. that ki- may convey
the idea, not only (a) of relative small-ness, but (b) of relative unimportance, e.g. kishughuli, a small trifling business; of endearment, e.g. kipenzi, darling; and of secrecy or contempt, e.g. kishauri, a plot, kijumbe, a secret (or private) messenger, kijitu, a mannikin. Obs. that relative degrees of size may be conveyed in the case of some words by placing them in different declensions, D 3, D 5, or D 6, e.g. kipete, a small ring; pete, a ring of ordinary size; pete (pl. mapete), a large ring. (3) With noun-stems and adjectives, to give them an adverbal use, and also a peculiar use as nouns, denoting the sort or kind which the noun itself expresses. E.g. amevaa kizungu, he is dressed in European fashion; alilia kisimba, he roared like a lion; asema kigeni, he talks in a foreign way, like a stranger. Kaa kitako, sit on the haunches. Kiti cha kifalme, a royal throne. Mambo ya kisasa, modern ways. Vitu vya kikale, antiquated, old-fashioned things (but vitu vya kale, antiquities, ancient things). When used independently, this form often denotes the language of a place or country, e.g. kiunguja, the language of Zanzibar. To this use may also be referred words like kizee, kipofu, kilema, &c., commonly used of persons, but meaning 'one of the old generation, one of the blind sort,' &c., and perhaps kinyozi, kiongozi (see above (1)). Ki- is also used as follows:—(1) as the pf. of all adjectives and verbs (both subjective and objective) corresponding to D 3 (S), e.g. kitu kiki changu kizuri lhakipendenza kitoto kile, this pretty thing of mine pleases that little child. (2) In verbs, ki is (a) the characteristic of the Pres. Partic. corresponding to the Eng. Partic. in -ing, and may be translated according to the context by such words as, 'if, supposing, as, when, while, though, &c.' Obs. that niki- in this use is often con-
tracted into *hi*, as *nika-* into *ha*. (b) Sometimes inserted before the root in Past Tense to denote an imperfect, or continuing action or state, e.g. *alipokisema*, while he was still talking; *alingoja*, he was waiting. (c) Sometimes used for *ka* as a connective particle in narrative. So strongly is the *ki-* sound identified with its use as a prefix in Swahili, that even when it belongs to the root, as esp. in words of Arabic origin, it is constantly treated as a pfx., and changed to *vi-* in the Plur. of such nouns, e.g. in the case of *kitabu, kiasi, kilele, kibtriti*, and others.

**Kia, n.** (via), door bar. (Cf. *kiwi, pingo, komeo.*) Also as v., step over. (Seldom in Z. Cf. *kiuka, chupa.*)

*Kiada, adv. in an orderly, distinct, intelligible way. Sema k., speak slowly and distinctly. Nieleze k., explain to me distinctly. (Ar.)*

**Kialio, n.** (vi-), stick laid across the bottom of a cooking pot inside, to prevent what is cooked from being burnt. Dim. of *waliot*, or perh. for *kitalo*. (Cf. *ulalo, lala.*)

**Kiambaza, n.** See *Kiwambaza.*

**Kianga, n.** (vi-), and sometimes *Kianga*, a burst of sunshine, ray of light, reflected brightness, interval of brightness, or fine weather. (Cf. *anya, mwanga, angalia, &c.*)

**Kiango, n.** (v*-*), a "nall suspended stand, carrier, or support (for a lamp, &c.). Dim. of *mwango.* (Cf. *anya, angika, and chango, a peg.*)

**Kiapo, n.** (vi-), an oath, an ordeal, a trial by oath or ordeal, a thing sworn by, or used in ordeal. *Fanya* (*pija, shika k.*), take an oath. *Tilia* (*pigiша k.*), administer an oath. *Kula k.*, to submit to an ordeal. *Kama husadiki, tule kiapo*, if you do not believe, let us try ordeal. *Viapo thabiti*, binding oaths. *Peleka kia-pendi*, compel to swear, require to undergo an ordeal. Various kinds of ordeal are *kiapo cha moto, cha mkate, cha sindano, cha mibano, cha michele, cha kibao, &c.* (Cf. *apa, upapo, apiza, also yamini, zuru.*)

**Kiarabu, n.** and adv., the Arabic language, something of the Arabic kind, in the Arab way. (Cf. *Mwarabu, and ki-*)

**Kiasi, n.** (vi-) and adv., also *Kassi,* (1) measure, quantity, amount (cf. *kadiri, kipimo*); (2) moderation, self-control, temperament (cf. *kadiri, kujizua*); (3) a little, a small (moderate) amount (cf. *kidogo*); (4) the charge of a gun, cartridge. Common in inquiring price, *K.gani? How much? What is the price? Mtu wa k.*, a temperate person, a man of moderation. *Alimpa k.*, he gave him a little. As adv. of quantity, time, or space,—‘a little,’ e.g. *neno hiti limeanza k.*, this business began some time ago. *Alikwenda k.*, he went a little way. (Ar., the radical *ki* being treated as formative, as in *kitabu, &c.* See *Ki*, and cf. *kidogo.*)

**Kiatu, n.** (vi-), native shoe, sandal,—and used of any kind known in Z. *K. cha ngozi*, leather sandal, flat sole with cross strap and small thong (*gudamu*) between the toes. (Cf. *ku-bazi.*) *K. cha mti*, a kind of wooden clog, worn indoors, and held on by a peg (*msuruki*) between the toes. Known as *mtalavanda*, from the wood used. *K. cha kihindi* (*kisungu*), Indian (European) shoe. *Mshona viatu*, or *mshoni wa viatu*, a shoemaker.

**Kiasi, n.** (vi-), a sweet potatoe,—root of a kind of convolvulus. Different kinds are known as *kiasi seka* (white), *k. kindoro* (red). *K. cha kisungu*, the common (European) potatoe. *K. kibau*, yam,—also *k. manga.*

**Kibaba, n.** (vi-), (1) a common dry measure, about a pint basin full, or a pound and a half of grain. A *kibaba* is half a *kisanga*, and a quarter of a *pishi*. *K. cha tele*, a full, heaped...
up measure. K. cha msu, a measure full to top only. (2) Dim. of baba.  
*Kibakuli, n. (vi-), small basin. Also a kind of millet (ntama). (Ar. Cf. bakuli, and chungu.)  
*Kibali, n. also Ikibali, Ukubali, acceptance, sanction, favour, assent. (Ar. Cf. kubali, and syn. urathi, ithini.).  
Kibanda, n. (vi-), small hut, hovel, shed, workshop,—usu. covered, and open at the sides. Dim. of banda.  
Kibano, n. (vi-), small forceps, split stick (for holding fish, &c. over a fire to roast). (Cf. follg.)  
Kibanzi, n. (vi-) and Kibanji, splinter, chip. K. cha ukuni chali-ruka, a chip from the firewood flew up. *Vibanzi vya shoka, chips made by an axe. (Cf. banzi, bana, kibano.)  
Kibao, n. See Kibau.  
Kibapara, n. (vi-), a pauper, destitute person. Used in contempt. (Cf. bupuru, an empty shell, and syn. maskini, fiikara?)  
Kibara, n. dim. of bara, a small wilderness, a small patch of waste land, &c. See Bara.  
Kibarango, n. dim. of mbarango, a short thick stick, cudgel, club. Also of a stumpy, thick-set person. (Cf. bakora for different kinds of stick.)  
*Kibaraza, n. small seat, bench. See Baraza.  
*Kibarua, n. (vi-), (1) a small written note, letter, ticket. Hence commonly (2) a day labourer of any kind,—from the ticket on presentation of which each is paid. Dim. of barua, which see.  
Kibata, n. dim. of (1) mbata, which see; (2) bata, i.e. a duckling.  
Kibau, n. (vi-), a small board, shelf, &c. K. cha kwekeke, roofing shingle. Dim. of ubau, which see.  
Kibawa, n. (vi-), little wing, small feather, fin. Dim. of bawa, ubawa.  
*Kiberiti, n. (vi-), sulphur, a match, a firework. Washa kiberiti, strike a match. Rusha kiberiti, let off fireworks. (Ar. Cf. fataki.)  
*Kibete, n. (vi-), undersized creature (man, beast, bird), a dwarf, a bantam, &c. (Cf. mbilitikimo.)  
Kibia, n. (vi-), a small cooking pot or pan, or its lid, an earthenware cover. Seldom in Z. (Cf. bia, and chungu.)  
Kibibi, n. (1) dim. of bibi, a little lady; (2) cramp (cf. kiharusi). Mguu wangu umefanya kibibi, I have cramp in the leg. (3) A name for the peacock (tausi).  
Kibindo, n. mode of securing the loincloth round the waist,—by crossing the two upper (opposite) corners, and folding them back under the cloth itself. This is described as piga (funga, kasa) kibindo. Futi kibindoni, tuck into the fold of the waistcloth. (? Cf. kipindo, pinda, pindo, upindo, and dist. ubinda, uwinda.)  
Kibinja, n. (vi-), a whistle (instrument). (Cf. ubinja.)  
Kibiongo, n. (vi-), a person bent by age or infirmity, bowed, round-shouldered (Str.). (Cf. jongo, maongo.)  
*Kibla, n. north. See Kibula. (Ar. Cf. kabili.)  
Kibobwe, n. (vi-), a broad strip of calico, wound tightly round the waist for support during work or exercise, esp. by women.  
Kibofu, n. (vi-), a bladder.  
Kibogoshi, n. (vi-), a small bag made of a skin, a leather bag, used to carry miscellaneous articles on a journey, money, powder, &c.  
Kibogoyo, n. a person who is toothless, or has but few teeth. (Cf. jino.)  
Kiboko, n. (vi-), a hippopotamus, also Boko. Viboko vya shingo, small zigzag ornament embroidered in silk on a kanzu round the neck. See Kanzu.  
*Kibonde, n. (vi-), trench, deep furrow, hollow between ridges. Dim.
of bondc. Kibonde-bonde, uneven, undulating, rolling country.

Kibua, n. (vi-), a small kind of fish.

*Kibula, n. also Kibula, and Kibla, Kebla, the direction of Mecca, the point to which Mahomedans turn in prayer,—in Zanzibar, the north. (Ar. Cf. kabili, and kaskasi.)

Kibumba, n. (vi-), also Kipumba, small packet, parcel, bunch, lump, cluster, e.g. of earth, tobacco, thread, flour. Dim. of bumba. Also adv., in lumps, in bunches, &c.

Kibungu, n. (vi-), small earthenware dish. Dim. of bungu. See Chungu.

Kibunzi, n. (vi-), a sanded board, nsed for predicting future events. (Cf. raml.)

*Kiburi, n. pride, arrogance, conceit, haughtiness. Piga (fanya) k., show off, be ostentatious, play the grandee. Mtu asiye na k. na watu, one who does not treat people in a discourteous (contemptuous, off-hand) way. (Ar. Cf. takabari, and piga maku, majivuno.)

Kibuyu, n. (vi-), (i) a small calabash, nut of the tree mbuyu, used as a jug or bucket. Dim. of buyu. (2) A kind of fish.

Kibuni, n. (vi-), a small goat, kid. Dim. of buzizi.

Kibwana, n. (vi-), young master. Dim. of bwana.

Kibwe, n. (vi-), small pebble. Dim. of mbwe. (Cf. kijwe.)

*Kibweta, n. (vi-), small box, small case, e.g. writing-desk, jewel-box, dressing-case. Dim. of bweta.

Kicha, n. (vi-), k. cha ukindu, a palm leaf as sold in bundles, before being slit into strips for plaiting. (Cf. chena, and ukindu.)

Kichaa, n. craziness, lunacy, madness. Ana k., he is crazy. Unanikiini wake umentia k., his poverty has driven him mad. (Cf. syn. wazimu.)

Kichaka, n. (vi-), small clump of trees, thicket, lump (or, heap) of brushwood, bundle of sticks. Dim. of chaka.

Kichala, n. (vi-), bunch, cluster of fruit. K. cha mazabibu, a bunch of grapes. (Cf. uchala, chana, tana.)

Kichaliohali, adv. on the back,—of a supine position, i.e. mgongoni. See Chali.

Kichane, n. (vi-), small splinter of wood. See Chana, v.

Kichangam’ko, n. (vi-), display of gaiety, joyous outburst. (Cf. changam’ka.)

Kicheche, n. (vi-), dim. of cheche, which see.

Kicheko, n. (vi-), a laugh, smile, giggle, grin. (Cf. cheka, cheko.)

Kichembe, n. (vi-), (i) dim. of cheche, which see. Kichembe cha moyo, the pit of the stomach. Also (a) for kitembe, which see.

Kichikichi, n. (vi-), small nut or kernel contained in the fruit chikichi of the palm-oil tree (mchikichi).

Kichilema, n. (vi-), the heart of the growing part at the top of a cocoanut tree,—a soft nutty substance used as salad and also cooked. Called also moyo wa mnazi, kitele cha mnazi. See Mnasi.

Kichinjo, n. act (mode, operation, &c.) of slaughtering, or sacrificing an animal. Kichinjo cha Ibrahimu, Abraham’s sacrifice (of Isaac). (Cf. chinjo, chinjo.)

Kicho, n. (vi-), cause (feeling, act) of fear, danger, alarm, show of fear. K. chake kidumanya, his panic saved him. (Cf. cha v., -cha, uchafi. Dist. jicho.)

Kichocheo, n. (vi-), act, method, or instrument of stirring up, e.g. (1) a poker, making up a fire, stoking; (2) also fig. provocation, taunt, provocative speech, &c. (Cf. chocha, chochea, and follg.)
Kichocho, n. (vi-), sensation, excitement, stimulus. Mwenyi k., in an excited state. (Cf. prec.)

Kichochoro, n. (vi-), a narrow alley or passage between native huts as in Zanzibar city, leaving room all round for the projecting eaves and for scaffolding if necessary. (Cf. chochoro, mchochoro.)

Kichomi, n. (vi-), stabbing pain, pricking sensation. (Cf. choma, and folllg.)

Kichomo, n. (vi-), act (process, method, instrument, &c.) of stabbing, burning, &c. Used of cautery. (Cf. choma, mchomo, kichomi.)

Kidaka, n. (vi-), (i) a cocoanut in the first stage of growth on the flower stem, before it becomes kitale (see Nazi); (2) a recess in the wall of a house, a niche, cupboard (cf. kishubaka); (3) of the uvula,—called kidaka tonge. (Cf. daka, and similar name kinywa mchuzi, imperial.)

*Kidamu, n. front part of vessel, bow,—but more usual ono, gubeti, which see. — v. go before, go in front. (Ar. Cf. takadamu, kadamu.)

Kidanga, n. (vi-) and a., of fruit in a very early stage of formation, before it is even changa, e.g. limau kidanga, embe k.

Kidani, n. (vi-), a neck ornament, necklace, collar of gold or silver,—often chainwork, with large open links. (Cf. mkufu, and urembo.)

Kidari, n. (vi-), breast, chest,—of men and animals. (Cf. kifia, of man only.)

Kidau, n. (vi-), (1) a small kind of native boat (see Dau); (2) a small containing-vessel, pot, e.g. kidau cha wino, an ink-pot. (Also kidawa from Arab. dawat, ink-stand. Cf. dawati, and folllg.)

*Kidawati, n. small box of writing materials, writing case. Dim. of dawati (which see, and prec.). (Ar.)

Kidembwi, n. (vi-) also Kidumbwi, small pool, puddle, e.g. on the shore at low water.

Kidindzi, n. Kidinga popo, dengue fever. (Cf. homa.)

Kidogo, from -dogo, which see. Very common as (1) n. a small piece, a morsel, a bit, a little. Nipe k. cha mkate, give me a morsel of bread. (2) adv. a little, in a small degree, on a small scale, moderately, not much, and of time ' presently, soon,' Alifanya nguvu kidogo, he exerted himself slightly. (3) a. in a small degree, in a small quantity, a few, a little, e.g. watu kidogo, a few people. Michele kidogo, a little rice.

Kidoko, n. (vi-), also Kidokezi, (1) a click, smack. Piga k., give a click with the tongue, smack the lips.
Kiendeleo, n. (vi-), making a forward movement, progress, process. (Cf. nda, endelea, &c.)

Kienoe, n. (vi-), extending, extent, extension. (Cf. enea, eneo.)

Kienazo, n. (vi-), something to measure with, &c. See Chenezo.

Kenje, n. (vi-), dim. of mwenge, small torch, kindlings, any small thing burning or to burn.

Kifa, n. (1) (vi-), kifa uwongo, the sensitive plant,— lit. the death-shammer (cf. fa); (2) nipple of a gun, pan of a matchlock.

Kifaa, n. (vi-), a useful thing, a thing for use, personal belongings, household necessaries, utensil. (Cf. faa, v., and faa, mafaa, also riziki, vyombo, pambo.)

Kifafa, n. fits, convulsions, epilepsy. (Perh. cf. -fa, kifa, i.e. a sort of dying.)

Kifalme, n. and adv., also Kifaume, (1) (vi-), dim. of nfalme, a petty king; (2) royal state, of a royal sort, e.g. kiti cha k., ngu sa k., a royal seat, royal robes; (3) in a royal way, as a king.

Kifani, n. (vi-), and Kifano, a similar thing, that which matches, a fellow, a parallel, a match, an equal. Haina kifani, it is unique, it is unequalled. (Cf. mifone, fanana.)

Kifaranga, n. (vi-), young bird, chick, chicken. (Cf. syn. kinda, kideye, mioto.)

Kifaro, n. (vi-), a rhinoceros,— faro being seldom heard. Also (1) a stick of thick hide, used to beat slaves with, and (2) a blow with such a stick, e.g. ntamia vifaro kita, I will give him six cuts. (Cf. kiboko.)

Kifaume, n. (see Kifalme), royal state, regal dignity, &c. Figa k., play the king.

Kificho, n. (vi-), act (process, manner, place, &c.) of hiding, place of concealment, a stealthy (underhand) manner. Kwa kificho, in a secret way. Mambo ya kificho,
intriguing, underhand ways. (Cf. ficha, ficho, and syn. setiri, siri.)
*Kifidio, n. (vi-), ransom, fine, redemption money. (Cf. fidi, fidia, and dia, ukombosi.)

Kifiko, n. act (time, manner, place, circumstances, &c.) of arriving, arrival, point arrived at, stage of journey, destination. (Cf. fika.)

Kifo, n. (w-), act (circumstances, place, manner, &c.) of dying, death. Havakukufa k. chake alikofia, they did not see where his death took place. (Cf. -fa, -fi, kifa, kifafa, a thing dying, kifu, a dead thing, ufu, the state of being dead, and syn. mafu.)

*Kifu, v. be sufficient (for), suffice, satisfy. Wanne hawakufifu, four were not enough. Ap. kif-ia, -iwa, e.g. amenikifia hajayangu, he satisfied my wish. — n. a sufficient quantity, a full amount, abundance. (Ar. Cf. syn. tosha, rithisha.)

Kifu, n. and adv. (1) (vi-), a dead thing; (2) as if dead. (Cf. -fa and syn. maiti.)

Kifua, n. (vi-), (1) breast, bosom, chest, pulmonary region, — usu. of man only (cf. kidari); (2) any chest affection, cough, consumption, pleurisy, pneumonia, Hawezi kifua, he has a chest complaint. (3) A small round wooden platter,—used like chano for washing things on, and other purposes. (Cf. fua, beat, thump, and mafua, pafu.)

*Kifudifudi, adv. on the face, face downwards,—of position. (Cf. fudifudi, judikiza, kujifufi, and contr. kitanitani, kichalichali.)

Kifuko, n. (vi-), dim. of mfuko, fuko (which see), small bag, pocket, purse.

Kifuliwili, adv. on the face, face downwards. (Cf. kifudifudi.)

Kifumba, n. (vi-), dim. of jumba (which see), a matting bag, sleeping sack. (Cf. follg.)

Kifumbu, n. (vi-), small round basket or bag used for squeezing grated coconut in, and straining out the juice (tui), a strainer. (Cf. funba, kifumba, &c.)

Kifundo, n. (vi-), (1) a knot. Piga k. cha nguo, make a knot of a piece of calico, tie up in one's clothes. (2) Protuberance, joint,—as resembling a knot. K. cha mguu, the ankle. K. cha mko, the wrist. Mwili wa kifundo kifundo, i.e. with small knot-like swellings on the body. (Cf. fundo, fundua, and perh. funda, and for ankle, wrist, kiwiko.)

Kifungo, n. (vi-), a fastening, act (process, method, &c.) of fastening, something which fastens. Hence a wide variety of meanings (see Funga), defined by the context, or by another word, e.g. (1) button, stud, brooch, buckle, clasp, chain, cord, or other contrivance for fastening; (2) prison, place of confinement, whether chain (minyororo), fetters (pingu), stocks (nkatale), enclosure or cell. Pelekha kifungoni, send to prison. (3) fig. bond, charter, that which binds (seals, cements, &c.), e.g. Mahomet is called k. cha dini, i.e. the force which holds religion together, the corner stone of the faith. Kifungo may also mean (4) a puzzle, a poser, a dilemma; (5) an act of fasting, &c.; (6) bondage, slavery. (Cf. funga, and for binding materials kamba.)

Kifungu, n. (vi-), dim. of fungu, a small heap (portion, part, &c.). (Cf. funga.)

Kifungua, n. (vi-), an opener, an unfastener. A verbal noun governing the word following, e.g. k. kopo, a tin-opener. K. mlango, a present for opening a door. K. kinwa, breakfast. (Cf. funga, fungua, mfunguo, and follg.)

Kifunguo, n. (vi-), dim. of ufunguo, a small key (cf. prec.). Also of a private key, a thief's key, skeleton key (for which special meaning, see Ki).
KIFUNIKO

Kifuniko, n. (vi-), anything which covers, (1) top, lid, cover, case, &c.; (2) fig. concealment, hiding. K. cha siriri, concealment of a mystery. (Cf. funika.)

Kifunuo, n. (vi-), unfolding, uncovering, revealing, &c., that which unfolds, reveals, &c. (Cf. funua.)

Kifuo; n. a stake fixed in the ground with a pointed end for ripping off the husk of cocoanuts. Also dim. of mfuwe, a small groove (line, mark, &c.). (Cf. fuu, ufuo, ufuko.)

Kifupa, n. (vi-), dim. of fupa, a small line.

Kifupi, adv. and n. of a short, abbreviated kind, in a brief way, a short piece. (Cf. -fu-pi.)

Kifurushi, n. (vi-), dim. of furushi, a small parcel, packet, bundle.

Kifusi, n. rubbish, and esp. of old materials fit for further use, old stones and mortar, &c., — not used like mawe in contempt. (Cf. usia.)

Kifuu, n. (vi-), (1) an empty cocoanut shell; also (2) a cuttle-fish bone, i.e. kifuu cha ngizi. (Cf. fuu, and ufuu.)

Kifya, n. (vi-), dim. form of jifya, which see.

Kigae, n. (vi-), piece of broken pottery, earthenware, china, glass, &c., potsherd. K. cha paa, used of a roofing tile. (Cf. gae.)

Kigaga, n. (vi-), dry hard scale, scurf, scab. (Cf. kikoko, ukoko.)

Kiganda, n. (vi-), dim. of ganda. K. cha mkate, outside crust of bread (opp. to nyama, the crumb.)

Kigawanyiko, n. that which divides, a divider, distribution, division. So kigawanyiko, that which is divided or distributed, share, dividend. (Cf. gama, gawanya.)

Kigago, n. See Kijego.

Kigelegelo, n. (vi-), a very small splinter, broken piece, fragment, chip. (Cf. kigae.)

Kigenge'enza, n. (vi-), a very small splinter, broken piece, fragment, chip. (Cf. kigae.)

Kigeugoe, n. a. and adv., changeable, fickle, unstable, wayward thing or person, of a changeable kind, in an uncertain fluctuating way. (Cf. geuka.)

Kigo, n. (vi-), instrument for extraction, hooked stick, small hook, crook, claw. (Cf. ng'oa, ugoe.)

Kigogo, n. (vi-), dim. of gogo, a small log, a block of wood, a lump. Also adv. lala k., sleep like a log.

Kigogota, n. (vi-), a woodpecker. (Cf. gogota.)

Kigoli, n. (vi-), a girl,—of one just growing up, almost marriageable, between mtoto and mwale. Not often heard in Z.

Kigomba, n. (vi-), dim. of mgoma, small banana plant, banana shopt.

Kigongo, n. (vi-), dim. of mgongo and gongo, (1) small club, cudgel; (2) hump, hunch, ridge, projection. Hence kigongo, or mweenyi kigongo, a hunchback, a deformed person. Kigongo cha mlima, mountain ridge. (3) A seam,—in sewing.

Kigosho, n. (vi-), bend, crook, curve, esp. when abnormal, a deformity. Nimeteketea moto nkafanya k. cha mkono, I burnt myself, and got a bent arm. Mtu mweenyi k. (cha miguu), a knock-kneed man. Fimbo hii ina k., this stick has a crook in it. (Cf. kombo, kikombo, kipindi.)

*Kiguba, n. (vi-), dim. of guba (which see), a small bunch of aromatic leaves, containing often vihani (sweet basil) sprinkled with dalha (a fragrant powder), and tied with a strip of mkuti leaf, i.e. from the pandanus tree (Str.).

Kigudulia, n. (vi-), dim. of gudulia, a small jar or pitcher, small water cooler of porous earthenware.

Kigugu, n. and adv. (1) a small weed or wild plant (cf. gugu); (2) like
a weed, like weeds, in a wild uncultivated way, e.g. nyumba hizi zimejengwa k., these houses are built like weeds,—all huddled together. Panda k., plant too close together.

Kigugumizi, n. stammering, stuttering, speaking in jerks or gulps, &c.; described as kigugumizi cha maneno, or maneno ya kigugumizi. (Cf. gugumiza.)

Kigunda, n. (vi-), dim. of guna, horn, war-horn.

Kiguni, n. (vi-), dim. of guni, a small strong matting bag, often used for bringing dates to Z.

Kigutu, n. (vi-), stump of a tree, also of a human limb, injured or deformed. (Cf. kikono, kiguu.)

Kiguu, n. (vi-), dim. of mguu, (1) a leg or foot disabled or shortened by injury or disease, &c., a stump, a clubfoot; (2) a person so disabled or disfigured, one who is lame, crippled, unable to walk; (3) anything like a leg or leg-shaped, e.g. one of four little feet, or projections worked on either side of the mjusi (lizard-ornament) on the front of a native kanzu,—also called kipaji. See Kanzu. (Kijiguu is also dim. of mguu.)

Kiguzo, n. (vi-); dim. of nguzo, (1) small post, pillar, stake, palisade, prop; (2) anything serving a similar purpose, literally or fig.—support, prop, comfort, assurance, &c.

Kigwe, n. (vi-), dim. of uguwe, small cord, string, braid, piping on the edge of a dress, a rein. (Cf. kitani, uzi, kamba.)

Kihame, n. (vi-), a deserted house (village, district). (Cf. hama, hahame, -e being a passive termination.)

Kiherehere, n. (1) palpitation, confused movement, e.g. k. cha moyo, palpitation of the heart; (2) trepidation, bustle, anxiety.

*Kihindi, n. and adv. (1) the Hindoo language, Hindostani; (2) of the Hindoo kind. -a kihindi, Indian. (Cf. Mhindi.)

*Kihori, n. (vi-), dim. of hori, (1) small gulf, inlet; (2) small (Indian) canoe.

Kinamizi, n. bending, stooping down,—as for work. Nyama ya k., i.e. a butcher's perquisite of meat. (Cf. inama, jinamizi.)

Kiini, n. (vi-), innermost part of a thing, and so (1) kernel or stone of fruit, e.g. the inner part of a clove (garafuu), when the outer skin is removed after soaking in water; (2) the yolk of an egg, kiini cha yai; (3) the heart or hard core of a tree,—called also moyo wa mti, esp. if soft, nutty, or pithy; (4) pupil of the eye, cf. mboni. (Cf. ini, and syn. moyo.)

Kiini-macho, n. (vi-), also Mk., a conjurer, a conjurer's trick, sleight of hand, jugglery. Distinguished from uganga, e.g. huyu si mganga, ni k., this man is not a real medicine man, but a juggler. Mganga amafanya k., the medicine man used a juggler's trick. (Perh. cf. prec., also inika for root, jicho.)

Kiniua, n. that which raises up,—verbal governing a word following, e.g. kiinua mgongo, that which raises the back, gratuity to one who has been bending over his work. (Cf. kinyosha mgongo, and k.)

Kiisha, adv. for Ikiisha, also Ki-isha, this ended, afterwards, next, moreover, and besides, in fine, finally. Huyu ni mbaya k. mchaivi> this man is a scoundrel and moreover a wizard. (From isha, v. Cf. mwisho, hatima, baada.)

Kiitiko, n. (vi-), and Kiitikio, response, musical refrain. (Cf. ita, v.)

Kijakazi, n. (vi-), a young slave girl, a poor slave woman. (Cf. njakazi, and mtumwa.)

Kijaluba, n. (vi-), small narrow metal box, often used for aromatic substances, and carried on the breast by women.

Kijamanda, n. (vi-), small box
KIJAMBA

or basket of thick stiff plaited work, made of leaf-strips dyed various colours. Many come from Madagascar. (2) A small basket-work blinker, or cover fastened over the eyes of a camel while at work. (Cf. kidoto and kinga.)

Kijamba, n. (vi-), a small rock. Dim. of mwamba, which see.

Kijana, n. (vi-), dim. of mwana, meaning generally, a young person male or female, but also with special meanings, as youthfulness is viewed in reference to (1) age, (2) relationship, (3) physical development, (4) social position. (1) As to age, the kijana has ceased to be an mtoto mechanga, and is not yet mtu nzima, though still an mtoto. Mtoto akipata *aba. amckitwa k. tnwenyi akili, when a child is seven years old, he is a kijana and come to years of discretion. Amekuu<a /•., aweza kusma, he is a kijana, he can speak for himself. Wewe k., sisi ivatu -vazirna, you are a kijana, we are grown-up people. (2) As to relationship, kijana means merely son or daughter. Wakaomba kwa Mwungu kupata k., and they prayed to God that they might have offspring (a child). K. cha Sultan, the Sultan's son. (3) As to physical development k., means any one in full vigour and capable of bearing arms, i.e. from boyhood till past the prime of life, as contr. with mtoto on one side, and mzee on the other, and practically synonymous with nzima. (4) As to social relations, k. means a dependent, servant, slave. It is also used of the 'master of the house' with reference to his own property (cf. use of mwana for 'mistress of the house,' i.e. perhaps heir of the house and so rightful owner). (Cf. mwana, jana, bruna.)

Kijego, n. (vi-), also Kichego, a child which develops its upper teeth first, and therefore considered unlucky, and often exposed or put to death by the relations. Alikuwa k., alitanguliza kuota meno ya juu, he was an unlucky child, his upper teeth grew first. (Cf. chego, and jino, also syn. timvi, timfi.)

Kijembe, n. (vi-), dim. of jembe, (1) small cutting instrument, penknife, lancet (cf. kijisu, and jembe, kiembe); (2) ? fig. of cutting, sarcastic, ironical language, i.e. maneno ya kijembe, sema kijembe.

Kijia, n. (vi-), also Kinjia, dim. of njia, little path, track, &c. (Cf. njia.)

Kijiboko, n. (vi-), dim. of kiboko (boko being seldom heard in Z.), a small hippopotamus.

Kijicho, n. (vi-), dim. of jicho, (1) a sly (sidelong, envious, malignant, evil) glance; (2) envy, malice, ill will. Fanya k., be envious, be jealous. Yuna k. rohoni, he feels envious, he is jealous. Hana k. nave, he bears you no malice. Wangariza wana vijicho sana, their eyes glare with envy and hate. (Cf. uvuvi, hasidi, roho, tamaa.)

Kijichwa, n. (vi-), dim. of kichwa, a small head.

Kijiguu, n. (vi-), dim. of mguu, a small foot. (Dist. kiguu.)

Kijiji, n. (vi-), dim. of mji, a small town, village, hamlet. (Cf. syn. kitongoji.)

Kijike, n. (vi-), a young female, human or other. (Cf. -ke, and jike.)

Kijiko, n. (vi-), dim. of mwiko, (1) a small spoon; (2) a small stove, or fire-place. (Cf. jiko.)

Kijineno, n. (vi-), dim. of neno, a silly little speech, child's prattle. *(Kijiri, n. (vi-), also Chichiri, a bribe, hush-money. (Ar. Cf. ijora, ajiri, and syn. mlungu, ruchwa.)

Kijiti, n. (vi-), dim. of mti, a small tree, bush, shrub, small pole, piece of wood, peg, stick. (Cf. mti. and dist. kiti, a seat.)

Kijito, n. (vi-), dim. of mto, small river, brook, stream, rivulet.
Kijitu, n. (vi-), dim. of mtu, a little man. Also in contempt, man-nikin, or in disgust, e.g. Ewe kijitu kiovu, Oh you wicked wretch. (Cf. mtu, jitu, and dist. kitu, a thing.)

Kijiwe, n. and adv. (vi-), dim. of jwe, a small stone, like a stone.

Kijumbo, n. (vi-), a small house, dim. of jumba. (For ki-ji-umbo. Cf. jumba, nyutamba, chumba, i.e. ji-umbo, kinyumba.)

Kijungu, n. (vi-), a small cooking pot. (For ki-ji-ungu. Cf. jungu, chungu, &c.)

Kijusi, n. (vi-), a wide-mouthed flexible basket of plaited leaf-strips or grass, with two small handles, used for all purposes in Z.,—made mostly by Sheheri Arabs. (Other kinds are kapo, kanda, jamanda, tunga, dokani, pakacha, ungo, kiteo, kunguto, kifumbi, and cf. mfuko.)
KIKARIRI

*Kikariri, n. and adv., repetition, repeated action, saying over and over again, repeatedly. (Cf. kariri, and for adv. marra kwa marra, marra nyangi, tena na tena.)

*Kikasiki, n. (vi-), dim. of kasiki, small pitcher.

Kikawe, n. (vi-), a very tiny stone. (Cf. kijiwe, jiwe, kawe, mbwe.)

Kikaza, n. (w-), a thing which tightens, strengthens, holds together, but esp. of a board, pole, or beam over a window or doorway. (Cf. Jl'aza, kazo.)

Kike, n. and adv. (seldom vikt in plur., for usual -a kike, or vijike), a female of any kind, anything of feminine style, womanly behaviour (usually meaning weakness, timidity, foolishness), like a woman, in a feminine way, e. g. watoto wa k., girls. Mtu wa k., a womanish, weak, unmanly person. Fanya k., act like a woman. Sauti ya k., a shrill, treble voice. — a. from -ke, agreeing with D 3 (S), e. g. kijana kike, a young woman. (Cf. -ke, jike, kuke, uke, kijike, and contr. -unke, kiume.)

Kikobe, n. (vi-), dim. of mkebe, small pot, mug, canister.

Kikeukeu, n. convulsive sobbing, hiccup. (Cf. kekevnt and l-.)

Kikingo, n. (r/-), something to parry or defend oneself with, means of warding off, screen, defence, fender. (Cf. kinga, ukingo.)

Kikisa, v. speak in a hesitating, confused, broken way, be unintelligible or half-understood, puzzle, mystify. Sema kwa kikisaa, talk in a faltering uncertain way. Maneno yake yamemekisa, he cannot get out his words clearly. Jambo hili lakikisa, this business is difficult, hard to get at. (Cf. kigugumizii, gugumiza, gota, gotoza.)

Kiko, n. (vi-), tobacco pipe—of the sort common in Z., consisting of the kiko proper, i. e. a coconut shell partly filled with water, and two tubes of wood or reed (digali, mda-)

KIKOKO

Kiko, verb-form, (it) is there,—agreeing with D 3 (S),—the plx. ki and locative -ko, which see.

Kikoa, n. (vi-), (1) a meal eaten in common, provided by each of those who join in it by turns, a common table, a mess, boarding together. Kula k., to have meals in common, also kula chakula cha shirika, as is done when food is scarce, weather unseasonable, &c. Watu wala kikoa majira ya masika, people mess together during the rainy season. Leo k. changu, it is my turn to provide the meal to-day. Nikila k., utalipa nini mkata mno? If I join the mess, how shall I pay when I have not a penny? (Contr. kula bia, where each person provides a share at each meal.) (2) dim. of koa, small flat ring or band of metal,—used of the ornamentation of scabbards, also of anklets and bracelets. (Cf. koa, ukoa, and pete, kikuk.)

Kikof, n. (vi-), the inside of the hand, what would lie on the upturned hand, a handful. (Cf. kofi, ukof, also chopa, konsi.)

Kikohoi, n. (vi-), a cough, fit of coughing,—also of consumption, phthisis. (Cf. kohoa, ukohoi, kohoi.)

Kikoi, n. (vi-), white calico with coloured borders in cotton silk or both,—used for loincloths in great variety under many names. K. cha Ulaya, bordered shirtings,—in trade.

Kikoka, n. (vi-), blade or shaut of a grass used as forage. See Ukoka.

Kikoko, n (vi-), dim. of koko, mkoko, and ukoko (which see), a bit of hard, dried stuff, and so of a scab, or scurf. (Cf. kigaga.)
Kikomba, n. (1) njaa ya kikomba, or ya kikomba, ravenous hunger, that makes a man scrape up and sweep off everything (cf. komba). Also kikomba cha njaa, i.e. makazo ya njaa, intense hunger. (2) Dim. of komba, a small galago.

Kikombe, n. (vi-), dim. of kombe, a small dish, used commonly of a cup or basin, or mug of any material, k. cha chai, tea-cup. K. cha bilauri, tumbler, wine-glass, also k. cha nuru, i.e. transparent, bright, polished. K. cha fetha, silver goblet. (Cf. komba, kombe, i.e. a vessel scraped or hollowed out, -e being a passive termination, also kopo, kikopo, and for such vessels generally chombo.)

Kikombo, n. and adv., a small crooked, hook-shaped, or curved thing, e.g. a small curved gouge-shaped tool; also, a small bend, curve, irregularity, deflection, defect, fault, flaw. As adv., in a crooked, irregular way. (Cf. komba, v., kombe, ukombo, and syn. pindo, mzingo, tao.)

Kikomo, n. (vi-), (1) stop, stopping, stoppage, place or time of stopping, cessation, end; (2) k. cha uso, forehead, brow, i.e. uso uipoko, pasipomea nyele, mbele ya uso, juu ya macho, where the face ends, the hairless part in front over the eyes. (Cf. koma, ukomo, &c., and syn.)

Kikondo, n. and adv. (1) a small sheep, lamb; (2) like a sheep, unresistingly, meekly, calmly. Kufa kikondo ndiko kufa kiungwana, to die like a sheep is to die like a hero. (Cf. kondoo.)

Kikongwe, n. (vi-), a person bent and bowed with age, a very old person, esp. (like kizee) an old woman. Sometimes used, as intensive and descriptive, with kizee. (Cf. konga, kongwe, kongwa, and kibiongo.)

Kikono, n. (vi-), dim. of mkono, (1) small arm or hand, short or defective arm, stump of the arm, e.g. ana k., she has lost a hand (arm) (cf. kiguni); (2) anything resembling a small hand, e.g. projecting prow of a vessel, guard of a sword-handle, small stalk or tendril of plants and flowers, tentacle or feeler of fish or insect.

Kikonyo, n. (vi-), like kikono, e.g. of a stalk, vikonyo vya garafuu, clove-stalks.

Kikope, n. (vi-), eyelid. (Cf. ukope, kope, kopesa.)

Kikopo, n. (vi-), dim. of kopo, small vessel, pot, jug, mug, esp. of metal. Used of spouts for carrying off water from a roof, &c.

Kikorombwe, n. (vi-), signal cry, call,—made by blowing into the hand or through the fingers.

Kikosi, n. (vi-); (1) the back of the neck, nape, i.e. nyuma ya shingo, below the kishogo, nape, and kogo, back of the head; (2) also kikosì, company, band, troop, esp. of soldiers or armed men. (Cf. ukosi.)

Kikotama, n. (vi-), dim. of kotama, small curved knife, garden- or pruning-knife. (Cf. shembea, and for knives generally kisu.)

Kikoto, n. (vi-), and Chikoto, (1) a whip of plaited grass, leaf-strips, or bark fibre, used by schoolmasters, overseers, &c. (cf. mjeledi); (2) plait of hair. Piga (songa) vikoto, plait.

Kikozì, n. (vi-), and Kikosi, company, band, troop, esp. of soldiers or armed men. (Cf. jeshi.)

Kikuba, n. (vi-), (1) see Kiguba; (2) dim. of kuba, small vault, dome, cupola, arched roof. Also as adv., like a dome, &c.

Kikuchaa, n. (vi-), also Kikuchya, Kikuchia, dim. of ukuchaa, a bit of the nail, a little projection of the nail, nail-paring.

Kikuku, n. (vi-), (1) ring, usually of metal, worn on arm or wrist, armlet, bracelet. Also used of an anklet of same kind. K. cha kupandia frasi, a stirrup. K. cha pingu, a handcuff. (Cf. furungu, banagiri,
keke, and urembo.) (2) Dim. of kuku, a small fowl, chicken, bantam.
Kikukuu, n. and adv., a thing old, worn out, past work, useless. -a kikukuu, worn out. See Kukuu.

Kikulia, n. (vi-), a thing or person that has grown up at a place,—not born at a place, which is kizalia. (From ki and Ap. form of kua, kulia. Cf. kimele.)
Kikumbatio, n. (vi-), embrace. (Cf. kumbatia, and syn. ambiso.)
Kikumbo, n. (vi-), thrust, shove, jostling. Piga k., thrust away, shove aside, push by, nudge with the elbow. Pigana vikumbo, of rough hustling, horseplay. (Cf. kumba, and songa.)
Kikundi, n. (vi-), dim. of kundi, small company, group, knot, herd. (Cf. kikosi.)
Kikundu, n. (vi-), rump, dim. of mkundu.
Kikungu, n. (vi-), dim. of niku-ngnt, small earthenware cooking pot, also the lid of such a pot. (Cf. chombo, chungu.)

Kikuta, n. (vi-), dim. of ukuta, small stone wall, parapet, masonry, partition.
Kikuti, n. (vi-), dim. of kuti, the tip of a cocoanut leaf, i.e. ncha ya kuti. See Kuti. (2) Chance, hap, luck, an incident, event, accident, occurrence. Kikuti chema, a happy chance. (Cf. kuta, v., and syn. tu-kio, nasibu, bahati.)

Kikwapa, n. (vi-), (1) armpit. Also various things connected with, or resembling the armpit; (2) the smell of the armpit; (3) the perspiration of the armpit; (4) the gore of a native dress (kansu) under the armpit. Hence kisibau cha k., an armpit tunic, i.e. sleeveless, stopping at the armpit. Kikwapa cha tanga, part of a sail.

Kikwata, n. and adv. (vi-), dim. of kwata, small hoof, damaged or maimed hoof. As adv. colloquially 'on foot.' Enda k., go on foot. Sari k., a journey on foot, i.e. kwa miruu.

Kilalo, n. (vi-), (1) camping- or sleeping-place on a journey (cf. kituo, kambi); (2) a sleeping-shelter, e.g. a few sticks resting on forked up-rights, and carrying some grass as a covering. (Cf. tala, utala.)

Kilango, n. (vi-), dim. of m-langa, a small door, narrow entrance, small opening, pass, strait. K. cha bahari, a strait. K. cha jaka, the strait gate of Paradise.

Kile, a. dem. that,—agreeing with D 3 (S). (Also Imperat. form of -la, e.g. kitoto kilie kible kilieji, let that little child eat that cake.)

Kileji, n. (vi-); a round flat wheaten cake (Str.)

Kilele, n. (vi-), top, point, peak, pointed end, pinnacle, e.g. k. cha mlima, the top of the mountain. Also of plants and trees, k. cha mnasti kikanchua, the shoot of the cocoanut blossomed. (Dist. kele.)

Kilema, n. (vi-), (1) a deformity, defect, blemish; (2) a deformed or disfigured person. Si vema kikicha k., it is not well to mock at deformity. K. wa jicho, a one-eyed man, i.e. chongo. (Cf. kivete, kizivi, kipofu, kibiongo, &c.)

Kilemba, n. (vi-), (1) a cloth worn as a wrapper round the head, a turban,—the style of folding and wearing being according to the rank, dignity, &c. of the wearer, often of silk, and costly. Piga k., wear a turban. (2) fig. gratuity at the end of a job, apprenticeship, course of teaching, &c. (cf. ada, bakshishi, usito). (3) Crest, e.g. k. cha jayo, cock's comb. (Cf. shungi, kishungi.)

Kilembwe, n. (vi-), great-great-grandchild. (Cf. kinungina, kijuku, mijuku.)

Kilee, n. (vi-), (1) state or case of intoxication, staggering, reeling, &c.; (2) anything intoxicating or narcotic, e.g. pombe, mowiro, tembo,
**Kilete, n. (vi-),** (1) metal rowlock, crutch, for an oar (cf. kishwara); (2) stick used for twisting in native ropemaking. (Cf. kisongo.)

Kilicho, verb-form, which is, agreeing with D 3 (S), i.e. pf. ki-, li, is, and relative cho, agreeing with same.

Kilifu, n. (vi-), also sometimes Kidifu, and Ndifu, the cloth-like envelope of fibre binding the young leaves of the cocoonaut round the growing stem. (Cf. mnazi, and madifu.)

Kilili, n. (vi-), dim. of ulili, a small bedstead. (Cf. kitanda.)

Kilima, n. (vi-), dim. of mlima, hill, eminence, rising ground, mound, ascent. Also name of a kind of evil spirit.

Kilimi, n. (vi-), dim. of umili, (1) a little tongue; (2) bad or abusive style of speaking, -ki being here deprecatory as in kidomo. Ana k., he uses abusive language. (Cf. mlimi, mwambi.)

Kilimia, n. the Pleiades (constellation). K. ikizama kwajua huzuka kwa mvua, if the Pleiades set in fine weather, they rise in rain. (For stars cf. nyota, sayari.)

Kilimo, n. (vi-), (1) hoeing, and so the care of a plantation generally, i.e. cultivation, agriculture; (2) products of cultivation, produce, crop. Mvaka huu watu wameongokewa na kilimo, this year people have succeeded well in their cultivation. Vilimo vinasongana, the crops are too crowded, are planted too close. (Cf. lima, mlima, mkulima, &c.)

Killing, n. (vi-), (1) mystery, puzzle, trick. Maneno ya k., dark, unintelligible utterances, i.e. maneno ya umbo, or ya misano. K. cha tnganga, hocus pocus.

Kilingo, n. (vi-), (1) a notch cut as a mark, a blaze on trees to show the way; (2) (for kilindo) a watchman's platform, a shelter; (3) a carpenter's shed for shaping timber, logs, &c. (Cf. linga, ulingo.)

Kilio, n. (vi-), (1) sounding, a sound, crying, weeping, mourning, a cry, scream, shout, dirge; (2) a subject for mourning, a sad thing. Also dim. in contrast with mlio, i.e. kilio kidogo. Nyamazisha k., put a stop to mourning. Tia k., cause lamentation. Amepoleka k. matangani, he has contributed a wail to the mourning.

*Killa, a. also Kulla, every (as a rule with a singular noun only, and unlike all other adjs. in Swahili with its noun following it). K. mtu, every one. K. siku, daily, day by day. K. aendako, wherever he goes. K. atakapo, whenever he likes. Occasionally with Plur. k. watu wakaenda zao, all the people went away.

*Kiluthu, n. velvet.

Kima, n. a kind of monkey. (For other kinds cf. nyani, tumbili, mbega, ndegele.)

*Kima, n. (vi-), (1) price, value, e.g. kima chake kadiri gani? How much is it? and cf. kem. (2) Measure, stature, height, and cf. kimo. (Ar. Cf. (1) kimo, kadiri, kiasi, thamani; (2) kipimo, urefu, ukubwa.)
Kimacho, adv. wide awake, in a wakeful condition, on the watch. *La/a (kaa) k., lie (remain) awake. (Cf. jicho, macho, keshā.)

Kimaji, adv. and a., like water, wet, damp, watery, swampy. Also -a kimaji. (Cf. maji, majimaji, rutihia.)

Kimanda, n. (vi), an omelette (of eggs, &c.). (Cf. maandasi.)

Kimandu, n. (vi), a strip of wood, fixed inside a native doorframe at top and bottom, with holes in which the pivots of the door-valves turn.

Kimanga, n. and adv., something Arabian, of the Arab kind. Hence (1) the Arab language, (2) a particular kind of grain. *Sema (jua) k., speak (know) Arabic. Jiwe la k., a hard stone used for sharpening tools on or grinding corn, &c., a whetstone, a grinding stone,—also jiwe la manga, and kimanga. (See Manga, and cf. syn. kiārabu.)

Kimashamba, n. and adv., something of a country kind, rustic vulgar dialect, in a countryfied (rude, unpolished) way. -a k., countryfied, vulgar. (Cf. shamba.)

Kimbia, v. run, run away, make haste, fly (from), escape (from). Akimbiaye hawazi giza, wala haoni jua, one who runs does not think of the darkness, or see the sunlight. Adui wakikimbia, the enemy fled. Moto amemwikimbia simba, the boy ran away from (escaped from) the lion. With ji, hide oneself away, be hidden, be out of view, e.g. mjii ulikuwikimbia, a village concealed from view. Ps. kimbiwa, be run from, be escaped from. *Nt. kimbiwa, e.g. allow of running (escape, &c.). Ap. kimbili, run to (for, in, after, &c., but not as a rule, run away from), overtake, take refuge with, have recourse to, fall back upon, go on an errand for; e.g. mhuzi hao wakikimbia kaukimbia mama yao, these kids will run off to find their dam. Kimbilia roho, run for (to save) one's life. Kimbilia pesa, run races for money. So Ps. kimbiliwa, be run to (for, after, &c.), be a refuge (asylum, resource), and Nt. kimbilika. With ji, e.g. watu wakakikimbilia, the people took to their heels,—of a promiscuous, shameful flight, every one for himself. Hence kimbil-iza, -iza, cause to run on, make go fast, hurry, hasten, do in a hurry, do rashly (precipitately, carelessly)—like endelea, but more emphatic, e.g. kimbilia maneno, talk too fast, talk recklessly (foolishly, at random, without thinking). Kimbiliza jipu, open an abscess too soon, treat it prematurely. Kimbiliza uulongo, be quick with the clay, before it gets too dry and hard to use. Kimbiliza kazi, hurry on the work. Cs. kimb-iza, -iwa, cause (encourage, allow, &c.) to run, put to flight, allow to escape, help in escaping, drive away, pursue. Alikimbiza roho yake, he saved his life. Akimbia moto asije kuawawa, he saves the child from being put to death. Kimbisa punda, run in front of a donkey, as a slave does before his Arab master, when riding. Hence kimbiz-ia, -iwa, e.g. amemwikimbiza watumwa wang'u, he has got all my slaves to run away from me. Also kimbizana, e.g. watu wakakimbizana kuenenda, the people encouraged each other to push on quickly. (Cf. mbio, on which kimbia appears to be formed, mkimbizi, kimbilio.)

Kimbio, n. and adv., at a running pace, with speed, at full speed, hastily, also kimbioombio. See Mbio, and Kimbia.

Kimbizi, n. and adv., similar to kimbio. Maji ya kimbizi, a swift current. (Cf. prec.)

Kimbunga, n. (vi), typhoon, hurricane,—esp. the famous and exceptional typhoon at Zanzibar on April 15, 1872, often used as an epoch in reckoning time. Kimbunga kikaangusha minazi na majumba
yote, the typhoon threw down all the cocoanot trees and houses. (Cf. thuruba, tufane, chamchela.)

Kimelea, n. (vi-), a plant which grows of itself, a self-sown plant, an indigenous plant, a parasitic plant (growing on to some other). Jamii ya vimelea, the whole flora (indigenous plant-life) of a place. (Cf. mea, mmea, also kikulia, kizalia.)

Kimeta, n. (vi-), also Kimete, sparkling, sparkle, glitter, lustre, shining. E.g. k. cha jua, sparkling radiance of the sun. K. cha upanga, the glitter of a sword. Also in the form kitneti, kimetimeti, kimerimeti, of anything sparkling, spangle, tinsel, and esp. of fire-flies, glow-worms. (Cf. meta, and kimulimuli, kianga.)

Kimia, n. (vi-), a circular casting net—of light fine twine. Also used to describe 'netting, network, lace, cambric,' &c., i.e. nguo ya kimia. -a kimia, of network, netted. (For nets cf. wawu, jarifa.)

Kimio, n. (vi-), something in the throat, and so (1) uvula; (2) a throat affection,—used to describe quinsy, croup, abscess in the throat, enlarged uvula or tonsils, &c.,—as kisua, of chest affections generally. (Cf. umio, and roho, koo.)

Kimo, n. (vi-), (1) measure, stature, height, depth; (2) a measuring rod, tape, foot rule. K. cha mtu, a man's height. Akupita k., he is taller than you. Majo ya k., deep water. K. cha mti, a piece of wood to measure with. (Ar. Cf. kima, of which kimo is a modified form.—Dist. kimo, as verb-form, it is in (within, inside),—px. ki agreeing with D 3 (S), and locative -mo, which see.)

Kimoyo, n. also Kimoyo-moyo, something affecting the heart, e.g. (1) heart ailment, heart disease; (2) a feeling,—esp. fear, indignation, passion; (3) term of endearment, favourite, sweetheart (cf. kipenzi, mchumba). (Cf. moyo.)

Kimrimon, n. the dialect of Mrima, i.e. the dialect of Swahili spoken on the coast adjacent to Z. (Cf. Mrima.)

Kimulimuli, n. (vi-), fire-fly, glow-worm. (Cf. mulika, and kimeti.)

Kimwa, v. become wearied, get cross, be disgusted, lose one's temper. Kimwa kwa chakula (njia, kazi, &c.), be put out by one's food (travelling, work, &c.). (Cf. syn. more usual, kinai, choka, sumbuka, chukiwa.)

Kimwitu, n. dim. of mwitu, small forest, patch of forest, jungle. (Cf. mwitu, kichaka.)

Kimwondo, n. (vi-), a shooting star, i.e. nyota ya kwaukuka,—supposed to be fiery darts thrown by spirits of the air (jini) (Str.).

Kimya, n. and adv. (1) silence, stillness, absence of noise; (2) quietness, calm, reserve. As adv. silently, without noise. K. kingi kina mshindo mkuu, deep silence makes a loud noise. Nyamasa k., hold one's tongue, be perfectly silent. Sali k., pray in secret. Mtu wa kimyakimya, a very quiet, reserved person. Akasikia k., and he heard no reply.

Kina, pfx. or n. used as pfx. (see note below) which with the noun following denotes a person or persons of a certain class, connected with another person by resemblance, dependence, or other social relation, or a person with others so connected with him. It is often heard as akina (see note), and in plur. form wakina. E.g. kina sisi, a kind of generalized plural,—such as we, people like us, the lot of us, we.' Akina nani huyu? Who is this? implying 'What are his connexions?' whether as master or dependent. Akina Abdallah may' mean (1) Abdallah's following generally, his people or dependents, or (2) Abdallah himself alone, or (3) Abdallah with his retinue. So Akina bwana anakuja, the master is coming. Kina mwinyi mkuu, the chief and his court. Kina is also used (with
a noun) as a generalized mode of address, as well as reference, a polite substitute for direct mention of several or one, e.g. akina bibi, the lady-folk, the ladies, my ladies, my lady. So akina kwanana, a slave’s address to his master’s son,—akina baba, a master’s address half-playful to his slaves. It may also be used with contemptuous generality. Wamekwitwa watu wale wakina Turi, those people were known as Turi’s lot. (Perh. generalized from Ar. gan, pl. agina, slave-born, a slave, or connected with the pfx. *a.)

Kina, n. (vi-), a rhyme, a terminal assonance, a similar final syllable. Kina na vina, to have rhymes,—of lines of poetry. Tia vina, make rhymes, rhyming endings. Maskairi ya vina, rhyming verses. (Cf. guni, for absence of rhyme, blank verse.)

Kina, n. kina cha bahari, a deep place in the sea. Bahari ina k. sana, the sea is very deep. (A’i/udi, ;,ual in Z.)

*Kinai, v. (1) be content, be self-satisfied, be independent, want no sympathy or help, be self-sufficient, be self-contained. Hence often (2) in a bad sense, of conceited, offensive, independent, or active dislike, i.e. be disgusted, be surfeited, dislike, have a loathing. E. g. of food, amekinai, he has had enough, he has had a full meal, (or of a sick man) he has no appetite, he revolts from food. Jikinai, feel quite satisfied or secure, be boastful, vaunt oneself. Sultan ni ajikinai kwa ngwé, the Sultan shows his pride of power. Ca. kinaisha, satisfy, surfeit, glut, disgust, nauseate, revolt. Chakula hiki kina-nikinaisha, this food revolts me. Atakikinaisha siku moja, you will have enough of him in one day. Kujikinaisha ubora, to vaunt his perfections. (Ar. Cf. *kinaifu, kinaya, and syn. shiba, shibisha, rithisha, askiza, and for boasting, jisifu, jivuna.)
interpose, get in the way of, intercept, catch; and (2) fig. contradict, oppose, obstruct. Also (3) act as screen to, cover, be a defence to; (4) fig. help, assist, protect. Kinga, jiwe hili litaanguka, guard (yourself), or, ward it off, this stone is going to fall. Nimekinga mwili wangit kwa Jigao, I interposed my body as a shield. Mtnmgu ameni- kinga, God has protected me. Kinga mvua (jua), keep off the rain (sun). Ps. kingwa, (1) be screened (warded) off; (2) be used as a screen; (3) be screened (protected). Nt. kingika. Ap. king-ia, -iwa, e.g. ngao ya kuingia selaha, a shield to keep off weapons. Cs. kingiza, usually protect, defend. Kingam-iza, protect from rain. Fikingiza, defend oneself. Rp. kingana, (1) protect each other; (2) oppose each other, with argument, force, &c. (Cf. follg.) — n, (—, and Vinga), something interposed, and which has different effects accordingly, e.g. (1) a check, a stopper, a fender, a fence, a guard, a screen, a shelter,—and so either (2) protection, defence, assistance, or (3) obstruction, difficulty, misfortune, limitation. E.g. k. cha moto, or k. only, a fireguard, i.e. commonly a firebrand, brand used as a guard, rather than 'a fender.' Cf. kinga na kinga, ndipo moto uvakapo, firebrands make the fire burn. K. cha maji, or k. alone, a long blade of grass or leaflet tied round the stem of a tree to collect the rain trickling down and direct it to a water jar. K. ya jicho, a blinker. Cf. kidoto, also kijamanda. (Cf. kingama, mkingiko, kinda, jinga, and epusa, bekua. For kinga=kunga, see Kunga.)

Kingaja, n. (vi-), armlet or bracelet of seeds, beads, &c. (Cf. kekee, kikuku, banagiri, and urembo.)

Kingalingali, n. on the back, face upwards. Lala k., lie on the back. Anguka k., fall backwards. (Cf. kitanitani, kichali.)

Kingama, v. (1) be interposed, lie across, be in the way, act as a screen; (2) obstruct, baffle, thwart. Gogo limekingama njiani, a log blocks the road. Njia ngine inakinganga njia ya mbele, another path cuts across the road leading straight on. Ap. kingam-ia, -iwa, e.g. nyoka amenikingamia njiani, a snake stopped me on the road. Cs. kingam-isha, -ishwa, -iza, -iswa, intens. frustrate, stop altogether, block. Rp. kingaman-ama, e.g. tumekingamana mimi naye, he and I had a (friendly or stormy) interview, we encountered each other. Hence kingaman-isha, -ishwa, cause to get in each other's way, make difficulties among. (St. form of kinga, i.e. be in an interposed position. Cf. -ama, simama, tuama, &c. Cf. mkingamo.)

Kingio, Kingo, n. screen, hand-screen, shade, lamp-cover. (Cf. kinga.)

Kingoe, n. (vi-), dim. of ngoe, a small hook. See Ngoe.

Kingojezi, n. (vi-), similar to kingojo.

Kingojo, n. (vi-), act (time, place, &c.) of watching, watch, guard, guard-station, post, sentry-go, turn of watching. E.g. linda k., keep watch. Keti k., remain on watch. (Cf. ngoja, kilindo, zamu.)

Kingozi, n. the old dialect of Swahili, esp. as formerly spoken at Melindo, Patta, and the northward towns of the Zanzibar coast, now only poetical and hardly intelligible. Hence now used of 'difficult, half-understood speech.' Maneno ya k., antiquated, meaningless terms.

Kingubwa, n. (vi-), spotted hyena. (Cf. fisi.)

*Kini, Kinika, v. be sure, be certain, be ascertained,—apparently from Ar. yakini (which see), treated mistakenly by Swahilians as a form
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of a verb kini. E.g. yamkinika (or, yamkini) Sultani kusajiri kesho, it is certain as to the Sultan that he will set out to-morrow. (Ar. Cf. yakini, and dist. yamkini.)

Kining’ina, n. (vi-), great-great-grandchild. (Cf. kijukuu, kilembwe, and ning inia, rock, dandle.)

Kinjurinjuri, n. a particular way of cutting the hair, leaving one long tuft, i.e. kukata kinjurinjiiri (Str.).

Kinofu, n. (vi-), a scrap of meat. (Cf. mnofu.)

Kinono, n. (vi-), a fatted animal, a fatling. (Cf. nona, -nono, and neonepa.)

Kinoo, n. (vi-), a whetstone, i.e. jiwe la kumolea, a stone to sharpen things with. (Cf. noa, noo, noleo, and cherehe, a grindstone.)

KINU, n. (vi-), a wooden mortar, made of a hard block of wood hollowed out in the centre, used for pounding and cleaning grain, and crushing and mixing vegetable food generally. Also for extracting oil. The wooden pestle is called mche, and the operation usually kutwanga. See Mche, Twanga. It is extended to metal mortars, e.g. k. cha chuma, an iron mortar, and also is used of a mill of any kind, e.g. k. cha mosh, a steam mill, k. cha kushindikia, a crushing mill, whether of oil seeds or sugar-cane. K. cha mkono, hand mill. K. cha kusagia, grinding (flour) mill.

Kinubli, n. (vi-) and adv. (i) a kind of harp, used in their dances by the Wanubi, i.e. Soudanese (or (Nubians) settled in Zanzibar. Also (2) the Soudanese language; (3) in the Soudanese style. -a kinubi, of the Soudanese kind.

Kinundu, n. (vi-), dim. of nundu, a little hump, knob, lump. Hence kinundumundu, to describe a rough, lumpy surface, as of plaster, &c. (of birds, usually mdomo). Also 'something to drink, a beverage,' but this is usually kinwaji. K. mchusi, the hair on the under lip, the imperial, place where the imperial grows, lit. gravy drinker. K. wazi, open mouth, with open mouth, open mouthed. (Cf. nya, kinwaji, kawa, and follg.)

Kinwaji, n. (vi-), also Kinywaji, and rarely Kinweo, Kinwewa, something to drink, a beverage, liquid for drinking purposes.

Kinweleo, n. (vi-), a pore (of the skin). (Cf. nya, nyweleo.)

Kinyaa, n. (vi-), excretum (liquid or solid), urine, excrement, dung, filth. (Cf. nya, nyesi, kinyesi, also ukojo, mavi.)

Kinyago, n. (vi-), anything used at an unyago (which see), but esp. a dressed-up grotesque figure, mock-ghost or scarecrow. Cheza k., lit. play at unyago, play at ghosts, dress up,—of any kind of acting, theatricals, farce.

Kinyama, n. (vi-), dim. of nyama, small animals. Vinyama nya moitu wakosha kin, the lesser wild animals grew thirsty.

Kinyamkela, n. (vi-), (1) a kind of evil spirit, to be propitiated at crossways, a storm-devil; (2) of a whirlwind, i.e. pepo za kinyamkela. (Cf. chamchela.)

Kinyefu, n. (vi-), and Kine-nyefu, a tickling or tingling sensation, itching. (From nya, cf. nyag.)

Kinyegele, n. (vt-), name of a small animal, skunk (S...)

Kinyeai, n. (fi-), excrutum,—like kinyaa. Also in plur. manyesi. (From nya.)

Kinyonga, n. (vi-), (1) hip-complaint. (Cf. kifua, kimio, &c.).

Kiuyago, n. (vi-), anything used at an unyago (which see), but esp. a dressed-up grotesque figure, mock-ghost or scarecrow. Cheza k., lit. play at unyago, play at ghosts, dress up,—of any kind of acting, theatricals, farce.

Kiuyago, n. (vi-), anything used at an unyago (which see), but esp. a dressed-up grotesque figure, mock-ghost or scarecrow. Cheza k., lit. play at unyago, play at ghosts, dress up,—of any kind of acting, theatricals, farce.
(2) Chamelion. (Perh. both from nyonga, wriggle, twist.)

Kinyonge, n. and adv., from -nyonge, state of wretchedness, abject destitution, degradation, &c.

Kinyongo, n. (vi-), of a mental or moral twist, (1) fancy, scruple, fad; (2) ill-feeling, grudge, bitterness, spite, resentment. Usifanye kazi kwa L, do not work unwillingly, as if against the grain. Mpenzi liana k., a lover has no scruples (doubts, hesitation). Mwenyi k., a hypochondriac. (Cf. nyonga, kinyonga, unyonga, also syn. mfundo, kikombo, chuki, uchungu)

Kinyozi, n. (vi-) a barber, one who shaves. (From nyoa)

Kinyuma, n. and adv. (also Kinyume commonly), the back part, the rear, behind, backwards, after time, late, in a contrary way. Kwa kinyume, backwards, to the rear. Habari ya k., later, subsequent news. Kinyume changu, behind me. Kuja k., to arrive late. Maneno ya k., a kind of puzzle -language, the last syllable of each word being made the first. (Cf. nyuma, and baada)

Kinyumba, n. (vi-), an unmarried woman, living with a man as his wife. (Cf. nyumba, mchumba, suria, hawaa)

Kinyumbu, n. (vi-), dim. of nyumbu, a small mule.

Kinyunya, n. (vi-), a little cake, a bit of a cake, a sweetmeat. (Cf. nyunyiza, sprinkle, and nyunyo)

Kinywa, Kinywaji, Kinyweleo. See Kinwa, Kinwaji, Kinweleo.

Kinza, v. object, contradict, deny, oppose, rebel. Rp. kinzana, object, stand in the way, oppose, contradict. Kinzana na mtu, dispute with a person. (Not often heard. Cf. follg. and kinga, kingana, pingana.)

Kinzani, n. refractory, combative, obstructive. (Cf. prec and ukinzani.)

Kinzano, n. (ma-), objection, obstruction, contradiction. (Cf. prec and kinzana)

Kioja, n. (vi-), something that astonishes or terrifies, an oddity, a curiosity, a portent, a bugbear, a monster. (Cf. kitisho, shani, ajabu, afa.)

Kiokosi, n. (vi-), act (means, way, &c.) of recovering, and so, reward for finding something lost or in danger. Also of persons, one who saves, rescuer, preserver. (From oka. Cf. mwokosi, ukokosi.)

Kiolezo, n. (vi-), a pattern, sample. (Cf. oleza, and syn. namma.)

Kiongozi, n. (vi-), act (means, way, &c.) of directing; but usually, guide on a road, director, leader of a caravan. (Cf. mkuu wa genzi.) Also, reward for such service, guide’s fee. (From ongoa. Cf. mwongozi, uongozi.)

Kiongwe, n. (vi-), a kind of donkey from the mainland,—mostly from the Unyamwezi country; used for carrying loads, i.e. pundä kiongwe. (Also as a-, obstinate, refractory (Kr). Cf. mhibhi.)

Kionja, verbal noun from onja, governing another noun, ‘that which tastes.’ K. mchusi, the imperial, or under lip, i.e. gravy taster,—like kinwamchusi. (Cf. onja, and follg.)

Kionjo, n. (vi-), a little taste, a small sample, a trial. (Cf. onja.)

Kionyo, n. (vi-), secret warning, hint, suggestion. (Cf. ona, onyo.)

Kioo, n. (vi-), a piece of glass, looking-glass, mirror. K. cheupe, clear, white glass. K. cha kusoma, transparent glass. K. cha kutazamia uso, a looking-glass. (Perh. conn with ona, i.e. kiono.)

Kiopo, n. (vi-), anything used for taking up, fishing up, as from a well or pit,—a pole, stick with fork, hook, gaff. (From opoa.)

Kiosha, verbal noun from osha, that which washes, e.g. k. mighni, that which washes the feet,—name of a wedding fee for particular service. (Cf. kifungua mlango.)

Kiosho, n. (vi-), act (place, means,
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&c.) of washing. (Cf. osaha, and joshio.)

Kiota, n. (vi-), also Kioto, sitting-place of a bird, nest, roost, fowl's laying place. (Cf. ota, oteo, moto.)

Kitoteo, n. (vi-), ambush, lurking-place. (Cf. ota, oteo.)

Kiowe, n. (vi-), shout, cry for help. See Kiyowe.

Kioza, n. state of a putrid thing, putridity, gangrene. Mtu huyu uma k. ndani, this man is rotten inside. (From oza.)

Kipa, n. verbal of /a, act of giving, that which gives, e.g. k. mkono, a fee given at a wedding for special attendance (cf. kifungua milango, kiosha miguu). K. imara, that which gives strength. (Cf. pa, kipaji, va.)

Kipaa, n. (M-), dim. of faa, (i) a small roof, roof a shed, &c.; (2) one of the sides of the four-sided roof of a native hut, usually one of the smaller slopes, overlapped by the larger ones (mapaa). K. cha mbele (cha nyuma), the front (back) slope of a roof; (3) also kipara, which see.

Kipaji, n. (vi-), (1) a presentation, a present, donation, gift. K. cha Mungu, a gift of God. (From -pa, cf. kija, upaji, -paji.) (2) Part of the forehead (paji), brow, eyebrow, e.g. kunja vipaji vya uso, knit the brows, frown. Also (3) a sweet-scented cosmetic, applied to the brows, an ornamental patch of colour, a brow ornament (cf. urembo). (4) A small projection on the side of the mjiisi worked on the front of a native dress (kauzu), also called kigii. See Mjiisi.

Kipaka, n. (vi-), dim. of paka, a small cat, a poor cat, a kitten.

Kipakacha, n. (vi-), dim. of pakahcha, a small kind of basket, of plaited coconut leaf-fronds. (For other kinds see Kikapo.)

Kipaku, n. (vi-), small spot, speck, patch, of colour or coloured stuff, e.g. used of the mottled or speckled colouring of animals and birds. -a k., or k. alone, mottled, speckled, e.g. kuku k., a speckled fowl. Also kipakupak, in same sense. (Cf. paku, and perh. paka, v., also waa, doa.)

Kipamba, n. (vi-), dim. from pamba (cotton), a small bit (tuft, plug, patch) of raw cotton (cotton wool, lint), e.g. for medical application.

Kipambo, n. (vi-), an ornament, ornamental work, a fitting, furniture of a house. Nyumba hii haina k., this house is unfurnished, e.g. of a poor man's dwelling. (Cf. pamba, v., pambo, also syn. kifaa, chombo, urembo, uzuri.)

Kipande, n. (vi-), (1) a small bit, piece, slip, part, of anything (cf. fungu, schemu, kitambo, kidogo, kato); (2) an instrument, tool, utensil (cf. chombo, kitu, samani). K. cha nyama, a scrap of meat. K. cha mitu, a diminutive man, a mannikin (contr. pande la mitu, pandikizi). Vipande vya kupimia, surveying instruments. (3) Used esp. of a light wooden rammer, used in hardening a concrete floor or roof. (Cf. pande, upande, mpande, pandikizi, ? all conn. with panda, v. plant,—the constant common occupation.)

Kipanga, n. (vi-), (1) dim. of upanga, a small sword; (2) a large bird of prey.

Kipango, n. (vi-), dim. of pango, a small cave, den, hole, mouse-hole. (Cf. kitundu, kishimo.)

Kipao, n. (vi-), act (means, way) of mounting up. (Cf. paa, v.)

Kipapatiko, n. (vi-), little flapping object, feathery waving end, e.g. of fl or feather. (Cf. patapika.)

Kipara, n. (vi-), and Kipaa, a clean-shaved patch, a bald place on the head, tonsure. Mtu wa kikoa asilipe ana kipara cheupe, a member of a mess, if he does not pay, has a bald patch, i.e. is a marked man. (Cf. upaa, upara, and ? paa, roof.)
Kipato, n. (vi-), dim. of upato, a small metal gong, usually of brass, with edges turned in, a metal tambourine, or dish of similar shape.

Kipawa, n. (vi-), (1) dim. of pawa, small ladle; (2) gift (but not so in Z.).

Kipele, n. (vi-), small pimple, pustule, sore, breaking-out. Viipele, skin eruption, erysipelas. (Cf. upele.)

Kipendi, n. (vi-), like kipensi, a beloved object, a favourite, darling. (From penda.)

Kipendo, n. (vi-), act (trait, manifestation, &c.) of affection, kindness, love. (Cf. pendo, upendo.)

Kipengee, n. (vi-), (1) side-path, by-way, way round, side-channel, out of the straight or usual course; (2) evasion, subterfuge, shift, indirect means of obtaining an object. Mwenyeya haya vipengee, these statements of his are evasive (shuffling, deceitful). (Also pengo.)

Kipenu, n. (vi-), a shed or side-room built against the side of a wall or house outside, a lean-to, a cabin in a ship. (Cf. upenu.)

Kipenyo, n. (vi-), a hole through which something is passed, a thing which is passed through, e.g. the peg of a top, axis of a globe, &c. (Cf. penya.)

Kipeo, n. (vi-), (1) highest or furthest point, apex, top, end, culmination; (2) ideal, best example, standard of excellence, chef-d’œuvre. K. cha macho, furthest limit of vision; horizon. (Cf. pea, upeo, pesuka.)

Kipepeo, n. (vi-), (1) dim. of pepeo, a small fan; (2) a butterfly; (3) a kind of flat fish. (Cf. upepo, pea.)

Kipete, n. (vi-), dim. of pete, a small ring, ferrule, circlet.

Kipeto, n. (vi-), bag (with flap or cover), case, receptacle, cover, parcel, packet. K. cha barna, letter case, envelope. (Cf. peto, peta, pete, and syn. bahasha.)

Kipi, n. (vi-), or Kipia, cock’s spur, i.e. kucha la (or mwiba wa) nyuma katika kisigino cha jogoo, the spur behind at the cock’s heel.

Kipigi, n. (vi-), also Kipiki, a little stick to beat with or throw. (Cf. piga, and follg.)

Kipigo, n. (vi-), stroke, blow, shot. Tembo alianguka kwa kipigo cha heri, the elephant fell by a lucky shot.

Kipila, n. (vi-), a curlew. (Also called suhulu.)

Kipilipili, n. and adv., like black pepper-corns. Nyele za k., hair of a short woolly kind, growing in small tufts. (Cf. pilipili, and uele.)

Kipindo, n. (vi-), thing for measuring, a measure, a weight, a unit measured. (Cf. pindo, and uule.)

Kipindo, n. (vi-), (1) a portion of time, period, e.g. killa k., k. chote, all times, at all times, constantly, always. K. cha athuuri, noon. Kwa vipindo, at times, periodically; also, by fits and starts, irregularly. -a vipindo, periodical, regular, irregular. -a kipindi, temporary. Also adv. kipindi, for a time, for a short time. (Cf. kitambo, kidogo, and kipande.) (2) A fixed time, a regular hour (cf. saa). Tangu assubuhi hatia jioni ni vipindi kumi na mbili, from morning to evening there are twelve hours. Vipindi vya kusali, the five regular Mahommedan hours of prayer. (Cf. sala.) (3) Fit, turn, attack, paroxysm of sickness, anger or emotion generally. Homa ya vipindi, recurrent (or, intermittent) fever. K. cha hasira, a fit of anger. (Cf. pinda, v., turn, and pindi, upindi, kitambo, saa.)

Kipindo, n. (vi-), a wrapper, esp. a folding cloth for a corpse before placing it in the shroud (saanda). Also, a fold (in a garment), pocket, purse, &c. (Cf. pinda, upindo, and kipeto.)

Kipindupindu, n. (vi-), descriptive of a violent seizure, convulsions,
cholera, or other disease,—from its effect. (Cf. pinda, kipindi, and wabba.)

Kipingili, n. (vi-), ring marking a knot or joint in a plant, e.g. in sugar-cane. Also the part between two knots or joints, e.g. part of the leg between the knee and ankle, the shin. (Cf. pingiti.)

Kipingo, n. (vi-), bar, pin, peg (keeping something in place), barrier, obstruction. (Cf. pittinga, kipingwa, and follg.)

Kipingu, n. (vi-), dim. of pingu, a fetter.

Kipingwa, n. (vi-), door-bar, bolt. (Cf. pinga, and syn. hometa, kiwi.)

Kipini, n. (vi-), (1) handle, haft, holder,—of tools, knife, sword, &c. (cf. mpini, and for other handles mkono, utambolo); (2) small stud or button-like ornament, worn on the nose or ear. (Cf. kipuli, jasi, and uremba.)

Kipipa, n. (vi-), dim. of pipa, a small barrel, small cask. Kipipa cha baruti, barrel of gunpowder.

Kipira, n. (vi-), dim. of mpira, a small ball. Also? (2) a carpenter’s moulding-plane, k. cha mviringa (cf. vanda), and (3) a projecting moulding.

Kipito, n. (vi-), a passing by or through, a way through, passage. (From pita, v.)

Kipofu, n. and adv. (1) blindness, a blind person, in a blind state or way, blindly. Miento k. haoni, macho yake yamepofuka, the child is blind, he does not see, his eyes are sightless. K. wa macho, bereft of sight, blind. Mtu huyu ana k., this man is blind. Also (2) for kibofu, a bladder. (Cf. -pofu, pofuka, and kisviti, kilema.)

Kipokee, adv. by turns, by taking turns, e.g. chukua (suan) kipokee, of carrying a load, a corpse to the grave, &c. (From pokee.)

Kipolepole, n. (vi-), and adv. (1) a kind of butterfly; (2) from pole, i.e. in a very slow (calm, gentle) way.

Kipondo, n. (vi-), dim. of pondo, small pole, esp. of pole for putting, propelling a canoe in shallow water. (Cf. ponda, mpondo, and follg.)

Kipondwe, n. (vi-), food consisting of something pounded or crushed, a mash, e.g. of cleaned grain and grated cocoanut mixed together in a mortar (kintu). (From ponda, with pass. termin. -we.)

Kiponya, n. (vi-), verbal of ponya, something which preserves or cures, a remedy. K. cha njaa, the remedy of hunger, i.e. food.

Kipooza, n. (vi-), verbal of pooza, paralysis, deadness, a paralysed person, a withered, dried-up thing. Also adv., in a withered (dead, helpless) state. (Cf. mapooza.)

Kipopo, n. (vi-), dim. of popo, a small bat (the animal).

Kipopoo, n. (vi-), dim. of popoo, a little ball, a round lump, e.g. of tobacco, sweets, bonbons, &c.

Kipora, n. (vi-), dim. of pora, a young cockerel.

Kipuku, Kipukupuku, adv. in showers, in numbers, wholesale, like leaves falling, e.g. of the effect of an epidemic in killing people, i.e. mara-thi ya kipuku kikuku. Watu wanakufa kipuku, people are dying like sheep. (Cf. puka, and follg.)

Kipukusa, n. (vi-), also Kipukuba, (1) something shed, cast, dropped, e.g. horns, but esp. of leaves or fruit self-detached or early shed. Also (2) dim. of puka, a small present, esp. of congratulation. (Cf. follg.)

Kipukute, n. and a. Ndizi kipukute, also kipukusa, a favourite species of banana. See Ndizi, and pree.

Kipuli, n. (vi-), a small trinket, often crescent-shaped, worn in the ear as a pendant, ear ornament. (Cf. also jasi, shamili, kipini, puliki, and for other ornaments uremba.)

Kipumba, n. (vi-), also Bumba, dim. of pumba (bumba), a small clod,
lump (perh. same as kibumba, which see); (2) n. and adv., a foolish act, a fool, folly. Kuwa k., to be a fool. Fanya k., to act as a fool. (Cf. pumbaa, -pumbafu, upumbafu, which are also usual in Z.)

**Kipumbu, n. (vi-), scrotum.** (Cf. pumba, pumbu.)

**Kipumziko, n. (vi-), act (place, time, means, &c.) of taking rest, resting-place, recreation time, refreshment, relief.** (From pumzika, pu-musi, pumu. Cf. baridi, maburudu.)

**Kipungu, n. name of a fish, and also of a bird of prey.**

**Kipunguo, n. (vi-), act (case, means, &c.) of lessening, diminution, defect, deficiency, short allowance.** (Cf. -pungufu, pupungu.)

**Kipupa, n. and adv., unseemly haste, greediness, over-eagerness. K. cha kula, and kula k. (or kwa k.), voracious eating.** (Cf. pupa.)

**Kipupwe, n.** the cold season, i.e. June, July, and August (when the barometer in Z. falls at nights to 75° or even 70°), cold weather. See Mwaka and Pembe.

**Kipusa, n. (vi-), same as kipukusa, which see.**

**Kipwa, n. (vi-), rock, dry patch (left by receding tide), a shallow place.** (Cf. pwa, pwani, mapwaj.)

*Kirahi, n. also Ekerahi, Ikirahi, being offended, disgust, aversion, causing offence, provocation, insult. (Ar. Cf. kirahi.)

**Kirakakara, anything variegated, mottled, dappled, speckled, spotted, e.g. of birds and animals.** (Cf. raka, doa, kipaku.)

**Kirakara, n. and adv., a piece, spot, patch different from the rest or the surroundings, colour in spots or patches, e.g. nguo ya k., patched, ragged clothes. Mapwaj: ya k., patches left by receding tide. Kira-karakara, anything variegated, mottled, dappled, speckled, spotted, e.g. of birds and animals.** (Cf. raka, doa, kipaku.)

**Kirembo, n. (vi-), anything ornamental, esp. of personal adornment.** (Cf. urembo, remba, and pamba.)

*Kiribi, n. (vi-), water-skin, i.e. the skin of an animal made into a bag, and used for carrying water. (Ar., the ki belonging to the root, as in kitabu.)

*Kiribi, v. (1) loathe, hate, abominate, feel aversion (disgust, dislike, &c.); (2) give offence, provoke, insult, disgust, treat disrespectfully, &c. Ps. kiripita. Nt. kirihika. Cs. kirihitha, -ishwa, e.g. offend, aggravate, exasperate. (Ar. Cf. ekerahi, kirahi, makeruhu, and syn. chukia, chukiza, kasirisha.)

**Kirimba, n. (vi-), cage (for bird or animal). Also describes a meat-safe.** (Cf. kitundu, tundu, kisimba.)

*Kirimu, v. also Kerimu, Kari-mu, treat hospitably, entertain, feast, give a present (to). Tumkirimu mgeni, let us entertain our guest. Amemkirimu ng'ombe, he has made him a present of an ox. Ps. kirim-iwa. Nt. kirimika. Ap. kirimu-ia, -iwa, e.g. make a present to, be generous to. Cs. kirimu-isha, -ishwa. (Ar. Cf. karamu, karima, karimu,—also kariioisha, pokea.)

**Kiroboto, n. (vi-), flea. Formerly used as a nickname for irregular Arab soldiery at Z.**

**Kiroja, n. (vi-), same as kioja, which see.**

**Kirukanjia, n. (vi-), name of a kind of mouse.** (Cf. panya.)

**Kirukia, n. (vi-), name of a climbing plant.**
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Kirungu, n. (vi-), dim. of rungu (lungu), a small club, knob-kerry.

*Kisa, n. (vi-), (1) story, account, report, history, narrative; (2) statement of case, reason alleged, cause, explanation; (3) affair, matter, business, subject of report. E.g. *ni pe k. chako, tell me your story; i.e. all about yourself. *Vusi vingi, many stories, a complicated business, endless difficulties. *Hakunfaniza k. hatta kimoja, he did nothing whatever to hurt him. (Ar. Cf. hadithi, habari, neno.) Also (4) like *kiini, the innermost part, e.g. *kisa cha koko, the kernel inside a stone (of fruit).

*Kisaga, n. (vi-), a dry measure of about a quart, equal to two *kibaba or half a *fishi. *Ximpania ki-saga cha mahindi, I have measured a quart of maize.

*Kisaga, n. and adv., a thing of the present day, a modern fashion, what is up to date. Vao la k., fashionable dress; maneno ya k., current phraseology. (Cf. sasa, and contr. kikale, kale.)


*Kisatiiri, n. (vi-), and Kisitiiri, a cover, screen, screening wall, parapet, partition, hiding place, retiring place, closet. (Ar. Cf. setiri, stara, kifuniko, kijicho, kiwambaza.)

Kisha, adv. and Kisha, afterwards, moreover, in fine. See Kisha, and *Isha.

*Kishada, n. (vi-), dim. of shada, (1) tassel, bow, rosette; (2) a small cluster or bunch, e.g. of beads on strings, bunch of flowers, or fruit, nosegay, &c.; (3) a tailless kite. (Ar.)

Kishaufu, n. (vi-), anything showy, bit of finery, trinket, personal ornament. (Cf. shaua, *kipambo, kirembo.)

Kishenzi, n. and adv., anything of a barbarous, rude, uncivilized kind, esp. barbarous language, up-country dialect. -a k., barbarous, uncivilized. (Cf. -sheni, ushenzi, and contr. kiungwana.)

Kishiku, n. (vi-), stump of a tree, log. (Cf. shiku, kisiki, kigogo.)

Kishimo, n. and adv. (vi-), dim. of shimo, a little pit, hole, underground passage, sudden fall, precipice. (Cf. *enge, *tundu, chimbo.)

Kishina, n. name of a dance (ngoma). Also dim. of shina.

Kishinda, n. (vi-), verbal from shinda (which see) in various senses, (1) that which conquers, baffles, is too much for another, e.g. *watu hawa ni vishinda waganga, these people are a match for the medicine men. (2) A residue, a remainder, esp. of what is left in a vessel, dry or liquid, a quantity less than half of the content, e.g. *kishinda cha maji mtungini, of a water-jar less than half full. Also a vague measure, a suitable amount for pounding in a mortar (kinu), e.g. *vishinda vingapi umetia? How many measures have you put in? *KINU tele ni *kisinda kimoja, one measure makes a full mortar, i.e. enough to pound at one time. (Cf. shinda, shindika. Perh. kisinda is the same word.)

Kishindo, n. and adv. (vi-), dim. of shindo, shock, blow, outburst, sudden noise, sound of steps (guns, blows, &c.), an agitation, a sensation. Habari ina k., news always comes with a kind of shock. (Cf. shinda, shindo, mshindo.)

Kishogo, n. (vi-), nape of the neck, back of the head. *Kifa ni karibu, ni kishogo ni mwako, death is near, it is close behind you.
Kisinda, n. (vi-), and Kishinda, Kizinda, hymen. Weka k., preserve virginity. Tomoa k., deprive of virginity. (Cf. bikira.)

Kisirani, n. also Kisarani, Kasarani, used of what is awkward, unpleasant, causing difficulty, &c., e.g. (1) mishap, unfortunate incident, hitch, awkward meeting, &c.; (2) ill-humour, awkward temper, grudging, rancour, caprice, spite, &c. Piga k., make a hitch, cause a difficulty. Sina k. moyoni mwangu, I am quite agreeable. (Cf. kifundo, hitilafu, kimoyo.)

Kisiwa, n. (vt-), an island. (Cf. stwa, a large island.)

Kisombo, n. (vi-), a dish of beans, cassava, &c., beaten or mashed into a thick soup or paste. (Cf. kipondwe, kibumbwi, mseto.)

Kishonga, n. (vi-), a loop of rope, used to hold an oar (like a rowlock) in a boat, or to lift by. (Cf. kitansi, and shalaka.)

Kisi, v. (1) also Gisi, consider critically, estimate, calculate, make a guess, form an opinion on, guess. K. maneno, weigh a statement. K. mtama, set a value on (judge the price of) millet (cf. fikiri, kadiri, bahatisha, hesabu). (2) As nautical term, shift, make a change in. K. mtanga, shift the sail over, tack, put about. (Cf. pindua, bisha.) Seldom in deriv. forms.

Kisibau, n. (vi-), a waistcoat, worn open in front. Described as k. cha mikono, i.e. sleeved; k. cha kkwapa, or kwa kwa, i.e. sleeveless,—the usual kind, k. cha vitana, i.e. lined; k. cha kufuta, i.e. in common plain style. Made of all kinds of materials and colours, and worn over the kanzu.

Kisigino, n. (vi-), heel, elbow, further distinguished as k. cha mgw, and k. cha mkono. (Cf. kifundo, kiweko.)

Kisiki, n. (vi-), log, stump, trunk of fallen tree. (Cf. kishiku, gogo, shina.)

Kisikusiku, adv. and n., at night, in the dark. (Cf. usiku, siku.)

Kisima, n. (vi-), well, water-hole, water-pit, place where water is drawn. (Perh. altered from Ar. kathima.)

Kisima, n. (vi-), clitoris. (Cf. simika.)

Kisinda, n. (vi-), and Kishinda, Kizinda, hymen. Weka k., preserve virginity. Tomoa k., deprive of virginity. (Cf. bikira.)

Kisirani, n. also Kisarani, Kasarani, used of what is awkward, unpleasant, causing difficulty, &c., e.g. (1) mishap, unfortunate incident, hitch, awkward meeting, &c.; (2) ill-humour, awkward temper, grudging, rancour, caprice, spite, &c. Piga k., make a hitch, cause a difficulty. Sina k. moyoni mwangu, I am quite agreeable. (Cf. kifundo, hitilafu, kimoyo.)

Kisiwa, n. (vi-), an island. (Cf. siwa, a large island.)

Kisombo, n. (vi-), a dish of beans, cassava, &c., beaten or mashed into a thick soup or paste. (Cf. kipondwe, kibumbwi, mseto.)

Kisongo, n. (vi-), act (mode, means, &c.) of twisting, esp. an instrument for twisting, whether wood or metal, tourniquet,—also that used in rope-making, turned by the kileti, and itself attached to the rope. (Cf. songa.)

Kisonono, n. gonorrhoea,—various phases being distinguished as k. cha mkojo (urine), k. cha usaha (pus, matter), and k. cha damu (blood). (Cf. sononeka.)

Kisozi, n. (vi-), name of a small bird (Str.).

Kisu, n. (vi-), a knife, of any sort, often used with such verbs as toa, take out, draw, tia, apply, noa, sharpen, futika, stick in the girdle, put up, and a. -kali, sharp, butu, blunt, dull. Wewe kisu, sisi nyama, you are the knife, we are the victims, i.e. do what you will with us. K. cha kikutungu, a pocket-knife, a clasp-knife. (Cf. jisu, kijisu, also jambia, shembea, kotama, kijembu.)

Kisua, n. (i) a kind of fine cloth, used as a turban, a kind of kitambi, also called bura. Ninekwisha ku-
Kisugulu, n. (vi-), mound, heap of earth. (Seldom heard, a Yao word for ant-hill.)

Kitanda, n. and adv., also Kizuli, giddiness. See Kizuli.

Kisusuli, n. (i) a kind of kite (cf. shada, buratangi, tiara); (2) anything whirling about, and dazzling the eye, a whirling gust, a windmill. (Perh. a redupl. form = kisulisuli, and so cf. kisuli, sulika, masua.)

Kisutu, n. (vi-), a large piece of printed calico, forming a woman's dress in Z. In commerce, 'scarves,' of plain colour, red, blue, white, &c. K. cha Membee, of Indian manufacture, k. cha Ulaya, of European. (Cf. shiti and nguo.)

Kitaa, n. (vi-), dim. of mtaa, district, quarter, parish. K. cha imamu, the district allotted to a Mahommedan minister.

*Kitabu, n. (vi-), a book. (Ar., the ki being part of the root. Cf. mkataha, katiba, katabahu, and syn. msahfu, chu.)

Kitakatake, n. (vi-), a particle of dust, a speck of dirt, a very small (trifling, worthless) thing, a mote. (From taka, n. Cf. takasa, takatifu.)

Kitakizo, n. end-piece, at head and foot of a native bedstead (kitandu, which see).

Kitako, n. and adv. (1) part of the body between the buttocks (matako), the fork of the legs; (2) as adv., on the base, or lower end, e.g. weka pija k., set the barrel on its end. Kaa k., (1) sit down, take a seat, in the native way,—the usual expression, also (2) remain settled, settle, reside. (Cf. taka)

Kitale, n. (vi-), a young cocoanut in the second stage of development, between a kidaka and a dafu. See Nazi.

Kitalu, n. (vi-), a stone fence, walled enclosure, wall (of a yard, court, &c.).

Kitambaa, n. (vi-), a piece of cloth or calico, a strip or scrap of any kind of textile fabric for any use, a small cloth, e.g. napkin, towel, duster, handkerchief, bandage, tablecloth,—often with a defining phrase, k. cha mesa (cha kufutia mikono, cha kupangusia, &c.). (Cf. kitambi, utambirambi, kitambo, tambo, tamban, utambaa, mtambo, tamba, and others, which however do not seem referable to one root-meaning. See Tamba.)

Kitambi, n. (vi-), (1) a length or piece of cloth, usually of the kind used for head-wear, as a kind of turban,—defined as k. cha kilamba,—also worn round the waist, and as a loincloth. (2) K. cha tambo, the mesenteric membrane. (Cf. follg. and kitambaa.)

Kitambo, n. and adv. (1) a piece, a little,—often of time, a short period, e.g. alikaa k. or nutda &c., he remained a short time. K. kidogo, after a little, soon, presently (cf. kipando, kidogo, and kitambaa). (2) Also of stature, length, a certain length or height,—mtu wa k. a man of some height, a tall man. (Cf. tambo, pande.)

Kitana, n. (vi-), a small comb. (Cf. tana, dimu, shamuo.)

Kitanda, n. (vi-), a wooden frame for stretching something on, esp. a native bedstead, i.e. a frame consisting of two side-pieces (mfumbati), two end-pieces (kitakizo), resting on four legs (tendege, ma-), and with cord of cocoanut fibre or plaited grass-strips interlaced across it. The head is called mchago, the space
underneath (2 ft. to 3 ft. from the ground) mvungu. Usually a mat only (mkeka) is spread on it, sometimes a mattress (godoro) and pillows (mto). Kitanda cha mfsuni, a weaver’s frame, a loom, parts and instruments of which are mdoshi, faraka or mfaraki, marufaa, kashabu, mladi. (Cf. tanda, tandika, and for other kinds of bedstead, ulili, samadari.)

Kitandiko, n. (vi-), a spreading, a thing spread, a mantle, anything worn as a covering. (Cf. tanda, kitandiko.)

Kitanga, n. (vi-), (1) a small piece of matting, usually circular, used as a praying mat (cf. msald), to lay out food on, or goods for sale. Muungu hufufua nyama kitanganani, God saves even animals at the place of slaughter. (2) The palm of the hand, k. cha mkono. (3) The scale or pan of a balance, k. cha mizani. (4) A kind of dance, k. cha pepo (cf. ngoma). (Cf. tanga, n. and v.)

Kitango, n. (v*-), (1) gadding about, idling, loitering (c.f. tanga, e.g. hana kitango, he is no idler, he sticks to his work, he is steady. (2) Dim. of tango, a kind of small cucumber. (3) A bit of string, lace, shoe-lace, tuft on a mattress, used for fastening things up or together. (? Cf. ckanga, mchango.)

Kitanguo, n. (vi- act (means, way, &c.) of abolishing, doing away, bringing to nothing. (Cf. tangua, mtanguo.)

*Kitani, n. flax, string, linen. (Ar. See Katani.)

Kitanitani, adv. on the back, backwards,—of position. (Cf. tanu, stretch out, spread out, and kichali.)

Kitanzi, n. (vi- dim. of tanzi, small loop, noose, halter, snare, gin, e.g. loop for a button, snare for animals or birds. (Cf. tansi.)

Kito, n. (vi-), dim. of tao (which see), a small curved (arched, bent) thing. K. cha pingu, the ring of fetters.

Kitapo, n. shivering, shaking, trembling, quivering,—from cold, fear, illness, &c., e.g. the cold stage of fever, kitapo cha homa. (Cf. tapa, e.g. mwili wanitapa, my body shakes.)

Kitara, n. (vi-), a curved sword, scimitar. (Cf. upanga, sine, jambia.) (? Hind.)

Kitasa, n. (vi-), (1) a box-, door-, or cupboard-lock (cf. kufuli, a padlock), a buckle, fastening of a belt; (2) dim. of tasa, small metal pot.

Kitata, n. (vi-), (1) tangle, complication, mess (cf. tata); (2) a splint (for bandaging a broken limb, &c.). (Cf. kigango.)

Kitatange, n. a bright-coloured sea fish with spines, a sea porcupine (Str.).

Kitawawa, n. and adv., devout life (act or character), in a religious way. Ngufa za k., dress of a devotee, habit of a monk, &c. Fanya k., act as a devotee. Kaa k., lead a secluded life. (Cf. tawa, utawa.)

Kite, n. (1) a cry of pain, a moan, a groan. Piga kite, give a groan. (a) Trust, liking, affection. Hana kite naye, he has no liking for him, he does not trust him.

Kitefutefu, n. also Kitetefu, sobbing, as before or after crying. (Cf. kikeukeu.)

Kiteku, n. an iron tool,—for breaking up floors, digging up stones, &c., a pickaxe. (Cf. tekua.)

Kitembe, n. and adv., a defect in speech, a lisp, thick utterance. Piga (sema) kitembe, speak with a lisp, in a thick indistinct way, as if there was something in the mouth. (Cf. utembe.)

Kitembwe, n. (vi-), a vegetable
fibre. (Cf. utembwe, also uzi, mzi, ugomba, unanasi, &c.)

Kitendawili, n. (vi-), riddle, enigma, puzzle, charade, conundrum. The common word for propounding a riddle is tega, e.g. Kitendawili! Here’s a riddle! Tega! Out with it! Nyumba yangu kubwa, haina taa, my house is large, but has no lamp. (Ans.) Kaburi, the grave. (? From ki-tenda-wili, i.e. pili, acting in two ways.)

Kitendo, n. (vi-), act, deed, exploit. (Cf. tenda, tendo, utendaji, &c.)

Kitengele, n. (vi-), also Kichengele, stripe, band of colour, &c. (Cf. more usual mfuó, miia.)

Kitengenya, n. (vi-), ? name of a bird.

Kiteo, n. (vi-), dim. of uteo, a small flat basket used for sifting. (Cf. ungo, and tunga, more usual in Z.)

Kitete, n. (vi-), small hollow reed, small píx?. (Cf. ufuta.)

Kitetemo, n. (vi-), trembling, quivering, shaking, quaking. (Cf. tetema, and kitapo, tikisika.)

*Kithiri, v. get to be more, do in addition, cause to be more, increase, grow. Mtende umekithiri kusaa, the date tree has borne more than ever. Ap. kithiri-ia, -iwa, e.g. kukithiri-riwa mapenzi, to be loved more than others. Cs. kithiri-sha, -shwa, make more, increase, &c. (Ar. Cf. syn. zidi, more usual in Z.)

Kiti, n. (vi-), a native stool, seat. Hence a seat or chair of any kind. Mtate kiti, a saddle (cf. seruji). (Cf. kiti, and perh. mti, kijiti, kiti.)

Kitimbi, n. (vi-), also Kitimfi, a mischievous act, trick, artifice, stratagem. (Cf. timfi, and syn. hila.)

*Kitimiri, n. (1) name of the dog in the Seven Sleepers story; (2) name of an evil spirit. The consonants are sometimes written as a kind of charm on letters to ensure safe delivery. (Ar.)

Kitinda, n. (vi-), verbal of tinda (i.e. the root of tindika). Kitinda nimba, the last, youngest child, lit. the ending of conception.

Kitisho, n. (vi-), terrifying, something terrifying, a terror, a menace, a fearful thing, an overwhelming danger. (Cf. tisha, tisho, utisho, and syn. afa, kioja.)

Kititi, n. and adv. (1) dim. of titi, nipple (of the breast); (2) a small hare, leveret; (3) kititi cha bahari, the depths of the sea. As adv. (1) fully, wholly, altogether, all at once; (2) straight up, upright, in an erect position. Gene gitesimama k., the cliff rose up perpendicularly. Mtí umesimika k., the tree stood straight up, was perpendicular.

Kitiwanga, n. chicken-pox,—also called titiwanga, and tete kwanga. (Cf. nduí.)

Kito, n. (vi-), a precious stone, gem, jewel. (Cf. johari, fusfus.)

Kitobwe, n. (vi-), hole—e.g. one bored by an insect or tool, dimple on the chin. (Cf. toboa, —pass, form in -c, and syn. kitundu.)

Kitoma, n. (vi-), a small round pumpkin, the outer rind or shell of which is dried, hollowed out, and used as a vessel for liquids; (2) descriptive of orchitis, hydrocele. (Cf. boga, pumpkin,—usual in Z.)

Kitone, n. (vi-), dim. of tone, a small drop (of liquid), a small spot. Kanga ni ndege wa vitone-tone, the guinea-fowl is a speckled bird.

Kitongo, adv. sideways, obliquely. Tazama kitongatongo, look askance. (Cf. tongosa, kitongoji, and syn. upande, mshathari.)

Kitongoji, n. (vi-), small village, hamlet. Wote waliwa nje mashamba vitongojini, all who were out in the country villages. (Cf. tongosa, kitongo, and syn. bijiji.)

Kitoria, n. (vi-), edible fruit of the ntoria (a kind of Landolphia).
Kitoto, n. and adv. (vi-), dim. of mtoto, a small child, baby, like a child, foolishly.

Kitovu, n. (vi-), the navel, the umbilical cord.

Kitoweo, n. (vi-), and Kitoeo, anything eaten as a relish with other food,—meat, fish, curry, &c.—the third common ingredient being mchusi, gravy. (Cf. towesa, and kiungo.)

Kitu, n. (vi-), (1) a thing, esp. a sensible, material object, but also what is an object to the mind; (2) substance, what a thing is made of, matter. Mtu ni k., lakini si k., a man may be regarded as a thing, but he is not (only) a thing. Pana k., hasira? Is there such a thing as anger? Si k., it is nothing, no matter (cf. haithuru, mamoa). Hapana k., there is nothing, nothing at all, nought. K. gani hicho? What is that? K. chake ni chuma, its substance is iron. (Cf. mtu, and utu. The idea of ‘substance’ is often conveyed by the abstract forms beginning with -u, and nyama is also used, chiefly of organic substances.)

Kitua, n. (vi-), (1) a small tree, shrub, bush, branch; (2) shade of a tree, shaded spot. Tuketi kituani, let us sit in the shade. (Not usual in Z., cf. kijiti, kivuli, which are the common words.)

Kituko, n. (vi-), a feeling (object, cause, &c.) of fear, a terror, horror, fright, alarm. E.g. inatia watu vituko vyahaofu, it causes people alarm. Mtu yuna (ameingiwa na kituko, the man is frightened. Vi- tuko vitukishavyo, terrors which alarm you. (Cf. tukia, tukio, of incident, accident, and so special sensational alarming occurrence. Or cf. shituka (stuka, situka), shituko, of what is startling, alarming. For syn. cf. kiticho, kioja, afa.)

Kitulizo, n. (vi-), a quieting influence, a soothing force, a comfort, relief, anodyne. (From tua, tuliza. Cf. ututulivu, faraja, bafidi.)

Kitumba, n. (vi-), dim. of mtumba, tumba, (1) a small bag, case, cover; (2) a small bud. Gunia ni k., cha Hindi, a gunia is an Indian bag.

Kitumbo, n. and adv. (1) dim. of tumbo, small stomach, protuberance, swelling; (2) obesity, a large abnormal stomach (cf. kikono, kiguu, of malformation or maiming); (3) as an adv., lala k., lie stomachwise, on the stomach. (Cf. tumbua, mtumba, mtumbwi.)

Kitumbua, n. (vi-), a small pancake, a fritter. (Cf. prec.)

Kitumwa, n. and adv. (vi-), (1) dim. of mtumwa, a little slave; (2) service, what is servile or degrading. Fanya k., act as a slave. -a k., of a slavish, servile kind. (Cf. tuma, mtumwa, &c.)

Kitunda, n. (vi-), (1) dim. of tunda, a small fruit; (2) a chess pawn (Str.).

Kitunga, n. (vi-), dim. of tunga, a small round flat basket.

Kitunguu, n. (vi-), an onion. Kitunguu somu, garlic. (Sum is Ar. for garlic.)

Kitu, n. (vi-), stopping, resting, cessation, respite, remission, quiet; (2) a stopping-place, encampment, time for rest, stage in a journey; (3) a stop, a pause (e.g. in talking, music, &c.), a note of punctuation, end of a sentence. Roho yake haina /., his spirit is always uneasy. Hana k., he is always on the move (cf. opp. kitango). Maneno yasiyo na k., talk without breaks or pauses. Piga kituo, form an encampment. Ki- swahili hakina k., the Swahili language has no fixed standard. (Cf. tua, utulivu, tuo, and simama, puntzika.)

Kitupa, n. (vi-), dim. of (1) tupa (i.e. chupa in Z.), a small bottle, phial, flask; also of (2) tupa, a small file.

Kitwa, n. (vi-), usually in Z.
sounded more as kichwa (which see), head.

**Kitwana**, n. (vi-), a boy or youth of the slave class. Dim. of mtwana, and contr. kijakazi, a slave girl.


**Kiuaji**, n. (vi-), (1) verbal from ua, v., that which kills; (2) dim. of ua, a small enclosure, or, a small flower. Also (3) name of a fish (perh. from (1)); (4) an eyelet-hole (Str.).

**Kiugaji**, n. (vi-), something that kills, a fatal, deadly thing, i.e. kitu cha kufisha, e.g. beast of prey, snake, poison, fire-arms. (Cf. ua, v.)

**Kiku**, v. step over, get (leap, pass, jump) over, surmount. (Cf. kia, chupa, and more usual in Z. ruka, vuka.)

**Kiuma**, n. (vi—contr. wyuma, as plur. of chuma), (1) anything that bites, pierces, stings, hurts (cf. k. mbozi, the goat-biter, as name of a kind of lizard ; k. inzi, the fly-biter, name of an insect) ; (2) esp. a small pointed or pronged instrument, a fork, an insect’s sting. (Cf. uma, n. and v.)

**Kiumbi**, n. (vi-), a created thing, a creature, but usually limited to the rational, or at least animate creation. E.g. pana nyama wawili na k. kimoja, there are two animals and one man. Mtu umaumbwa kwa k., lakini si k., na nyama si k., mtu ni k., a tree is a creature like a kiumbi, but it is not strictly a kiumbi, nor is an animal a kiumbi, but only man. (Cf. umba, umbo, maumbile,—and pass. termin. —a.)

**Kiumbizi**, n. (vi-), name of a kind of dance with sticks. (Cf. ngoma.)

**Kiume**, n. and adv. (seldom viume in plur. for usual -a kiume and ndume), a male, something of the male kind, manly behaviour (bearing, fashion, way, proceeding, &c.), courage, strength, prudence, spirit, heroism. Watoto wa k., boys. Fanya k., act like a man, show spirit, be brave. Sauti ya k., a bass, deep voice. Vaa k., wear a man’s clothes, dress as a man. —a. from -ume, agreeing with kiti, e.g. kijana kiume, a young man. (Cf. -ume, kiume, ndume, ume, and contr. kike.)

**Kiunga**, n. (vi-), (1) suburb of a town, suburban residence, outskirts, place adjacent. Ana k. chake, na nyumba yake mjini, he has an estate (garden) in the suburbs, and a house in the town. Akaa kiungoni, he lives in the outskirts of the town. The kiunga is often an orchard, fruit or pleasure garden (contr. shaumba which is general, and more in the country). (2) Name of a fish. (Cf. unga, kiungo.)

**Kiungo**, n. (vi-), (1) act (method, means, &c.) of joining, a joining, link, connecting part, connexion, amalgamation. Hence (2) a joint of the animal frame, a member of the body, i.e. kiungo cha mwili. Viungo vimeachana, the joints have come apart. Also achana viungo, loosen the joints, of a man lying at ease,—so too jitupa viungo, of a sprawling attitude. Makuti ya kiungo, or ya viungo, coconut leaves prepared for use as thatch. See Kuti. (3) Something which seasons, gives a taste or relish to, food, e.g. sauce, pickle, salt, vinegar, &c., i.e. mchuzi, achali, chamvi, siki. (Cf. unga, v.)

**Kiunguja**, n. and adv., the dialect of Swahili used in Zanzibar city and neighbourhood, as contrasted with the kindred dialects of the coast (kiswahili), of Mombasa (kisamitani), and Lama (kiamu). Kiunguja is also used in contrast with kiswahili, with reference to points in which the Zanzibar use is different from all or most of the kindred dialects. (A
native will often say Kiswahili hilo, si kiunguja, that word is Swahili, but it is not used in Zanzibar, e. g. the word chaka for ‘hot season.’

As adv., ‘of the Zanzibar kind.’ (Cf. Unguja, and the Preface to Sacleux, Dictionnaire Français-Swahili.)

Kiungulia, n. stomachic disorder causing eructation or belching, heartburn,—also k. cha moyo. (Cf. ungua, and for the symptoms, cheuka.)

Kiungusa, n. (vi-), and similarly Kiunguzo, something which burns, causes the sensation of burning,—as fire, acid, &c. (Cf. ungua.)

Kiungwana, adv. of a gentlemanly, civilized, educated kind (style, fashion, character, &c.), in a way becoming a free man. Mw-anamke wa k., a lady (by birth or manners). — a kiungwana, gentlemanly, courteous, &c. Cf. phrase hajambo ya kiungwana, i.e. he is quite well enough to work, if he chooses. (Cf. -ungwana.)

Kiuno, n. (vi-), loin, flank, waist, the part just above the hips (nyongda), and groin (nena). In building, an abutment. Jambia kiunoni na bakora mkononi, dagger at waist and stick in hand.

Kiunza, n. (vi-), a board laid over a corpse, when placed in a grave,—also called mlango wa maiti, the dead man’s door. Sometimes bamboos or sticks are so used.

Kiunzi, n. (vi-), a wooden frame or structure, esp. of shipwrights’ work, the hull of a vessel,—the chief native example of construction in wood. (Cf. unda, mwunzi.)

Kivi, n. (vi-), elbow. (Cf. kisigino.)

Kivimba, n. (vi-), and similarly Kivimbo (or -i), a swelling, a protuberance, girth, circumference, bigness of anything round. K. cha mti, girth of a tree. (Cf. vimba, and mzinga.)

Kivukizo, n. (vi-), act of burning incense, fumigation, substance used in fumigation. (Cf. vukiza.)

Kivuko, n. (vi-), act (place, time, means, &c.) of crossing (e.g. a river, marsh, &c.), crossing-place, ford, ferry; also, fee for crossing. K. kikavu, an isthmus connecting two pieces of land. (Cf. vuka.)

Kivuli, n. (vi-), (1) a shade, a shady place, a shadow; (2) a ghost. (Cf. mvuli, uvuli, mwavuli.)

Kivumbasi, n. a strong-smelling herb, used by the natives to keep off mosquitoes,—a kind of basil. (Cf. riiani.)

Kivumbi, n. and adv. (vi-), a particle of dust, like dust, dusty; also, a dust-cloud, sand-storm (?). (Cf. vumbi.)

Kivumo, (1) a rumbling (humming, buzzing, or roaring) sound, rumble, hum, buzz, &c.; (2) a rumour, a report, bit of gossip, hearsay. (Cf. vuma, vumii.)

Kivunjo, n. (vi-), act (means, way, &c.) of breaking. (Cf. vunja, vunjo, &c.)

Kivuno, n. (vi-), a harvest, profit, something worth having. Ganda la mua chungu kaona kivuno, a bit of chewed sugar-cane the ant thought a prize. (Cf. vuna, and syn. chumo, faida.)

-kiwa, a. solitary, alone, desolate, abandoned, outcast (with pfx. m-, and wa-, of persons, pa- of place, and u- of things,—nyumba ukivwa, shamba ukivwa). (Cf. ukiwa, and upweke, peke yake, -hame.)

Kiwaa, n. (vi-), dim. of wa, small spot, blotch, patch, stain, blemish, blot. (Cf. kipaku, ila.)

Kiwamba, n. (vi-), a little frame, support, prop. Watoto wanaotambaa na wanoowendea viwamba, children who crawl and who walk with something to hold to. (Cf. wamba, and follg.)

Kiwambaza, n. (vi-), also Kiya- mbaza, Kiambaza, a wall as made
by natives, i.e. a screen of sticks fastened to upright poles and filled up with kneaded earth and stones. (Cf. wamba, kiwambo, and ukuta.)

Kiwambo, n. (vi-), also Kiyambo, Kiambo, the act (process, means, &c.) of making one thing cover another, and esp. of the thing which covers, overlays, or is stretched over another, e.g. the k. of a drum (ngoma) is the skin strained tightly over it, ngozi itiyowambiwa ngoma. K. cha makuti, a screen of coconuut leaves. K. cha kitanda, the lacing of a bed-frame with cord. (Cf. wamba, kwambaza.)

Kiwanda, n. (vi-), also Kiwanja, a plot of ground, used for occupation rather than cultivation, whether open or enclosed, i.e. a yard, premises, &c. uncovered or covered, i.e. a shed, a workshop, e.g. unipatie k., nataka kujenga nyumba, get me a piece of ground, I want to build a house. Hii iliyowambiwa ngoma, imevunjika. sasa ni k. tu, this was a house, but it was taken down, and now it is only a piece of ground. Akatiwa kiwanda nani kushona nguo, he was put in a workshop to learn tailoring. (Cf. uwanda, uwanja.)

Kiwango, n. (vi-), (i) number, a number (cf. wanga, and cheo. Kiwango is the B. word, but in Z. represented almost entirely by the Ar. hesabu and daraja.) (2) Importance, account, dignity, position; (3) behaviour or duties proper to a position, province, sphere of action. Nt k. cha mtumwa, it is my duty (it is proper for me) to speak thus. K. cha mtumwa, the position of a slave.

Kiwari, n. (vi-), a nettle, sea nettle (Str.)

Kiwé, n. (vi-), pimple, vesicle, pustule,—as on the head after shaving the hair. (Cf. upele.)

Kiweko, n. (vi-), also Kiwiko (cf. tweka, and twika), (1) act, &c. of placing (see Ki- and Weka), place

for putting, placing, resting, position; (2) pedestal, base, rest, socket. Used of wrist, k. cha mkono, and ankle, k. cha mguu. (Cf. weko, kisigino, kifundo.)

Kiwélé, n. (vi-), milk-gland of a female animal, udder.

Kiwembe, n. (vi-), dim. of uwembe, a small razor, a knife. (Cf. kisu, kijembe.)

Kiwéo, n. (vi-), thigh, ham, esp. of animals. (Cf. paja, more usual in Z.)

Kiweto, n. and adv. (1) lameness, crippled condition; (2) a crippled person, a cripple; (3) in a lame, halting, crippled way. Kwenda k., walk lamely, — a k., crippled. Yu k., ana k., he is lame. (Cf. kilema, kigwé, chechema.)

Kiwé, n. (vi-), (1) stout stick, bar of wood, set against a door, inside, as a fastening, &c. (cf. komo, pingo); (2) state of being dazzled, dazed, unable to see clearly, i.e. k. cha macho. Jua lafanya k. cha macho, the sun blinds me, dazzles me. Haoni usiku, ana k., he does not see at night, his sight is defective.

Kiwiko, n. (vi-). See Kiweko.

Kiwiwili, n. and adv. (vi-), variously used as (1) the body in general, of man, animals, birds, &c., like mwili; (2) the main part of the body, the trunk, i.e. not with the head or limbs or both; (3) a part of the body, member, limb; (4) bulk, girth, size (cf. kivimba, unene). Kuzikwa kwa fisi, si k. tu! to be buried by a hyena, is not that just leaving the body as it is, no grave at all? Liwiliwili vyangu vyote vizima, all my members are whole. K. cha kapa-taje? What does its bulk come to? What does it measure round? As adv., in a bodily form. (Cf. mwili. Dist. -wili, two, kuwili, &c.)

Kiwimawima, adv. in an erect position, upright, perpendicular, steep, e.g. of a steep hill, precipice. (Cf. simama, ima, ? wima.)
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Kiwimbi, n. and adv. (vi-), dim. of wimbi, wavelet, ripple, eddy. As adv., like a wave. Kama wimbi, undulating, with ridges, hillocks, &c.

Kiwingu, n. (vi-), dim. of -wingu, a small cloud.

*Kiyama, n. the general resurrection of the dead, as conceived by Mahommedans, lit. standing up, rising up. (Ar. Cf. utfiufo.)

Kiyambasa, n. (vi-). See Kiyamba.

Kiyoga, n. (vi-), a mushroom.

Kiyowe, n. (vi-), cry, shout, scream, esp. of a call for help. Piga k., cry out for help. (Cf. ukelele, kilio, kigelegele, shime.)

Kiza, n. (vi-), more usually giza in Z., darkness, gloom, dimness, night. See Giza.

Kizalia, n. (vi-), that which is born in a given place, home-born, indigenous, native, e.g. of home-born slaves. Huyu k. Unguja, this man was born in Zanzibar. (Cf. mzalia, zaa, and kikulia, kimelea.)

Kizao, n. (vi-), a product, production, offspring. (Cf. zaa, zao.)

Kizazi, n. (vi-), any part or step in causing birth, or being born, procreation, generation. Usually (1) birth, production of offspring, being born. Haya niliyoandika ya k. cha Buge, this is my account of the circumstances of Buge's birth. Ana k., he has birth, he is a man of family. (2) That which is born, a birth, offspring, whether individually 'a child, a young one,' or collectively 'a generation.' K. hiki, the present generation. (Cf. zaa, uzazi, msazi.)

Kizee, n. (vi-) and adv., (1) an old person, or thing, esp. an old woman, crone, hag; (2) in antiquated style, old-fashioned. -a kizee, antique, old, old-fashioned (cf. -a kikale). Enda kizee, walk like an old person. (Cf. -see, msee, and perh. zaa.)

Kizembe, n. and adv. (vi-), idling, slack (remiss, negligent) conduct or act. (Cf. -zembe, woivu, ulegevu.)

Kizibo, n. (vi-), (1) anything used to stop a hole or opening, a stopper, plug, cork, bung, &c., and (2) fig. of what is used merely for filling a hole, i.e. stop-gap, padding, temporary expedient. (Cf. siba, mzibo.)

Kizimba, n. (vi-), also Kizimbi, a cage with bars, coop for fowls, &c. (Cf. kirimba, tundu.)

Kizimwe, n. (vi-), also Kizimwi, (1) something dried up, dead, withered. Nazi kizimwe, a cocoon without milk or nutty substance, dry and empty (cf. sima and -simwe). (2) smut, blight (on cereals, &c.); (3) a fairy, an evil spirit. (Cf. zimwi, mzimu.)

Kizinga, n. (vi-), dim. of mzinga, which see.

Kizingiti, n. (vi-), top or bottom piece of the frame of a door or window, threshold, sill, lintel; (2) bar of a river, reef of rocks, natural dam, weir. Mlango wa k., opening in a bar or reef, sluice, floodgate. (Cf. mlango, kimandu, mwimo.)

Kizingo, n. (vi-), turning, winding, curve, bend, e.g. of a river, road. -a k., sinuous, winding, roundabout. Also kizingozingo. (Cf. mzingo, zinga, zunguka.)

Kizio, n. (vi-), a half of a coconut, i.e. kizio cha nazi, and of other fruit, cut in halves.

Kiziwi, n. (vi-), a deaf person. (Cf. ukiziwi, and possibly ziba. Form cf. kipofu, kizee, kibiongo, kileno, &c.)

Kiziwi, n. (vi-), small stall, &c. Dim. of zizi, which see.

Kizua, n. See Mazua.

Kizucoo, n. (vi-), and Kizuzo (and -zi), restraining, keeping back, restraint, obstruction, hindrance, stopper. (Cf. zuio, zuia, pingo, mgogoro.)

Kizuka, n. (vi-), (1) something which appears suddenly, thing seldom seen, an apparition, phantom, ghost, portent. Hence (2) fairy, evil spirit, ghost; (3) and also a widow living
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in seclusion after her husband's death. (Cf. zuka, kizushi.)

Kizuli, n. also Kisuli, giddiness, mental confusion. (Cf. zulu, mazua, mazuka.)


Kizunguzungu, n. (vi-), giddiness, whirl, i.e. kizunguzungu cha kichwa, vertigo. Mkondo wa k., an eddy, whirlpool. Mzungu mambo yake ni kizunguzungu, a European's ways makes one's head go round.

Kizushi, n. (vi-), a person or thing suddenly appearing, i.e. (1) newcomer, intruder, heretic, revolutionist; (2) novelty, phenomenon, sensation, apparition. Mwana wa mtu ni kizushi, akizuka zuka naye, i.e. there is no knowing what a man may do, best follow all his movements.

Kizuu, n. (vi-), a kind of evil spirit, capable of being employed to enter houses in the form of rats and kill people by devouring their livers.

Koa, n. (ma-), a band of thin metal plate, esp. as worn for ornament on the neck or arm, e.g. k. la fetha, a silver armlet; k. la shingo, a neck ring (sometimes broadened into a crescent shape in front) (cf. ukoa, kikoa, also furungu, kikuku, and for ornaments generally urembo).

Kofa, n. (ma-), a band of thin metal plate, esp. as worn for ornament on the neck or arm, e.g. k. la fetha, a silver armlet; k. la shingo, a neck ring (sometimes broadened into a crescent shape in front) (cf. ukoa, kikoa, also furungu, kikuku, and for ornaments generally urembo).

Kobe, n. (ma-), a land tortoise.

Koboa, v. See Goboa.

Kobwe, n. a kind of bean, like kunde, sold in Z.

Kocho, n. (ma-), the edible fruit of a kind of palm. See Mkochi.

*Kodi, n. rent, tax, customs. (? Hind. Cf. Ar. ushuru.)

Kodoa, v. esp. with macho, open the eyes wide, stare, glare. A. kodolea (macho), -cwa, stare at, look at fixedly with eyes wide open.

Kwani kitnikodolea macho? Why are you staring at me? (Cf. ngariza, kaza macho?)

Kodwe, n. small stone, used as a marble in games,—as are korosho and konisi. (Cf. mvu, mbwe.)

Kofa, n. (ma-), (1) flat of the hand, the palm extended or upturned; (2) a blow with the open hand, slap, box on the ears; (3) as much as can be held on the palm of the upturned hand.

Kofa, n. (ma-), in Z. usually a fez of red cloth, or of white linen, often elaborately stitched. Used also of any foreign head-cover. Vaa k., put on a cap. Vaa k., take off a cap. (Cf. shapo.)
Koga, n. mould, blight, mustiness. 
Fanya (ota) k., get mouldy (blighted). (Cf. kutu, kizimwe, and dist. ukoga.) Also v. for kuoga, bath. See Oga.

Kogo, n. the part of the skull which projects at the back, the back of the head, occiput. (Cf. kikosi, kishogo.)

Koha, v. cough. Cs. koko-za, -zwa. Fikoha za, cough on purpose (as a sham, to attract attention, to deceive a person, &c.). (Cf. follg. and koo.)

Kohooi, n. (ma-} and Kohozi, expectoration, sputum, phlegm coughed up. (Cf. prec., and ukohozi, kikohozi, belghamu.)

Koja, n. (i) a neck ornament, a ring with disks or coins attached worn round the neck (cf. koa, and urembo); (2) a kind of metal pot (cf. kopo, sufurid); (3) see Khoja.

Kojoa, v. urinate, make water. Ap. kojolea. Kopo (chombo, bakuli) la kukojolea, chamber-pot. Cs. koko-za, -zwa, e.g. kamba za kukokotea, cords to draw with. Cs. kokot-eza, -ezwa, e.g. kokoteza kazi, work slowly (whether from care or laziness). (Contr. kimbisa, and cf. endeleza.) (Cf. -kokotevu, kokoto, and syn. vuta.)


Kokwa, n. ( — , and ma — , stone — of a fruit. See Koko (with which it seems connected).

Kolea, v. (i) put something into food to give it a taste, season (with), flavour (with), give a relish to; (2) be properly seasoned, have a flavour; and (3) fig. have point (force, meaning). K. samli katika chakula, flavour food with ghee. Ubishi wake haukolea, his joke fell flat. Obs. Cs. form in kolesa moto, make up a fire, make it burn up (with oil, shavings, &c.) (? cf. koka). (Cf. follg., also syn. unga, kiungo, and kitoweo. Also see in Kr. kolesa, v., seize person or property.)
Kolekole, n. name of a large fish, ? dolphin.

Koleo, n. (—, and ma-), a smith's tool for handling his work, i.e. kidude cha kushikia chocolate, a pair of tongs, e.g. kusima koleo si mweiso wa uhuusi, cooling the tongs is not the end of the job. Also (1) any similar instrument, pincers, &c.; (2) notch in an arrow (held on the string with the fingers). (Cf. prec.)

*Koli, n. and Kol, a ship's papers. (? Ar. kul.)

Koma, v. cease, come to an end, stop, decease. Also sometimes act., bring to an end, close. Lisilo mkoma, hujikoma tilo, what has no one to end it, ends of itself. Wali-pokoma nusu ya njia, when they ended half the journey. Yali-pokoma magrebi, when evening set in. Koma usije, stop coming further. Cs. kom-esha, -eshwa, make stop, bring to an end, thwart, forbid, kill,—usually implying some force or abruptness. Komesha maneno, stop conversation, cut short a debate. (Cf. kikorno, ukomo, lukonia, and syn. tsAa, nyamaa, tindika.) — n. (wa-), the edible fruit of a kind of palm, mkoma (same as koche, a local name).

Komaa, v. (i) be fully ripe, be full grown [developed, matured], and so (2) be past the prime, fall off, begin to lose powers, decline, become demoralized. Cs. komaza, unduly stimulate, over-excite, make game of, mock. Usimene nakukomaza, do not say I am talking improperly with you. (Cf. pesuka, balchi, -sima.)

Komafi, n. (ma-), fruit of the tree Mkomafi, which see.

Komamanga, n. (ma-), pomegranate, the fruit of the mkomamanga. (Cf. mkoma, and manga.)

Komba, v. scrape out, hollow out, clean out. E.g. k.nyoma, make a drum (by hollowing it out). K. daju, scrape out the nutty part of a coccoanut. Cf. daju la kukomba, a coccoanut full of milk, but beginning to form the soft nutty substance inside. K. chungu, clean out a cooking pot. K. taka (miji, vumbi), clean out dirt (water, dust). K. mtu mali, clear a man out of his money, ruin, impoverish. Ps. kombwa. Nt. kombeba, be cleaned or cleared out. Ap. kamb-ea, -awa,—also kemb-elea, -eleva, -eleka, -elesha, -eleshwa, e.g. amekombeleka mali, he has lost every penny he had. Kombelesha mchusi kwa wali, sop up the gravy with the rice. Cs. kamb-esha, -eshwa. (Cf. ukombo, kombo, kikombo, komba, kikomba, kombo, and kumba.)

Komba, n. a small racoon-like animal, galago,—common in Z. and very destructive to cocoanuts. (Cf. prec.)

Kombamoyo, n. (ma-), a long thin straight pole. Used as rafters in constructing the roof of native huts, resting on the side poles (ngizo) and carrying the cross-pieces (fite) and thatch.

Kombe, n. (—, and ma-), (1) anything hollowed or scraped out, flat and slightly curved, and also (2) an instrument suited for scraping or hollowing. Hence various meanings, e.g. (1) a large dish, pan, or platter of earthenware, charger (cf. kikombo). (2) bivalve shell-fish and their shells, such as oysters, &c., k. ya pwani (cf. kome, konokono, kauli). (3) Shoulder blade, k. la bega, or la mkono, also of an empty skull, k. la kichwa (cf. kichwa, kupuru, fumu or fumu). (4) Like ukombo, a gouge, scraper, e.g. miiba na kombe za kumehoma, thorns and sharp edges hurting me. Also of the fluke of an anchor, baura ya makombe mawili, a European anchor with two flukes. (Cf. komba, v. and note, and ukombo.)

Kombo, n. (ma-), a sling—for throwing stones.

Kombo, n. (ma-), (1) a scrap, a scraping, a bit of food remaining
over. (2) Like kikombo (which compare) (a) twist, turn, crook, crookedness, (b) deviation from the straight or standard, defect, fault, ill temper, awkwardness, difficulty, sticking point. Mti huu ni kombo kombo, or una kombo, this tree is all crooked. Hapana k., there is no difficulty, it is all straightforward, plain sailing. Mimi, ni k. nayo, as for me, I just cannot do it. (3) Escape, acquittal, pardon, e.g. omba k., ask for pardon, -pa k., grant pardon. (Cf. komboa, and komba, v. and note.)

Komboa, v. (1) scrape out, and so (2) ransom, redeem, deliver, make compensation for, pay for. Nita-komboa mtu aliyeuzwa, I will redeem the man who was sold. K. demi, pay a debt, compensate a creditor. (3) Make crooked, warp, put out of the straight, or out of shape, give a turn (or twist) to, and so fig. cause difficulty to, thwart, hamper, give trouble to. Ps. kombolewa. Nt. komboka, e.g. (1) be crooked, (2) be redeemed. Ap. kombo-lea, -lea, -leza, -lezwa, e.g. mali ya kukombolea, money for a ransom. Cs. kombo-sa, -sza, (1) make crooked, (2) cause to ransom. (Cf. komba, v. and note, also mkombozi, ukombozi.)

*Kombora, n. a bomb, a shell, also a mortar for throwing bombs. (Ar.)

Kombozi, n. (ma-), generally ukombozi, ransom, redemption-money, payment, compensation. (Cf. prec.)

Kome, n. (—, and ma-), also Gome, a kind of shell and shell-fish. K. za pwani, univalves. (Cf. kombe, and gome.)

Komea, v. bolt, bar, fasten with a komeo. Ps. komewa. Nt. komeka. Ap. kome-lea, -lewa, e.g. ufunguo wa kukomelea, a key to move a bolt. Cs. kom-esa, -eswa, cause to fasten a door. (Cf. komeo, koma, kiwi, funga, pingo.)

Komeo, n. (ma-), bar, bolt, latch (of wood), for fastening a door or window, a kind of native lock. (Cf. prec.)

Komoa, v. unbar, i.e. remove the komeo. Ps. komolewa. Ap. komolea, -lewa. (Cf. komea.)

Komwe, n. (ma-), seed of a plant mkomwe, used as counters in playing games.

Konda, v. also Gonda, grow thin, become lean, be emaciated, get into low condition of health or body, pine. Cs. kond-esha, -eshwa, cause to get thin, wear out, dispirit, cause to pine (languish). Jikondesha, worry oneself by brooding, taking a matter too much to heart.

Kondavi, n. (ma-), a broad belt of beads worked in patterns,—worn by women. (Cf. ushanga, utunda.)

Konde, n. (ma-), (1) fist, closed hand. Piga k., strike with the fist (knuckles of the closed hand), i.e. kwa nyuma ya vidole. Piga moyo k., take courage, cheer up, make a bold resolve (cf. ngumi, konzi). (2) A field, clearing, cultivated piece of ground. Lima k., till a plot of land. (Cf. shamba.)

Kondo, n. Kondo ya nyuma, after-birth. (Cf. mkondo. Kondo, war, is not used in Z.)

Kondoo, n. (—, and ma-), a sheep. Chunga k., keep sheep, act as shepherd. Manyoya ya k., wool, fleece. K. mume (or, ndume), a ram. K. jike, ewe. (Cf. kikondoo. Sheep, mostly of the fat-tailed kind, are imported to Z., but not kept or bred there.)

Konga, v. grow old, get feeble with age. Mzee huu amekonga, hawezi kufanya kazi, this old man is weak with age, he cannot work. Cs. kond-esha, -eshwa, make old, add to the age of, wear out, e.g. with nagging or abuse. (Cf. -kongwe, kongoja.)

Konge, n. plur. of ukonge, fibres of a kind of Sansevieria (mkonge), used for making string and cord. See Mkonge.

Kongo, n. also Koongo. See Korongo.

Kongoa, v. draw out, cut out,
extract, disengage. K. mismari, draw a nail. K. jino, extract a tooth (commonly nga jino). Walikongoa pembe, they cut out the (elephant’s) tusks.

K. unyele, draw out a hair. Ap. kongo-lea, -lewa, take to pieces, break up, e.g. a frame of any sort, a box, a boat. Mashua yote likongolewa vipande, the whole boat was taken to pieces. Kongolea sanduku, open a case,—by extracting the nails, &c. (Cf. nga, kongomana.)

Kongoja, v. walk feebly (with difficulty), totter, stagger. Ap. kongoj-ca, -nva, e.g. fimbo la kongojea, a stick to steady one’s steps with. Jikongojea, prop oneself, steady oneself,—as with a stick. Nipe gongo langu mkongojo nipate kuyikongojea, give me my staff that I walk with, so that I may steady myself. (Cf. konga, -kongwe, mkongwe.)

Kongomana, v. meet together, be united, be joined, be assembled, be heaped (gathered, piled) together. Cs. kongomarish, gather, assemble, unite, weld, heap together, agglomerate. (Cf. kongomano, kongoa, and the more common kuta, kutana, kutanisha, kusanya, &c.)

Kongomea, v. fasten up, nail up, put together. Akakikongomea ngu vomu katika bureta, and he nailed up all my clothes in a trunk. (Cf. prec.)

Kongomeo, n. (ma-), a fastening, also ? larynx, Adam’s apple. (Cf. prec.)

Kongwa, n. (ma-), a forked stick, a slave stick, i.e. a stick or pole with a forked end in which the slave is secured by the neck with an iron crosspin. (Cf. mpanda, pandra la mtu.)

Kongwe, n. a lead in singing. Twa k., start a song, give a lead, lead off. (Cf. bwaga umbo.)

-kongwe, a. old, worn-out, aged, past work. Mzee mkongwe, a feeble old man. (Cf. konga, kikongwe, ukongwe.)

Konka, v. take a sip of, get a drop of,—used of water enough to allay, not quench, thirst, i.e. konka maji. (Cf. onja.)

Kono, n. (ma-), something that projects, sticks out, e.g. a handle, a shoot or sprig of a plant. (Cf. mkono, kikono, ukono.)

Konoa, v. See Konyoa.

Konokono, n. (ma-), a nail. (Cf. koa.)

Konyeza, v. make a covert sign to, i.e. in order to attract notice, to warn, to give a hint to, e.g. k. kwa macho, raise the eyebrows, wink; k. kwa mkono, make a significant gesture. Ap. konye-zea, -zewa. (Cf. follg. and ashiria, onya. Kr. has konya, deceive, hoodwink,—not usual in Z.)

Konyezo, n. (ma-), a sign, hint, suggestion, warning. (Cf. prec.)

Konyoa, v. break off, pluck off, tear off, esp. with some instrument, e.g. of removing the grains from a cob of maize, by pounding, i.e. k. mahindi. K. embe, peel a mango with a knife. Also k. maungo, dismember, quarter. Ps. konyolewa. Nt. konyoka. Ap. konyo-lea, -lewa.

Konzi, n. (—, and ma-), (1) closed fist. Piga k., rap with the knuckles, with the back of the hand. (2) A fistful, as much as can be taken up in the closed fingers, i.e. videle wilivyo amount, e.g. teka konzi mbili za michele, take two fistfuls of rice. (Cf. konde, ngumi, also kofa, chopaa.)

Konzo, n. (ma-), large stick, stake, or pole,—with the end pointed and hardened with fire, used as weapon, hunting-spear, or in pitfalls set for large animals. (Cf. mkonzo, mukzi.)

Koo, n. (ma-), (1) throat; (a) aliment of the throat; (b) mucus from throat, expectoration (cf. kohoa, as if kohoo and kohosi). (2) Of a breeding animal or bird, e.g. k. la kuku, a breeding fowl. K. la mbuzi, a breeding goat (an idiomatic inversion of kuku wa koo, cf. pandikizi la mtu,
Kopa, n. (ma-), a slice of dried cassava (mhogo). (Cf. mhogo, ubale).

Kopa, v. (1) get food or money on credit, borrow for trading purposes, i.e. on promise to account for according to agreement, negotiate a loan on credit. K. mali (nguo, fetha), borrow goods (cloth, cash). (2) Swindle, cheat, defraud, get on false pretences. Ps. kopwa, i.e. (1) (of things) be borrowed; (2) (of persons) be swindled.

Ap. kop-ea, -eua, borrow from (for, with, &c.), cheat by (for, with, &c.), e.g. nimekukopea ngu o kwa Baniani kwa reale mbili, kwa muda wa miezi miwili, I have borrowed cloth for you from the Banian for two dollars on a credit of two months. Cs. kop-eshe,-eshe,a,-eshe,a, lend, supply goods on credit (to), advance as a loan, e.g. mlipe mtu kadiri akukopesa, pay him as much as he advances to you. (Cf. Ar. azz'mu, karithi.)

Kope, n. (— , and ma-), (i) burnt end of the wick of candle or lamp, snuff, i.e. kope la taa, kope la utambi; (2) eye-lid, e.g. nye ya kope chosikichuusa, outside the eye-lid a tear was trickling. Kwa kope la juu na chini, in the twinkling of an eye. (Cf. ukope, kikope, kopesa.)

Kopesa, n. kopeopa macho, wink. (Cf. kope, pepesa macho, finya macho.)

Kopo, n. (— , and ma-), used very generally of any vessel of metal (esp. of tin, zinc, sheet iron), can, mug, pot, jug, cup, &c.—the size being relatively indicated by the declension, e.g. dikopo, a small jug, makopo, very large jugs. Used also of other metal articles, e.g. kopo la maji, a gutter, rain spout. (Cf. tasa, sufuria, and for other vessels generally chombo, chungu.)

*Kora, v. please, satisfy, be on good (comfortable, confidential) terms with, be loved by. Chakula hiki kimenikora, this food has satisfied me. Ps. korwa, e.g. be loved by, have one's wishes met by, be pleased with. (Ar. Cf. syn. pendesha, rithisha.)

*Korani, n. the Coran, the Mahomedan Bible. (Cf. sura, chapter; juzu, aya, short section; soma and hitima for reading.)

*Korija, n. and Korja, a score, a lot of twenty, twenty together. Used in selling poles, strings of beads, lengths of cloth, &c.

*Korodani, n. sheave of a pulley. (Ar. Cf. roda.)

-korofi, a. (same with D 4 (P), D 5 (S), D 6), (i) evil-minded, tyrannical, destructive, malignant, brutal, savage; (2) inauspicious, of ill omen, unlucky. Mkorofi sana kyu, he is a monster of cruelty. Ndege korofi, an evil (inauspicious, unlucky) omen. (Cf. follg. and ukorofi.)

Korofika, v. be treated brutally, be ruined. Also Cs. korof-isha, -ishwa, treat with cruelty, bring to ruin. (Cf. prec., and syn. haribika, angamia.)


Koroma, v. snore, snort, groan, —and of similar sounds. Amesikia wamekoroma, he has heard them snoring. — n. (ma-), (1) a snore, snoring, snort (cf. mkoromo, mkoromaji, msono). (2) A cocoanut just becoming ripe, the milk drying, the nutty part formed and hardening, between the stages of dafu and nazi. See Nazi.

Korongo, n. (ma-), (1) a hole d dibbled or dug in the ground for planting or sowing. Mamlaka ya kupiga makorongo na kupiga mrabha, the office of making the holes and marking out the plots. (2) Name of
Kororo, n. (ma-), a crested guinea-fowl,—the common sort being kanga.

Korosho, n. (ma-), a cashew nut, produced by the tree mbibo or mkanju. (Cf. bido, dunge.)

Koru, n. also Kuro, a water-buck.

Kosa, v. (1) make a mistake (as to), do wrong (to), offend (against), go astray (in), blunder, err; (2) fail to get (hit, find, attain), miss (a mark), fall short, be deficient, be defective; (3) lack, be without, lose, suffer loss of. E.g. nimekosa, I have failed, done wrong, sinned. Hamunukosa neno hatta siku moja, you never treated me badly (failed in duty to me) in any particular. Mtu akikosa mali hawi mtu mnbu ya watu, a man without money is not a man in the sight of men. Amenkosha, he has lost his brother. K. nyia, miss the road. K. nyama, miss (shooting) an animal. K. sha-baha, miss the mark. Kosakosa, make a series of blunders. Ps. koswa. Nt. koseka, e.g. be done wrongly,—with Rp. kosekana, e.g. be missed, be wanting, be not to be had, fail. Munungu hakosekani wala hafi, God never fails (is absent) or dies. Neno hili limeosekwa, this affair has been bungled. Ap. kos- ea, -ewa, offend (against, about, &c.). Kosea sheru, commit a legal offence. Cs. kos-esha, -eshwa, cause to do wrong, mislead. Rp. kosa, e.g. miss each other, quarrel, treat each other badly, disagree. (Cf. -kosefu, ukosefu, ukosekano.) — n. ma-, mistake, a miss, error, fault, failing, failure, defect, wrongdoing, sin. Si kosa lake, it is not his fault. Ti kosani, blame, accuse. Sahihisha makosa, correct mistakes.

Kosi, n. or Kosi, (1) name of a large bird of prey, vulture, eagle (cf. tai, furukonde); (2) like kikosi, back of the neck, nape, i.e. nyuma ya shingo. Vunja kosi, break the neck. (Cf. kogo, kishogo.)

Kota, n. (ma-), (1) a crook, bend, crooked condition, e.g. k. la miguu, crooked legs (cf. more usual kombo); (2) sweet stalks of a kind of millet, chewed like sugar-cane (cf. bua, and tama).

Kota, v. kota moto, warm oneself by the fire. (See Ota, with Infin. kuota, kota, and m-oto.)

Kotama, n. a thin curved broad-bladed knife, used in getting palm wine (tembo), esp. for cutting a thin slice from the growing shoot to enable the sap to flow more freely. (Cf. gema, and for knives, kikotama, kisu, jambia, kijembe.)

Kote, a. form of -ote, all,—agreeing with D 8. As adv. kote, koteke, under all circumstances, everywhere, on all sides.

Kovu, n. (—, and ma-), scar, mark of a wound or injury.

Ku (also kw—before a vowel, and sometimes k before o and u, e.g. kwenda, koga, kote), beside its independent use, is a pf.x. used in verbs, adjectives, a few nouns, and in the prep. kwa (ku-a). (See follg.) Used independently, ku means 'is, are,' either with purely general reference to circumstances or environment, i.e. 'it is, there is,' or referring to an Infinitive or noun beginning with ku, e.g. ku kwema leo, it is nice to-day; kufa ku rahisi, dying is easy.

Ku-, 1. in verbs, ku- is used as a Pers. Pfx., and as a sign of mood, and of tense. (a) As a Pers. Pfx., ku (1) may have a purely general reference, e.g. kunani (kuna mini)? What is there? What is the matter? Kumetanda, it is overcast (a dull day). Kiotke watu wazima waenke, let the grown-up people start to go. Kukikuwa mtu, there was a
man. *Kuna safari leo*, there is a journey to-day. (a) May refer to an Infinitive or noun beginning with *ku-*, e.g. *kusafiri kumekwisha*, travelling is over. (b) Is the objective Pfx. of 2 Pers. Sing., e.g. *naku-penda*, I love you. *Kwenda huko kulikufaa*, going there did you good. And, with -eni following, the root *ku* supplies one form of the objective Pfx. of 2 Pers. Plur. *Nakwenda*, I tell you (people). (b) As a sign of tense, *ku*, with the Negat. Pers. Pfx. preceding it, is the sign of the Past Tense of the Negat. Conjug., e.g. *sikujua*, I did not know. *Hazikupendwa*, they have not been liked. *Kuja huku hakukukuku mbusha*, coming here did not remind you. (c) *Ku* is the sign of the Infin. Mood in all verbs, e.g. *kuwa*, *kwenda*, *kupenda*, &c. (d) *Ku* is inserted, without specific meaning, before the root of all monosyllabic verbs (i.e. -fa, -cha, -la, -pa, -nya, -ja, -iva), and of some disyllabic verbs occasionally (e.g. *isha*, *usa*, *oga*, *ota*), after all tense signs, except *a, ja, ka, ki, ku, nga* (which alone are capable of bearing an accent), e.g. *alikuja*, *amekuja*, *atapuja*, not *alifa*, *amepa*, *ataja*. Obs. *ku* as Infinitive sign is sometimes dropped, esp. when a verb preceding and governing the Infinitive is a semi-auxiliary, e.g. *nimekwisha pata* (for *kupata*), I have got. *Ataka fanya*, he wants to do it. *Aenda tafuta*, he goes to search. 2. In adjectives, *ku* is the pfx. agreeing (a) with *D* 8; (b) like *pangu* and *mwangu*, with nouns of the Locative form, ending in *-ni*, e.g. *kikwana kwake nyumbani kwangu*, his sojourn in my house. 3. *Ku* is also used, but only in connexion with a few roots, to form (a) nouns, e.g. *kuzimu*, the world of spirits, the state or place of departed souls, *kumoja*, one kind, e.g. *kazi setu hazina kumoa*, our work is not all of one kind; *kushoto*, the left-hand, as indicating position generally; *kuume*, the right-hand position, also, the male sex, *kuke*, the female sex, e.g. *jama ya kueni*, a relation, in the female line, or, on the mother's side. Also n. *kule*, that place (case, condition, &c.), *huku*, and *kwetu*, our country, home, as virtual nouns. (b) Adverbs, e.g. *upanga unakata kwili*, the sword cuts on both sides, is double-edged. *Ku kushoto*, sit on the left. Also *kule*, there, *huku*, here, *kuku huku*, just here. It is in these advs. and in its use as a person-pfx., that a positive demonstrative meaning of *ku* appears, viz. as an element denoting general reference to circumstances, condition, state, but esp. to locality, i.e. indicating 'circumstances under which' or 'place where' something occurs. (c) The prep. *kwa*, i.e. *ku-a*. See -a. (Cf. *ko*, also *pa, po*, and *mu, mo*.)

*Kua*, v. grow, grow up, get large, increase, become great,—used of the growth of men and animals (but *ota*, *mea*, 'usual of plants, and similar growths). *Mito umilevyo nivyo akuaivo*, as you bring a child up, so he grows up. *Apa. ku-liia, -liwa*, e.g. (1) grow up in (at, by, for, &c.). E.g. *mioto huyu amekulia hapaa*, this child has grown up here (cf. *kikulilia*). Also apparently (2) be (too) great for, be heavy to, burden, be hard for, e.g. *amekuliwa kusanya kazi hii*, he has found the job too hard for him. *Neno hili limemkulia, kubwa, zito*, the thing is too much for him, it is big and weighty (cf. -kulifu). Cs. *kuza, kuzwa*, make great, enlarge, magnify, increase, glorify. E.g. *kuza Sultani*, make the Sultan powerful. *Muungu amekuza umri wake*, God has prolonged your life. (Cf. -kuu, -kubwa, -kikulia, -kulifu.)

*Kuaheri, Kuaherini*, good-bye, adieu!—for *kwa heri*. See Heri.

*Kuba*, n. vaulted roof, arched
structure, cupola, dome. Dim. and adv. kikuba. (Ar. Cf. zege. Kuba is sometimes used for kubwa, great. Dist. guba, ghubba.)

*Kubali, v. accept, approve, acknowledge, assent (to), agree (to), welcome. Ps. kubaliwa. Nt. kubalika, e.g. be acceptable, capable of acceptance. Nt. kubalia, -iwa, accept from (about, at, &c.). Cs. kubali-sha, -thwa, force to accept, procure acceptance by, win over, persuade, &c. Rp. kubaliana, e.g. be on good terms. (Cf. kibali, ukubali, and syn. kiri, rithia, ithini.)

Kubazi, n. (ma-), a plain kind of sandal with no ornamental work. (Cf. kiatu, nttatawanda.)

-kubwa, a. (kubwa with D 4 (P), D 5 (S), D 6), —sometimes pronounced kuba, (1) great, big, large, spacious, extensive, e.g. nyumba k., a large house; shamba k., an extensive estate, large garden. Kisu kikubwa, a large knife. (2) Great in power (influence, rank, importance, &c.), important, significant. Bwana mkubwa, bibi mkubwa, he who disregards a superior, generally finds serious consequences. (3) Elder, oldest. Nyugu yangu mkubwa, my elder brother. (4) -kubwa is used with a noun or another adjective simply to intensify its meaning, as having a quality in a marked way or high degree, like the adv. sana, e.g. mwili mkubwa, a regular thief. Mtu kushoto nkubwa, this fellow is an utter drunkard. Obs. mkubwa (wa-) is often used as a noun,—superior, chief, manager, master, director; &c. (Cf. -kuu and note on the comparative meaning, also kua, tukusa, &c.)

Kucha, v. (1) Infin. Act. of -cha, (a) fear, (b) dawn. See -cha. (3) verbal n. of cha, the dawn, morning, all the night. See -cha. (3) Plur. of ukucha, nails, claws, and sometimes sing. kucha (ma-), of size.

Kuchewa, Kuchwa, Ps. forms from kucha. See -cha, v.

*Kufuli, n. (—, and ma-), a padlock. (Ar. Cf. kitasa.)

*Kufuru, v. (i) treat with mockery or contempt, revile, curse, and esp. (2) with reference to religion, become an unbeliever, apostatize, blaspheme, commit sacrilege, renounce God. Ps. kufurwa. Nt. kusifika. Rp. kufur-ia, -iwa. Cs. kufuwa, -isha, -ishwa, make (consider, treat as, force to be, urge to be, &c.) an unbeliever, cause to blaspheme. (Ar. Cf. ukufurui, -kaifi, -kaifri.)

Kuguni, n. a hartebeest.

*Kuhani, n. (ma-). See Kahini, Mkohani. (Ar.)

Kuke, n. and Kuuko (from -ke,—like uke and kike, of sex,—but more generalized), the female kind, feminine status or condition,—used only in a few adjectival phrases. Mkono wa kuke, the left hand, as the (usually) weaker, also wa kike,—but commonly wa kushoto. Opp. to mkono wa kume. Kukeni, on the female side, by the mother. Ujamaa wa kiken, relatives on the mother’s side, in the female line. Contr. ujamaa wa kike, female relatives. (Cf. -ke, and ku.)

Kuko, (1) n. a. and adv. that there, that, there, e.g. kuko ni kusuri, that is nice there. Kupika kuko kwapeenda, that way of cooking is satisfactory. Kwenda kuko, to go yonder. So kwa kuko, a kuko. Kuko huko, just there, on that spot. (A Rd. form from ku, the ko being the form of reference. Cf. kuku, huko, and mamo, papo, &c.) (2) Verb-form, there is there, there is, it is there.

Kuku, (1) n. a fowl, a hen. Mtoto wa (mtanwa wa, kindla la) k., a chicken,—also faranga, kifaranga.
Koo la k., a breeding fowl. (Cf. posa, jogoo, jimbi. Dist. mkuku, keel.)
(2) n. a. and adv., this here, this, here, e. g. in the phrase kuku huku, just here, in this very place. (Cf. kuko, and ku-.)
-kukuu, a. (same with D 4 (P), D 5 (S), D 6), also -kuukuu, worn out, old, past work, useless from age or wear. (Cf. -kongwe, -chakafu, -bouu.)

*Kulabu, n. a hook, hooked instrument, grapple,— of various kinds. Used for holding work in position, e. g. by a tailor, blacksmith, and on ship board, for fastening clothes, &c. Akapeleka k. yake chini, he let down his hook. Ulimi wangu umetwa k., hauwezi kunena, my tongue has had a hook put in it, it cannot speak. (Ar. Cf. ndoana, kiopoo, upembo, ngoe.)

Kule, used as (1) n. 'that' used indefinitely, kule ni mbali, that is a long way off. (2) A form of -le, agreeing with Infin. or noun in ku-. (3) adv. there, in (from, to) that position, &c. Sometimes reduplicated kule kule, just there. Also pronounced kul-e-e-e-j — the final vowel raised in pitch and prolonged in proportion to the distance indicated. (Cf. ku, yule, and kuku, kuko, &c.)

Kulila, v. be great (too great) for, be hard to, weigh on, depress, overwhelm, &c. (Prob. appl. form of kua, which see, and follg.)

-kulifu, a. (1) in Ps. sense, of one who is easily tired, discouraged, beaten, one who lacks grit (spirit, perseverance), i.e. remiss, weak-kneed, poor-spirited, &c. (Cf. kulia, kua, and syn. -legevu, -zembe.) But also (2) in Act. sense, oppressive, burdensome, tiresome, fatiguung. (Cf. ukulifu, and ukalifu.)

Kuliko, relative verb-form, (1) that which is, which is, referring to D 8, e. g. kusa kuliko bora, the mode of dying which is noble; (2) where there is,— the ku of general reference (see ku), e. g. peponi kuliko raha, in Paradise where there is rest; but (3) esp. common in comparisons, 'than' after an adjective, 'where there is' being equivalent to 'as compared with,' e. g. yeye mkubwa kuliko nduguye, he is bigger (taller, older) than his brother; also (4) in the general sense, 'as to, as regards,' e. g. kuliko bei ya watumwa, as regards the slave traffic. (See Ku, Li, Ko.)

*Kulla, a. every,—always preceding its noun. (Ar. See Killa.)

Kululu, n. (ma-), a large kind of cowry, a tiger-cowry. So little valued by the native that kupata kululu means 'to get nothing worth having.'

Kulungu, n. a species of antelope.

Kuma, n. vagina. (Cf. uke.)

Kumba, v. (1) push, shove, press against, jostle. Ps. kumbwa. Nt. kumbika. Ap. kumb-ia, -wa. Cs. kumb-iza, -izwa, -izia, e. g. push off on to, transfer to. Adamu alimkumbizia mkewe, Adam put it off on his wife. Rp. kumbana, jostle each other, hustle (cf. piga kikumbo, and sukuma). (2) Clear out, take away all, make a clean sweep (of), glean. Same derivatives as above. E. g. walikumba biashara yote ya tumbako, they monopolized the whole traffic in tobacco. Musi amenikumbia mkewe, a thief has carried off everything I had. Kumba maji, bale out water. — (Cf. komba, and follg.)

Kumba, n. (1) -a kumba kumba, miscellaneous, promiscuous, of all and any sort. Safari ya kumbakumba, a caravan of any who could be got together (a scratch lot) (cf. kumba, v.). (2) Kuti la kumba, a whole coconut leaf with the fronds plaited all along each side of the central rib. Used for light fences, and enclosures, back yards, &c. See Kuti.

Kumbe, adv. expressing astonishment, pleasant or unpleasant surprise, Lo and behold! What do you think? For a wonder, all of a sudden.

Kumbe, n. (ma-), also Kumvi, Kumfi, the fibrous husk or sheath of various plants, esp. of the coconut, areca-nut, &c. Kumbi is used collectively (i.e. of the material generally), but the plur. is commonly used. Single fibres are called usi (pl. nyusi). The husks are commonly buried in pits on the shore or in a wet place, till the fibres are loosened. They are then taken up, beaten out, and cleaned, and called makumbi ya usumba. (Cf. kumvi, ukumvi, prob. the same word,—like jambia, and jamvia, &c.)

Kumbi, n. plur. of ukumbi, which sec.

Kumbikumbi, n. white ants in the flying stage, when they first issue in swarms from the ground. Used as food. (Cf. nuhwa.)

Kumbo, n. devastation, depopulation, wholesale destruction. (Cf. kurnia, mkunibo.)

- kumbufu, a. having a good memory, thoughtful. (Cf. kumbuka, and -fahamifu.)

Kumbuka, v. call to mind, remember, think of, bear in mind, brood over, i.e. mental attention directed usually to the past, or a subject connected with it. Nakuumbuka utimwengu, I am considering the situation. Ps. kumbukwa. Ap. kumbukia, -iwa, direct the memory (or, attention) to. Sikumbuki, I do not recall it. Amenikumbukia chuo changu, he recollected my book for me, reminded me of it. Cs. kumbusha, -shwa, remind, put in mind (of). (Cf. fahamu, of memory, and tambua, of recognition. Also, kumbukumbu, ukumbusha, -kumbufu.)

Kumbukumbu, n. (ma-), mention, remembrance, memorial, parting gift, souvenir,—anything that recalls another thing to mind. (Cf. prec.)

Kumbusho, Kumbuu. See Ukumbusho, Ukumbuu.

Kumbwaya, n. a kind of drum standing on feet. (Cf. ngoma.)

Kumbwe, n. (ma-), a snack, a mouthful of food,—colloquial, kumbwe na kinywea, something to eat and drink. (A pass. form of e-, from kumba.)

Kumi, n. and a. (pl. ma-), ten,—the highest simple numeral of B. origin used in Swahili. Used of the three divisions of a month, a decade. kumi la kwansa (la kati, la kwisha), the first (middle, last) decade. -a kumi, tenth. (Cf. Ar. ashara.)

Kumoja, n. one kind. Kasi zetu hazina k., our occupations are not all of one kind. (Cf. umoja, and for ku, kuzimu, kushoto, kuke, &c.) —a. form of -tnoja, agreeing with D 8. —adv. on one side, from one point of view, i.e. kwa upande nmoja. -kali kumoja, with one sharp edge.

Kumunta, Kumunto, n.—in Z. more usually kung’uta, kung’uto, which see.

Kumvi, n. (ma-), also plur. of ukumvi), husk or sheath of various vegetable products, of maize, rice, &c., i.e. k. la muhindi (enclosing the ear, suke), k. za mpunga. (Cf. kapi, wishwa, kumunu.)

Kuna, v. scratch. Used of allaying irritation rather than of laceration or wounding (cf. papura, piga makucha), e.g. k. kichwa, scratch the head; k. ngazi, scratch the skin. Also of coarse grating, e.g. kuma nazi, grate a cocoanut, i.e. extract the nutty part from the shell with the instrument called mbusi. Ps. kunwa (dist. kunywa, to drink). Nt. kunika. Ap. kunia, -iwa, e.g. mbusi ya kunia nazi, a cocoanut grater. Cs. kun-isha, -ishwa.

Kuna, n. (Cf. mkuo, kuno, piga mta, papura.)
Kuna, verb-form, (1) there is, there are (ku of general reference, cf. ku, mna, pana); (2) it has, they have,—ku agreeing with D 8. The negative form hakuna is one of the commonest expressions for a simple negative, 'there is not, nothing, no.' Kuna nini (or kunani)? What is there? What is the matter? Kunako, there is (there), that is so,—in reference to the query kuna? Kufa kuna maumivu, death involves suffering. Kuna supplies one way of expressing abstract existence. Kuna muungu? Is there a God? Does God exist? Kunaye, He exists. Also kunaye may mean 'it depends on him (it is with him).' (See Ku and Na.)

Kunazi, n. (ma-), the small edible fruit of the tree mkunazi, which see.

Kunda, n. (ma-), a green vegetable like spinach (Str.).

Kunda, v. be short, stunted, small of stature. (Cf. via.)

Kunde, n.plur. of ukunde, a kind of bean, produced by the plant mkunde, which see.

Kundi, n. (ma-), a number of things (usually living things) together, crowd, troop, group, flock, herd, swarm, &c. Makundi makundi, in troops, in large bodies, in masses.

Kunga, v. used of various processes of sewing, hem, make a border, trim, embroider, e.g. kunga mshono, make a stitched seam on band; k. ngu'o, put a border, trimming, or stitched edge to a cloth. K. upepe, with similar meaning. Ps. kungwa. Ap. kung-ia, -iwa. (Cf. shona, pinda.)

Kungo, n. sometimes Kinga, (1) a secret, wile, subterfuge, trick, device, e.g. k. za moyo, secret thoughts, private reflections. Mluminwa k. haambiri wa maana, he who conveys a secret message is not told its meaning. Kazi haifai tila kwa k., work is no good, unless you have been taught the art. (2) Esp. of confidential and private instruction on matters unfit for open mention, e.g. sexual subjects,—called sometimes malango, rudiments, or kunga za mwituni (za nyumbani, za jandoni, and ngungwi, ? nkungwi). Hence (3) shameful things, what causes shame. (Cf. mkunga, somo, siiri, msiiri, and perh. kunja.)

Kungo, n. (ma-), also Ukungo, mist, fog, haze (cf. ukungu, uwande, wingu). (2) An edible stone-fruit from the tree mkungu. The stone contains a kernel, of which children are fond (cf. mkunga). Kungo manga, nutmeg, lit. the Arabian kungo (cf. manga),—fruit of the mkungo manga. (3) Confidential adviser, esp. an older friend who gives advice to unmarried women, and makes all arrangements for them at the time of marriage, receiving various fees and presents from the bridegroom for so doing. (Cf. kunga, mkungwa, kungwe.)

Kunye, n. a bug.

Kunguru, n. (ma-), (1) a carrion crow,—black, with white on the neck and shoulders; (2) a kind of calico, made at Cutch.

Kung'uta, v. (1) shake out, shake off, sift, winnow; (2) test severely, scrutinize, examine. E.g. k. mavumbi (mvua), shake off dust (rain). Jikung'uta, shake oneself. K. mabawa, shake out the feathers, of a bird basking in the sun. Wakaileleka jamwi uani wakaikung'uta, they took the carpet to the yard, and gave it a shaking. Ps. kung'-uwa. Nt. kungetika. Ap. kunget-ia, -iwa. Cs. kung'utisha, -ishwa. (Cf. kungo, chungo, pepeta. The word kumutika is also heard, but not usual in Z., and kunutika, fig. be shaken, be alert, expectant, agitated, e.g. roho yake inamkumutika.)

Kung'uto, n. (ma-), a basket used as a sieve, strainer, or for tossing and winnowing grain. (Cf. kikapo, and kito, tunga.)

Kungwe, n. (ma-). See Mkunga.
Kuni, n. plur. of ukuni, firewood. (See Ukuni, and cf. kuna.)

Kunja, v. fold, wrap up, crease, wrinkle, tumble, make a mess of. E.g. k. uso, wind up thread. Kunja-kunja uso, tangle the thread. K. use, knit the brow, frown. K. mbawu, fold the wings. Jikunja, shrink, cower, flinch (cf. kunyata). Kisu cha kunkunja, a clasp-knife. Ps. kunjwa. Nt. kunjika, e.g. be folded, be easy to fold, admit of folding. Ap. kunjia, -swa, e.g. wrap up for (with, in, &c.). Cs. kunjisha, -ishwa. Rp. kunjana, e.g. ngwo imekunjana kwa usapo, the calico (which was laid out smooth) has been ruffled up by the wind. (Cf. follg. and kunjua, finya, and perh. kunga.)

Kunjamana, v. be folded, wrinkled, creased. E.g. k. uso, knit the brows, frown—so uso umekunjamana. (Cf. prec. and -mana.)

Kunjoro, n. (ma-), fold, wrinkle, crease. E.g. makuunjoro ya mshipi, the folds of a fishing-line. (Cf. kunja, and pindi.)

Kunjua, v. K. of kunja, unfold, unwrap, smooth out, spread open. K. ngwo, lay out clothes. K. miguu, stretch the legs out. K. use, smooth the brow, smile, look pleased. Jikunjua, be cordial, be open. Ps. kunjulwa. Nt. kunjuka, e.g. kunjuka na mti, get scratched by a tree in passing by it. (Cf. kuna, papura, piga mti.)

Kuo, n. (ma-), (1) furrow, trench, hollow, hole, i.e. made by hollowing out. Makuo ya kauku, holes scratched by fowls. Usually (2) a bed or row of seedlings, &c. (3) A plot of ground marked out by a furrow or line drawn on the ground, and given to a man to cultivate (cf. ngezwa, same marked by a cord). Hence nyosha k., mark out a piece of ground; ongeza (fungwana) k., enlarge (reduce) a plantation. (Cf. mkuo, and syn. shimo, handaki, mkuo.)

Kupaa, n. (ma-), also Kupa, (1) one of the two side-pieces forming a pulley (kapı, geofia) enclosing the sheave (roda) (cf. koredani; (2) cheek-bone, cheek-piece.

Kupe, n. a tick,—on cattle, dogs, &c. Kama kupe na mlia wa ng’ombe, like a tick and a cow’s tail,—
of things adhering closely. (Cf. kama pete na kidole, like a ring and a finger.)

Kupua, v. shake out, shake off, throw off, let fall, drop on the ground (by a push, jerk, &c.). E.g. k. nguo, throw off clothes. K. imbu, drive off mosquitoes. Ps. kupuliwa.

Nt. kupuka, e.g. fig. be cast off, be a fugitive (outcast). Hence kupukia. Ap. kupu-lia, -liwa. Cs. kupu-sha, -shwa. (Cf. kung’uta, nikupuo.)

*Kura, n. a lot, i.e. as in casting lots. Piga kura, cast lots. (Ar.)

Kuro, n. also Koru, Kura, a water-bucket.

*Kurubia, Kurubisha, v. See Karibia, Karibisha.

Kusa, v. Cs. of kuta, i.e. kutisha or kusha, kusa, cause to meet, bring on. Nimenkusa mashaka, I have got him into trouble. See Kuta.


Rp. kusanyana, e.g. meet together by common consent. (Cf. kusany-iko, mkusanyo, kuta, kusa.)

Kushoto, n. and adv., the left side, the left-hand position. Mkono wa k., the left-hand, as opp. to mkono wa kujume (wa kulia]. Kaa kushoto, sit on the left side. (Cf. ku, and kumoja, kuzimu, kuke, &c.)

Kusi, n. southerly wind, south monsoon,—prevailing at Z. from May to Oct. Hence also of the season, and of the southerly direction. Kusini, the south quarter, to (from, in) the south. —A kusini, of the south, southerly. Contr. kaskazi, the north wind, &c. (Cf. Ar. suheli, coast, used of Africa, i.e. south of Arabia, and hence ‘south.’)

*Kusudi, v. also Kasidi, intend, purpose, propose, design, aim at, usually in the Ap. form kusudia, with same sense. Kusidia safari, resolve on an expedition. K. kwenda, intend to go. Ps. kusud-iwa. Nt. kusudika. Cs. kusud-isha, -ishwa. —n. (ma-), intention, purpose, aim, object, end. Kwa k., on purpose, intentionally, deliberately, wilfully (cf. kwa moyo, kwa nafsi). Also as adv., kusudi, and makusudi, like kwa kusudi. And as conj. with Infin. or Subjunct., 'on purpose to, in order that (to), with the object of,' e.g. akaondoka kusudi aende (or, kwenda) Ulaya, he started with the intention of going to Europe. (Cf. syn. shauri, maana, nia, mradi.)

Kuta, v. come upon, meet (with), chance on, hit on, find. Nalimkuta hawesi (hayako), I found him ill (absent). Kuta mashaka, meet with (experience) difficulties. Ps. kutwa. Nt. kutika. Ap. kut-ia, -iwa, e.g. mauti imemkutia, death came upon him, or amekutia na mauti. Cs. kutisha, or kusha, kusa, cause to come on, bring upon, involve in. Hence kut-isha, -ishwa, kushia, &c. Rp. kutana, meet together, assemble, gather, collect, hold a meeting, be crowded (cf. kusanya, songa, barizi). Jeshi limekutana, the crowd is dense. Hence kutanika, be assembled, meet. Also kutan-ia, -iwa, meet for (at, by, in, &c.). Cs. kutanisha, cause to meet, hold a meeting (of). (Cf. nkutano.)

Kuta, n. plur. of ukuta (which see), walls.

Kuti, n. (ma-), (1) a cocoanut leaf, whether green or dry; (2) a cocoanut leaf prepared for use in different ways, e.g. (a) kuti la kumba (and fumba), the whole leaf, with the fronds on either side simply plaited together, used in forming light fences, enclosures, shelters of any kind; (b) kuti la pande, with the fronds all plaited together on one side, similarly used; (c) kuti la viungo, lengths of the leaf-rib (upongoo) (or of stick) about three feet long
with all the fronds attached to it and brought to one side. These form the usual roofing material of native houses in Z., and are a regular article of sale. (Cf. mnazi, and kikuti, ukuti.)

Kutu, n. rust,—or anything resembling it, a discoloration, &c. K. ya shaba, verdigris. K. ya mwezi, the shaded or darker parts of the moon.

Kutua, v. give a jerk to, pull suddenly, cause a shock to. K. kamba, jerk a rope. Nt. kutuka, e.g. fig. be shaken, startled, frightened, shocked, &c. Cs. kutu-sha, shwa, startle, frighten, &c. (Cf. kupua, also situka, tuka, &c.)

-kuu, a. (same with D 4 (P), D 5 (S), D 6), great. Seldom simply 'big,' i.e. of merely physical size or material greatness, but implying some moral or sentimental element of pre-eminence, authority, and excellence. -kubahwa, on the other hand, means 'big, large, extensive,' though also used to include and denote the natural effects of great size, i.e. authority, weight, influence, impressiveness. Thus (1) 'great, powerful, having natural or representative authority, &c. Wakuu kwa bijana is a common contrast, 'old and young, great and small' (also wakubahwa kwa wa-dogo). Cf. mkuu as n., chief, master, king (as also mkubahwa, n., and in African stories the rabbit (sungura) is called the mkuu wa nyama, or nyama mkuu, king of beasts, while the elephant would be described as the nyama mkubahwa, largest of animals. Bustani kuu, a great (grand, fine) garden. Obs. kiasi kitukut, yan,—often of great size in East Africa. (2) 'Noble, pre-eminent, high-class, excellent, influential.' (3) 'Over-great, presuming on greatness, excessive, unnatural, outrageous, beyond the proper bounds of decorum (self-control, human nature).' E.g. maneno makuu, presumptuous, boastful words. Taka makuu, aim too high, be over-ambitious. Piga makuu, give oneself airs, be arrogant, make a great show. Hana makuu, he is an un-assuming, civil spoken, humble person,—sometimes in contrast to -kuu in other senses, e.g. makuu mengi lakini hana makuu, he has many great qualities, but he never makes too much of them. (Cf. -kuba, kua, kuza, &c.)

Kuume, n. (from -me, like ume, and kiume, of sex, but more generalized), (1) the male kind (status, condition); (2) right-hand side, right-hand. Used (like kuke) only in a few adjectival and adverbial phrases. Mtu huyu ni ndugu yangu wa kuumeni nami, this man is a relation of mine on the father's side. Mkonwa wa kuume, the right-hand (also mkonwa kulia, the hand used in eating, opp. to mkonwa wa kushoto). Kaa kuumeni, sit on the right-hand side. Wa kuume haukati wa kushoto, the right hand does not cut the left. (Cf. ku, and kushoto, kumboja, kuzimu, and follg.)

Kuvuli, n. mkono wa kuvuli, the right-hand,—for mkono wa kuume, which is usual in Z. (Cf. prec.)

Kuva, v. Infin. of wa, be (which see, to be, being, existence. Can be used of pure existence (cf. Mwenyikuva, as a title of God, the Existing One, the Self-existing.)

Kuwili, n. and adv., the double kind, in a double way, in two ways. Kisu kikali kuwili, a knife with two edges. Anatajwa kuwili, he has two names. (Cf. ku, and kumoja, kuume, &c.)

Kuyu, n. See Mkuyu.

Kusa, v. Infin. (1) Cs. of kua, make great. (2) Uza for kuza, ask.

-kusa, a. (same with D 4 (P), D 5 (S), and D 6), well-grown, fine, big of its kind,—of things capable of growth. Yule paka mkusa sana, that is a very fine cat. (Cf. kua, -kubwa, -kuu.)
Kuzi, n. (ma)-, also Kusi, an earthenware pitcher or jug, larger than gudulia, with handle or handles and narrow neck. (Cf. mtungi, chombo.)

Kuzimu, n. state (place, condition) of departed spirits of the dead, the grave, the lower world. Enda kuzimu k., look into the other world, i.e. be at death’s door, have one foot in the grave. K. kuna mambo, the world of spirits has its wonders. (Cf. mzimu, and perh. wazimu, also zima, zimwe, and for the form ku, and syn. ahera, peponi, huko.)

Kw-, as a pfx. before vowels, is for ku-, which see.

Kwa, prep. (ku combined with the variable prepositional element -a, which see). This is the most common and comprehensive of the few Swahili prepositions,—so comprehensive as to cover most of the meanings of the other common prepositions, i.e. -a, na, and katika. Subject to the few limitations characteristic of each of these (see -a, Na, Katika), kwa can be represented according to the context by ‘to, in, at, from, by, for, with, on account of, in respect of, as to,’ and indeed almost any preposition denoting relations of time, place, motion, object, instrument, and condition generally. Kwa is seldom used, however, of the Agent proper, or of comparative nearness or distance (see Na), nor of relations which may be called adjectival (see -a). E.g. toka kwa, come from (or, out of); kaa kwa, remain at; enda kwa, go to. Ua kwa mkuki, kill with a spear. Kwa nini? For what? Why? Kwa sababu ya, because of, by reason of. Kwa habari hiti, at (about, on account of) these news. Wali kwa mchuzi, rice with gravy. Mia kwa tano, five per cent. Wangwana kwa watumwa, gentry, slaves and all. Andika kwa kiswahili, write in Swahili. Kwa haraka, in haste, hastily. Kwa hivi, thus. Kwa with a noun, commonly a name, following, often denotes a single object or idea, e.g. kwa Mponda, Mponda’s town. Kwa mfalme, the chief’s house. Hence katika is sometimes used with it, e.g. katika kwa nduguye, from (at, to) his brother’s house. Kwa is rarely used with Personal Pronouns, the corresponding form of the adjective, i.e. kwangu, kwake, kwake, &c., being substituted, unless some special meaning is intended, e.g. asiyona kwa yeye, akionywa haoni, he who does not see of himself does not see if he is shown. (Cf. -a, katika, na.)

Kwa, form of the prep. -a (which see) agreeing (1) with D 8, (2) with locatives ending in -ni, e.g. nyumbani kwa nduguye, from (at, to) his brother’s house.

Kwaa, v. (i) strike the foot (against an object), stumble, knock, be stopped by a sudden obstacle; (a) fig. falter, hesitate, be brought to a stop or check, get into a difficulty. K. najiwe, orjiweni, knock the foot against a stone. Heri kukwaa kidole kuliko kukwaa ulimi, better to stumble with the toe than the tongue. Ap. kwalia, kwaia, rarely heard. Mkwaia nyoka, aonapo ukuti hushituka, a man who has stumbled over a snake, starts if he sees a switch (cocoanut frond). Cs. kwa-za, -swa, cause to stumble, make difficulties for, &c. Also intens. dau limekwaza mawcni, the boat struck hard on the rocks. (But ? cf. kwaza for kwaruza.) Rp. kwazana, knock against each other. (Cf. kwaza, kwama, kwao or kwayo, kwaso.)


Kwake, (i) n. (ku-ake) his (hers, its) circumstances (position, house,
KWAKO

&c.). (2) adv. idiomatic equivalent of kwa yeye, to (from, at, with) him (her, it), to his house, &c. (3) Form of a. -ake, agreeing with D 8 and locatives in -ni. (Cf. ku, -ake, and kwangu.)

KWAKO, n. adv. and adj., same as kwake, but relating to 2 Pers. Sing., i. e. we are, you. (Cf. -ako.)

KWALE, n. partridge,—including several species.

KWAMA, v. St. of kwaa, (1) become jammed, stick fast, come to a deadlock, be gripped, be squeezed; (2) fig. be in a fix, get into a difficulty. Ap. kwam-ia, -iwa. Cs. kwam-isha, -ishwa, cause to jam, make stick fast, put in a difficulty, &c. Mti huu umenikwamisha mikono, this tree has got my hand fixed in it. (Cf. kwaa, kwaza, kwamua, and syn. shikika, funga, naswa, kamatwa.)

KWAMBAA, v. scrape, remove a coating, crust, or anything adhering (solid or liquid), e.g. k. matope, clean mud off (boots, &c.). K. chungu, scrape the burnt rice off the bottom of a cooking pot. K. kucha, pare the nails. K. maji, scrape up a remnant of water in a pit. Ap. kwangu-lia,-liwa. (No v. kwanga in use. Cf. komba, paruza.)

KWANI, (i) adv. interrog. for Kwa nini? What for? Why? For what reason? (Cf. mbona, kwaje). (a) conj. for, because (Cf. kw a sababu, kwa maana, kwa ajili, kwa kuwa.)

KWANZA, Infin. of anza (ku-ansa), but often as adv., at the beginning, at first, firstly, in the first place. Also ya k., often followed by ya pil, secondly, ya tatu, thirdly, -a k., first, best. Ngoju k., wait first (before acting), wait a bit. (Cf. anza, mwanzo, chanzo, and syn. Ar. awal.)

KWAO, (1) n. (ku-ao), their circumstances, their place (country, home), &c. Mwamambe kuwa ana-waza kwao, this woman is thinking about her native country, is homesick. (2) adv. to (from, with) them. Mfu-kusa kwao hana pa kwenda, an outcast from his own people has nowhere to go. (3) a. their,—form of -ao, agreeing with D 8 and locatives in -ni. (Cf. kwangu, and ku, wao.)

KWAO, n. (ma-), also Kwayo,
stumbling-block, obstruction to the feet, difficulty. *Njia ya kwao*, a rough road, stony path. (Cf. *kwaa*, *mgogoro*, *zuio*, *kwaruza*.)

**Kwapa**, n. (ma-), armpit. *Futika* (*chukua*) *kwapani*, tuck (carry) under the arm. *Kisibau cha kwapa*, a sleeveless waistcoat. (Cf. *ki-kwapa*.)

**Kwaruza**, v. (1) scrape, grate, whether of action, movement (scrape along, move with difficulty), or sound (be harsh, be grating); (2) grate, be of a coarse, gritty, rough kind. E.g. *chombo kimekwaruza mwamba*, the vessel has grazed a rock. *Mchele huu unakwaruza watu*, 'his rice is gritty to the taste. *Njia ya kukwaruza*, a rough, stony road. (Cf. *mkwaruzo*, *paruza*, *para*, *kwangua*, and pers. *kwazana*, *kwana*. *K-waza* appears sometimes to be a short form of *kwaruza*, e.g. *madau yana-kwazana*, the boats are colliding, scraping against each other.)


**Kwayo**, n. (ma-). See Kwao, n.

**Kwaza**, v. *Cs. of kwaa*, and ? for *kwaruza* (which see).

**Kwea**, v. go up, get on the (op of, mount, climb, ascend, rise, e.g. *k. ntazi*, or *mnazini*, climb a cocoanut tree; *k. mlima* (*frasi*), mount a hill (a horse); *k. chombo*, get on board a vessel. *Ps. kwelwela*. *Nt. kweleka*. Ap. *kwelea*, e.g. *kamba ya kukwelea*, a cord to climb with. *So kweleza*, -eziva. Cs. *kweza*, cause to go up, set up, raise, put one thing on another. *Kweza maturuma ya duara*, set the spokes in a wheel.


**Kwelea**, n. *kwelea ya mawimbi*, *mawimbi ya kwelea*, a swell, rolling waves, as dist. from breakers. (Cf. *kwea*, and *wimbi*.)

**Kweli**, n. and adv., truth, truthfulness, reality, genuineness, certainty. *Kwa kweli* si *kwa ubishi*, seriously, not in fun. *Kweli iliyo uchungu si uwongo* ou *tamau*, an unpleasing truth is better than a pleasing falsehood. -a *kweli*, true, truthful, genuine. As adv., truly, really, certainly, genuinely (cf. *hakika*, *yakini*, *halisi*).

**Kweme**, n. seed of a plant *mkweme*, very rich in oil.

**Kwenda**, (1) v. *Infin. of enda* (*ku-endu*), to go; (2) used as adv., perhaps, possibly, I dare say, it may be. *Kwenda akaja leo*, perhaps he comes to-day. (Cf. *enda*, *huenda*, and syn. *labuda*, *yamkini*.)

**Kwenu**, (1) n. (*ku-enu*), your circumstances, place, country, home. (2) adv. (for *kwa enyi*), to you, to your house. (3) a.—form of -eni, agreeing with *kupenda* and nouns in -ni. (Cf. *kwangu*, and *ku*, -enu.)

**Kwenzaki**, form of -enyi, which see. Often used as equivalent of *kwa*, e.g. of time, *kwenzaki* *Ijumaa*, on Friday. (So *mvonyi*, *penyi*.)

**Kwetu**, n. adv. and a., in same uses as *kwenu*, and *kwangu*, i.e. our circumstances, to us, our. The common expression for 'my (our) country, my home.' (Cf. *mvonyi*, *penyi*.)

**Kweu**, n. sometimes for the usual *kweupe*, clearness, dawn, light. *Mbele kweu na nyuma kweu*, brightness before and behind. (Cf. follg.)

**Kweupe**, n. (*ku-eupe*), brightness, whiteness, clearness, dawn, light, clear space, fine weather. *Kuna kweupe*, it is dawn, it is fine. (Cf. *eupe*, *eu*, *weupe*, and *kweu*, and syn. *kuna*, dawn, contr. *kwensi*, *giza*, *usiku*.)
-KWEZI

kwezi, a. creeping, climbing, e.g. of a plant. (Cf. kwea, ukwezi, also tambaa, -tambaasi.)

Kwikwe, n. hiccup. Kwikwe wa kulia, convulsive sobbing (cf. kitefutefu, kitekeuke).

Kwisha, Infin. of isha, used as (1) n. ending, the end, extreme; (2) adv. finally, at last, in the end. -a kwisha, last, extreme, best, worst. (Cf. mwisha, isha, kishia, and similar use of kwansa. Syn. for end, kikomo, hatima, aheri.)

L.

L represents the same sound as in English.

This sound is interchangeable in most Swahili words of Bantu origin with that of a smooth untrilled r, and often in words from Arab sources.

Hence words not found under L may be looked for under R.

On the other hand, the indiscriminate use of l and r makes many words of different meanings indistinguishable, and in some cases is carefully avoided, e.g. in the case of the initial sound of any word, and especially of l-, la, li as a formative syllable or prefix, and the dem. a. -le.

The l sound is generally latent in the long sound denoted by a vowel written twice, and sometimes heard (as in kindred dialects). In some words it is evanescent, e.g. mlango or mlango, a door; usalme or usaume, dominion.

After a formative n, l (and r) are represented by d, as in ndeufu, for ndeufu (ndeufu).

L. (1) as a pfx. of verbs and pronom. adj. agrees with D 5 (S), e.g. kasha lililo lake li zito, his box is heavy; (2) is the characteristic letter of the common demonstrative of distance, yule, &c. (Cf. -le, and H.)

La, v. (1) eat, consume,—of food generally (cf. chakula); (2) use, use up, require for use or efficiency (as material, time, &c., cf. tumia, chukua); (3) wear away, diminish, spend (materials, means, money). (The Infinitive form kula is used as the root form in certain tenses, as is the case with other monosyllabic verb-roots. See ku, i. (d) and ja.) Mlaji ni mla leo, mla jana kalani? The eater of to-day is the man who eats, the eater of yesterday,—what has he eaten? Rarely la is used as the imperative, e.g. vyakula hivi la, eat this food. Itakula setha (saazima, siku nyingi), it will take money (a whole hour, several days). Ps. liwa, be eaten, &c. Nt. lika, be eaten, &c., be eatable, be fit for food. Jirwe limeliwa na kamba, the stone has been worn away by the rope. Kitu hiki hakilitiki, this substance is not edible. Chuma inalika, iron rusts away. Ap. lia, liana, eat, &c. for (with, in, &c.), e.g. mkono wa kulia, the eating hand, the right hand. Chumba cha kulia, a dining room, refectory. Kijiko cha kulia, a spoon to eat with. Amenlii mwenzii wali wake, he has eaten up his friend’s rice for him. Filia, eat selfishly (for his own purposes, &c.), e.g. mwana amefilia mali ya babaya, the son has wasted his father’s goods (like a fool, wilfully). Tumeliina siku zote, we have always had our meals together.

Rp. lana, e.g. eat each other, all join in eating. Cs. lisha, lishwa, e.g. (1) cause to eat, feed, keep (animals, &c.), graze, pasture, i.e. lisha kuku (ng’ombe, mbuzi), keep fowls (cows, goats). Lisha ng’ombe majani, feed cows on grass. Lisha upanga viungo, glut the sword with (dead men’s) limbs. Wanaliша mwea kimini, they feed the sugar-cane into the mill. (2) Eat, browse, feed on, e.g. kulungu alisha majani, the antelope browses on grass (cf. malika, malisho, chunga). Hence lishishi-sha, -shwa, make to eat, feed with, e.g. lishisha sumu, administer poison to. (Cf. miö, mia, mlajè, ulajè, mišè, ulišè.)
*La, int. no, not so, by no means. (Ar. Cf. la ilaha illa Allah, no God but the God, and syn. sio, stywo, hakuna, hapana, hasha.)

-la, a. eating, feeding on, consuming,—verbal a. of la, v.

*Laana, n. (ma-), a curse, imprecation, oath. (Ar. Cf. uapo, kiapo, apizo.)


*-laanifu, a. (same with D 4 (P), D 5 (S), D 6), (1) given to cursing; (2) accursed. (Ar. Cf. ulaanifu, laana, maleini.)

*Labeka, int. See Lebeka.

*Labuda, adv. often labuda, labda, perhaps, it seems so, no doubt, probably, possibly. (Ar. la-buddi, there is no escape. Cf. buddi, and syn. yamkini, yawezekana, huenda, kwenda.)

*Ladu, n. a sweetmeat made up in balls, consisting of flour or fine grain mixed with treacle, ginger, pepper, &c.

Laika, n. (ma-), also Ulaika, a short, downy hair, as on the hands and human body generally. Also 'down' of birds. (Cf. uele, uwyoya, and dist. Ar. malaika, an angel.)

*Laini, a. and -lainifu, (1) of things, smooth, supple, soft, pliable, of delicate texture, thin, delicate, fine (cf. -ororo, -embamba). (2) Of persons, facile, gentle, good-humoured (cf. -pole, taratibu). Nguo l., smooth, fine cloth. Mchanga l., fine sand. (Ar. Also as v., smoothen, but usu. as follg.)

*Lainika, v. (1) be smoothed, be made smooth; (2) fig. be softened, be appeased. Ps. lainiwa. Cs. laini-sha, -shwa, make smooth, &c. (Ar. Cf. laini.)

*Laiti, int. Oh that, if only, would that,—esp. of regret for what is past or impossible, and then used with verbs in the Past or Conditional Tenses. But also of hope, with the Present. E.g. laiti safari ingalikwisha! would that the journey had come to an end! Laiti (kwambad) twalifika jana! would that we had arrived yesterday! (Ar.)

Lake, a. form of -ake, his, hers, her, its,—agreeing with D 5 (S). Sometimes in the form -le affixed to a noun, e.g. nenole, his word.

*Laki, v. meet, go to meet, esp. in a friendly, complimentary, way. (Ar. Cf. pokoa, kut.)

*Lakini, conj. but, yet, however, nevertheless. (Ar. Cf. walakini.)

*Lakki, n. and a., a hundred thousand, a lac. (Ar.)

Lako, a. form of -ako, your, yours,—agreeing with D 5 (S). Sometimes in the form -lo affixed to a noun, e.g. jinalo, your name.

Lala, v. (1) lie, lie down, go to bed; (2) sleep, go to sleep; (3) settle down, fall, collapse; (4) lie flat, be spread out, be horizontal. Also lala usingisi, go to sleep. Nyumba imelala chini, the house has fallen down. Inchi yote yalala sawasawa, the whole country is a flat plain. Jilala, rest oneself, take a siesta. Chumba chake cha kulala (or alicholala), his bed-room. Ap. laia, laiwa, latika, latiana. Laia matanga, sleep in the house of mourning. Hakulaliki nyumbani kwa hari, there is no sleeping indoors from the heat. Mtu wa kulalia nyumbä, a night-watchman, a caretaker. Mkëka mpya usiolaliwa, a new mat which has never been slept upon. Hence lalisha, lalishwa. Cs. laza, laswa, lazia. E. g. cause to lie down, put to bed, lay flat or horizontal. Rp. laana, sleep at each other's houses, be on familiar terms. Lala (with objective pfxs., i.e. as act.), lasa, and lalana are used of sexual intercourse. (Cf. for sleep, sinzia; for rest, punzika, jinyo.)

Lalama, v. ask for mercy (of),
LAMBA

make an appeal (to), cry out. *Muawi yamalama wali apate kupona naafs yake, the thief throws himself on the governor's mercy to save his life. Ps. lalam-iwa. Nt. lalamika, be made to appeal for mercy, be reduced to submission, be beaten, — and so, beg for mercy, cry out for quarter. Ap. lalamia, e.g. mlabi damalama mwenyi wali, the debtor threw himself on the mercy of the money-lender. Cs. lali-isha, -ishwa, make cry out, bring to terms, force to confess. (Cf. onba, kiri, ungama.)

Lamba, v. also Ramba, lick, lick up with the tongue. L. makombo ya sahani, lick up the scraps on the plate. Ps. lambova. *Haulambwi mkanon mnapu, an empty hand is not licked. Nt. lambika. Ap. lambia, -iwa. Lambiwa dami mkanoni, have the blood licked off the hand. Cs. lambo-isha, -ishwa. Rp. lambrana. (Cf. ulambilambi.)

*Lami, n. pitch, tar.

Lango, n. (ma-), (1) city gate, large gate, gateway; (2) malango is used of secret instruction given to girls and boys on growing up. (Cf. mlango, kilango, and kunga.)

Langu, a. form of -angu, my, mine,— agreeing with D 5 (S). (Cf. l- and -angu.)

Lao, a. form of -ao, their, theirs,— agreeing with D 5 (S). (Cf. l- and -ao.)

Lapa, v. finish off hastily, eat up ravenously, dismiss promptly. (Not common in Z. Cf. kula kwa pupa.)


*Lazimu, v. be obligatory (on), be a necessity (to), be binding (on), bind, make responsible, put pressure on. Sheria inemulazimu njalme, the law has bound (condemned) the king. Tunaku lazimu we, we make you responsible. Ps. lazimiwa, be bound, be under obligation, be responsible, &c. Ap. lasimia, -iwa. Cs. lasim-isha, -ishwa, intens. put strong pressure on, force, compel. *Jilazimisha na, devote oneself to, accept full responsibility for. — n. also Lazima, Lazim, necessity, obligation, engagement, surety, bail, responsibility. E. g. chukua l., bail, go bail. Ni l. jun yako, it is obligatory on you. Si l., commonly means an absolute prohibition, i.e. it is imperative (obligatory, &c.) not to. Si l. kuingia ndani, ustopiwa hodi, you must never enter a house without saying 'hodi.' (Ar. Cf. sharti, farathi, bido, juzu.)

-Le, final, (1) characteristic of a. demonstr. 'that' (see Yule); (2) sometimes a contraction for lake, e.g. jinale, his name (cf. -lo for iako); (3) subjunct. mood of -la, v. eat.

Lea, v. bring up, rear, nurse, educate. *Moto umleeyo, ndiyoo akua-yyo, as you bring up a child, so he grows up. Ps. lewa, e.g. amelewa vema, he has been well brought up. (Cf. mlezi, malezi, and dist. lewa, be drunk.)

*Lebasi, n. and Libasi, clothes, raiment, wearing apparel. Killa lebasi ya kiarabu, all kinds of Arab clothes. (Arab. Cf. nguo, mawasi.)

*Lebeke, int. and Labeka, At your service, Yes, sir (madam)! — in answer to a call, Coming! I am here! A common reply of a slave or inferior to a master's call, and often pronounced ebehe, or simply be. (Ar. phrase 'Here I am at your service.' Cf. inshallah, eswala, bismillah, &c.)

Legoea, v. Regeoa is also common, (1) be loose (slack, relaxed, soft,
pliable); (2) be faint (weak, remiss), flag, yield, give in. E.g. of the body, effect of illness, hunger, exhaustion, &c.—or of a rope, &c.

Cs. legefu, -ezwa, -ezea, loosen, slacken, exhaust, cause to yield, &c. (Cf. -legefu, mlegeo, fungua, thoofika, and dist. Ar. regea or rejaa, return,—unless legea is orig. go back.)

-legefu, a. (same with D 4 (P), D 5 (S), D 6), slack, relaxed, weak, soft, yielding, remiss, inattentive, idle. (Cf. legea, ulegefu, and cf. thaifu, -zembe, -vivu.)


Lekea, v. also Elekea, which see,—also for derivatives, lekeza, lekena, &c.

Lema, n. (1) a variant of dema, a wicker fish-trap (see Dema). (2) a. occasional form of -ema, good,—agreeing with D 5 (S), i.e. following the analogy of the pronominal adjectives (like -ote, -enyae, and a few other adjectives).

Lemaa, n. defect, deformity, disfigurement, blemish, mutilation. -enyi lemaa, deformed, maimed, crippled, &c. (Cf. follg. and kilema.)

Lemaza, v. Cs. maim, mutilate, disfigure, &c. (Cf. lemaa, kilema.)

Lemea, v. sometimes Elemea (cf. lekea, elekea), (1) press forward, go on steadily, push on; (2) press upon, rest heavily on, lie on the top of; (3) oppress, be burdensome, discommoded. E.g. tuziidikuilemea mbele, let us press on faster. Mzigo unamilema, his load is a heavy one. Kashalailemea juu ya kasha, one box rested on another. Nalilemea njia, I pressed hard on the road, i.e. I walked fast. Ps. lemewa, be burdened, be oppressed, &c. Cs. lem-eza, -ezwa, e.g. pile up, place a load on, and so, oppress, burden. Hence lemesana. Rp. lemeana, lie on (lean on, rest against, press) each other. (Cf. pagaa.)

Lenga, v. Lenga muhogo, cut cassava in slices.

Lengelenge, n. (ma-), a blister. Fanya (toka, tokwa na) malengelenge, to get blistered.

Lenu, a. form of -enu, your, yours (plur.),—agreeing with D 5 (S). (Cf. -l and -enu.)

Leo, n. and adv., to-day, this day, the present time. Also siku ya leo, to-day. Leo hivi, this very day. Si leo, not to-day, long ago. Si-a leo, old, out of date.

Lepe, n. (ma-), or Leppe, Lepee, drowsiness, faintness, a heavy slumberous condition. L. la usingizi, sleepiness, drowsiness. Fanya l., be drowsy. Huyti ni lepe, this man is drowsy, hard to rouse.

Leso, n. (—, and ma-), handkerchief,—of printed calico, often worn round the neck or on the head. L. ya upande mmoja, the ‘scarf’ of commerce, one piece forming a kanga, i.e. a woman's dress. L. ya kushona, handkerchief,—two pieces of three handkerchiefs each being sewn together to make a kanga.

Leta, v. bring, fetch, supply, cause to come to where a person is,—thus supplying a Cs. of -ja, come. Ps. letwa. Nt. rarely heard, leteka. Ap. let-ja, -ewa, -eana. Letewa, have (a thing) brought to. Waliilewachakula, they were brought food. Leteana barua, exchange letters, correspond. Cs. let-ja, -shwa, -eza, -eswa. Rp. letana. (Cf. chukua, peleka.)

Letu, a. form of -etu, our, ours,—agreeing with D 5 (S). (Cf. l and -enu.)

-levi, a. drunken, intoxicated, given to drinking. (Cf. levya, lewa, levuka, ulevi, kilo, and -lafi from -la.)

Levuka, v. get sober, become
sober, become steady—in manner, gait, &c.—a Rv. Nt. form. (Cf. prec. and lewa.)

Levya, v. make drunk, intoxicate, cause to reel, make stagger, make giddy. *Jilevya, make oneself drunk, get intoxicated. Also Rd. leveya-levya—a Cs. form in -ya, cf. ponya. (Cf. prec.)

Lewa, v. be drunk (giddy, intoxicated), stagger, sway, reel, wave to and fro. *Lewa kwa pombe, be drunk on native beer. *Lewa kwa bahari, of the effects of sea-sickness,—be giddy. *Dau lalewaw, of a boat on a rough sea,—roll and pitch. Also Rd. lewaw-lewaw, reel and stagger. (Cf. Itvya, Uvuka, -fan, ulevi, kileo, and dist. lewawa, Ps. of lea, rear, educate.)

Li, verb-form, (it) is,—agreeing with D 5 (S), e.g. kasha li zito, the box is heavy.

Li-, -li, (i) verb- and pron. a. pfx.,—agreeing with D 5 (S), e.g. ulichukue kasha tile, carry that box. (2) sign of Past Tense Affirmative, and also with a-, i.e. -a/-, and forms part of the Past Conditional Tense sign, -ngali-. (3) verb-form representing sometimes (and in some other Bantu dialects regularly) the present Tense of wa, be, with or without a prefixed, but not used to denote absolute existence, e.g. nili (nali), I am, nikali, and I am. Ali, he is. It is regularly used in connexion with the relative, i.e. aliye, who he is, not awaye; *walio, they who are, not wawalo; *liilo, that which is, not liwalo.

Lia, v. (1) sound, make a sound (the most general word for sound of any kind, in animate or inanimate nature); (2) utter a cry, cry out [for joy, sorrow, pain, &c.]; (3) mourn, weep. *Chima yali, iron has a ring. Panalia wasi, the place sounds hollow. *Ndege ana/ia, the bird is singing. Bunduki zalia, guns are going off (sounding). *Lia machodi, shed tears, cry. *Lia ng'oa (mviuru), cry from passion (jealousy). Ap. *liiia, *liiwa, cry to (for, at, with, &c.), sound in harmony with, &c. Liiliwa, be mourned for, &c. *Jiliia, bewail oneself. Cs. *liia, *liwa, *liiana, cause to sound, make cry, cause (or, be the occasion of) crying. *Liiana, weep together, weep over each other. *Lia bunduki, fire off a gun. *Jiliia, pretend to cry, sham sorrow, shed mock tears. Rp. *liiana, e.g. of harmonious, concerted sounds, or general mourning, &c. (Cf. nilio, kilio, and sauti, vuma, imba, nguruma, &c.)

*Libasi, n. See Lebasai. (Arab.)

Licha, conj. and licha ya, prep. let alone, not to say, much more (less). E.g. sikupata robo moja, licha reale, I did not get a shilling, not to mention (much less) a dollar. *Licha ya haya, hatta mangine mabaya, apart from these, there are other bad points. *Licha tawi litoiwa, hatta bichi liki, not to mention ripe bunches, there are unripe too. *Licha ya ndege moja, hatta wote ntakupa, one bird is nothing, I will give you all of them.

*Lihamu, n. solder. See Lhemu. (Ar.)

*Litjamu, n. bit (of a horse). Seruji na lijamu na vigwe, saddle, bit, and reins. (Ar.)

Lika, v. Nt. of la, eat (which see).

Likiza, v. (1) give leave (respite, relief, holiday) to, release, i.e. dismiss, send away, make go, not allow to stay. Thus likiza mtoto may mean (1) give a boy a holiday, or (2) wean a child (cf. achisha). Ps. likizwa. Ap. likiz-ia, -iwa. Cs. likiz-isha, -ishwa. Rp. likiza-ana. (Cf. ondosha, ruhusu, achisha, chelesha.)

Lima, v. hoe,—the only native mode of cultivation, hence generally 'cultivate, work land.' Ps. limwe. Nt. limika, e.g. be fit for cultivation, arable. Ap. lim-ia, -iwa, e.g. jembe la kulimia, a hoe to dig with.
Cs. lim-isha, -ishwa, -ishia, &c., e.g. of the overseer (msimamizi), get hoeing done, or of the Mahommedan minister (mwalamu), give permission to begin hoeing. (Cf. follg. and mlimo, mkulima, kilimo.)

-limaji, a, engaged in agriculture. Mlimaji, same as mkulima. (Cf. lama.)

Limatia, v. be delayed, remain behind, be late, be too long. Safari initaliwa, the expedition is delayed. Ps. limatiwa. Cs. limat-isha, -ishwa. (Seldom in Z. Cf. syn. kawia, chelewa, siri.)

Limau, n. (ma-}, a lemon, fruit of the milimau.

Limbika, v. (i) allow time for, wait for; (2) keep from, let remain, reserve, economize, put aside (in store); (3) bear with, be patient to, show consideration for. E.g. limbika maji, wait for water,—at an exhausted or slow-running well. L. ndizi (bunti), wait for bananas (coffee) to ripen. L. nyele, let the hair grow. L. maneno, to answer slowly, deliberately. L. watu, not to overwork people, treat with consideration. Ps. limbika, e.g. nazi hulimbikwa jua ya mnazi katta zikakauka, the cocomanuts are left on the tree till quite dry, i.e. when wanted for seed. Ap. limbik-ia, -iwa, e.g. amelimbikia waeto mali, he has reserved (laid up) money for his children. (Cf. follg.)

Limbiko, n. (ma-}, anything reserved, put away in store, hoard, reserve. (Cf. limbika, and follg., and syn. akiba.)

Limbuka, v. come to an end of waiting for, get the result of waiting (care, consideration, prudence), enjoy a looked-for advantage, have a first taste of pleasure deferred, enjoy the first-fruit, get the benefit of, use for the first time. E.g. watu wamenimbuka leo vitu vya mwaka, people are now beginning to enjoy the year’s produce. Kwenda kulimbuka katika shamba lake, go to enjoy the first-fruits of his estate. Ps. limbukwa.

Ap. limbuk-ia, -iwa. Cs. limbu-sha, -sha, e.g. reward waiting, give a foretaste of, satisfy hope deferred, yield the wished-for result, answer expectations. (Cf. limbika, and follg.)

Limbuko, n. (ma-}, first-fruits, reward of waiting, fulfilment of hope, foretaste of reward. (Cf. prec.)

-limi, a. talkative, chatting, long-winded. (Cf. ulimi, tongue, and mwenvi domo.)

Linda, v. (1) defend, protect, guard, watch, keep safe; (2) keep off, fend off, guard against, watch for. E.g. angena wao, lakini Muungu amemlinda, he would have been killed, but God protected him. Jilinde, nami ntakulinda, defend yourself and I will defend you. Linda kingojo ndege wasile matunda, keep watch lest birds eat the fruit. Mlinzi hu-linda ndege, the watchman watches against the birds. Mke mzuri halindwe, a pretty woman is not driven away, or, is not (easily) kept safe. Ps. lindwa. Nt. lindika. Ap. lind-ia, -iwa, e.g. nimemlinda shamba lake, I have guarded his plantation for him. Cs. lind-isha, -ishwa. Rp. lindana. (Cf. mlinzi, lindo, ulinzi.)

Lindi, n. (ma-}, a deep place, deep channel, hole,—esp. in water, the sea. Also l. la choo, cesspool. (There is a town called Lindi on the coast south of Zanzibar, another Malindi (or Melindi) north, and a district of Zanzibar city is also called Malindi.)

Lindo, n. (ma-), a watching-place, station, post (to guard). (Cf. linda, and kingojo.)

Lingga, v. (1) make equal, put side by side, match, compare, suit, level, smooth, straighten, harmonize; (2) be equal, be like, suit, harmonize, fit. L. bunduki, level a gun, take aim (cf. elekeza). L. ngufo, try on clothes, be measured for clothes. L. kichwa,
of a movement in dancing,—bending the head forward and sweeping round. 

Watu pia wamelinga kiatu hiki, every one has tried on this shoe,—of Cinderella’s slipper. Ps. lingwa. Nt. lingika. Ap. ling-ia, -iwa. Rp. lingana, e.g. match, be like, be level, harmonize,—also, make a suitable reply. Also linganya, linganisha, ?linganyua. (Cf. -linganifu.)

-LINGANIFU, a. (same with D 4 (P), D 5 (S), D 6), agreeing, matched, similar, suitable, harmonious, regular. (Cf. linga, ulinganifu.)

Linganya, v. Cs. of Linga (which see), e.g. suit, match, harmonize, tune (an instrument).

Lini, adv. interrog., When? At what time? (Cf. syn. wakati gani? saa napi? siku ipi?)

Lio, n. (ma-), sound, loud cry, shout, roar, loud wailing. Matio ya kiko, the bubbling sound of a native pipe (with a water-bowl). (Cf. lia, milo, kilo.)

Lipa, v. (1) pay, give in payment, repay, make a return for, recompense, compensate, reward; (2) have to pay, suffer (for). Lipa deni, pay a debt. Nikulipca mema yakul uliyonitendea, let me pay back your kindness to me. Lipa kisasi, suffer vengeance,—also, take vengeance, i.e. pay back. Ps. lipwa. Nt. lipika. Ap. lip-ta, -iwa, pay to (for, on behalf of, &c.), avenge. Cs. lip-iswa, -ishwa, -isa, -iwa, -izana, make pay, exact a return from, &c. Lipiza kisasi, take vengeance on. Lipiza, pay oneself by force, take as one’s due, and with kisasi, avenge oneself on. (Cf. lipo, lipizi.)

Lipizi, n. (ma-), forced payment, exactation, vengeance. (Cf. lipo, lipo.)

Lipo, n. (ma-), payment, recompense, revenge. (Cf. lipo.)

*Lisani, n. tongue, flap,—used of the flap under the opening of a kanzu in front. (Ar.)

*Lisasi, n. (—, and ma-), also Risasi, (1) lead (the metal); (2) a bullet. (Cf. malisaa, popoo.)

Liwa, n. sweet-scented wood brought from Madagascar, like sandal-wood. It is grated, mixed with water, and used as a perfume. (Cf. sandali, mlwa.)

*Liwali, n. (ma-), also Wali, governor, headman, i.e. the Arab official representing the Sultan of Zanzibar, or supreme government. (Ar. il wali, changed to liwali, cf. tawala.)

Liza, v. (1) cause to buy, induce to buy, sell to, e.g. mbona watu unawaliza? Why are you getting people to buy? (seems to be conn. with uza, sell, as if for ulisa, see uz.) (2) Cs. of lia, cause to sound, make cry.

Liza, n. (—), door chain. See Riza.

Lo, a. relative, agreeing with D 5 (S), 'which, that.' Seldom used independently except in such a phrase as kasha lo hte, any box whatsoever. Hakufanya (ticno) lo lote, he did nothing at all. (Cf. I, and -o.)

-Lo, a. (1) short form of lako, appended sometimes to D 5 (S), e.g. jinalo, your name, i.e. jina lako. Also (2) which, that, agreeing with D 5 (S), neno alilolinena, the word which he spoke.

Lo, -loefu. See Lowa, -loafof.

Loga, v. bewitch, use enchantment on, place under a spell or charm. Ps. logwa. (Cf. nganya, uchawi, mwanga, and paga.)

Loo, int. of pleasure, wonder, horror, &c.,—the intensity of feeling being represented by the indefinite prolongation of the vowel sound.

Loa, -loafof. See Lowa, -loafof.

Loga, v. bewitch, use enchantment on, place under a spell or charm. Ps. logwa. (Cf. nganya, uchawi, mwanga, and paga.)

Loo, int. See Lo.

Lowa, v. and Loa, get wet, be soaked (drenched, saturated), be damp. Nt. loweka, (1) get wet,—same as lowa, and (2) make wet, drench, souse, e.g. loweka ngwe, put
clothes to soak. Ps. lowekwa, be wetted, drenched, soaked, &c. Cs. low-esha, -eshwa. Rp. lowana, i. e. all get wet together. (Both the l and w sounds are evanescent, and so o, oeka, oana may be heard. Cf. follg. and tia maji, rutubisha, cho-vya.)


-lowe-fu, a. and -loefu (same with D 4 (P), 5 (S), D 6), wet, moist, damp, soaking. Fanya gundi iloweke katika maji hatta ilowame, let the gum be steeped in water, till it is thoroughly soaked. (Cf. Iowa, and syn. maji maji, chepe chepe, -a rutuba.)

*Lozi, n. (ma-), an almond,—from the tree milosi.

Luba, n. a leech. See Mruba.

*Lugha, n. language, speech. L. ya kiungu ya na kiuwita na nbali kidogo, the language of Zanzibar and Mombasa differ slightly. (Ar. Cf. syn. maneno, and use of ki-.)

Lulu, n. a pearl. Kuzamia /., to dive for pearls. Bora kama /., as beautiful as a pearl. As a type of perfection, l. is playfully used in salutation. Hujambo kama lulu? Are you as well, as a pearl (is beautiful)? (Cf. for gems, kito, almasi, firuzi, &c.)

Lungu, n. (ma-). See Rungu.

Lungula, v. and Rungula, treat with violence, extort money from, blackmail, threaten, rob. Not often heard in Z. (Cf. mlungula, hongo, nyang'anya.)

*Luththa, n. taste, flavour, savour. (Ar. Cf. utamu.)

M.

M represents the same sound as in English. But beside this purely consonantal sound, it includes also a semi-vowel sound, very common in Swahili, capable of bearing an accent and so of being treated as a distinct syllable. This semi-vowel sound might be represented in many words by writing m with a u preceding or following, i. e. mu-, um-. But the vocalization of m is in Zanzibar so slight, and yet so characteristic, that mu- is best written for m- before a vowel, and m written m', when it is necessary to indicate its distinct syllabic character,—a necessity, however, which does not occur very often in practice. Thus the m is strictly the same in mtoto and mtu, mtini and mti, but as in Swahili the accent always falls on the last syllable but one, the m in mtoto and mtini has little more than a consonantal force, and the words may be scanned as disyllables, while in mtu, mti, m has a distinct syllabic force sufficiently shown by the form of the word and ordinary rules of Swahili pronunciation. On the other hand, m may well be written m' in words like am'ka, alim'pa, &c., and m in words like muhogo, muhindi (which see).

M (like k, and the vowel a) is one of the commonest and most characteristic sounds of the Swahili language, owing to its wide use as a formative in Swahili generally, and also in Arabic words adopted and adapted for Swahili use, and though somewhat un-English it is not difficult for a foreigner to become accustomed to. In the Arabic words common in Swahili, m, mu, and ma generally point to verbal nouns of time, place, &c. or to the participles formed with m,—their accidental similarity to common Bantu forms helping to their adoption and adaptation, even when the original force of the Arab. formative is disregarded. E. g. the names Muhamadi (or Mhamadi), Mabruki, and mathbuha, mathbahu, &c. It is so common as a formative of verbal nouns, that it is impossible to give in this Dictionary all such nouns, actual or potential, in Swahili.
Many must therefore be looked for, if not found under m, mw- (or the other common pfxs. ma-, mb-), under the letter next following, where at least the root-meaning may be indicated.

M, as a simple independent syllable, is a verb-form ‘(you) are,’ used like other person prefixes for n, agreeing with the Pronoun of 2 Pers. Plur. e. g. ninyi m watu wazuri, you are fine people.

M (or mw- before a vowel, and in some words mu-) is, as a formative A. of nouns, (1) the characteristic initial sound (properly semi-vocal, but often practically consonantial, as noticed above) of D 1 (S), D 2 (S), and of adjectives agreeing with them other than pronominal (which as a rule begin with w, i.e. w, not mu, e.g. mtu wangu, mti wenyewe). The omission of m before words of these declensions has the effect of transferring them to D 5, usually giving them an amplificative meaning.

(2) a formative of verbal nouns, prefixed at pleasure to any verbal stem, act. or pass., and forms a noun denoting (a) a personal agent (or patient) and (b) if the final vowel of the verb-stem is unchanged, the noun is so completely verbal as usually to govern a noun following, e.g. m/a watu, a cannibal,—but (b) if such final vowel is changed to -t, -i, or has -ji affixed, the noun is a true noun, -t often indicating a passive force, -ji an habitual agent, e.g. mweni, mehungaji, mkate. 3. If the final vowel is -o, the noun denotes an action or thing acting, not a personal agent. Cf. mshindo, mwanzo, mzunguko, &c.

B. In adjectives, a prefix agreeing (1) with D 2 (S), D 4 (S), e.g. mtu mwema, mti mzuri (but obs. that in the pronom. adj. angu, -ako, &c., w (for u) takes the place of mw, e.g. mtu wangu, and also in the adj. -o, -enyi, -enyewe, in agreement with D 2 (S), D 4 (S), e.g. mti wenyewe), and (2) with nouns ending with the locative -ni, when indicating place or circumstances within which something happens, e.g. nyumbani mwongu, in my house. It is also prefixed to adjectives (3) with the same general force as ku, e.g. mzuri humo, like kusuri huko, it is nice there. Mwenyi (or kwenyi) saa moja, at one (seven) o’clock, in one hour.

C. In verbs, (1) subjective pfx. of the 2 Pers. Plur., and occasionally, with -ni affixed to the verb, objective of the same, e.g. mwapenda, you love, ampendani, he loves you, (2) objective pfx. of 3 Pers. S. agreeing with D 1 (S), and also (3) subjective of the same, when the reference is to environment generally or place in particular, like ku and pa, e.g. mnamo, there is (in) there, and mna, there is (in) there. Mnamuka humo, there is a smell in there.

Obs. adjectives are as a rule in this Dictionary placed under the first letter of their root. But a number of adjectives practically confined by their meaning to D 1 are also for convenience given under m, as their most common singular form, and as often used of persons without any noun, and so practically nouns themselves. (Cf. mo, mu, mwa, and ku, pa.)

Ma-, as an initial syllable—i. is in most words of Arabic origin the Arabic formative of verbal nouns and participles, but from its identity of form it is sometimes treated by Swahili instinct as the B. formative of the plur. of D 5 (cf. same tendency as to the formative ki, e.g. kitabu, plur. vitabu). 2. as a formative proper in Swahili, ma- is (a) the plur. pfx. of D 5 and of adjectives agreeing with them (other than pronominal adjectives, these having y- for ma-). (b) a plur. pfx. denoting what is large of its kind. Thus many nouns have practically two plurals, expressing different degrees of size or importance, e.g. pote, as D 6, is a ring
of moderate or ordinary size, plur. pete; but pete, plur. mapete, rings of unusual size (cf. the dim. kipete, a small ring, plur. vizete). (c) the plur. pf. of most foreign words, even when the singular is treated as D 1, e.g. sultani, plur. masultani. (d) used with some adjectival roots with the meaning usually conveyed by the prefix u, e.g. makali ya upanga, the sharpness (or, edge) of a sword; mapana ya mti, the thickness (girth, diameter) of a tree; makuu, pride; and cf. usumbuo, (active) annoyance; masumbuo, annoying acts, and, when these are regarded collectively, 'animosity' in general, like the sing. (e) as the plur. pf. of nouns, which in the sing. usually occur as D 4, and some of these nouns have accordingly two plurals. In this case, ma- (r) often denotes concrete instances of what is in the sing. usually abstract, e.g. uamkizi, visiting in general; maamkizi, particular visits. (2) as a plur. pf. of verbal nouns from an act. or pass. stem, e.g. masifu, masifiwa, matakwa, but the corresponding sing. is not used. It may also (3) refer to relative size, cf. (b) above. Obs. (1) the prefix ma- when followed by e, i, or o, coalesces with it to form an e sound, e.g. makasha mettpe(ina-etipe), mengi (ina-ingi), meroro (ma-eroro). (2) the words given under ma- in this Dictionary are mainly either (a) of Arabic origin and form, or (b) used only or mostly in the plur., or (c) used in plur. with a meaning somewhat different from that of the sing., or (d) of unusual meaning. Words beginning with ma-, not found under ma-, may be looked for under the letter following ma-, or under u followed by that letter.

-Ma (-ama) is the characteristic termination of what may be called the Stative form or conjugation of the Swahili verb, denoting a relatively permanent state or condition, e.g. kwama, simama, fumbana, tuama, &c. See also -mana, -ama.

*Maabudu, n. an object (objects) of worship. (Ar. Cf. abudu, ibada.)

*Maadam, conj. (1) when, while, since; (2) since, if, seeing that, because. E. g. maadam amitaka, when (as long as) he wants him. Maadam ya kufika wewe huku, since your arrival here. (Arab., not often heard. Cf. wakati wa, and -po.)

*Maafikano, n. plur. (1) agreement, contract, bargain, settlement; (2) mutual understanding (respect, esteem). Nina maafikano naye, I am on good terms with him. (Cf. afiki, mwafaka, and syn. maagano, mkutubu.)

*Maakuli, n., and Makuli, victuals, food. (Arab. Cf. syn. chakula.)

*Maalum, a. well-known, recognized, true. (Arab. Cf. elimu.)

Maamkio, Maamkizi, n. plur., visits, acts of visiting. (Cf. am'ka, zuru.)

*Maamuma, n. an utter fool, blockhead, simpleton, ignoramus. (? Ar. Cf. syn. mjinga, mshenzi, kafiri.)

Maamuzi, n. plur., and Maam'zi, judgement, arbitration, verdict. (Cf. amua, mwamuzi, and syn. hukumu.)

*Maana, n. (1) cause, reason, sake, consideration; (2) meaning, import, purpose, intention; (3) reasonableness, sobriety, sense. E. g. kwa maana (ya), because (of), on account of, for the sake of, considering (that). Tia maanani, keep in mind, ponder, reflect on. Maneno ya m., statements of importance. Waume wenyi m., manly, sensible persons. Asiojua maana, haambivi maana, he who does not know the meaning will not be told it. Often (4) as conj., because, in order to (that).

Maandalio, n. plur., preparation, esp. of food, cooking and serving a meal. (Cf. andaa, andao, maandasi.)

Maandamano, Maandamizi, n.
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**MACHWA**

plur., a following, train, procession. (Cf. andamanana.)

Maandasi, n. plur., used of any kind of confectionery, and sweet cooked dishes, e.g. pastry, pies, tarts, puddings, jams, cakes, buns, &c. Various kinds are bumunda, ladu, kitumbua, mkate wa kumimina (wa kusonga, wa sinia, wa tambi, wa mofa), nyang’amba, &c. M. ya maayai, an omelette. Sinia ya maandasi, a tray for sweetmeats. (Cf. anda, and prec.)

Maandikio, n. plur., place (time, manner, &c.) of putting ready, preparation, arrangement, esp. of serving up meals. (Cf. andika, mwandishi, &c., and follg.)

Maandike, n. plur., (1) setting in order, arranging, putting ready; (2) things set in order, arrangements, &c.; (3) esp. things written, writings, report, description. (Cf. andika, mwandiko, and mkono.)

Maandishi, n. plur., like maandiko, but esp. of preparing and serving food, food served, &c. Also of writing, handwriting. (Cf. prec.)

Maanga, a. Maji niaanga, clear, transparent water. (Cf. -angafu, anga, &c.)

Maangalizi, n. plur., careful attention. (Cf. angalia.)

Maangamisi, n. plur., utter ruin, destruction, collapse. M. ya kosho, ruin in the next world, eternal damnation. (Cf. angamia.)

Maanguko, n. plur., fall, collapse, fallen remains, ruins. M. ya maji, caracar, cascade, waterfall. (Cf. anguka.)

Maa, n. plur., and Maa. Maa ya jua (i.e. mauaa, cf. waa), sunrise, the orient, east (cf. macho ya jua). (In Z. mashariki is usual.)

Maapi, n. plur., imprecations, curses, denunciations. (Cf. apa, apisa.)

*Maarifa, n. knowledge, information, intelligence, news. Mumbo ni maarifa, si nguvu, the world is ruled by knowledge, not by force. (Ar. Cf. arifu, laarifu, and follg., and syn. elimu, busara, akili.)

*Maarufu, a. known, celebrated, famous. (Ar. Cf. prec.)

*Maasi, n. any repudiation of obligation (duty, right), i.e. disobedience, rebellion, mutiny, disloyalty, apostasy, desertion of wife or children, &c. (Cf. asi, uasi, and syn. halifit, thuuma.)

Maa, n. plur. See Maa.

*Maa, n. a loan, a debt. (Ar. Cf. asimu, kopa, and syn. deni, karatha.)

*Mabruki, n. a common Swahili name,—meaning blessed. (Ar. Cf. bariki, mbaraka.)

*Maburudisho, Maburudu, n. recreation, refreshment, relief. (Ar. Cf. baridi, burudisha.)

*Machela, n. litter, palanquin, sling or hammock for carrying a person. (Cf. tush.)

Macheleo, n. plur. objects of fear (reverence, awe). (Cf. cha, v., fear, and afa.)

Macheo, n. plur. for machweo. Macheo ya jua, sunset, the west. (In Z. magaribi is usual. Cf. cha, v., and machwa.)

Machinjo, n. plur. slaughter, massacre, place of slaughter. Also machinjio, slaughter-house. (Cf. chinja.)

*Macho, n. plur. (1) eyes (sing. jicho, which see), and as a. awake, on the alert; (2) macho ya jua, sunrise, east. (Cf. cha, v., dawn, and maao.)

*Machubwichubwi, n. pl. mumps.

Machukio, n. plur. (1) objects of hate, abomination, offence; (2) and Machukizo, feeling of hate, hatred, disgust, aversion, loathing. Machukia machukio makuun, I utterly detest him. (Cf. chuki, chuckia.)

Machunga, n. plur. pasturage, pastures, feeding-places for animals. (Cf. chunga, and muthiga, lisha.)

Machwa, n. plur. Machwa ya
MACHWEO

MACHWEO, n. plur. Machweo ya jua, as machwa.

MADI, n. a preparation of opium, made up in pellets for smoking. (Cf. afyuni, kasumbu, bangi.)

*Madaha, n. plur. airs, graces, fascinating manners. Fanya (piga m., show off, make a display,—of personal attractions.

MADAI, n. plur. occupation or profession of an advocate. Also lawsuit, legal claims. (Cf. dai, dawa.)

Madanganya, n. plur. tricks, imposture, deception, illusion, cheating. (Cf. danganya, hila, ujanja, werevu.)

Madaraka, n. plur. arrangements, responsible management, care, direction. M. ya nyumba, house-keeping. (Cf. diriki, and syn. matengenezo, maandiko.)

Madende, n. plur. Sauti ya madende, an affected style of singing, with trills, quavers, protracted notes, &c.

Madevu, n. plur. beard, beard-like appendage or growth, e.g. of plants, maize, &c. (Cf. udevu, plur. ndevu, kidevu.)

Madifu, the fibrous envelope which binds the young cocoanut leaf to the parent stem. (Cf. kilifu.)

Madini, n. metal,—of any kind. (Ar. For metals known in Z. cf. chuma, iron; shaba, copper, brass; bati, tin; risasi, lead; thahabu, gold; fetha, silver.)

Madadoa, n. used as a., spotted, speckled. (Cf. doa, and marakaraka.)

Maeleni, n. plur. floating, being afloat, anchorage, roadstead, moderately deep water. (Cf. elea, chelezo, and follg.)

Maelezo, n. plur. explanations, descriptions, comment. (Cf. elea, eleza, and prec.)

Mafea, n. plur. place of burial, cemetery. (Cf. fa. In Z. makaburi, maziara are usual.)

Mafaa, n. use, utility, profit, advantage, e.g. ng'ombe hisi hazina mafaa, these oxen are no good. (Cf. faa, vifaa, faida, and syn. uchumi.)

Maficho, n. plur. concealment, place of concealment, hiding-place. Amefanya kwa maficho, he has acted secretly, i.e. kifichoficho. (Cf. ficha.)

Mafu, n. death, dead things. Also as adj., maji mafu, neap tide. (Cf. fa, kifo, ufu, fu. In Z. mauti (Ar.) is usual for death.)

Mafua, n. plur. chest symptoms, chest complaint (cold in the chest, bronchitis, pneumonia, phthisis, &c.). (Cf. kifua, pafu.)

Mafungulia, n. plur. unfastening, —esp. mafungulia ng'ombe, as a mark of time, grazing time, about 8-9 a.m., when the dew is gone, and sun not too hot. (Cf. fungua.)

Mafusho, n. See Mavusho.

Mafuta, n. plur. oil, fat, grease (of any kind). M. ya nyama, fat, lard, dripping (also shahamu, animal fat. Butter is commonly distinguished as siagi, or samili, ghee). Mafuta ya taa (ya kizungu, amerikano), common petroleum. Vegetable oils are mafuta ya uta, semsem oil; m. ya mbaki, castor oil; m. ya nasi, cocoanut oil. (Cf. futa, ufuta, ?uta.)

Mafuu, n. plur. craziness, silliness, half-witted state. (Cf. kichaa, wazimu.)

Mafya, n. plur. (sing. jifya), stones used to support a pot or kettle in cooking. (Cf. mafiga, meko.) Also name of an island (Momfia), S. of Zanzibar.

*Magadi, n. soda. Also plur. of gadi (which see).

*Magaribi, n. also Mangaribi, Magrebi, (1) time of sunset, Mahommemedan evening prayers or vespers; (2) place of sunset, the west; (3) Morocco (as the western land). (Ar. Cf. mashariki.)

Mageuzi, n. plur. change, changes,
changeableness. Also mageuzo, i.e. changings,—the process rather than the fact or effect, and cf. geua.

Mago, n. plur. of kago (which see).

Magombezi, n. plur. quarrel, opposition, prohibition. Also magombezo, quarrellings,—of the action, rather than the fact or effect. (Cf. gomba, gombeza, ugonvi.)

*Mahabba, n. affection, fondness, love. (Ar. Cf. habba, muhebbi.)

*Mahali, n. also Mahala, cf. pahali, pahala, (1) place, position, situation, and fig. place of honour; (2) region, district, country (cf. inchi); (3) room, space, interval (cf. nasafi). Mahali (pahali) is the only noun in Swahili meaning ‘place,’ the only word with which the pfx. μ- (pa-, po) in reference to space is regularly associated, and as a rule means ‘place, position,’ only. E.g. mahali hapa, this place. M. hapo (pale), that place. M. pote, every place, everywhere. Mahali po, in the place of, instead of. Waka-mwenda pale pahali pake, and they went to him at his place there. Aniweka mahali, he puts me in a place, i.e. treats me with distinction. (Ar. Cf. pahali,—a form assimilated to the B. pfx. of space. Dist. mahari, dowry.)

*Maharazi, n. a shoemaker’s awl,—for stitching leather. (Arab.)

*Mahari, n. a marriage settlement, money or property paid to the wife’s relations, or settled on the wife. Tumepatana na mahari yake repa sittini, we have agreed as to her dowry, viz. sixty rupees. (Ar. Dist. mahali.)

*Mahati, n. a carpenter’s gauge for marking lines. Also, a marking cord, ruddle. (Hind.)

*Mahazamu, n. a shawl or wrapper worn round the waist as a girdle. (Ar. Cf. mshipi, masombo, utumhu.)

Mahindi, n. plur. single grains of Indian corn, maize, i.e. seeds of the plant mahindi. (Cf. hindi, muhindi.)

*Mahiri, a. and Maheli, skilful, clever, quick. Fundi mahiri, a clever craftsman. (Ar. Cf. umahiri, and syn. mbingwa, mstadi, waria, &c.)

Mahoka, n. plur. (1) a kind of evil spirits; (2) frenzy, mania, madness. (Cf. shetani, pepo.)

*Maisa, n. (1) continuance, duration, permanence; (2) life (in respect of length and duration), period of living, mode of life. E.g. mi huu una m. sana, this wood is very durable. M. maovu, evil living. M. mengi, long life. Also as adv., maisa na milele, for life and for ever, i.e. for ever and ever. Utufungu maisa yetu, imprison us for life. Mpakana maisa, till life ends, the whole life long. (Maisha is treated sometimes as D 6, sometimes as D 5, though there is no sing. isha. While maisa mengi means (see above) ‘long life,’ maisa nyingi would rather mean ‘many lives,’ i.e. life-periods. Maisha is life in respect of length and content; umri, time of life, age; uzima, life as manifest in the living condition, state of living; roho, the life-principle, soul, spirit. (Ar. Cf. ishi, aushi, uzima, roho, umri.)

*Maiti, n. a dead body, corpse,—usually human only. Also, a dead person, i.e. mtu maiti. Hukuta maiti za Wawemba, we kept coming on the bodies of dead Wawemba. (Ar. Cf. mauti, also mzaa, pinda.)

*Majahaba, n. a dock,—for ships. (Cf. sudi.)

Majaliwa, n. what is granted, aid, help, favour, grace of God. (Cf. jali, jalia.)

Majani, n. plur. grass, leaves,—in general. See Jani.

*Majeruhi, a. wounded. (Ar. Cf. jeraha, jeruhi.)

Maji, n. water, or what resembles water, (1) in general,—liquid, fluid, moisture, damp; (2) in particular,—
secretion, juice, sap, &c. Usually treated as D 5 (P), no singular. E.g. teka m., draw water (from a well, water-hole, &c.). M. baridi (matamu, ya pepo, ya mvua), fresh water. M. ya chumvi (ya bahari), salt water. M. banvuva (makuti), spring tide. M. maju, neap tide. M. ya moto, (1) hot water, (2) a kind of light red or yellow ant. Kama maji, (1) fluid, liquid, (2) fluent, flowing,—of ready speech. Used also in virtual compounds, mjia maji, one who arrives by sea, a stranger, newcomer. Mwana maji, a sailor, sea-faring man. M. ya shahada, water poured (by Mahommmedans) into a small hole at the head of a grave, when filled in. Also as a., maji, majimaji, wet, damp. (Cf. Ar. md, water, maj, bitter, salt, briny, &c.)

*Majibizano, n. teaching by question and answer, catechetical instruction. (Cf. jibu.)

*Majibu, n. an answer, reply, response, also as a plur. form, answers. (Ar. Cf. jibu, jawabu.)

Majilio, n. plur. time (place, manner, &c.) of coming (to), approach, arrival, advent. (Cf. ja, jilia.)

Majilipa, n. also Majilipo, Majilip-izi, -izo, -isha, repayment, requital, revenge. (Cf. lipa, malipo, and syn. kisasi.)

*Majira, n. time, period, season. Kwa m. haya, at this time. M. ya mvua, rainy season. As conj. 'when, while,' e.g. m. akilinda shamba, while (he is) watching the plantation. (Ar. Cf. wakiti, pindi.)

*Majiria, n. course of a ship,—in navigation. Twaa majiria, get bearings, find the course. (Ar.)

Majisifu, n. plur. self-praise, boasting, brag, conceit. (From Rf. of sifu, cf. follg.)

Majivuno, n. plur. boasting, bragging, self-landation. (From Rf. of vuna, cf. prec. and kujiona.)

Majonsi, n. sorrow, grief, mourning, sadness. Fanya (ona) m., be sorrowful, sad. (Cf. hamu, huzuni, simanzi, sikitiiko, &c.)

*Majuni, n. a preparation of opium, Indian hemp, &c., with sugar and other ingredients made up into a sweetmeat,—strongly intoxicating. (Cf. madadi.)

Majuto, n. plur. and Majutio, regret, repentance, remorse. Majuto ni mjukuu, remorse is like a grandchild, i.e. comes at last. (Cf. juta, and toba.)

Makaa, n. plur. coal, charcoal. See Kaa.

Makalalaloo, n. nickname of the Madagascar settlers in Zanzibar. (M. means cockroaches,—in Z. commonly mende.)

Makali, n. the sharp part, edge, point, of a thing, e.g. makali ya upanga, the edge of a sword, as contr. with bapa, the flat. (Cf. kali, ukali, and mapana.)

*Makani, n. dwelling, dwelling-place, residence, home. (Ar. Cf. masikani, makazi, kao, makao.)

*Makasi, n. a pair of scissors,—sometimes mkasi, also treated as D 5 (P). (Ar.)

*Makataa, n. binding agreement, contract, final settlement, engagement. (Ar. Cf. kataa, mkataa, and syn. mkataba, sharti.)

Makatazo, n. plur. prohibition, objection, refutation. (Cf. kataa, kataza.)

Makazi, n. plur. dwelling, dwelling-place, mode of dwelling. (Cf. kaa, v., kao, &c., and syn. makani, masikani.)

Makengeza, n. plur. squinting, a squint, i.e. m. ya macho. Mwenyi m., one who squints. Kwa na m., to have a squint,—so angalia kwa m. (Cf. upogo, kitongo.)

*Makeruhi, a. offensive, in bad
taste, wrong. (Ar. Cf. kirihî, tkirahi, and syn. machukizo.)

*Maki, n. thickness, stoutness. Nyuo za m., thick clothes. Ukuta una m., the wall is thick. (Ar. amag, deep, depth, and cf. unene, urefu, upana.)

*Makini, n. quiet, docile, amenable, well behaved, gentle, composed. Roho makini, a quiet disposition, e.g. of a child who stays at home, and does what it is told. (Ar. Cf. -pole, -tulivu.)

*Makiri, n. a cleat on the side of a native vessel, for fastening a rope (Str.).

Makosekano, n. plur. failure, lack, defect, deficiency, want. M. ya imani, want of faith. M. ya hitaa, no supply of goods. (Cf. kosa, kosekana, and syn. upungufu.)

*Makasi, n. a castrated animal, bullock, gelding. Ng'ombe makasi, a bullock. (Ar. Cf. tovasahi.)

*Makubazi, n. plur. a pair of leather sandals with ornamentation. (Cf. kiatu, ndara, mlalawanda.)

*Makufuru, n. infidelity, sacrilege, blasphemy. (Ar. Cf. kafiri, makufuru.)

*Makuli, n. and Maakuli, food, victuals, provisions. (Ar. Cf. chakula, risiki, nafuu.)

Makulima, n. plur. implements or operations of agriculture, agriculture, tillage. (Cf. lima, mkulima, kilima.)

Makungu, n. plur. signs of dawn, daybreak. (Cf. ukungu.)

Makupaa, n. plur. See Kupa.

Makupwa, n. plur. shore, rocks, &c., left uncovered at low tide. (Cf. pwa, pwani, kipwa.)

Makusanyiko, n. plur. gathered people or things, a gathering, assemblage, meeting, crowd, collection. (Cf. kusanya, kutana, and syn. mkutano, makutano, jamii.)

*Makusudi, n. plur. and Makasidi, purposes, intentions, objects. Also as adv., on purpose, intentionally, voluntarily, and as conj. that, in order that, to. (Ar. Cf. kusudi, and conj. till.)

Makutano, n. plur. gathered people or things, a gathering, assemblage, meeting, crowd, collection. (Cf. kuta, mkutano, and syn. makusanyiko, jamii.)

Makuti, n. plur. used commonly of cocoanut leaves prepared for use as thatch in Zanzibar. See Kuti.

Makuu, n. (strictly plur. of a.-kuu), (1) pride, ambition, ostentation, show (cf. fahari, kiburi, majisifu). Also (2) presumption, which ignores human conditions of dependence and limitation, defiance of divine law, blasphemy, sacrilege (cf. makufuru). (Cf. -kuu.)

Makwa, n. plur. notches,—cut in the top of an upright post, to carry a cross-piece.

*Malaika, n. (1) a messenger, an angel; (2) a baby (cf. kitoto, mchanga). (Ar., and dist. malaika, down, from laika.)

Malaji, n. plur. greediness, gluttony, voracity (as shown in acts or habits, while ulaji is rather of the quality or character in general). (Cf. la, chakula, ulaji.)

Malalo, n. plur. sleeping things, i.e. place, arrangements, bedding, things to lie on. (Cf. lala, ulalo, and follg.)

Malasi, n. plur. also Malano, (1) things to sleep on, bedding,—like malilo, e.g. nyuo njema na malazi mema, fine clothes and fine things to sleep on; (2) marriage bed, sexual intercourse. (Cf. lalu, lala.)

Malele, n. orchilla weed, used as a dye, and a regular article of commerce in East Africa.

Malelesi, n. plur. the season of uncertain and changing winds, between the monsoons and during the rains, i.e. about April and November in Z. Also called tanga mbili. (Cf. musimu, kusi, kaskazi.)
Malenga, n. a professional singer, employed to lead the singing in dances, concerts, &c. (Perhaps at first the name of a well-known singer.)

Maleuni, a. accursed. (Arab. Cf. laana, -laanifu.)

Malevi, n. plur. of ulezi, drunkenness, i.e. drunken habits, acts, &c., -ulezi, rather of the quality or condition. (Cf. lewa, leva, and malafi.)

Malezi, n. plur. of ulezi, rearing, bringing up, both of nurture generally, and of education, training. Malezi masuri, good breeding, good education. (Cf. lea, ulezi.)

Malevi, n. plur. of ulezi, rearing, bringing up, both of nurture generally, and of education, training. Malezi masuri, good breeding, good education. (Cf. lea, ulezi.)


Malizano, n. plur. mourning of many together, a general wailing. (Cf. lia, and Cs. lisa, lisana.)

Malizi, n. plur. things causing a sound, things rustling, making a noise. E.g. nasikia malizi nyasini, I hear things rustling in the rushes. (Cf. lia, and prec.)

Malki, n. also Maliki, a king, ruler, sovereign. (Arab., not usual in Z. Cf. follg. and miliki, also syn. sultani, mfalme, jumbe.)

Malkia, n. (ma-), queen, female sovereign. (Cf. prec.)

Mama, n. mother, female ancestor or parent,—of all kinds. Mama wa kambo, step-mother. Mama mkubwa (mdogo), mother’s elder (younger) sister. Mama wees, an African’s most natural cry in pain, sorrow, or
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MANUKA

Mamba, n. (1) a crocodile; (2) a name of a very dangerous kind of snake.

Manuka, n. plur. smell, scent.
odour. (Cf. nuka, and follg., also syn. harufu.)

Manukato, n. plur. sweet scent, perfume, sweet-smelling substance. (Many such are used in Z., as liquids, in powders, for fumigation, &c. E.g. marashi (a general term for liquid scents), meski, hal waridi, sandali, dasili, undi, ubani, dalia, maguba, rihani, garafuu, garafuu maiti, wumba, liwa, buhuri, tibu, kivumbasi, afu, &c. Cf. nuka, and -to, which is not common as a suffix in Z. except in this word.)

*Manuku, n. a copy, transcript, translation, imitation. (Ar. Cf. nakili.)

Manyiga, n. a kind of hornet (Str.).

Manyoya, n. plur. of unyoya (which see).

Manyunyo, n. plur. showers, sprinkling, drizzle, light rain. (Cf. nyunyiza.)

Maokozi, n. plur. saving, rescue, means of saving. (Cf. okoa, mw-okozi.)

Maombi, n. plur. also Maomvi. (cf. iba, mwiviti), prayers, entreaties, requests, intercessions. (Cf. omba, and syn. haja, dua, sala.)

Maombolezoo, n. plur. loud wailing, lamentations, mourning, dirges. (Cf. omba, ombolezoo, malio.)

Maondokeo, n. plur. (1) departure, going away, taking leave; (2) rising up, respectful salute. (Cf. ondoka, ondokea.)

Maondoleo, n. plur. taking away, removal. M. ya thambi, remission (forgiveness) of sin. (Cf. ondoa, ondolea.)

Maongezi, n. plur. talk, conversation, gossip, amusement, pastime. Weka m., prepare for a long chat. (Cf. ongea, and syn. mazungumzo.)

Maongezo, n. plur. addition, increase, supplement. (Cf. ongeza and nyongeza, and syn. mazidisho.)

Maongo, n. plur. back (of men or animals), but in Z. usually mgongo (which see).
from penda may be enumerated here, but most of them will be found also under a sing. form beginning with u or v, i.e. as D 5 or D 6. See also Penda. Mapendano (sing. u-), mutual love. Mapendefu, love, from the side of its object, i.e. being loved, love as experienced. Mapendelefu, mapendeleo, favour, bias, self-ingratiation, from the side of recipient or giver. Mapendessi, things that please, engaging manners, amiability, affectionateness. Mapendo, acts of love, loving-kindness. Mapenzi, love, liking, inclination, desire, will, wish, purpose. E.g. afuata mapenzi ya moyo wako, he follows his own whims, fancies, ideas, &c.). Mapenzi hayana macho, love is blind.

Mapepeta, n. plur. a preparation of immature rice (pepeta za mpunga). (Cf. pepeta.)

Mapinduzi, n. plur. turning things upside down, revolution, disorder. (Cf. pinda, pindua.)

Mapishi, n. plur. things (materials, utensils, &c.) for cooking. (Cf. pika.)

Mapiswa, n. unmeaning nonsense, drivel, silliness.

Mapokeo, n. plur. things received, traditions. See Pokea.

Maponea, n. plur. means of curing (rescuing, &c.). Matikiti na matango ndio maponye naa, water melons and cucumbers are what save from starvation, i.e. as the last resource in drought. (Cf. pona, ponya.)

Maponye, n. plur. means of curing (rescuing, &c.). Matikiti na matango ndio maponye nyaa, water melons and cucumbers are what save from starvation, i.e. as the last resource in drought. (Cf. pona, ponya.)

Maponyo, n. plur. (1) healing things, drugs, medicines, means of saving, (2) getting well, a cure, rescue, preservation. (Cf. pona, maposa.)

Mapowoza, n. plur. and Mapoza, things withered, undeveloped, not matured, useless, e.g. of fruit dropped in an unripe green stage. (Cf. poosa.)

Mapopo, n. plur. proposals or arrangements for marrying, wooing. (Cf. posa.)

Mapoza, n. plur. remedies, means or appliances for healing. (Cf. poa, pona, poza, and syn. dawa.)

Mapwaji, n. plur. coast, foreshore, part affected by tides. In Z. usually pwani. (Cf. pua, kipua.)

*Maradufu, a. double, extra thick, of two thicknesses. (Ar. radaf, or daaf.)

*Marahaba, int. used as a common rejoinder to the salute of an inferior, or on receipt of a present or favour, —thank you, very well. (Ar. ‘it is welcome, I am pleased.' Cf. ah-sante.)

*Marakaraka, a. with patches, stripes, spots,—and so of colour, mottled, speckled, variegated, &c. (Cf. raka, kiraka, and syn. madeadoa.)

*Marasharasha, n. sprinklings, showers; drizzle,—of rain, sprinkled perfume, &c. (Ar. Cf. mrashi, marashi.)

*Marashi, n. scent, liquid perfume. Marashi maswari, rose water. (Ar. Cf. prec. and tibu, manukato.)

*Marathi, n. sickness, disease,—in general. (Ar. Cf. syn. uwela, and B. ugonjwa. For particular diseases, cf. homa, miini, safura, shuruwa, titiwanga, ukoma, baridi yabi, sekeneo, kisono, &c.)

*Marathi, a. also Murathi, Mata-rithi, well-content, acquiescent, agreeable, willing. (Ar. Cf. rathi, rithika, urathi.)

*Mardudi, n. repudiation, rejection. (Arab.)

*Maregeo, n. and Marojeo, coming back, return, and fig. reference, recurrence. (Ar. Cf. rejoe.)

Marehemu, n. and a., one who has found mercy,—used as a euphemistic term of reference to a deceased person, the late, the departed, the defunct. (Ar. Cf. rechema.)

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*Marejeo, n.  See Maregeo, and Rejea.  (Ar.)
Marembo, n. plur. ornaments,—personal, architectural, &c. articles of finery, carved work, bas-relief.  (Cf. wrembo, remba, and syn. pambo, nakski, choro.)
*Marhamu, n. ointment, unguent, plaster,—scented, medicated, &c.  (Ar. Cf. lehemu, lihamu, and syn. mafuta, bandiko.)
*Marigeli, n. a largemetal caldron,—chiefly for cooking rice in great quantities.  (Ar. Cf. chombo, chungu, susfuria, &c., for vessels of different kinds.)
*Marijani, n. coral,—but in Z. not of the stone, or coral rock (cf. tumbawu), but of the red coral imported and used as ornament. Called also marijani ya fethaluka.
Marika, n. plur. of rika, contemporaries, of same age, i.e. umri sawa.  (Cf. kirimu and rika. There is a town called Mrika, or Marka, on the Somali coast, north of Z.)
*Marikebu, n. ship. See Merikebu.  (Ar. Cf. rekebu, and syn. jahasi, and B. chombo.)
Marindi, n. See Malindi.
*Marini, a. pleasing in appearance, bright, smart, blooming.  Vijana marini, fine young people.  (Cf. syn. -zuri.)
*Marisaa, n. also Malisaa, shot,—i.e. for firearms.  (Cf. risasi, kiasi.)
*Marithawa, a. in abundance, plenty, sufficient.  'Ar. 'to one's heart's content, as much as one would wish.'  Cf. rithi, rathi, and syn. -ingi, tele.)
*Marra, n. and adv. (1) a time, a single time, a turn, an occasion, an occurrence; (2) at once, immediately.  M. moja, (1) once, (2) at once, immediately.  M. mbili, twice.  M. ya kwanza, the first time.  M. nyangi, often, repeatedly.  Marra kwa marra, time after time, often.  Marra marra, at intervals, at times, occasionally.
M. hii, at once, on the spot.  Marra chako, marra changu, now yours, now mine,—a riddle to which the answer is mali, wealth.  (Ar. Cf. safari, samu, which are sometimes syn.)
*Marudi, n. plur. also Marudio, (1) a return, a compensate, a paying back; (2) punishment, discipline, correction.  (Ar. Cf. rejea, and malipo, athalu, suio.)
*Marufaa, n. plur. part of a native loom,—small boards between which the warp is stretched. See Kitanda cha mfumi.
*Marufuku, a. forbidden, prohibited.  Piga m. (or rufaka), give public notice of prohibition, proclaim as forbidden, forbid officially.  (Ar. Cf. mfaka, and syn. kataza.)
Marugurugu, n. and a., small swellings, lumps, e.g. mtu akijikuna, hufanya m. ya mwili, if a man scratches himself (as when stung), he raises swellings on his body.
Masaa, n. See Masalio, Masazo.
*Masafi, n. purity, cleanness, correctness.  (Ar. Cf. safi, usafi, which is seldom used, utakalifu, usasaha, tohara.)
*Masahaba, n. plur. the special friends and companions of Mahomed.  (Ar. Cf. sahibu.)
*Masaibu, n. accident, calamity.  (Ar. Cf. msiba, from same root.)
Masalio, n. plur. also Masalia, Masaa, remains, remnant, what is left over.  (Cf. salia, sizo, baki.)
*Masalkheri, the common Arabic evening salutation, good evening,—as subulkheri for the morning.  (Ar. masaa, evening, and heri.)
Masango, n. wire, esp. thick brass wire,—one of the commonest articles of exchange and barter in East Africa. Called also seng'enge, masoka, and a fine kind udomi. Different kinds of material are distinguished as m. ya chuma, ya shaba nyeupe, ya shaba nyekundu, ya fetha, i.e. iron, brass, copper, silver wire.
*Masarifu, n. also Masurufu,
Masruf, supplies for an expedition or journey, provisions, outfit, goods and money. (Ar. expenses, outlay. Cf. sarifu, gharama.)
*Mashairi, n. plur. of shairi, verses, a poem, poetry. Tunga mashairi, compose poetry. (Ar.)
*Mashaka, n. plur. of shaka, doubts, trouble, difficulties, danger. (Ar.)

Mashapo, n. plur. dregs, lees, sediment, e.g. of squeezed fruits, grains, herbs, &c. (Str.). (Cf. masira, masati to.)
*Mashariki, n. the East, -a mashariki, eastern, easterly, oriental. (Ar. Cf. magaribi, and syn. matlai, matokta {macho, maao) yajua.)

Mashendea, n. plur. rice cooked as a kind of pudding, used for invalids, not dry like uji, nor gruel like uji. Mashindana ya mchcle, rice-pudding. Also m. ya mtama.
Mashindano, n. plur. contest, race, competition, struggle, athletic sports. M. ya mbio, racing; m. ya kuruka, jumping competition; m. ya kushikana mbavu, wrestling. (Cf. shinda, mshindani.)


Mashua, n. boat, boats,— built of boards, &c., not hollowed out in native fashion. M. ya moshi, a steam launch. (Cf. shua, and dau.)
*Mashuuri, a. famous, renowned, celebrated, well-known, notorious. (Ar. Cf. syn. maaruifu, -enyi sifa, -boyani.)

Mashusi, n. plur. breaking wind, without noise. (Cf. shuta, ushushi, and jakha.)
*Mastia, n. walking, a walk, gait. Enda mastia, go out walking. (Arab. for usual tembea, matembezi.)
*Masiflwa, n. plur. things praised, recommended, advertised. (Verb. noun passive from sifu, cf. follg. and similar noun mapendwa, &c.)

*Masifu, n. plur. praises, congratulations. (For more usual sifa, cf. sifu, v.)
*masihiya, a. Christian. (Cf. Ar. masika, Christ, and masiya.)

Masika, n. the season of the greater rains (majira ya mvua nyiringi) in Zanzibar, i.e. March, April, and May, when the hot north monsoon gives way to the cooler south. Corresponds to autumn in northern latitudes. (For seasons generally see Mwaka.)
*Masikani, n. dwelling place, abode. (Ar. Cf. makani, and syn. B. kzo.)

*Masikini, n. (1) a poor man, beggar,— used descriptively, and also (2) in pity or contempt, a hapless, luckless, miserable individual. (3) a freed slave, who has no protector, home or belongings, i.e. m. wa Muungu, one who picks up a living as he can. (Ar. Cf. fukara, mwombaji, mnyonge.)

Masimango, n. plur. ill-natured remarks, reproaches,— of a patronizing contemptuous kind. (Cf. simanga, and mashutumu, masuto, matusi.)

Masingizio, n. plur. (i) slander, calumny, false insinuation, misrepresentation. Hence (2) pretence, disguise, make-believe, belying facts. (Cf. singizia, nenea, senyeniya, ambia.)

Masiwa, n. large islands,— used to describe the Comoro, or Seychelles islands. (Cf. kisiwa, usiwa.)

*Masiya, n. (ma-), the Anointed One, Christ. (Ar. masika.)

Masisi, n. plur. soot, grime, i.e. masisi ya moshi musi yaliyagonal-mia chungu, the black smoky grime that forms on a cooking pot. (Dist. misizi, rootlets, and masizi, cattlegrips.)

Masoka, n. thick iron or brass wire. (Cf. masangwa, and usoka.)

Masombo, n. girdle,— consisting of a long piece of cloth wound round.
the waist, like (Ar.) mahavamu.  
(Cf. ukumbuu, which is shorter, and mshipi.)

**Masongo, n. plur. plaits,—e. g. of hair, tresses, wreaths of flowers, garlands. (Cf. msokoto, and suka, songa.)**

*Masri, n. and Misri, Egypt.

**Masua, n. plur. and Masua, giddiness.**

(Cf. zuhu, zulika, kizuli, and syn. kizinguzungu.)

**Masuguo, n. plur. rubbing, something to rub with, a whetstone, knife-board.**

(Cf. sugua, noa, kinoo.)

*Masuko, n. and commonly Masukosuko, (1) shaking, wagging, tossing; moving to and fro quickly,— and so generally (2) agitation, disturbance, a restless state of affairs. Used of the rolling or pitching of a vessel at sea.**

(Cf. suka, and mramma.)

*Masululhu, n. reconciliation, peace after quarrelling.**

(AR. Cf. suluhisha, selehisha.)

**Masumbuo, n. plur. acts of annoyance, annoying habits or character.**

Kijana kidogo kina masumbuo, a small child is a nuisance. (Cf. sumbua, -sumbufu, usumbuo.)

**Masuto, n. plur. reproaches, accusations, critical remarks, fault-finding, sarcasms.**

(Cf. suta, and syn. lamu, shutumu, shuka.)

**Mata, n. plur. of ute (cf. uta, mata), spitting, spittle, saliva. Mate-mate, light spitting rain, drizzle (cf. manyunyo).**

**Matana, n. used sometimes of a form of leprous disease.**

(Cf. balanga, ukoma.)

**Matanga, n. plur. of tanga (which see).**

**Matangamano, n. plur. a mixed crowd, medley, miscellaneous assemblage, promiscuous collection.**

(Cf. tangamana, also syn. makutano, jamii.)

**Mata, n. plur. tangle, complication, complex affair, troubles, difficulties, &c. Tia m., complicate, involve.**

(Cf. tatiza.)

**Mate, n. plur. of ute (cf. ute, mata), spitting, spittle, saliva. Mate-mate, light spitting rain, drizzle (cf. manyunyo).**

**Mateka, n. plur. (1) booty, prey, plunder, and esp. (2) captive in war,**
slave,—used as sng. and plur. (Cf. teka, v.)

Matembezi, n. plur. (1) a walk taken for pleasure or business, a ramble, a tour, a round; (2) also idle strolling, street walking. Nali-kwenda kule matembezi, I went there for a walk. (Cf. tembea, masia.)

*Mathabahu, n. and Mathbahu, place of sacrifice, altar. (Ar. Cf. mathabha, thabihu.)

Mathubuha, n. and Mathubuha, thing sacrificed, victim, offering. (Cf. prec.)

*Mathabuha, n. and Mathehebu, (1) customs, ideas, tenets, usages; (2) sect, denomination, party, persuasion. M. ya maneno, uses of words, formulations, idioms. M. ya mambo, usages, ceremonies, rites. (Ar. Cf. desturi, kawaida, kanuni. Dist. thabahu.)

*Mathali, conj. also Matha, Mathali, Mithili, Misali, as, like. (Ar. See Methali, and cf. kama.)

*Mathubuti, n. and a., also Mathubutu, (1) evidence, proof, confirmation, support (cf. ushahidi); (2) trustworthy, honest, reliable, effective, decisive. E. g. makarani si m., the clerks are not to be trusted. Hoja m., a strong, conclusive argument. (Ar. Cf. thubutu, thabiti, and syn. imara.)

Matiko, n. hardening or tempering metal. Tia m., harden, temper. Fundi ametilia m. shoka langu, the smith has tempered my axe. So tilika (pata, injia) matiko,—of the metal. (? Cf. utiko.)

*Matilaba, n. desire, wish, purpose. Matilaba nia mradi, desire and intention. (Arab., not often in Z. Cf. tamaa, matamani, matakuva, shauri, shauko.)

Matillo, n. and Mantilo, a rope from the after-part of the yard to the masthead, to give greater security in a high wind.

Matimutiku, n. nyele za m., dishevelled, disordered hair.

Matindi, n. half-grown Indian corn (muhindi.).

Matiti, n. enda m., trot, go at a trot,—of an animal. (Cf. telki, mbio, and dist. titi, kitiiti.)

*Matlau, n. and Matlai, sunrise, the east, east wind, morning wind. (Ar. Cf. mashariki.)

Matongo, n. discharge from the eyes. Mwenyi m. ya macho, a person whose eyes run from weakness or disease. (Cf. utongo, tongo, and perh. chongo.)

Matukano, n. plur. insulting words, abuse, bad language, insults. (Cf. tukana, and syn. matusi, masuto.)

Matumbawe, n. plur. coral stone in the intermediate stage, between actual formation and complete fossilization,—a white, light, compact stone, used esp. on account of its lightness in concrete roofs; and, being comparatively soft, it is also cut to form a projecting support for plaster string-courses.

Matumishi, n. plur. service, a servant's work. (Cf. follg. and mtumishi.)

Matumizi, n. plur. (1) acts of using, use, using, employment; (2) things used, requisites, conveniences, e. g. food, clothes, firing, &c. E. g. hana m. nayo, he has no use for them. Sina m. leo, I am quite destitute at present. (Cf. tumia, and syn. ruiki, rviaa.)

Maumbile, n. plur. created state, original condition, natural constitution (Kr.),—but umbu is usual in Z. (Cf. umba, kiumba.)

Maungo, n. plur. of ungo (which see).

Maunzi, n. plur. a structure, frame, framework, esp. one of wood and of shipbuilding, i. e. the hull or framing of a vessel. (Cf. unza, mwaunzi.)

Mauthiko, n. plur. annoyances, (feeling of) annoyance. Kwa wau ngu na m., from resentment and irritation. (Cf. utki, utia, and syn. masumbuo.)
Mauti, n. death. Patiwa na (kutia na, patikana na) mauti, die. (Ar. Cf. maiti, and syn. B. ufu, kifo.)

Mavi, n. plur. (no sing.), (1) dung, excrement; (2) dross (of metal), scoria, e.g. m. ya chuma, iron-worker's refuse; m. ya nyota, star droppings,—used of bright, metallic, sparkling stone, mica, &c. (3) a coarse term of abuse and contempt, like mawe, rot, humbug, nonsense, trash.

Mavunde, n. plur., and Mavundevunde, broken, scattered, ragged clouds, a cloudy overcast sky. (Cf. vunja, and pass. termin. -e.)

Mavune, n. plur. that which is harvested or reaped. Sometimes used fig. of outcome, result, consequences, effect. (Cf. vuna, and pass. termin. -e, also follg.)

Mavuno, n. plur. (1) time (place, process, results, &c.) of harvesting, reaping crops; (2) fig. generally profit, gain, exploitation. M. ya nyuki, bee harvest, i.e. honey. (Cf. vuna, and prec., and for profit, faida, uchumi.)

Mavusho, n. plur. (like mavukizo), fumes, exhalations, fumigation, &c. (Cf. vukizo, vukisa.)

Mawe, n. plur. of jiwe (which see). Often used contemptuously of things common or worthless,—rubbish, nonsense, trash.

Mawele, n. plur. a very small species of grain, a kind of millet (Penicillaria spicata, Sac.).

*Mayiti, n. See Maiti.

Mayugwa, n. plur. leaves of the plant jimbi, a green vegetable like spinach when cooked.

Mazao, n. plur. natural produce, products, offspring, fruit. (Cf. zaa, zao.)

*Maziada, Mazidi, Mazidio, Mazidisho. See Ziada, &c. (Ar. Cf. zidi.)

Maziko, n. plur. process (time, place, &c.) of burial, funeral, interment. (Cf. zika, mzishi, mazizi, kaburi.)

Mazinga-ombwe, n. juggling tricks, conjuring, puzzles. (Cf. kiini-macho, misungu, and follg.)

Mazingazina, n. plur. going round, revolutions, rounds, e.g. of a patrol, police, &c. (Cf. zinga, zunguka, mzinga.)

Mazishi, n. plur. preparations for burying, attendance at a funeral, things used at a burial (e.g. sanda, kiunza, pamba, ubani, &c.). (Cf. zika, maziko, mzishi.)

Maziwa, n. (1) as a collective noun, milk of man or animal; (2) plur. of ziwa, i.e. (a) breasts, sucking organs; (b) pools, lakes. M. mabivu, curdled milk. (Cf. mtindi, butter-milk.) M. ya ivatu ivawili, dragon's blood (sap of a tree).

Mazoea, n. plur. habitation, practice, familiarity, use, habit, custom. Sina m. ya husema naye, I am not used to talking with him. Fanya m., settle down, become sociable, get contented. (Cf. follg.)

Mazoezo, n. plur. and Mazoezi, habits, customs, usages, practice, wont. (Cf. zoa, -zoefu, and syn. desturi.)

Mazu, n. local name for a kind of banana, not in Z. (Cf. ndizi, mgomba.)

Mazuka, n. plur. and Masua, giddiness, confusion. (Cf. zulu, zulika.)

Mazungumzo, n. plur. social intercourse, conversation, amusement. (Cf. zungumza, and syn. maongezi, mchezo.)

Mb-, a common plural prefix of nouns beginning with u, w, uw, ub in Singular, usually representing a euphonic change from original n sound. Words not found under Mb may
therefore be looked for under U, Uw, W, Ub.

**Mba**, n. a kind of skin disease, causing irritation and subsequently scaling. (Cf. choa, dasi, rupia, uwati.)

**Mbaamwezi**, n. See Mbalamwezi.

**Mbaasi**, n. (mi-), (1) a shrub bearing a yellow laburnum-like blossom, and pods containing an edible pea or bean; (2) the beans of this shrub,—? Angola pea (Cajanus Indicus, Sac.). *Tundu la mbaasi*, a cage made of twigs of the mbaasi.

*Mbaharia*, n. (wa-), commonly. *Baharia* (ma-), a sailor. (Cf. bahari, and syn. mwana maji.)

*Mbahili*, n. (twz-), a miser. (Ar. Cf. bahili, ubahili, mkabithi.)

**Mbalamwezi**, n. also Mbaamwezi, Balamwezi, moonshine, bright moonlight. (*Mbala* is perh. a plur. form connected with *waa*, shine, i.e. *ua(l)a*, *ua(l)a-, mba(l)a-, combined with *mwezi*, moon.)

*Mbalanga*, n. also Balanga, a form of leprosy. (Cf. ukoma, balasi.)

*Mbaleho*, n. (wa-) and a., boy or girl growing up, developed, marriageable. (Ar. Cf. baleho, and syn. msima, mpewu.)

**Mbalangi**, n. (mi-), a citron tree, its fruit being balungi. (For other varieties of orange see Mehungwa.)

**Mbamba**, n. (mi-), (1) thin, flat piece (of stone, metal, or other material), plate, layer, sheet, strip, chip, &c. *Mbamba wa jiwe, jiwe la mbamba*, a flat stone. Also (2) a plant, a kind of Euphorbia. (Cf. bamba, bambo, -embamba.)

**Mbandiko**, n. (mi-), a sticking on, application (e.g. of a plaster, &c.) (Cf. bandika.)

**Mbanduko**, n. (mi-), a taking off, removing (e.g. of a plaster, covering, clothes), a stripping off. (Cf. bandua.)

**Mbangi**, n. (mi-), the Indian hemp plant, from which the intoxicant bangi is made. (Cf. afuni, majuni, bangi.)

**Mbango**, n. a kind of wild pig with projecting tusks. Hence of a person with projecting teeth. (Seldom in Z. Cf. ngiri, nyuruwe.)

**Mbano**, n. an instrument for grasping and holding, forceps, pincers, a hand-vice, stick partly split. (Cf. bano, bana, banzi, kibano.)

*Mbaraka*, n. (mi-), also *Baraka*, a blessing,—in Z. more usual form than *baraka*. *Shauri ni mi m.*, taking counsel brings a blessing. (Ar. Cf. bariki.)

*Mbarango*, n. (mi-), also Barango, stout club, cudgel. Dim. kiibarango. (Cf. bakora, fimbo.)

**Mbárika**, n. (mi-), the castor-oil plant,—elsewhere on the coast called *mbono*. *Mafuta ya mbárika*, castor-oil.
Mbaruti, n. (mi-), a thistle-like weed.

*Mbashiri, n. (wa-), one who brings news, one who foretells, a prophet. (Ar. Cf. bashiri.)

Mbasua, n. or Mbazua, giddiness, craziness. (Cf. mazua, kizua, mulaika.)

Mbata, n. a cocoanut in the final state of ripeness and dryness, when the nutty part inside gets loose from the shell. Commonly used for copra. (Cf. nazi, mnazi.)

Mbati, n. (perh. plur. from a sing. uwatii), the poles laid along the top of a wall, or of side posts, supporting the rafters on which the roof rests.

Mbataili, n. (wa-), prodigal, spendthrift, gambler. (Cf. batili, and bithiri, and syn. mharibifu, or mpetevu, wa mali.)

Mbau, n. (mi-), (1) a plank, a board. Also (2) plur. of ubau, a plank, i.e. timber generally, sawn wood.

Mbavuni, adv. by the side (of), alongside, on the sides (skirts, flanks). Mbavuni mwa mlima, on the flanks of the mountains. Aliimu mba-vuni, he stuck to his side,—kept close to him. (Plur. of ubavu, with locative suffix -ni. Cf. kando, upande.)

Mbawa, n. plur. of ubawa (which see).

*Mbayani, n. (wa-), a well-known, notorious person. (Ar. Also baini, which see.)

*Mbazazi, n. (wa-), trader, dealer, pedlar. (Ar. trader in calico, draper. Cf. ubazazi, and syn. tajiri, mchuruzi.)

Mbega, n. a monkey with long black silky hair, white on the shoulders. (Cf. kima.)

*Mbegu, n. (1) seed, germ, that from which a plant grows; (2) breed, race, stock. A wider term than cheme, punje (a single grain, a separate small thing), and including what is planted and set to grow, i.e. bulbs, roots, seedlings, cuttings, &c. Fig. of the germ of a disease.

*Mbeja, n. (wa-), a person who is neat, smart, well dressed, careful of personal appearance. Mbeja wa kano, a fine muscular man, athlete. (? Ar. bahaj. Cf. umbuiji.)

Mbeko, n. perh. the same as mbeleko (which see).

Mbele, adv. and n. (1) of place,—before, in front, on the near side, on the far side, forward, beyond; (2) of time,—long ago, previously, in the past, in the future, hereafter; (3) fig. in the front, in a prominent place (as to rank, quality, value, &c.). Mbele is often used with ya or za (never na) in the above senses, and also (4) in the presence (of), in view of, and so, as compared with. E.g. as a noun, 'something before,' huna mbele huna nyuma, you have nothing before or behind you, no prospects or resources, you are utterly destitute. Neno hili ntaktielezea mbele, I will explain this matter to you presently. Tuendelee mbele, let us go forward. Alikuja mbele, he arrived previously. Hawi mumewe mbele ya sheria, he is not her husband in the eye of the law. Dunia si kitu mbele ya jua, the world (earth) is nothing compared with the sun. Akiba ya mbelelani, a provision for the future. (Mbele is a plur. form from mbele, or wele. Hence its prepositional use with za, as well as ya. The seeming vagueness of mbele, as meaning 'on the near side' and 'on the further side,' and also 'before' and 'after' in time, is generally removed by the context suggesting the point of view. If the idea of movement onward, progression, is suggested by the circumstances or only present in the mind, then mbele is usually 'on the further side, further on, after,' e.g. mbele ya mlima, beyond the mountain, mbele ya siku kuu, after the festival. Otherwise mbele may equally well mean 'in front of, before.' Aliimu mbele ya mlima, he stopped on this side of the mountain, in front
of it. Hufunga mbel ya siku kuu, there is a general fast before the feast. Cf. kabla, nyuma, baada.)

Mbeleko, n. also Mbeke and Ubeleko, a piece of calico used by women for carrying a child on the back while at work or walking. Such a cloth is a usual wedding present, made to the bride's mother. Ondoa (vunja) mbeke, put to shame. (Cf. eleka.)

Mbembe, n. (wa-), a coaxing, insinuating, flattering person, a coquette, a flirt. Also, a procurer. (Cf. bembeleza, ubembe, bembe, and follg.)

Mbembeni, n. (wa-); similar to Mbembe. (Cf. bembeleza.)

Mbibiz, n. (mi-), the cashew-nut tree (also known as mkanju), bearing the cashew apple (bibo) with the attached nut (korosho). (Cf. dungo, kanju.)

Mbigili, n. (mi-), a thorny brier-like shrub.

Mibili, a. two, the form of -*•/// agreeing with D 4 (P), D 6 (P). (Cf. /••\.)

Mbilikimo, n. (wa-), a name by which the pigmy races of the central African forest region are known on the coast, a dwarf.

Mbilingani, n. and Mbilinganya, a plant producing the edible vegetable bilingani (of the tomato class), sometimes called the mad-apple or egg-plant.

Mbingu, n. plur. of uwingu, the skies, the heavens, heaven.

Mbinja, n. plur. of uwinja, whistling. Piga m., give a whistle. Endeleza m., make a long whistle. (Cf. ubinja, ubinda, and /••\ winds, i.e. of hunting-calls, imitation of birds, &c. Also minzi, maswisa.)

Mbinu, n. (—), roundness, plumpness, protuberance, a curve. M. ya mkono, a plump, well-shaped arm. (Cf. benuka.)

Mbiko, n. and adv., act of running, running, with speed, fast. Piga m., run,—like kimbia. Enda m., go quickly. Rd. mbio-mbio, at full speed. (Cf. kimbia, and syn. upesi, hina.)

Mbirambi, used only in the semi-Arab. expression of condolence to a mourner, or bereaved person, or after any great personal loss, viz. mbirambi zako. Also in the form bi rabbi zako, e.g. kumena bi rabbi zako. Hujibu, simpeita, the usual words are 'thy (sorrows) be with the Lord,' and the usual reply, 'they are over.' (For rambi and rabbi cf. bundi and buddi.)

Mbisho, n. (mi-), (1) act of striking, knocking against; (2) opposition, contradiction; (3) in navigation,—beating to windward, tacking. Mbisho wa pepe, the winds being contrary. (Cf. bisha, bisho, ubishi.)

Mbisi, n. also bisi (which see), parched Indian corn. (Dist. mbisi, diving.)

Mbiu, n. (1) a buffalo's horn,—sometimes beaten as a musical instrument; (2) also blown to call public attention, and so meaning a proclamation. Piga m., give public notice, announce. Hipokwisha m., when the proclamation had been made. (For horn cf. pembe,—for proclamation habiri, tanga habari.)

Mbisi, n. a dive, diving. Piga (enda) m., dive. Hodari sana kuenda m., a first-rate diver. (Mbisi is used mainly of the plunge itself. Professional diving is described by zama, which see.)

Mboga, n. (1) (mi-), the plant which produces the boga, pumpkin. E.g. ukaota mboga, ukasaa mboga mengi, and the plant grew and produced a number of pumpkins. (2) when treated as D 6, is a general term for garden produce, edible vegetables of all kinds,—including the above. Mboga ya pwani, an edible plant growing like a weed in creeks near Z. city,—Sesuvium portulacastrum (Sacc.). purslane. (Various other vegetables are dodoki, nyanya, mumunye, figili, bilinganya, jimbi,
Mboleo, n. manure, dung. (Cf. syn. samadi.)

Mbomoshi, n. (wa-), one who throws down (dismolishes, destroys, ruins, &c.), a destroyer, a revolutionist. (Cf. bomoa, bomosa.)


Mboni, n. mboni ya jicho, the seeing part of the eye, i.e. the apple or pupil of the eye, also described as mwana wa mboni. (Cf. ona.)

Mbono, n. (mi-), (1) the castor-oil plant,—known usually in Z. as mburika, also (2) plur. of ubono, the seed of this plant.

Mboo, n. (mi-), penis. (Syn. Arab. firaka.)

Mbu, n. also imbui in Z. (rather than umbu), mosquito.


Mbungo, n. (mi-), a creeper, creeping plant. (Cf. ubugu, bugu, and mbungo.)

Mbukulia, n. (iva-), one who gets hold of and tells secrets, a gossip, scandal-monger, tell-tale. (Cf. bukua, and syn. mbaku, mbakis.)

Mbunia, n. (mi-), a creeping plant, bearing an edible fruit resembling a medlar (bungo), and producing india-rubber,—a kind of Landophila. (Cf. matoria, and mbungo.)

Mbuni, n. (1) (wa-), an ostrich; (2) (wa-), verbal noun of buni, i.e. an inventor, author, originator, deviser, e.g. mbuni kitabu (or, wa kitabu), the author of a book; (3) (mi-), a coffee plant, the berries being buni, or buni za kahawa, whence the beverage coffee (kahawa).

Mburingo, n. (mi-), and Mvuringo, a stirring up, a mixing, a muddling, disorder, mess. (Cf. buruga.)

Mburingo, n. (mi-), (1) a pulling, hauling, dragging; (2) track or marks made by pulling something along. (Cf. burura, and mkokoto.)

Mbuzi, n. (-), and Mabuzi, of size, (1) a goat; (2) an instrument for grating cocoanut, i.e. mbuzi ya kukulia nasi,—a piece of iron with serrated edge fixed in a board. (Cf. kibuzi. Next to fowls, goats are the usual and often the only feasible investment for a native. The next is a cow, or slave.)

Mbwa, n. (-), a dog,—an unclean animal to Mahommedans. M. wa mwitu, a jackal, or wild dog. M. koko, a bush-dog, the common pariah or half-wild dog of Zanzibar, of a reddish fox-like kind, living in the plantations near the town in a semi-domesticated state and invading it in troops at night. (Cf. jibwa.)

Mbwa. See Mbuzi.

Mbwe, n. (-), small stone, pebble, shingle,—larger than changarawe. (Cf. jiwe, kijiwe, kibwe.)

Mbweha, n. (-), a fox, jackal.

Mbweu, n. (-), also Mbweo, belching, eructation. Piga (enda) mbweu, belch. (Cf. syn. Ar. riyahi.)

Mchafuko, n. (mi-), disorder, disturbance, chaos, confusion, mess. M. wa watu, riot, tumult. (Cf. chafua, and syn. ghasia.)

Mchago, n. (mi-), the end of a bedstead, where the head rests. (Cf. kitanda.)

Mchakacho, n. (1) a crushing, a pounding, and so (2) a crackling,
rustling sound, e.g. of feet on dry grass and leaves. (Cf. chakacha, and perh. mtakaso.)

Mchakuro, n. (i) a scratching; (2) the sound of scratching. (Cf. chakura.)

Mchana, n. (no plur.), day as opposed to night (usiku), daytime, daylight. Mchana and usiku together make one day, or period of twenty-four hours. The mchana or period of daylight at Zanzibar varies little more than an hour in the course of the year,—so little that sunset, whenever it occurs, is taken as 5 p.m., the point from which the next twenty-four hours are to be reckoned. An evening salutation is Za mchana? i.e. Habari za mchana? How have you been to-day?—with the invariably response, njcma, quite well. Also used in Z. as a kind of challenge word, e.g. Mchana usiku? Are you friend or foe? (lit. day or night). Mchana kuchwa, the whole day long, like usiku kucha, the whole night long. Mchana is also used in a more limited sense, midday, noon, also mchana mkua, i.e. the height of day (and commonly atuhuri, and jua kichwa). Mchana mdoga, the period before and after the midday hours. Chakula cha mchana, the midday meal, lunch, tiffin. The commonest divisions of daytime are alfajiri, when the first signs of it appear; kucha, dawn; asubuhi, forenoon (including masungulia njombe, between 8 a.m. and 9 a.m.); atuhuri, noon; alasiri, afternoon, about 3 p.m.; jioni, evening, till dark. (Perhaps conn. with cha, and kucha.)

Mchango, n. (mi-), (i) collecting, getting together, joining in an undertaking, contribution, e.g. m. wa asikari, mustering soldiers; m. wa mali, raising funds from different sources. (2) Intestinal worms, m. wa tumbo. (Cf. changa, chango, u-chango.)

Mchanjo, n. (mi-), a cutting, a lopping, &c. (Cf. chanja, chanjo.)

Mchanyo, n. (wa-), a native dish,—bananas, cassava, &c., sliced up and boiled with fish. (Cf. chanyo.)

Mchawi, n. (wa-), a wizard, a witch, one of either sex who practises the black arts, a sorcerer, a magician. Contr. mganga, whose art is in the main under the control of, and allowed by, the community. E.g. huyu ni mganga, kisha ni mchawi, wala hawezekani, he's a medicine-man, and what's more, a wizard, and we cannot put up with him. (Perh. conn with cha, v., fear, as a passive form, 'a dreaded one.' For syn. cf. mwanga, mwangoji, mlozi, i.e. mlozaji.)

Mcho, n. (mi-), seedling, slip, shoot, cutting, young plant. E.g. Mche hu ni mi tani? What tree is this a cutting of? (Dist. mchi, mchu.)

Mchekeshaji, n. (wa-), an amusing droll person, a way, a clown, a merry smiling person. (Cf. cheka, and follg.)

Mchekeshi, n. (wa-), and Mche- shi, like mchekeshaji.

Mcheko, n. (mi-), act (manner, circumstances) of laughing, &c. (Cf. chek, and prec.)

Mchelo, n. (mi-), rice,—collectively, the grain as gathered and cleaned of the husk. Plural seldom heard, e.g.
wakala michele pia, they ate up all the rice. Mchele has also a wider sense, i.e. ‘cleaned grain’ in general, hence mchele wa mtania, millet grain, and mchele wa mpunga defining it as ‘rice-grain.’ Different sorts of rice are known as sena, bungala, shindano, garafau, kapwai, kifungo, maduva, mwanga, sisara, uchikwi. (Dist. mpunga, the rice-plant, growing rice, and the various kinds of cooked rice, wall, uji, ubwabwa.)

Mchengo, n. (mi-), a cutting, esp. of wood, trees, bushes, stalks, &c. (Cf. chenga, chanja, and kata.)

Mchenza, n. (mi-), a tree bearing a large mandarin orange (chenza). (For other kinds cf. mchungwa.)

Mcheshi, n. (wa-), a merry, laughing, genial, amusing person. (Cf. cheka, mchelesi.)

Mchezi, n. (wa-), one who plays, a gay sportive person, a player, an actor. (Cf. cheza, and follg.)

Mchezo, n. (mi-), game, pastime, amusement, sport. (Cf. cheza, and prec., and syn. maongezi, mazungumzo. For games cf. tinge, bao, sataranji, karata, tiabu, dama, kishada.)

Mchi, n. (mi-), a pestle, a pole of hard wood used for pounding grain &c. in a wooden mortar (kimu).

Mchicha, n. (mi-), a common plant with edible leaves, used as a vegetable, like spinach. (Dist. chicha.)

Mchikichi, n. (mi-), and Mchokochoko, a tree bearing the fruit chikichi (which see) (Nephe- lium Litschi, Sac.).

Mchima, n. (mi-), a cutting, act (place, manner, &c.) of cutting, making a cut, — with axe, knife, &c. Mchima wa kalamu, cutting a pen. (Cf. chonga, chonge.)

Mchongo, n. (mi-), carving, engraving, making a scratch or scrawl. (Cf. chora, and follg.)

Mchochoro, n. (mi-), a narrow alley, or passage between houses. (Cf. kichocho.)

Mchokichoki, n. (mi-), and Mchokochoko, a tree bearing the fruit chokichoki (which see) (Nephe- lium Litschi, Sac.).

Mchomo, n. act or process of burning, &c. See Choma, Chomo. Also irritation, smart, pricking, stabb- ing, &c.—and of cooking. (Cf. mkaango, mtokoso, mwoko, &c.)

Mchonge, a. mchonge wa jicho, a one-eyed person, i.e. mwenyi chongo. (Cf. follg.)

Mchongoma, n. (mi-), a thorny shrub, with white flowers, and a small black edible fruit (Str.). Used for fences. Also ? a kind of Euphorbia.

Mchoro, n. (mi-), carving, engraving, making a scratch or scrawl. (Cf. chora, and follg.)

Mchorochooro, n. (wa-), a scrrawler, scribbler, bad writer. (Cf. chora, and prec.)

Mchoroko, n. (mi-), the plant which produces the edible bean choroko (which see).

Mchoto, n. (mi-), a small bit, a scrap, a sample, a taste, e.g. of a delicacy or sweetmeat, sent as a present. (Cf. choto, choto.)

Mchovyo, n. (mi-), a dipping, plunging in a liquid,—and so used of tempering metals, process of plating or coating with a substance or colour. (Cf. chovya.)

Mchu, n. (mi-), a kind of man-
grove, with tough whitish wood. 

Mchukuzi, n. (wa-), a bearer, carrier, porter. (Cf. chukua, and mpagazi, hamali.)

Mchumba, n. (wa-), one who seeks or is sought in marriage, suitor, lover, sweetheart, fiancée. (Cf. chumba, kinyumba.)

Mchunga, n. (wa-), one who has the care of animals, shepherd, herdsman, groom, &c., —with or without a preposition. M. (wa) ng'ombe, a cowherd. M. (wa) gari, coachman, driver. (Cf. chunga, lishia.)

Mchungaji, n. same as Mchunga (which see), —the ji suffix denoting a professional or habitual occupation, shepherd, &c.

Mchungwa, n. (mi-), an orange tree, bearing a sweet orange (chungwa) of the common kind, plentiful during nine months of the year in Z. (Cf. chungwa, and for other varieties mchenza, mlimau, mbalungi, mndimu, mkangaja, mdanzo, mshungu.)

Mchuruzi, n. (wa-), small trader, shopman, retail-dealer, pedlar, stallkeeper. (Cf. churusa, and syn. mbasasi, mfanyi biashara, mwenyi dukii.)

Mchusi, n. (mi-), any kind of gravy, soup, sauce, broth,—esp. as used to flavour a dish of rice or other cooked grain. Prov. mchusi ni maji, gravy means water,—of something indispensable. (Cf. chuza, and kitouwe, kiungo.)

Mehwa, n. (—), white ants,—of a small but destructive kind in Z. (For other varieties cf. chungenzi, siifu, maji ya moto, sisimisi, kumbi.)

Mdai, n. (mi-), also Muda (which see), a claimant, claimant, prosecutor, creditor. (Ar. Cf. dai, dawa, mdawa, and mwii.)

Mdakizi, n. (wa-), similar to Mdaku, and Mdukizi (which see), eavesdropper, gossip-monger, &c.

Mdaku, n. (wa-), one who catches up news, slanderer, tale-bearer, &c. (Cf. prec. and daku.)

Mdalasimi, n. (mi-), a cinnamon tree, also the bark.

Mdanzo, n. (mi-), the tree bearing the danzi, or bitter orange. (For other kinds cf. mchungwa.)

*Medarabi, n. (mi-), also Mtarabe, the rose-apple tree, bearing the fruit darabi.

*Mdawa, n. (1)(wa-), claimant, accused, prosecutor, opponent, assailant. Sometimes (2) (mi-), a claim, suit, legal proceedings. (Ar. Like mdai, cf. dai, da'wa, and mshtaki, mtesi.)

*Mdeki, n. (mi-), a ramrod. Shindila bunduki kwa mdeki, to load a gun with a ramrod. (Ar.)

*Mdengu, n. (mi-), a plant producing the small edible bean or pea, dengu (which see).

*Mdeni, n. (wa-), a debtor, a person in debt. (Ar. Cf. deni, and mwii, wia, wiwa.)

*Mdila, n. (mi-), a coffee-pot. (Ar. Cf. buli, teapot.)

Mdimu, n. (mi-). See Mndimu, the tree which bears the lime fruit ndimu.

Mdiria, n. (wa-), a kingfisher.

Mdodoki, n. (mi-), the climbing plant producing the edible vegetable dodoki, a kind of lufah.

Mdodo, n. (mi-), with variants mloko, muomo, mwomo, (1) a lip; (2) beak, bill (of a bird); (3) fig. anything lip-like, i.e. a similar organ, a projection, overhanging part. M. wa pambe, a hare-lip. Piga m., pout,—also, make a long speech, be garrulous,—but usually domo in this sense. (Cf. domo, and amo.)

Mdoshi, n. (mi-), a kind of pedal
or treadle, working the part of a native loom which raises the threads of the warp alternately. (Cf. mfu-mi, fuma, kitanda.)

*Mduara, n. (mi-), and Duara, a circular thing, circle, round heap, wheel,—like duara (which see). (Ar. Cf. mviringo, guru’dumu.)

*Mduvu, n. (wa-), the most general word for ‘insect,’ including ants, flies, fleas, grubs, worms, and all small creeping and flying creatures. Also used of various diseases caused by, or attributed by the natives to, parasites and other insects in the body. (Ar. Cf. dudu, kidudu, and dist. dude.)

Mdukiza, n. (wa-), eavesdropper, gossip-monger, slanderer. (Perh. the same as mdakaza, cf. daka, mdaku, dakiza, dukiza.)

Mdukuo, n. (mi-), a tap, push, poke, thrust,—given with stick, finger, or open hand, e. g. mte mdukuoiva jicho, poke him in the eye. So pigo la kidole.

Mdumu, n. (mi-), commonly dumu (which see), pot, mug.

Mdundo, n. (mi-), used of a rolling, rumbling sound, as of drums or a band. (? Hind. dund. Cf. vuma, mvumo.)

Me-, (1) as a tense-sign, marks the completion of an action or process, or the consequent state and condition, and so supplies a Perfect and Pluperfect Tense. This form of the verb also often supplies the place of a Past Participle. It can never be combined with a relative-pfx.,—the necessary forms being supplied by the -Li- (Past) Tense. It is rarely used with a negative pers.-pfx., simekwamba? Have I not told you?—its place being supplied by the Past Tense Negative with ku-. E. g. amejika amechoka, he has arrived in a tired state. Tukamkuta amekufa, we found him dead. Ameeuva nugonzuri, he is wearing fine clothes. (2) as an initial syllable, sometimes represents ma- combined with an -i,
lattlements, usually arched or pointed in Z. See Jino.

**MENYA**, v. (1) shell, husk, pêel, e. g. sugar-cane; (2) beat, pound (not usual in Z.). (Cf. ambua, chambua, faa, v.)

*Merikebu, n. (—), also **Marikebu, Marekabu**, a ship, esp. of foreign construction, as contr. with the native vessel chombo. Various kinds are distinguished as merikebu ya matanga, sailing vessel; m. ya moshi, steamer — also ya dohani; m. ya kazi or ya serkali, a freight vessel, as contr. with meli for passenger traffic; m. ya milingote miwili (miwili u nussu, mitatu), a brig or schooner (a barque, a full-rigged ship). Ingia (panda) merikebuni, go on board a vessel. Shuka merikebuni, disembark. (Ar. Cf. jahasi, chombo.)

**Merimeta, v.** sparkle, shine (cf. metameta).

*Mesheema, n. (—), a candle. (Ar. shamaa, — sometimes changed to mshumaa (mi-).)

*Meski, n. and **Miski, musk.** Also similar scents. (Cf. marashi, harufu.)

*Meskiti, n. also **Msikiti, Msikitiki, a mosque.** (Ar. changed from mesgidi, masjidi, cf. sujudu.)

**Mefaa, n. (mi-), a table, raised wooden bench, school form. Mfzani, (of Europeans) at a meal, at dinner, — also a dining-room, mess-room, i. e. chumba cha kulia. (Portug. Cf. Lat. mensa.)

**Mfano, n. (mi-), likeness, resemblance, similitude, emblem, sample, pattern, parable. Mfano wa maneno, an allegory, parable. Kwa mfano wa, or only mfano na, like. Also mfano alone, as conj. ndio mfano nguoya pili, it acts as another garment. (Cf. fanana, kifano, and syn. Ar. methali, and conj. kama.)

**Mfanyi, n. (wa-), a doer, a maker, one who practises,—usually as a verbal noun governing another noun, e. g. mfanyi biashara, a trader, a merchant; mfanyi viatu, a shoemaker. (From mfanya.)

*Mfarana, n. (wa-), also Mfarana, Mfarasa, a Frenchman. (From Français. Cf. faransa.)

**Mfariji, n. (wa-), one who comforts, a comforter, a consoler. (Ar. Cf. fariji.)

*Mfarika, n. (wa-), a young animal, — goat, sheep, &c., grown but not yet breeding. (Ar. Cf. fariki and foll.)

*Mfariki, n. a divider, esp. a comb-like instrument used in weaving. Same as faraka (which see).

**Mfasiri, n. (wa-), an expounder,
MFATHILI

interpreter, translator.  (Ar. Cf. fasiri, and mkalimani.)

*Mfathili, n. (wa-), a benefactor, helper, akin, liberal, generous person.  (Ar. Cf. fathili.)

Mfenessi, n. (mi-), a jack-fruit tree, a single fruit of which often weighs over 20 lb.  (Cf. fenessi.)

*Mfichaji, Mfichifichi, n. (wa-), one who habitually conceals, a very reserved or retiring person.  (Cf. ficha, and -nyamafu.)

*Mfigili, n. (mi-), and Mfigili, a kind of radish-plant, with an edible root, figili.

Mfisho, n. (mi-), arrival, reach, range.  Mfisho tva lisasi, range of a bullet (gunshot, rifle).  (Cf. fisha.)

*Mfithuli, n. (wa-), an insolent, rude, overbearing, insulting person.  (Ar. Cf. fit hull, ufithuli) and syn. mjettri.)

*Mfithini, n. (wa-), one who causes discord, a quarrelsome person, brawler, agitator, disturber of peace, mutineer, conspirator.  (Ar. Cf. fitina, fitini.)

*Mfu, n. (wa-), a dead person.  (See -fu. Cf. fa, v., kifo, ufu, and syn. maiti.)

Mfuma, n. (wa-), one who beats, esp. of one who works in metal with hammer, &c., a smith. A verbal-noun from fua, governing a noun following, e.g. mfua chuma (thahaba, fetha, &c.), a blacksmith (goldsmith, silversmith, &c.).  Mfua ngo, one who washes clothes, a washerman (commonly dobj. in Z.).  (2) (mi-), mfua (or mfuo), bellows. Vukuta mfua, blow bellows.  (Cf. fua, mvukuto.)

*Mfusasi, n. (wa-), (1) a follower, adherent, retainer, disciple; (2) a pursuer, tracker.  (Cf. fusta.)

Mfugo, n. (mi-), taming, breeding, rearing of birds or animals.  M. wa nyama, cattle breeding.  M. wa frasi, keeping a stable, breaking-in horses.  Nina mfugo mingi, I rear many kinds of animals.  (Cf. fuga.)

Mfumo, Mfumaji, Mfumi, n.

*Mforsadi, n. (mi-), a mulberry tree, bearing the fruit forsadi.
Mfumbati, n. (mi-), side-piece of the frame of a native bedstead. See Kitanda.

Mfumi, n. See Mfuma.

Mfumo, n. (mi-), (1) art (act, process, &c.) of weaving; (2) texture, fabric. Mfumo wake mzuri, it is a well-woven stuff. (Cf. fuma, mfumi, kitanda cha mfumi, mtande (warp), mshindio (woof)).

Mfungizo, n. (mi-), a fastening up, an investment, blockade, siege. (Cf. funga, fungiza, and mazingiwa.)

Mfungo, n. (mi-), (1) a fastening, shutting, closing, tying, &c. (see Funga, and (2) esp. fasting,—used both of such fasts as the month Ramathan and of the carnival immediately preceding it. Mfungo wa Ulaya, European mode of fasting. (Cf. futa.)

Mfunguo, n. (mi-), unfastening, untying, loosing, releasing, &c. (see Fungua). Used to describe the nine months following the month of fasting, Ramathan, viz. mfunguo wa mosti, wa pili, wa tatu, &c.,—the remaining three being called by the Arabic names Rajabu, Shaabani, Ramathani. (Cf. ungua, and prec.)

Mfunza, Mfunzaji, Mfunzi, n. (wa-), a teacher, instructor, tutor. (Cf. funza, jendhwa, and syn. mwali mu, mkufunzi, fundi. Dist. funza, maggot.)

Mfu, n. (mi-), (1) a beating, hammering, &c.,—verbal of fua, v.; (2) a groove, crease, mark made by drawing a line, stripe, band of colour, &c. E.g. karatasi ya mifu, ruled paper. Njiko ya mifu, striped cloth, tartan. (3) Mifu, or mifua, bellows; (4) mifu wa masimba, the beating of waves on the shore, and also, the beach, shore of the sea. (Cf. usfuo, usuko, and fua.)
splicing, mending. (Cf. ganga, gango, kigango.)

Mgawanya, Mgawanyi, n. (wa-), a divider, a distributor. (Cf. gawa, gawanyi, and follg., also mwenezi.)

Mgawo, n. (mi-), and Mgao, a dividing, division, distribution, partition. So also Mgawanyo. (Cf. gawa, and prec.)

Mgema, n. (wa-), and Mgemi, a man who climbs and taps cocoanut trees to get palm-wine (tembo). This business (mgemo, kugema) is a regular profession, and in Zanzibar is often carried on by Digo men from the coastland a little north of Z. Cf. Prov. mgemi akisifiwa tembo hulitia maji, if the tapper hears his tap praised he waters it. (Cf. gema, and tembo.)

Mgemo, n. See Mgema.

Mgeni, n. (wa-), (1) a stranger, new-comer, foreigner; (2) a guest. Mgeni na aje mwenyegi aponi, let the foreigner come that the native may be the better off. (Cf. -geni.)

Mgeresa, n. See Mwingera.

*Mghalaba, n. competition, rivalry. Bei ni mghalaba, commerce is competition. (Ar. Cf. ghalib, and syn. B. shindana.)

Mgogoro, n. (mi-), (1) an obstacle, obstruction, e.g. a stone or tree in a road; (2) a difficulty, nuisance, trouble, worry. (Cf. syn. suizo, tatizo, kvuo.)

Mgoja, n. See Mgoja.

Mgomba, n. (mi-), the banana plant, plantain tree, bearing the fruit ndisi (which see), and producing a strong fibre (ugomba); (2) (wa-), verbal noun of gomba (which see, and cf. follg.).

Mgombwe, n. (mi-), bull’s-mouth shell (Cassis rubra, Str.).

Mgomvi, n. (wa-), a quarrelsome person, brawler. (Cf. gomba, ugomvi, and mfitini.)

Mgongo, n. (mi-), (1) the back, back part, back-bone,—of man or animal; (2) of things resembling the back, anything raised, ridge, hump, edge. Geuka (elekeza, pa) m., turn the back,—in fear, contempt, &c. (Cf. pa kishogo). Lala mgongo, lie on the back (cf. kichalichali, kitanitani). M. wa nyumba, ridge of a roof. Nyumba ya m., a house with ridge-roof (cf. paa). Nyia ya m., a raised path, causeway. M. wa mwitu, a thick line of trees, a forest ridge. Kinyosha m., a back-straightener, i.e. a gratuity after a hard job. (Cf. jongo, kijongo, kibiongo, maongo,—all of which point to ongo, a form not used in Z. but occurring in mongo, mwongo, a back,—in other dialects. Gonge, a thick stick, is different, cf. gonga, strike, beat.)

Mgonjwa, n. (wa-), a sick person, an invalid,—used of any bodily ailment, serious or slight. Cf. mwuele, bedridden, crippled,—of more serious illness, disablement, e.g. mgonjwa awesa kutembea kidigo, mwuele amekaswa na marathi, hawesi kutembea, a mgonjwa can (at least) just move about, a mwuele is gripped by his malady and cannot move. (Cf. -gonjwa, gonjweza, ugonjwa, and use of hawezi, as a semi-noun, and contr. mzirna, sound, in good health.)

Mgoto, n. (mi-), (1) act of beating, knocking together, blows, strokes, clashing, sudden meeting, conflict, and (2) commonly of the sound of such beating, e.g. m. wa makasia, the beat of oars,—both act and sound; m. wa maji, the sound of meeting or falling water. (Cf. gota, and pigo, shindo, mbisho.)

Mgunga, n. (mi-), a kind of acacia (Sac.).

Mguno, n. (mi-), a grumbling, grunting, murmuring, complaining, discontent. (Cf. guna, nung’unika.)

Mgunya, n. (wa-), a native of a coast district between Mombasa and the river Juba. They use the sailing vessel called tepe.
Mguruguru, n. (wa-), a large kind of lizard, living in holes and feeding on insects. (For other varieties cf. njuri, kenge.)

Mguu, n. (mi-), (1) the leg,—of man or any kind of living creature, and esp. the lower part of it, the foot; (2) anything resembling a leg, in shape or function. Enda kwa miguu, go on foot, walk. Shika miguu (ya), make obeisance (to), become a subject or dependent (of). Pouua (tama) miguu, take long strides. (Cf. guu, kiguu.)

*Mhabeshi, n. (wa-), an Abyssinian,—esp. of the female, valued as a slave from the light complexion. (Cf. Habeshia.)

*Mhadimu, n. (wa-), a Hadimu,—one of the earlier inhabitants of the island of Zanzibar, living mostly on the east and south of the island, retaining their own dialect and customs, and till latterly some independence. Mostly fishermen. (Ar. Cf. ha- dimu, hudumu.)

*Mhajiri, n. (wa-), an emigrant, settler, colonist,—also one who travels to Mecca as a pilgrim. (Ar. Cf. hajiri, and haj.)

*Mhalbori, n. a strip of lining under the ornamental silk stitching down the front of a kanzu (Sir.).

*Mhamiahi, n. (wa-), a wandering, unsettled, homeless person, a nomad, pilgrim, tramp, vagrant. (Cf. hama, mahamf.)

*Mharabu, n. (wa-), a destructive person, a destroyer, a vandal. (Cf. haribu, and syn. mwangamizi, mwujaji.)

*Mhashiri, n. (mi-), or Mwashiri, a strong beam, by which the mast is secured in position in a native vessel. (Cf. mlingoti.)

*Mhassi, n. (wa-), a castrated man or animal, a eunuch. (Ar. Cf. maksai, and syn. kawashi.)

*Mhentzerani, n. (mi-), a plant producing a small kind of cane, henzerani.

*Mhimili, n. (1) (mi-), that which carries (bears, supports), a beam, girdle, post, prop, bearing. Also (2) (wa-), a patient, enduring person. (Ar. Cf. himili, hamali, himila, stahimili, and for 'patient' mwumilifu.)

*Mhina, n. (mi-), the henna plant, the leaves of which steeped in water produce a red dye, much used for ornamental staining of fingers, feet, and often donkeys. (Cf. hina.)

*Mhindii, n. (wa-), also commonly Muhindi, a native of India, but in Z. usually restricted to the Mahommedan Hindoos, who are divided into two chief sects, the Bohoraks and Khojas, each with their own mosques, burial grounds, clubs, &c. The heathen Hindoos are called Baniani (wa-). (Cf. Hindi, kihindi.) (2) (mi-), also commonly Muhindi, the plant bearing maize, or Indian corn—also called Muhindi, in its natural state and collectively. Single cobs are called gunzi, kugunzi, and the grains when separated mahindi. (Cf. hindi, gunzi, bisi, kunzi, ganda.)

*Mhitaji, n. (wa-), (1) a person who wants (needs something), a candidate, applicant, petitioner. (2) one who is needy, in want, poor. E.g. mimi si mhitaji nawe (or kwako), I want nothing from you. Bwana alikuwa tajiri, sasa mhitaji, my master was once rich, now he is poor. (Ar. Cf. hitaji, hitaji, haja, and syn. masikini.)

*Mhogo, n. (mi-), also commonly Mubogo, the cassava or manioc plant, producing the edible roots, also called in their natural state and collectively mogo, mubogo. Very large roots are called kogo, makogo. The roots are cut in strips (cf. kopa, ubale) and dried; then, when wanted, pounded and boiled. There are several varieties, m. wa bungala and m. mweusi, with reddish stems, sweet and eatable without cooking; m. wa kindoro, m. nangwa,
m. mchungu, with green stems, bitter, and requiring (excepting in one variety) to be dried before eaten. E.g. siucheezi mugo mchungu, I do not play with bitter cassava. Enga mchungu, cut cassava in slices for cooking.

Mhunzi, n. (wa-), a worker in metals, or stone, a smith, a stone-cutter. Usually defined by a word following, e.g. m. wa chuma (fetha, bati), a blacksmith (silversmith, tin-worker). M. wa mawe, a stone-cutter, carver in stone. (Cf. mfua, and fundi.)

Mi-, Plur. Pfx. of D 2, e.g. mti, a tree, miti, trees.

*Mia, n. and a., a hundred, one hundred. -a mia, hundredth. Mia kwa moja, one per cent. Mia mia, hundreds, in hundreds, —of a large indefinite quantity. (Ar. Cf. dual from miteen.)

Miaa, n. plur. also Miyaa. See Mwaa.

Mikambe, n. Piga m., in bathing, duck down and throw one leg over so as to strike the water with it.

*Mila, n. ( — ), custom, habit, propensity, usage. (Ar. Cf. desturi, tabia, ada.)

*Milele, n. and adv., eternity, perpetuity. -a milele, continual, never ending, everlasting. As adv., always, perpetually, for ever. Maisha na milele, for life and for ever, for ever and ever. Also Umilele. (Ar. Cf. syn. daima, siku zote.)

Milhoi, n. one kind of evil spirit. (Cf. pepo.)

Milia, n. plur. of milia, but used as a., striped. Punda milia, zebra. (Cf. milia.)

*Miliki, v. possess, be owner (ruler, king) of, rule, exercise authority over. Ps. milikiwa. Ap. milika, e.g. hold in trust for, be regent for, rule in (for, with, &c.). Cs. milika-isha, -ishwa, put in possession, make king or ruler. (Ar. Cf. maliki, malkia, namlaka, and follg. Also syn. tawala.)

*Mulki, n. ( — ), sometimes also Mulki, and treated as if D 2, possession, property, dominion, kingdom. (Ar. Cf. prec.)

Mimba, n. ( — ), conception, pregnancy, embryo. Shika (chukua, tunga, wana) mimba, be (or, become) pregnant, conceive. Tia m., cause to be pregnant. Haribu m., cause miscarriage, miscarry. Also of plants, mtama unafanya mimba, the millet is just forming the ear. (Cf. himila, uzito.)

*Mimbara, n. ( — ), pulpit,— in a mosque. (Ar.)

Mimi, pron. of i Pers. S., I, me. Also often miye. Mimi mwenye, mimi nafsi yangu or bi nafsi yangu, I myself, -angu mimi, my own. (All the personal pronouns are reduplicated forms, except the third plural, mimi, wewe, yeye, sisi, ninyi, wao.)

*Mimina, v. (1) pour out, pour, spill,— of anything in a fluid state, and so (2) run into a mould, cast. Ame imiminia samli chomboni mwangu, he has poured me out some ghee in my vessel. Mkate wa kimimina, a kind of confectionery. Ps. miminwa. Nt. miminya, e.g. be poured out, overflow. Ap. miminia, -iwa. Cs. mimin-isha, -ishwa. (Cf. follg., and mwaga, pour away, subu, cast.)

*Miminko, n. (ma-), something poured out, a casting. (Cf. prec.)

Minya, v. press, squeeze, squeeze out. Rp. minyana. (Cf. finya, and syn. kama, kanua.)

Mio, n. plur. of umio (which see), (2) (ma-), amplif. form of umio (cf. kimio), e.g. mio la mnyama, the throat-passage of an animal.

Miongoni, plur. locat. form from miongoni (which see), number, account, reckoning. Used in miongoni mwaa, as a prepositional phrase, in the number of, among, from among, on
the side of, in the party of, i.e. kaitika hesabu ya. Hawa si miòngoni mwangu, these are not among my people, in my service.
*Mirathi, n. inheritance, heritage,—for more usual urithi. (Ar. Cf. rithi.)
*Miski, n. and Meski, musk, or similar perfume.
*Misko, n. Moscow, and used for Russia.
*Misri, n. Egypt. (Ar.)
*Miteen, n. and a., two hundred. -a miteen, two-hundredth. (Ar. dual of mia, i.e. mia mbili.)
*Mithili, n. likeness, resemblance, similitude,—same as Methali (which see). Usually (1) in prepositional phrase mithili ya, like, just as,—or only mithili. (2) as conj., for (or with kama), as, like, like as. Nataka kasha mithili ya hii, I want a box of this pattern. Wakaonana mithili kama auwali, and they met like as at first. (Ar. Cf. methali, kama.)
*Miunzi, n. plur. of miunzi, which is seldom used, whistling, miunzi, whistle. (Cf. ubinja, mbinja, msonyo.)
*Miwa, n. plur. of muwa, or mwa, sugar-cane.
*Miwaa, n. plur. of mwaa (which see).
*Miwani, n. a pair of spectacles, eye-glasses. Commonly described as macho mawili, double eyes. (Ar.)
*Miye, pron. i Pers. S., same as Mimi, I, me. (Cf. weye, ye, siye.)
*Mizani, n. (1) weighing machine, balances, scales. The pan is called kitanga, and the beam of the scales mtiange. Also (2) the pendulum, or balance, regulating a machine, clock, watch, &c. (Ar. Cf. usani, utani.)
*Mja, n. (wa-), verbal of ja, one who comes, and so (1) a new-comer, foreigner,—also mjia na mji, or mja mji; (2) a slave,—not usual in Z.,

for mtumwa. Ada ya mjia, hunena; ngwana ni kitendo, a slave talks, but a free man acts.
*Mjakazi, n. (wa-), a female slave. (Cf. kijakazi, and mtumwa. Perh. mjia, and kazi, work, but kazi, mkazi, in some dialects means a woman.)
*Mjane, n. (wa-), a widowed, bereaved person, male or female, a widow, a widower. (Cf. njane.)
*Mjanja, n. (wa-), cheat, impostor, knave, sharper. (Cf. janja, unjanja, and syn. ayari, mkopi.)
*Mjeledi, n. (mi-), whip (of leather), thong, strap. Piga (dia) mjeledi, beat with a whip. (Ar. leather. Cf. jeliti, jalada, and uka-nda.)
*Mjengo, n. (mi-), (1) act (process, style, method) of building, architecture, also (2) thing built, erection, structure, e.g. encampment, hut. (Cf. jenga, jengo, mjensi.)
*Mjensi, n. (wa-), a builder, esp. in native style, i.e. of wooden structures. (Cf. mwashi, of stone work.) Kwenyeni miti hakuna mjensi, where the trees are, there is no one to use them. (Cf. jenga, and prec.)
*Mji, n. (mi-), (1) village, hamlet, town, city, i.e. a collection of human dwellings irrespective of number, 5 or 5,000. (Cf. kijiji, kitongoji.) Used with and without preps. Toka (ondoka, &c.) katika mji, or mjini, or mji only. So enda (fska, &c.) katika mji, or mjini, or mji. (2) middle of a piece of cloth; (3) after-birth, placenta, and sometimes of the womb itself. (Mji is traceable in other Bantu dialects, some distant, as also maji, water.)
*Mjiari, n. (mi-), tiller-robe (Str.). Also ujari. (Cf. kamba for other ropes.)
*Mjibu, n. an affable, pleasant, accessible person. (Arab., not common, cf. wajibu.)
*Mjiguu, n. (wa-), a large foot, a long leg, a person with large feet (or long-legged). (Cf kijiguu, mguu.)
Mjiko, n. (mi-), lower bowel, rectum (Kr.). (Cf. jika.)

Mjima, n. (wa-), one who cooperates, or gives friendly help, an assistant. (Cf. uyima.)

Mjinga, n. (wa-), a fool, simpleton, ignoramus, dupe, and esp. of innocent ignorance, inexperience, and so, new-comer, raw slave, greenhorn, tenderfoot. Akawa mjinga, kama mbusi illa kasoro, he was a fool, like a goat and even worse. Mjinga ní mti, usimene ní ng'ombe, a simpleton is a human being, do not call him a cow,—a native type of silliness. (Cf. mpumba fu, barasuti, mzuzu.)

Mjio, n. (mi-), coming, arrival. Verbal of ja, v. (Cf. majilio, jioni.)

Mjoli, n. (wa-), fellow slave, member of same establishment, fellow servant. (Cf. mtumwa.)

Mjomba, n. (wa-), (1) uncle, nephew,—the term being used by each of the other. But mjomba also is used especially of the uncle on the mother's side, who is also called baba mkubiva or mdogo (according as he is older or younger than the father). Contr. amu (Ar.), uncle on the father's side. (2) a native name for a Swahili,—the Swahili region being called Ujomba, and language kijomba.

Mjukuu, n. (wa-), grandchild, or other relation of the second generation, grand-nephew (or -niece), second cousin (male or female). Fig. as in majuto ní mjukuu, remorse or remorse comes at length. (Cf. kijukuu, kilembwe, kining'ina.)

Mjumbe, n. (wa-), messenger, go-between, deputized person, ambassador, delegate, representative. Mjumbe kauawi, a messenger's person is sacred. (Cf. jumbe, kijumbe, u-jumbe.)

Mjume, n. (wa-), a skilled workman who executes ornamental work, engraving, inlaying, &c. on weapons, and personal ornaments. M. wa visu, a high-class cutler. (Cf. ujume, mjumu.)

Mjumu, n. or Njumu, inlaid work, ornamental decoration with various materials.

Mjusi, n. (wa-), (1) a lizard,—of the smaller sort, of which there are many varieties. (For larger kinds cf. guruguru, kenge.) (2) a lizard-shaped ornament worked in silk stitches on the front of a kanzu (which see).

Mjuu, n. used of wind,—as blowing above or overhead. (Cf. juu.)

Mjuvi, n. (wa-), a saucy, impudent, inquisitive, prying, intruding person. (Cf. jua, ujuvi, and follg.)

Mjuzi, n. (wa-), one who knows, a well-informed, large-minded, sagacious, wise person. Mwenyezi Mngu ni msikizi na mjuzi wa killa kitu, Almighty God hears and knows everything. (Cf. jua, ujuzi, and prec.)

Mkaa, n. (1) (wa-), one who sits, remains, lives, &c., an inhabitant, a resident, an occupant. Mkaa ji-koni, a kitchen maid, a Cinderella. (Cf. kaa, and follg.) (2) (mi-), a tree, the bark of which is used medicinally as an astringent.

Mkaazi, Mkaaizi, n. (wa-), an inhabitant, regular occupant, a stay-at-home, not a traveller, contr. to mpitaji, mhamishi. Ukiwa mkaazi, jenga, if you are come to stay, build a house. (Cf. kaa, v. and prec.)

*Mkabala, Mkabil, adv. mostly in prepositional phrase, mkabala wa, in front of, facing, opposite, corresponding to, fronting. Also, in front, future. (Ar. Cf. kabili, kabla, kihula, &c., and lekea.)

*Mkabithi, n. (wa-), verbal of kabithi, one who holds, keeps, &c., and so (1) a trustee, one who holds property or money; (2) a miser, an economizer, a thrifty person. (Cf. kabithi, and bahili.)
Mkadamu, n. (wa-), and Mukadamu. See Kadamu.

Mkadi, n. (mi-), a pandanus tree, with strongly scented leaves used in perfumes, and large fruits like pineapples.

Mkaguzi, n. (wa-), an inspector, examiner, reviewer. (Cf. kagwa, and prec.)

Mkahaba, n. (wa-), also Kahaba (ma-), prostitute.

*Mkahawa, n. (mi-), coffee-house, restaurant, café. A square containing several of these in Z. is known as Mkahawani. (Cf. kahawa.)

Mkajja, n. (mi-), cloth worn by women round the body, esp. after child-birth,—one of the presents usually made to the bride’s mother at marriage. (Cf. mbeleko, and follg.)

*Mkalimani, n. (wa-), interpreter, i.e. in a professional sense, one who is employed to translate into and from an unknown tongue. (Ar. kalima, a word, cf. syn. mfasiri. Mkalimu is also used for teacher.)

*Mkalio, n. (mi-), a customary wedding fee, one of several given to the bride’s attendants, lit. sitting by,—like kiosha miguu, kita mkono, kifungua mlango, &c.

Mkamba, n. (mi-), a larger species of sea crab. (Cf. kamba, and kaa.)

Mkamshe, n. (mi-)a wooden spoon (Str.). (Cf. mwiko.)

Mkana, n. (wa-), verbal of kana, one who denies, repudiates, &c. Mkana Muungu, an atheist. (Cf. kana, mkamushi, ukanyo, ukani, &c.)

Mkandaa, n. (mi-), a kind of mangrove, growing abundantly on the coast in East Africa. The bark is used for tanning, and furnishes a red dye. The hard straight trunks supply largely the boriti of commerce, i.e. poles used for carrying concrete roofs in house-building. (Cf. mkoko, and mui.)

Mkangaja, n. (mi-), a tree bearing a small kind of mandarin orange (kangaja) in thick clusters of bright orange-red colour. (Cf. mchungwa, for other varieties.)

Mkanju, n. (mi-), a cashew-nut tree,—known in Z. usually as mbibo (which see).

*Mkano, n. (mi-), tendon, sinew, muscle,—of cattle and animals generally. (Cf. kano, ukano, and mshipa.)

*Mkasama, n. (1) division, part, portion; (2) in mathematics, division. (Arab. Cf. mgawo.)

*Mkasasi, n. (mi-), a fine tree, useless for timber (Str., who quotes a couplet, uzuri wa mkasasi ukipata maji basi, the mkasasi is a fine tree, but all it yields is sap).

*Mkasiri, n. (mi-), a tree, the bark of which is used to dye nets black (Str.).

*Mkata, n. (wa-), (1) one who cuts,—verbal of kata, v. (cf. mkate, mkati); (2) a poor man,—seldom heard in Z. city. Ni mkata, sina mbele wa nyuma, I am a poor man, with nothing before or behind me. Mkata kinyongo, a poor man cannot afford fancies. (Cf. ukata, and syn. masikini, fukara.)

*Mkataa, n. and adv., also Mkatata, (1) what is settled, final decision, end of an affair; (2) in a fixed, firm, decided, final way, e.g. m. neno hili, sitakwenda, this is my final word, I will not go. Tumefikiana m., we made a final contract. Sema kwa m., make a final statement. (Ar. Cf. kata.)

*Mkataba, n. (mi-), what is written, book, statute, contract, engagement. (Ar. Cf. kitabu, and syn. hati, sharti, maagano.)

*Mkatale, n. (mi-), stocks, instrument for confining a prisoner by the feet, i.e. mi uliwohongwa ukusulisha tunu, a piece of wood shaped and with holes bored in it. (Cf. kifungo, mayorere, pingu.)

*Mkate, n. (mi-), something cut,
MKATI and so, (1) any kind of lump, or separate piece, m. wa tumbako, a plug or cake of tobacco, m. wa nyuki, a piece of honey-comb, but esp. (2) a loaf, cake, bun, biscuit, or anything similar, and used commonly of European bread. Various kinds are distinguished as m. wa ngano, bread made of wheat flour; m. wa mofa, or mofa only, a cake of millet meal baked in an oven; m. wa kumimina, a cake of batter, fritter; m. wa kusonga, &c. When mkate is used of ordinary bread, the crust (ganda la mkate) is distinguished from the crumb (tiyamaya mkate). (Ar. Cf. kala v., and follg.)

*Mkati, n. (wa-), one who cuts, cuts up, cuts out, cuts down, &c. (Cf. kata, v., mkate, mkato.)

*Mkato, n. (mi-), (1) a cutting, incision, amputation, cut; (2) effect of cutting; a slit, crack, crevice; (3) a fraction, piece, esp. a separate part of a native house, a division, apartment, room,—made by a partition or screen only, kiwambaza; (4) fig. a cutting down or away, cutting short, reduction, retrenchment; (5) a short, abrupt, decisive act or method. Fanya kwa mkato, like mkataa, act quickly, decisively, at a word. (Ar. Cf. kata, and prec.)

*Mkazi, n. (wa-), (1) for Mkaazi (which see), an inhabitant; (2) Muungu ni mkazi wa ulimwengu, i.e. perh. from kaza, upholder, firm supporter. (Cf. follg.)

*Mkazo, n. (mi-), using force, tension, effort, energy, pressure, exertion. (Cf. kaza, kazi, and syn. bidii, nguvu.)

Mke, n. (wa-) for mtu mke, a woman, a female, also mwanamke. Used alone, mke means distinctively ‘wife,’ in contrast with mwanamke. Mume ni kazi, mke ni nguso, the husband works, the wife dresses. See -ke. (Cf. mume.)

Mkebe, n. (mi-), pot, canister, mug (for drinking and other pur-
MKINGA

MKINGA, n. (mi-), anything that stops, obstructs, or diverts something else, e.g. mkinga maji, a strip of leaf or stick used to catch the water running down a tree, also mchilizi. (Cf. kinga, v., and follg.)

Mkingamo, n. (mi-), a crossing, being athwart, obstructing, in the way. Njia ya mkingamo, a cross-road. (Cf. kinga, kingama, and follg.)

Mkingiko, n. (mi-), a cross-pole laid on the top of upright posts to carry the lower ends of the rafters in building a native house. (Cf. kinga, and prec.)

Mkiwa, n. (wa-), a solitary, destitute, friendless person, a poor man. (Cf. -ki-wa, ukiwa.)

Mkizi, n. (wa-), a kind of fish.

Mkoche, n. (mi-), one name of a kind of palm (Hyphaene), known also as mkoma, but in Z. commonly as mkoche, mwaa (which see).

Mkohani, n. (wa-), and Mkuhani, Kuhani, Kahini, priest, soothsayer, magician. (Ar. Cf. kahini, kasisi.)

Mkoko, n. (mi-), a kind of mangrove, much used as firewood in Z., with a red bark used for dyeing. (Other kinds are mkandaa, and mut.)

Mkokoto, n. (mi-), (1) a dragging, a hauling, a pull; (2) the mark or trail of something dragged along. (Cf. kokota, and dist. makokoto.)

MKOMA, n. (wa-), verbal of koma (which see), one who stops, ceases, comes to an end; (2) (wa-), a leper, one suffering from ukoma (which see); (3) (mi-), one of the names by which the Hyphaene palm is known on the East Coast,—others being mkoche, mwaa (which see).

MKOMAFI, n. (mi-), name of a tree (Carapa moluccensis, Sac.). The wood is red, and was formerly much used in Z.

MKOMBOZI, n. (wa-), one who ransoms (buys back, gets out of pawn, recovers a deposit), a redeemer. (Cf. komboa, ukombozi.)

MKOMWE, n. (mi-), a kind of climbing plant,—the seeds of which are used as counters in playing various games. (Cf. komwe.)

MKONDO, n. (mi-), current, flow, rush, passage, run, e.g. of water in a river or poured on the ground; of air through a door or window, i. e. draft; of the wake of a ship, of an animal, i. e. track, run. Cf. mkondo wa nyasi, a track through rushes, showing where people have passed. (Cf. kondo.)

MKONGA, n. (mi-), trunk of an elephant,—in Z. commonly mkono wa tembo.

MKONGE, n. (mi-), (1) a fibre-producing plant, a kind of hemp or Sansevieria, i.e. shubiri la kujanya kitani, the fibre being called ukonge, or usi wa mkoche; (2) a kind of fish.

MKONGOJO, n. (mi-), a staff used as a prop or crutch, for an old or weakly person. (Cf. kongoja, ukongojo, and for sticks bakora, fimbo.)

MKONGWE, n. (wa-), an aged, feeble, infirm person. (Cf. konga, kikongwe, and syn. mut.)

MKONO, n. (mi-), (1) the arm of a human being, esp. of the lower arm, and the hand, e.g. mkono hukatwa kati ya kisigino na mkono, his arm is cut off between the elbow and hand.
Mkono wake watoa sana, his hand gives freely. Pelekea mkono, lay hands on, arrest. Then (2) of a corresponding member in animals, front paw. Simba akamkamata mkononi, the lion seized him with its paw. (Cf. mkono wa tembo, an elephant's trunk, and mkono (or kikono, kond), of the tendrils of a plant.) (3) of what resembles an arm, e.g. as projecting, mkono wa sulfuria, the handle of a European saucepan,—as spreading, mikono ya moto (bahari), branches of ariver, creeks of the sea,—as grasping, &c. (4) as a convenient measure, from finger tips to elbow, a cubit, same as (Ar.) thiraa, 18 inches, i.e. double of a span, and halt a yard. Also in various figurative senses, e.g. mwenyi mkono mrefu, a thieving, mischievous, cunning person, a rogue. Mkono wake mzuri, he is a liberal, open-handed person. Chuo cha mkono, a handy book; manual. Kupa mkono, to give the hand, i.e. greet, congratulate, condole with, assist, take leave, take an oath, &c. Mkono wa msiba, condolence in grief. (Cf. kono, kikono.)

Mkonzo, n. (mi-). See Konzo.

Mkoo, n. (wa-), a slut, slattern, a dirty untidy person, male or female. (Cf. syn. mchafu, and dist. ukoo, koo.)

Mkopeshi, n. (wa-), one who supplies goods or capital on credit for commercial purposes, a lender, a usurer. (Cf. kopa, ukopi, and prec.)

Mkopé, n. (wa-), (1) one who borrows goods or money, e.g. to trade with on the mainland; (2) a swindler, impostor, knave. (Cf. kopa, ukopi, and prec.)

Mkoro, n. (mi-), act (process, method, &c.) of borrowing, swindling, &c. (Cf. kopa, ukopi, and prec.)

Mkorofi, n. (iva-), an evil-minded, malignant, brutal, tyrannical person, a monster, a brute. (Cf. korofi, ukorofi.)

Mkoroga, n. (wa-), a stirrer, i.e. (1) a maker of discord, an agitator, (2) a blunderer, bungler. (Cf. koroga, and follg., and syn. mfotini.)

Mkororo, n. (mi-), (1) a stirring, mashing, mixing of ingredients, &c.; (2) a causing discord, agitation, disturbance of peace, blundering, bungling. (Cf. koroga, and prec., also syn. fitina, sukoshuko.)

Mkoromaji, n. (wa-), a regular snorer. (Cf. koroma, and prec.)

Mkoromo, n. (mi-), a snoring, snorting, or similar sound. (Cf. koroma, and follg., and msono.)

Mkubwa, n. (wa-), (1) a great man (in wealth, dignity, power, &c.); (2) chief, director, responsible head, master, owner. Huyu ni mkubwa wetu, here is our master. (Cf. -kubwa, and syn. mkuu, msimamizi, bwana.)

Mkuchyo, n. name of a town on the Somali coast, north of Mombasa, also called Mkindishi and cxx.) only Makedish or Magkoro who tu.

Mkufu, n. (wa-), er. (Cf. k) metal, of a light kind, an ornament. (Contr. wa -oro, and for ornaments cf. ura v.)

Mkufunzi, n. (wa-), a teacher,—more usual form for mfunzi. (Cf. mfundishi, mwalimu, and for the insertion of ku cf. mkulima.)

Mkuki, n. (mi-), a spear. Chomeka mkuki, to stick a spear in the ground. (For the iron head cf. chembe, kengee, for the shaft mti, uti, for the butt end tako.)

Mkuku, n. (mi-), the keel,—of a boat or ship. (Dist. kuku, a fowl.)

Mkule, n. (wa-), a garfish (Str.)

Mkulima, n. (wa-), a tiller of the ground, cultivator, agriculturist, field labourer, peasant. (Cf. lima, mlimaji, and for the form mkufunzi,—the ku being inserted perh. to distinguish from mlima, a hill.)

Mkumbizi, n. (wa-), one who clears up, makes a sweep of anything, a gleaner. (Cf. kumba, and follg.)

Mkumbo, n. (mi-), a complete
clearing out, a clean sweep, a thorough removal, wholesale devastation. (Cf. kwamba.)

Mkunazi, n. (mi-), the jujube tree, bearing a small edible stone-fruit like a cherry, kunazi.

 Mkunde, n. (mi-), the shrub, which produces the common bean ukunde, much used in Z.

 Mkundu, n. (mi-), the anus, orifice of the bowel.

 Mkunga, n. (wa-), (1) a midwife, but in Z. commonly nyalishi (cf. kunga, ukunga, kungu); (2) a kind of eel, or sea-snake.

 Mkungu, n. (mi-), (1) a large tree bearing a fruit (kungu) resembling a small apple, but with a large stone and kernel; (2) the fruit-stem or pedicel of a banana plant carrying the whole head of fruit; (3) an earthenware dish, used for cooking, and also its lid, mkungu wa kufuni-nika. (For other vessels cf. chu-ngu, chombo.)

 Mkunguru, n. also Ukunguru, the fever which attacks a new-comer at a place, after a change of residence, sickness of acclimatization.

 Mkunguto, n. (mi-), a straining off, a shaking off, a wiping off, a sifting.

 Mkunjo, n. a folding, a creasing, a turning over, a fold. (Cf. kunja.)

 Mkuno, n. (mi-), a scratching, a grating. (Cf. buna)

 Mkupuo, a pushing off, a getting rid of, a letting.

 Mkusanyi, n. (wa-), also Mkusanya, a collector, a gatherer together, convener. (Cf. follg.)

 Mkusanyo, n. (mi-), a collecting, gathering, &c. (Cf. kusanya.)

 Mkutano, n. (mi-), (1) meeting, gathering, assemblage, council, committee; (2) confluence, concurrence, coincidence. M. wa watu, a meeting. M. wa mito, junction of rivers. (Cf. kuta, kitala, makutano.)

 Mkuto, n. (mi-), (1) a meeting with, a lighting upon, a finding; (2) a fold, like kunjo. Kunjo nguo mkuto, fold up a dress. (Cf. kuta.)

 Mkuu, n. (wa-), (1) a great person (in wealth, position, power, &c.), a grandee; (2) ruler, head, master, governor, &c. Mkuu wa genzi, leader of a caravan. (Cf. -kuu, -kuba, and syn. kwnana, msimamizi.)

 Mkyu, n. (mi-), the sycamore of the east, fig-mulberry tree, producing the fruit kuyu.

 Mkwaju, n. (mi-), the tamarind tree, bearing the fruit mkwaju.

 Mkwamba, n. (mi-), a kind of thorny shrub.

 Mkwaru, n. (mi-), (1) a scraping, a grating; (2) track or trail of something scraping along, e.g. mkwaru wo nyoka, the trail of a serpent. (Cf. kwaruza.)

 Mkwasi, n. (wa-), a rich man, a well-to-do opulent person. (Cf. kwasi, ukwasi.)

 Mkweme, n. (mi-), a species of climbing plant.

 Mkweno, n. (mi-), a climbing, a mounting up or upon (cf. kwea); (2) for mkwe wako, see Mkwe.

 Mkwesi, n. (wa-), one who ascends, mounts up. (Cf. kwes.)

 Mkwiro, n. (mi-), a drumstick, used with some kinds of native drum.

 Mia, n. (wa-), an eater, consumer, devourer,—verbal of la, governing a noun. Mia watu, a cannibal. Mia leo ni mlaaji, the man who eats to-day (here and now) is the real eater. (Cf. la, v., mlo, ulaji, ulaji, mlaaji.)

 Mlaanisi, n. one who curses, swears, uses bad language. (Cf. laana, laanifu.)

 Mladi, n. (mi-), a thin piece of
wood,—used by a weaver (mfumi), with which the woof is tightened after each thread is inserted. Also called upanga. (Cf. kitanda cha mfumi.)

Mlafi, Mlaji, n. (wa-), an eater, a consumer, and esp. a voracious eater, glutton, gourmandizer. Mlafi is always an uncomplimentary term. (Cf. la, v., ml, ml, ulaji, ulafi.)

Mlala, n. (mi-), one of the names by which a Hyphaene palm, or a species of it, is known. Also the leaf which furnishes strips for making mats on for tying. Kisu cha ku-chania milala, a knife for slitting palm leaves. (Cf. m-waa, mkoche, mkindu.)

Mlamba, n. (wa-), (1) name of a bird; (2) verbal of lamba, one who licks.

Mlango, n. (mi-), (1) door, doorway, gate; (2) entrance, means of access, fee for entrance; (3) anything resembling a door, e.g. a pass (in hills and mountains), a channel (across a bar), a strait, estuary, mouth of a river; (4) fig. of a man's relation to his family or friends, social attitude, circle of acquaintances, branch of a family. Mlango wake mzuri, he is a kind, hospitable, sociable person. Wote walioko katika mlango wetu, all who belong to our circle. Penyi wimbi na mlango ni papo, the channel and the breaker are close together, i.e. safety and danger. (Cf. lango, kilango.) Native doors are commonly of two kinds, (1) a single door made of pieces of mwale (i.e. mid-rib of a large raphia-palm leaf) set side by side with two cross-pieces passed through them, making a light screen, tied or propped in the doorway; or (2) a double or folding door of two boards (ubau) turning inwards on projecting tongues of wood fitting in socket holes in the top and bottom of the frame. One board carries a centre strip (mfaa) to cover the space between the valves when closed. The frame consists of side-pieces (mwimo) and top and bottom pieces (kizingiti). Doors in Z. are often richly carved, and adorned with large brass studs.

*Mlariba, n. (wa-), a usurer, a money-lender. (Ar. Cf. riba, usury, interest, and syn. faida. The first syllable is perh. mla, one who eats, consumes.)

Mlazi, n. (wa-), bed-attendant, bed-fellow. (Cf. lala.)

Mle, (1) adv. there within,—like kule, pale; (2) form of the pronominal adj.-le, 'that,' agreeing with a noun in the locative form, e.g. nyumbani mle, in that house (cf. yule); (3) subjunct. 2 Pers. P. of la, (that) you may eat.

Mleo, n. (mi-), reeling, staggering, unsteady gait. Also Mleoleo, of uncertain wavering movement. (Cf. lea, and follg.)

Mlevi, n. (wa-), a drunkard, a drunken person. (Cf. lea, leva, and prec.)

Mlezi, n. (wa-), one engaged in the rearing or training of children, a nurse, governor, tutor. Also name of a disease, scrofula (Sac.).

Mlezo, n. for Mwolezo. (See Chelezo, and cf. elea.)

Mlia, n. (mi-), a stripe (line, band) of colouring. Used in plur. as adj. Punda milia, zebra.

Milana, n. (mi-), name of a shrub, Milima, n. (mi-), a mountain, high hill, long steep ascent. Milima, milima mingi, a mountain range. Milima mrefu (mkubwa), a high mountain. (Cf. kilima, and Mrima, the name of the coast district opposite and south of Zanzibar.)

Milamaji, n. (wa-), for the usual mkulima, cultivator, tiller of the ground. (Cf. lima.)

Mlimau, n. (mi-), the tree bearing lemons (malimau). (Cf. for other varieties mchungwa.)

Mlimbiko, n. (mi-), (1) a waiting for something, taking turns, a turn.
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(line, bait. (2) native name for the
month called in Arab. Shaaban, i.e.
the month before Ramathan. (Cf.
lā, līsha, and prēc.)

Mliwa, n. (mi′), a tree with fra-
grant aromatic wood. (Cf. liwa,
sandali.)

*Mlisamu, n. (mi′), a spout for
 carrying water off a house-top, or
eaves. Commonly called kopo.

Mlisi, n. (wa′), one who cries or
makes a noise, a child who is always
crying, a ranter, a loud-mouthed
orator. (Cf. lī, ulīsi.)

Mlomo, n. (mi′), a variant of
mdomo (which see).

Mlongo, n. (mi′), a variant of
mwongo (which see).

*Mlozi, n. (1) (mi′), an almond
tree, producing the almond nut, losi.
(Ar.) (2) (wa′), wizard, sorcerer, for
the more usual mchawi. (Cf. loga,
ulozi.)

Mlungula, n. (wa′), a black-
mailer, an extortioner, a robber.
Also, blackmail, bribe extorted.
(Cf. hongo, rushwa.)

Mmea, n. (mi′), anything possess-
ing vegetable life, or growth re-
sembling it, plant, shoot, sucker,
&c. (See mea, and syn. ota,
kua, mnele.)

Mmego, n. (mi′), act of breaking
off a piece or portion of food, with
fingers or teeth. (Cf. mega, meg.)

Mmelen, n. (mi′), that which
grows at (in, on) some place or thing,
a creeper, a parasite shrub. (Cf.
mea, kimelen.)

*Mmnadi, n. (wa′), also Mnadi,
an auctioneer, salesman, broker, haw-
ker of goods for sale, public crier.
(Ar. Cf. mnada, dalali.)

Mmoja, n. one man, a man, a
person, a certain man. See -moja.

Mmumunye, n. (mi′), the plant
producing a kind of gourd (mumunye),
like a vegetable marrow. The outer
rind, when dry and hard, is used as a
vessel for fluids. (Cf. boga, buyu.)

MLIMI (wa′), fluent, babbling,
talkative person. (Cf. lī, ulī, and
syn. msemī, mwenyi domo.)

Mlimo, n. (mi′), (1) tillage, hus-
bandry, agriculture, cultivation ; (2)
results of cultivation, i.e. crops, pro-
duce. (Cf. līma, mkulima, likima.)

Mlimwengu, n. (wa′), (1) an in-
habitant of the world, and (2) esp.
a man of the world, a worldly man.
Mlimwengu ni mwanawe, a man's
hopes (chief worldly interest) are his
child. (Cf. ulimwengut mali-

Mlingoti, n. (mi′), mast,—of a
vessel. M. wa maji, bowsprit.
M. wa mbele, foremast, also wa
omoni. M. wa kalme, mizzen-mast.
The mast rests on the false keel
(msitamu) and is fixed by a cross-
beam (fundu) and two longitudinal
(mwashiri). (Cf. chombo.)

Mlinzi, n. (wa′), guardian, pro-
tector, keeper, guard, watchman,
sentinel, &c. (Cf. linda, ulinsi.)

Mlio, n. (mi′), a sound,—in the
widest sense, a cry, a note, weeping.
Used of all kinds of objects, animate
and inanimate, yielding a sound.
M. wa mloto, a child's crying.
M. wa simba, a lion's roar. M. wa
bunuki, the report of a gun. M.
wa udege, a bird's singing. Ngoma
ya milio saba, a drum with seven
notes. (Cf. lī, lio, kilio.)

Mlipisi, n. (wa′), one who pays,
one who causes to pay. Mlipisi
kisasi, an avenger. (Cf. lipa,
malipo.)

Mlisha, Mlishi, n. (wa′), one
who feeds or has the care of animals
or other creatures. (Cf. la, līsha,
malisha, and follg.)

Mlisho, n. (mi′), (1) a feeding,
giving food, rearing, supporting. M.
wa samaki, baiting for fish. M. wa
mshipi, putting bait on the fishing-
**MMUNINA, n.** (wa-), a true believer, i.e. a Mahommedan. (Ar. Cf. imani, amini, mwamini.)

**Mmvita, n.** (wa-), an inhabitant of Mvita, i.e. Mombasa.

**Mna,** verb-form, (1) there is (within) (cf. m, na, and mna, pana); (2) you (plur.) have. (Cf. nina, una, &c.)

**Mnda, n.** (—), an auction, sale, public notice. **Mnadani,** a sale-room, place of auction. **Tia mnadani,** put up for sale. **Mnada wa Sultan**, unanadiwa, a proclamation of the Sultan is being made. (Ar. Cf. follg.)

**Mnadi, v.** also Nadi, sell by auction, put up for sale, hawk about the streets. Ps. mnadiwa. (Ar. Cf. tembeza.)

**Mnafiki, n.** (wa-), a hypocrite, pretender, impostor, liar. (Ar. Cf. unafiki, and cf. mwongo, mjanja, ay art.)

**Mnajimu, n.** (te/a-), an astrologer. (Ar. Cf. unctjimu.)

**Mnajisi, n.** (wa-), an unclean, foul person, one who is profane in conduct or speech. (Ar. Cf. unajisi, najisi, and syn. mchafu.)

**Mnana, n.** (wa-), (1) a small yellowish bird, building in colonies on cocoanuts and other palms; (2) a substance used as a yellow dye for the leaf strips (ukili) used for plaiting mats.

**Mnanaa, n.** (mi-), mint. (Ar. Cf. nanaa.)

**Mnanaasi, n.** (mi-), the pineapple plant,—the fruit being nanasi. (Hind.)

**Mnasara, n.** (wa-) and **Mnasarani,** Nazarene,—used of Christians by Mahommedans. (Cf. -masihiya.)

**Mnaso, n.** (mi-), (1) a catching, holding, hampering; (2) difficulty, hitch, trap, impediment. (Cf. nasa, mgogoro, kizuizo, mtego.)

**Mnazi, n.** (mi-), cocoanut tree,—which grows in great numbers in Zanzibar, and the adjacent islands and coast, and next to cloves is the most important commercial product, as well as the most useful for local purposes. The tree-stem is little used, except for stout posts or props, but when cut down the soft nutty substance at the top, from which the leaves and blossoms grow, is eaten as a delicacy (moyo wa mnazi, kilele or kichelema cha mnazi). The other principal parts and products are the leaf kuti, fruit nazi, fibre kumvi, and sap called tembo. (See kuti, &c.)

The trees are distinguished as mkinda, i.e. young, not yet bearing, mume male, and mke female. (See further under the words mentioned above. Various kinds of palm are mkindu, mwaa, mpopoo, mvumo, mchikichi, mtende, mwale.)

**Mnena, n.** (wa-), one who speaks, or who has the power of speech. (Cf. follg.)

**Mnenaji, Mneni, n.** (wa-), a speaker, a professional orator, an eloquent person. (Cf. nena, and msemaji) msemi.)

**Mnenea, n.** (wa-), (1) a pleader, interceder, one who speaks for or to the advantage of another; (2) a critic, opponent, one who speaks against or in rebuke of another. (Cf. nena, and prec.)

**Mnevu, n.** See Mnyefu.

**Mng'ao, n.** (mi-), (1) brightness, blaze, lustre, glare; (2) fig. clearness, perspicuity. **Mng'ao wa maneno,** lucidity of statement. (Cf. ng'aa, and follg.)

**Mng'ariza, n.** (wa-), with or without macho,—one who has glowing, glaring eyes, and so to the native mind one suspected of sorcery, malignity, evil intent. So also mng'arizo, gleaming, glaring, glitter. (Cf. ng'ariza.)

**Mng'arizo, n.** (mi-), like mng'ao, glitter, gleam, glare, radiance, &c. **M. wa macho,** glowing, radiant look, or, glaring, gleaming eyes. (Cf. ng'aa.)
**Mngazija, n.** (wa-), a native of the Great Comoro Island. (Anzuwani, Moalli, Mootwe are other islands in the group.)

**Mng'oaji, n.** (wa-), one who digs out, roots up, extracts, &c. **Mng'oaji wa meno,** a dentist. (Cf. ng'oa.)

**Mngoja, n.** (wa-), also Mngoje, and Mgoja, -e, one who waits at a place (occupies a station, is on guard), sentinel, guard, keeper. **Mngoja mlango,** hall-porter, door-boy, gate-keeper. (Cf. ngoja, and follg., and syn. mlinzi.)

**Mngojezi, n.** (iva-), keeper, caretaker, guardian, watchman. (Cf. ngoja, and prec.)

**Mngongo, n.** (mi-), name of a tree. **Mnguri, n.** (mi-), a shoemaker's mallet. (Cf. mshoni.)

**Mngurumizi, n.** (wa-), one who grumbles, growls. (Cf. nguruma.)

**Mngwana, n.** (wa-), one who is not a slave, a free (civilized, educated) person, gentleman, lady. **Mngwana ni kitendo,** a free man can* act (while a slave can only talk). (Cf. ungwana, unungwana, and contr. ua.)

**Mnjugu, n.** (mi-), the plant producing the ground-nut njugu. (Also njugu, of the plant.)

**Mno, adv.** very much, too much, excessively, exceedingly, beyond measure. Sometimes combined with other adverbs of similar meaning, sana mno, mno ajibu, very exceedingly, wonderfully much.

**Mnofu, n.** flesh, meat, fleshy part, as opp. to bone, i.e. nyama tupu, all meat.

**Mnong'onesi, Mnong'oni, n.** (wa-), a whisperer. (Cf. follg.)

**Mnong'ono, n.** (mi-), whispering, a whisper. (Cf. nong'ona.)

**Mnuna, Mnunaji, Mnuni, n.** (wa-), a grumbler, one who complains (sulks, is discontented). (Cf. follg.)

**Mnunda, n.** (mi-), a semi-wild town cat. (Cf. paka.)

**Mnuno, n.** (mi-), grumbling, discontent, complaint, sulkiness. (Cf. nuna, and prec.)

**Mnunuzi, n.** (wa-), a buyer, customer, purchaser. (Cf. nunua, ununuzi.)

**Mnya, n.** (mi-), one of the names by which the Hyphaene palm is known,—commonly mwaa (which see).

**Mnyakuzi, n.** (wa-), a snatcher, pillferer, thief, shop-lifter, pickpocket. (Cf. nyakua, and syn. mwizi.)

**Mnyama, n.** (wa-), (1) an animal, a beast. Also fig. (2) having the characteristics of an animal, a stupid fool, a brute, a beast. But commonly nyama is used in both senses. (Cf. nyama, ndama. Mnyama, a riddle, is seldom used in Z.)

**Mnyampara, n.** (wa-), head of a body of men (caravan, expedition, army), or of a part of it, headman,—whether of porters or armed guard. (Cf. mkuu wa genci, msimamizi.)

**Mnyamwezi, n.** (wa-), one of the Nyamwezi tribe, living on the mainland west of Zanzibar, and largely used as porters to and from the coast. Used as a term of contempt by coast people.

**Mnyang'anyi, n.** (wa-), robber, thief, highwayman, burglar. Commonly implies a larger scale of action than mwizi, which includes mere petty thieving or pilfering. (Cf. nyang'-anyi, unyang'anyi, and mwizi.)

**Mnyanya, n.** (mi-), the plant bearing the tomato (nyanya).

**Mnyofu, n.** (mi-), and Mnefu, damp, wet, moisture, dampness. (Cf. nya, -nyofu, and syn. rutuba, maji, ulofu, chepechepe.)

**Mnyenyekoo, n.** deference, a humble attitude, reverence, &c. (Cf. nyenyekoa.)

**Mnyeo, n.** (mi-), a tickling, pricking, itching sensation, a creeping feeling, craving. **Mnyeo wa njaa,** the pricks, pangs of hunger. Also
of prurience. (Cf. nyea, and kinyefu, nyegi.)

Mnyimo, n. (mi-), a withholding, refusal, prohibition. (Cf. nyima.)

Mnyiri, n. (mi-), also Mnyiriri, and Mng'iri, arm, tentacle, feeler, of the cuttle-fish pweza (and similar creatures?). Commonly mkono wa pweza.

Mnyofu, n. (wa-), a straightforward, honest, upright, trustworthy person. See -nyofu, Unyofu.

Mnyonge, n. (wa-), a humble, abject, low, debased person. Mnyonge msonge, name of a kind of musical entertainment or concert, in which the performers are women, forming a kind of club. (Cf. -nyonge, unyonge.)

Mnyororo, n. (mi-), also Mnyoro, Mnyoo, (i) a chain, used commonly for securing prisoners, slaves, &c., hence (2) fetters, prison, confinement, gaol. Tia mnyororo, or mnyororoni, imprison, put under arrest. Sometimes (3) intestinal worm, but commonly chango. (Cf. kifungo, pingu, mti kati, mkatale, and contr. mkufu, light ornamental chain.)

Mnyozi, n. (wa-), a barber, commonly kinyozi (which see).

Mnyunyo, n. (mi-), a sprinkling, — of liquid, scent, &c. (Cf. nyunyiza, manyunyo, and marashi.)

Mnywa, Mnywaji, n. (wa-), verbal of nywa (see Nya), one who drinks, a drinker, i.e. of any fluid. Mnywa maji, a water-drinker. Mnywa pombe, a beer-drinker. (Cf. nya, kinwa, kinywaji.)

-Mo is the same element as mu, m,—the o either denoting reference or relative distance, 'in there,' or else giving it the force of a relative pronoun, 'in which.' (See Mu, M, and -o.) Mo (1) forms part of the demonstr. adv. humo, and mumo (which see); (2) affixed to ndi- and person-prefixes, and the verb -wa or its equivalents, has a demonstrative force, with general or usually local reference, 'in there, to (or, from) inside there,' e.g. yumo, he is in there. Ndimo alimo, that is where he is (in). Mimi sino, I am not in it, i.e. I have nothing to do with it. (3) in verb-forms generally is the form of relative pronoun referring to 'place within which,' e.g. ndimo akaamo, that is the place he lives in. Hamna! hamna! ndimo miwaamo, Nothing in that! nothing in that! that's where there is something (to be) eaten. Mo as a separate word only appears in such a phrase as mo mto, in whatever place, wherever. (Cf. mu, mwa, humo, mumo.)

Moalli, n. the island Mohilla in the Comoro group.

*Mofa, n. (1) a small, hard, round cake of millet (mtama) meal; (2) a cooking oven of burnt clay.

Moga, n. (waoga), coward, for muoga, mwoga (which see). (Cf. oga, ogopa.)

Moja, n., also Moji, Mosi, Moya, (the number) one, one as an abstract. Kumi na moja, ten and one, eleven. Moja kwa moja, straight on, continuously, without a break. Njia inakwenda moja kwa moja, the road goes straight on. Barra na poli moja kwa moja, desert and forest without a break. Mia kwa moja, one per cent.

-Moja, a. (same with D 5 (S), D 6), (1) one, a single, a certain, an individual; (2) one in kind, similar, identical; (3) one in feeling, agreeing, harmonious, of one mind. Mtu mmoja, an individual, a certain man. Nguo moja, the same kind of cloth. Moyo mnoja, concord, harmony,—so hali moja, shauri moja. Namna moja na kile, the same pattern as that one. Various plural forms occur, e.g. vitu vingi vimoja, many single, separate, single things; watu si wamoja, people are not all alike. Mtu na mwanawe, watu wamoja maskini, a man and his son, both
equally poor. *Mamoja, often with yote or pia added, all one, all the same, all alike, to express indifference. *Mamoja kwangu, it's all one to me, I do not care, never mind. (Cf. haithuru.) *mojawapo, any one whatever. *moja-.moja, one by one, singly, individually, — so *vimoja. *Pamoja is used as an adv., all together, with one voice, unanimously, at one time (or, place). (Cf. *mosi, and Ar. wahedi, which is also commonly used in counting.)

*Mola, n. a title of God, 'Lord.' (Ar. Cf. *Muungu, Rabbi.)

*Mombasa, n. the Arab name of the island and town of Mombasa, about 120 miles north of Zanzibar. The native name is Mvita. (There is also a village called Mombasa in Zanzibar near the town.)


*Moris, n. Mauritius.

*Moshi, n. (mi-), (1) smoke, steam ; (2) soot, lamp-black. *Moshi wa moto, the smoke of a fire. *Moshi unasimama, the smoke rises straight up. Merikebu ya moshi, a steam-ship. (Cf. *ota, *moto, and syn. *mweke, *masizi.)

*Mosi, n. (the number) one. -a mosi, first, but -a kwanza is usual. Jumaa mosi (Juma ya mosi), Saturday,—as being the first day after Friday, which is observed by the Mahomedans as Sunday. See Juma. (Cf. *moja, and Ar. wahedi.)

*Moskiti, n. also *Meskiti, *Msikiti, a mosque, the Mahomedan place of worship. (There are great numbers in Zanzibar city and island,—many being merely native houses of sticks, mud, and thatch, with a barrel or large vessel of water near the door. In the city they are mostly of stone, plain in architecture and ornamentation, only one with a minaret, and only one of large size. Each has its mwalimu, or official teacher, and mwathini, or crier, a cistern for ablutions, and for the most part a distinct congregation of members of the same nation, sect, or class. *Moshi is a form of *masgidi, *mesjidi, cf. sujuuda.)

*Mote, n. and *Mwote, form of -ote, all,—agreeing with nouns having the locative termination -ni, e. g. *mji* *mote, in the whole town. (Cf. -ote, kote, pote.)

*Moto, n. (mioto), (1) fire, flame, a fire, a conflagration ; (2) heat, warmth, inflammation, temperature ; (3) fig. zeal, ardour, energy, vehemence, martial spirit, fierceness. Fan-y* *m., make a fire. Washa *m., light a fire. Pekecha *m., light a fire by means of firesticks. *Pata *m., get hot. *Ota (kota) *m., sit by a fire, warm oneself. Choma (pasha) *m., or kwa *m., set fire to, heat, cook with fire. Chochea *m., stir the fire. *Zima (zimisha) *m., put out the fire. Prov. da-way a moto ni moto, fire must be met with fire. Abajisifu moto, he boasted of his martial prowess. -a moto, hot, warm, energetic, fiery, &c. Kazi moto, strenuous, eager work. Maji ya moto, (1) hot water ; (2) a large red ant, living in trees, is so called. (Cf. *ota, *moshi. Fire-sticks are seldom seen in Z.,—matches being very cheap, and embers easily obtainable.)

*Moyo, n. (miyo, also nyoyo as if from *yoyo), (1) the heart (the physical organ) ; (2) the heart, feelings, soul, mind, will, self ; (3) inmost part, core, pith, centre ; (4) courage, resolution, presence of mind ; (5) special favourite, chief delight. Unichinje utaunua moyo wangu, kill me and you will find my heart. *Jipa *m., *jipa *m. kome, take heart, pluck up courage. Tia (simika, kua) *m., encourage, cheer, hearten. *Shuka *m., be depressed. *Mhache, lack of courage, a faint heart. *Mimi moyo wangu nataka, I really desire it. *M. wa *jipa, the core of an abscess. *Moyo wa *mnazi, the soft nutty core at the top of a cocoanut
tree, from which leaves and blossoms grow,—eaten as a delicacy. *Moyo wa kanzu*, the part of a *kanzu* over the chest. *Huuyu ndiye moyo wake*, this is his great pet. *-a moyo*, voluntary, willing. *Sema* (*sanya*) *kwa moyo*, speak (act) voluntarily, readily. Also *sema kwa moyo*, say by rote, repeat without a book or reminder. (Cf. *roho*, *nafsi*, and *mitima*.)


*Mpaji*, n. (*wa-*), donor, giver, benefactor, a generous, liberal person. But esp. of God, e.g. *mpaji wa kupa ni Muungu*, the real (only) Giver is God,—also called *mpaji asiyepewa*, He who always gives and never receives. (Cf. *pa*, *upaji*, *kipaji*, and *karimu*. Dist. *paji*, *kipaji*, forehead, temple.)

*Mpaka*, n. (*mi-*), boundary, limit, border, term. *Piga* (*weka*) *m.*, fix a boundary, lay down a limit. *Ruka m.*, trespass, break bounds. *Mpaka mmoja*, adjacent, bordering, adjoining. Also used as prep., up to, to, as far as, till, until, to the time of,—like *hatta*. *Akajika mpaka kwetu*, he came as far as our country. *Nikae mpaka limi?* How long am I to stay? (Cf. *pa*, *upaji*, *kipaji*, and *karimu*. Dist. *paka*, *kipaka*, forehead, temple.)

*Mpaka*, *Mpaki*, n. (*wa-*), verbal of *paka*, a plasterer, a painter; also *mpaka chokaa*, *mpaka rangi*.

*Mpakato*, n. (*mi-*), something applied, stuck on, e.g. a patch, a bandage. (Cf. *pakata*, *paka*, v.)

*Mpakizi*, n. (*wa-*), a shipper, a stevedore, one who sees goods or freight put on board. (Cf. *pakia*.)

*Mpako*, n. (*mi-*), a plastering, plaster. *Mpako wa rangi*, applying paint, painting. (Cf. *paka*.)

*Mpalio*, n. (*mi-*), (1) a rising in the throat or nostril, a choke; (2) a hoeing up the soil among growing crops. (Cf. *paa*, *paaliya*.)

*Mpamba*, n. (*mi-*), (1) the plant producing cotton, *pamba*; (2) (*wa-*), verbal of *pamba*, one who adorns. (Cf. *pamba*, and follg.)

*Mpambaji*, n. (*wa-*), an undertaker, one of the professional attendants who with the *mvosha* prepares a dead body for burial,—using such things as *pamba*, *dalia*, *manukato*, *mavukizo*, *sanda*, *mkeka wa pamba*. (Cf. *pamba*.)

*Mpambano*, n. (*mi-*), a meeting, colliding, confronting, an encounter. (Cf. *pambana*.)

*Mpambe*, n. (*wa-*), a person dressed up, bedecked with ornaments, in a showy costume, esp. of a female attendant on a chief at certain ceremonies, maid-of-honour. (Cf. follg.)

*Mpambi*, n. (*wa-*), a decorator,—of house, person, &c., e.g. a lady’s maid. (Cf. *pambaa*, v.)

*Mpanda*, n. (*wa-*), verbal of *panda*, (1) one who climbs, a climber; (2) one who plants, a planter. Also *Mpandaji*, *Mpandi*. Also (3) (*mi-*), a forked branch or stick,—such as is used for a slave-stick. See *Kongwa*.

*Mpande*, n. (*mi-*), piece, part, side. Rarely used. (Cf. *upande*, *kipande*, *pande*.)

*Mpando*, n. (*mi-*), (1) a climbing, mounting up, ascent. *Inchi ya mpando*, rising ground. (2) act (process, method, &c.) of planting, time or season of planting. Also of a row or line of plants, cuttings, seeds, &c., e.g. *mpando kumi ya muhindi*, ten rows of Indian corn. (Cf. *panda*, *mpanzi*.)

*Mpango*, n. (*mi-*), (1) act (process, manner, time, &c.) of arranging, setting in order, placing in line, marshalling (cf. *panga*, and syn. *andika*. Dist. *pango*). (2) act (terms, method, &c.) of hiring, renting, letting, &c. (Cf. *panga*, *kuchisha*.)

*Mpanzi*, n. (*wa-*), a planter, a
Mpapai, n. (mi-), the tree which bears papaw-fruit (papai). The leaves and juices rubbed on meat make it tender, and are so used by cooks. Digestive preparations are now made from it.

Mpapatiko, n. (mi-), fluttering, throbbing. (Cf. papatika.)

Mpapuro, n. (mi-), a scratching, a scratch, esp. with nails or claws. (Cf. papura, and mtai, msuo, mkuno.)

Mparamuzi, n. (mi-), name of a tree difficult to climb. Mti pia umepanda, huu ndio mparamuzi, you have climbed every kind of tree, but this is a puzzler (? Bombax Ceiba).

Mparuzi, n. (wa-), one who does not work smoothly, a bungler. (Cf. paruta.)

Mparuzzo, n. (mi-), a scraping, rough work, bungling, &c. (Cf. prec.)

Mpasi, n. (wa-), one who gets, one who makes money, a rising ambitious man, a prosperous merchant. (Cf. pata, palo, and syn. tajiri, mkwasi.)

Mpatanishi, n. (wa-), a peacemaker, reconciler, one who brings people to terms, settles quarrels and difficulties, a negotiator. (Cf. palana, and msuluhishi.)

Mpati, n. (wa-), one who investigates, reconnoitres, examines, &c.; (2) a spy, scout, tracker, eavesdropper. (Cf. peleleza.)

Mpenda, Mpendi, n. (wa-), verbal of penda, one who loves, likes, intends, &c., a lover. Mpendwa (wa-), one who is loved. (Cf. penda, mapenda, mpensi, upendo.)

Mpenyezi, n. (wa-), (1) one who introduces, causes to enter or penetrate, brings in, and esp. in an underhand secret way, hence (2) a traitor, smuggler, illicit trader, secret agent, one who gives bribes. Mpenyezo, a bribe. (Cf. penya, upenyesi.)

Mpenzi, n. (wa-), (1) one who is beloved, a dear favourite person; (2) one who loves, a lover, as mpendi. Cf. mapensi, active love, inclination, will, and see Mapenda. Mpenzi hana kinyongo, (1) the object of affection has no defect, causes no scruples; (2) a lover sees no defects. (Cf. penda, upenzi.)

Mpepea, n. (mi-), a light breeze, a zephyr, i.e. upepo mpepea, a breeze that fans. (Cf. pepea, upepea.)

Mpepetaji, n. (wa-), also Mpetaji, one who sifts or winnows grain, &c. (Cf. pepetaji.)

Mpera, n. (wa-), the tree that bears the guava fruit, pera. Mpera wa kizungu, the rose-apple tree. Another variety is the mifasa.

Mpetaji, n. (wa-), for mpepetaji.

Mpeteche, n. (wa-), a corrupter of morals, esp. of the young, lit. one who ripens, brings to maturity, forces growth. (Cf. peveua, -peveu, and komaa.)

Mpeka, n. (wa-), verbal of pika, in all its manifold uses, one who strikes, &c. See Pika.

Mpekanisho, n. (mi-), collision, encounter, conflict. (Cf. pika, upigano.)

Mpegu, n. (mi-), act (mode, &c.) of striking. (Cf. pigo.)

Mpeka, n. (wa-), a person sent, a messenger. (Cf. peleka, and syn. tume.)

Mpelolezi, n. (wa-), (1) one who
MPIKO

Mpiko, n. (mi-), (1) stick or pole to carry or sling loads on; (2) act (process, method, &c.) of cooking,— including mkaango, mchomo, mtokoso, mwoko. See Pika.

Mpilipili, n. (mi-), the plant producing capsicums (pilipili), the red-pepper plant. (Cf. pilipili.)

Mpimo, n. (mi-), (1) act (mode, means, &c.) of measuring; (2) payment for measuring. (Cf. pima, kipimo.)

Mpindani, n. (wa-), a person bent or crooked by stiffness or disease. (Cf. pinda, and follg.)

Mpindano, n. (mi-), a bending together, a stiffening. Mp. wa mshipa, cramp. (Cf. pinda, and syn. kiharusi.)

Mpinduzi, n. (wa-), one who turns things upside down, a revolutionist, a disturber of peace. (Cf. pinda, pindua.)

Mpindoza, n. (wa-), an obstructor, a stubborn opponent. (Cf. pinga.)

Mpingo, n. (mi-), the ebony tree.

Mpini, n. (mi-), a handle, haft,— of an instrument, such as knife, sword, tool. (Cf. kipini. Other kinds are called (1) mkono, e.g. projecting handle of a saucepan; (2) utambo, e.g. handle of a bucket.)

Mpira, n. (mi-), (1) a tree producing india-rubber; (2) the substance india-rubber; (3) a ball of india-rubber, and hence a ball of any material,— used of a cricket- or foot-ball, and extended to any games of ball. Gema mpira, draw off the sap from an india-rubber tree. Mpira wa kuponda, india-rubber got by boiling the roots of trees. The natives make up the sap into balls of about three inches diam. for sale. (Cf. mbungo, mtoria.)

Mpisho, n. (wa-), a cook. (Cf. pika, pikisha, upishi. Dist. pisha, Cs. of pita, and pishi, a measure.)

Mpofu, n. (wa-), an eland. Also (from -pofu), a blind person, blind, i.e. mtu mpofu wa macho. (Cf. -pofu, pofu. And for various antelopes cf. paa, n.)

Mpokezi, n. (wa-), one who receives, a receiver, recipient. (Cf. pokea, and mkabithi.)

Mponda, n. (wa-), verbal of ponda, one who crushes, breaks to pieces. Mponda mai, a spendthrift, prodigal.

Mpondo, n. (mi-), a pole for pushing a vessel in shallow water, a punting-pole. (Cf. ponda, also pondo, kipondo.)

Mpopoo, n. (mi-), the areca palm, bearing the betel-nut, popoo, which is always in great request for chewing. See Popoo, Tambuu, Uraibu.

Mposa, n. (wa-), a suitor, one who makes proposals of marriage to parents. (Cf. posa, and follg.)

Mposézi, n. (wa-), one who spoils, destroys, perverts, &c. (Cf. potea, -potevu, and follg., and syn. mwangamizi.)

Mpoto, n. (wa-), and more commonly Mpotofu, Mpotee, wrong-headed, wilful, perverse, wayward, headstrong, unprincipled,— contr. of mwongofu, and described as mtu asiyongoka, a man who does not go the right way; asiyeshika akili za mtu mwingine, one who never listens to others. (Cf. potoa, and potea.)

Mpozi, n. (wa-), one who cures, a physician,— a title which is usually ascribed to God. Mpozi ni Muungu, God is the real physician. Doctors are usually called mganga, tabibu, daktari. (Cf. poa, pona, poza.)

Mpumbafu, n. (wa-), a fool, a dupe, described as mtu aseyiweza kufanyiza kazi ya nafsi yake, a man who has not the wits to do what he sets himself to do. (Cf. pumbaa, -pumbafu, and syn. mjinga, baruthuli.)

Mpunga, n. (mi-), the rice plant, and rice while still growing or in the husk. (When husked it is called
Mpungate, n. (mi-), a kind of cactus (Str.).

Mpuzi, n. (wa-), one who is foolish, flippant, careless, loose,—in conduct, conversation, &c., a gossip, flirt, babbler, gad-about. (Cf. -puzi, upuzi, pusa.)

Mpwa, n. (wa-), sister's child, nephew, niece, and cousin. (Not often in Z.)

Mpweke, n. (mi-) (i) a short thick stick, cudgel, bludgeon (cf. kibarango, and for other sticks bakora, fimbo). (a) a. See -pweke.

Mpya, a. See -pya.

*Mraba, n. (mi-) and Mrabba, what is fourfold, square, a square, a rectangle, a right angle. Also of squares laid out for planting, garden beds. -a miraba minne, rectangular. Mtu wa miraba minne, a square-built, stout man. Piga miraba katika shamba, lay out beds for cultivation on an estate. (Ar. Cf. robo, droba. Also in Ar. mraba means ‘jam, preserve.’)

*Mrabaha, n. (mi-), royalty, see paid to a chief by a trader for right of trading in a place. (Ar. Cf. rabbi.)

*Mradi, n. (mi-), intention, plan, resolve. (Ar. Cf. nia, shauri, azima, kusudi.)

*Mrama, n. also Mramma, Mramma, pitching, tossing, rolling,—the motion of a ship at sea, e.g. m. wa chombo. Enda m., roll, toss, pitch, &c.,—of a ship. (Ar. Cf. sukosuko.)

Mrao, n. (mi-), fuse for a gun, match for lighting the powder in a matchlock,—a small twisted bit of combustible fibre from a suitable tree. Bunduki ya mrao, a matchlock gun. (Cf. utambi.)

*Mrasha, n. (mi-), a long-necked glass or metal bottle or flask, used for sprinkling scent. (Ar. Cf. marathi.)

*Mrejaa, n. and Mregaa, Beiya mrejaa, trading by commission, i.e. with goods lent for sale, and returnable if not sold. (Ar., lit. ‘returning.’ Cf. rejea, and kopa, ukopi.)

Mrenaha, n. (mi-), the thorn-apple tree (Str.).

Mreno, n. (wa-), a Portuguese. (Cf. -reno.)

Mrera, n. lines of ornamental stitching on the collar of a kanzu, usually of red silk. See Kanzu.

*Mrihani, n. basil (the aromatic herb). (Ar. Cf. rihani, manukato.)

Mrija, n. (mi-), a small kind of reed,—often used as a pipe (for drinking with, musical, &c.), and so (2) a pipe, tube, piping.

Mrima, n. and Merima, name of the strip of coastland opposite and south of Zanzibar, with its own dialect of Swahili called Kimrima. The people also are described as Wamrima. (Perh. cf. m/ima, i.e. the hill-country, rising from the coast inland.)

*Mrithi, n. (wa-), an heir, legatee, inheritor. (Ar. Cf. rithi, urithi, warithi.)

*Mrithia, n. (wa-), a pleasant, amiable person. (Ar. Cf. rithi, urithi.)

Mrithishi, n. (wa-), an executor,—of a will. (Ar. Cf. mrithi.)

Mruba, n. (mi-), a leech.

*Mrututu, n. sulphate of copper, blue-stone, blue vitriol,—often used as a caustic for sores, &c.

*Msaada, n. (mi-), help, aid, assistance, support. (Ar. Cf. sadia, and syn. auni, tegemeo, shime.)

*Msafa, n. (mi-), a line, row, series,—more commonly safu (which see). Msafa wa mitima, a chain of mountains, mountain-range, i.e. imfungamana, kama kilima kimoja kwa kimoja, they are joined together like a continuous series of hills. (Ar. Cf. mstari, mpango, and safu.)
*Msafara, n. (mi-), a travelling company, caravan, expedition,—for trading, war, &c. Andika (tengeneza, panga) msafara, organize an expedition. (Ar. Cf. safiri, safari, and follg.)

*Msafiri, n. (wa-), a traveller (by sea or land), wayfarer, voyager. (Ar. Cf. prec., and syn. mpitaji, membesi, abiria.)

*Msahifu, n. (mi-), a book (blank, written, or printed), esp. the Koran, the Book, the Mahomedan Bible. Also page or leaf of a book, i.e. karatasi ya chuo kituwa, kisichandikwa, page of a blank book not written in. (Ar. sahifat, a page, layer. Cf. kitabu, chuo.)

*Msahau, n. (wa-), one who forgets, a forgetful person. (Ar. Cf. sahau, -sahaulifu.)

*Msaji, n. (mi-), the teak tree, teak wood,—imported to Zanzibar, resists the attacks of white ants.

Msakaji, n. (wa-), one who hunts, i.e. msakaji nyama, a hunter of game. (Cf. follg. and mtwinda, mwinda.)

Msako, n. (mi-), hunting, a hunt. (Cf. saka, and syn. winda, mwindo.)

*Msala, n. (mi-), (1) a praying mat,—usually oval, and hence of oval or round mats in general. Also (2) a private place, bath, closet,—like faraghani. Yuko msalani, he is engaged. Akapelekwa msalani akaenda aakoaga, he was conducted to the bathroom and went and had a bath. (Ar. Cf. sala, sali, and for mats mkeka, kitanga. Also cf. choo.)

Msalaba, n. (mi-), (1) a cross, anything in the form of a cross. Also (2) instrument of torture, used for mkatale, stocks. (Ar. Cf. sulubu.)

*Msalata, n. (wa-), a harsh, overbearing, unfeeling, provoking person. (Ar. Cf. saliti, and syn. mgonvi, msumbuni, &c.)

Msalimina, Msalimu, n. (wa-), variants of Mwislamu, Msilimu, a Mahomedan, a Moslem.

*Msaliti, n. (wa-). See Msalata.

*Msamaha, n. (mi-), also Msameha, pardon, forgiveness, forbearance, reprieve. Nataka msamaha kwako, I beg your forgiveness. (Ar. Cf. sameha, and follg., and syn. achilito, ghofira.)

*Msameha, n. (wa-), a forgiving, merciful person. (Ar. Cf. prec.)

Msamilo, n. (mi-), wooden headrest, used by natives as a pillow.

*Msanaa, n. (wa-), also Msani, one skilled in an art, artist, artisan. (Ar. Cf. sanaa, -sanifu. In Z. commoner syn. are fundi, waria, mstadi, mbingwa.)

*Msandali, n. (mi-), the tree producing the aromatic sandal-wood.

*Msandarusi, n. (mi-), the gum-copal tree. (Cf. sandarusi.)

Msangao, n. (mi-), also Mshangao (which see).

Msapa, n. (mi-), a kind of native dance. (Cf. ngoma.)

Msasa, n. (mi-), (1) a plant or shrub with rough leaves, used for smoothing wood. Hence (2) sandpaper, emery paper.

Msazo, n. (mi-), what is left over, leavings, remnant, remainder. (Cf. salia, sasa, saso, salio, and syn. baki.)

Msekeneko, n. syphilis. (Cf. sekeneka.)

*Msleleisha, n. (wa-), also -ishi, a reconciler, a peacemaker. (Ar. Cf. sului, seleleisha, and syn. mpatanishi.)

Msema, n. (wa-), verbal of sema, one who says, speaks, has the power of speech. (Cf. sema, nena, and follg.)

Msemi, Msemaji, n. (wa-), (1) a speaker, a narrator; (2) an eloquent person, an orator, a fluent, talkative person. Msemaji wa habari, one who tells news, a narrator, an historian. (Cf. sema, and prec., usemi, usemaji.)

Msemo, n. (mi-), act (kind, style, &c.) of speaking, utterance, speech. Kilichowafunga ni msemo wao we-
nyewe, what convicted them was their own speech. (Cf. sema, and prec.)

Msetiri, n. (wa-). See Mstiri.

Maeto, n. (mi-), and Msheto, a mixture of grains and other ingredients cooked for food, a mash, e. g. ntama, choroko, kunde, viazi. (Cf. seta.)

Msewe, n. (mi-), a sort of rattle, fastened to the leg, to make a jingle in dancing. (Cf. njuga.)

*Mshabaha, n. (mi-), likeness, resemblance, similitude. Used also like methali (mithili) and mifano as a conj. 'in the likeness (of), like,'—for the common kama, sawa (wa). Mshabaha mmoja, alike. (Ar. Cf. shabaha.)

*Mshahara, n. (mi-), monthly wages, regular salary. (Ar. shahr, a month. Cf. ujira.)

*Mshairi, n. (wa-), a composer of verses, a rhymer, a poet. (Ar. Cf. shairi.)

*Mshakiki, n. (mi-), (1) spit, skewer; (2) a bit of meat, toasted over embers on a skewer. (Ar. sikkat, and cf. syn. kijiti, kibanzi.)

Mshale, n. (wi-), an arrow. For parts cf. chembe (iron head), wano (shaft), manyoya (feathers), koleo (notch). Dim. kishal. (Other common weapons are mkuki, upanga, kisi, rungu.)

Mshangao, n. (mi-), also Msangao, thrilling excitement, deep sensation, admiration, wonder, perplexity, amazement, bewilderment, stupefaction. Osa (fanya, shikwana na, ingia), be seized with wonder, &c. (Cf. shanga, and ajabu, bumbwazi, toshe.)

*Mshari, n. (wa-), an evil person, one who brings ruin, strife, ill luck, destruction, &c. Opp. of heri. (Ar. Cf. syn. ngomuri, mitesi, mkoroft, mchabosi, mpotesi.)

*Msharika, n. (wa-), also Mahiriki, partner, participant, sharer, associate, equal,—but msharika may imply the closest possible identification of interests, communion of life, nature, and feeling. (Ar. Cf. shariki, shiriki, and syn. mwenyi, rafiki.)

*Mshathali, a. and adv., also Mshethali, and sometimes heard as Msitara, crooked, slanting, oblique, out of the straight or level, sloping, on one side. (?Ar., and cf. syn. upande, kikombo, kipogo.)

*Mshauri, n. (wa-), adviser, friend, counsellor. (Ar. Cf. shauri.)

*Msheheri, n. (wa-), an Arab from Sheher in South Arabia, usu. of a low class, engaged in manual trades and labour. (Ar.)

*Mshemali, n. (wa-), a northern Arab, i.e. one who comes from Muscat and the Persian Gulf. (Ar.)

Mshenshi, n. (wa-), a barbarian, savage, one of the aborigines, a person untouched by civilization. Often used contemptuously by the coast Swahilis of those who come from the interior. (Cf. ushensi, mjenga.)

Msheto, n. (mi-). See Maeto.

Mshika, Mshiki, n. (wa-), one who holds, takes hold of, grasps. Mshiki shikio (or, msukansi), pilot, steersman. (Cf. shika.)

Mshikilizo, n. (mi-), lit. a causing to hold on to, or together,—used of tacking or basting materials ready for sewing.

*Mshinda, n. (wa-), verbal of shinda, one who remains, conquers, &c. (See the various meanings of shinda, and follg.)

*Mshindaji, n. (wa-), a conqueror, victor, successful competitor or candidate. (Differs from Mshinda, Mshindi, only so far as the termination ji' implies that the action is characteristic, repeated, or professional. Cf. shinda, mshindi, mshindwa, mshinde, mshindo, and follg.)

*Mshindani, n. (wa-), (1) an opponent, rival, antagonist, competitor; (2) a contentious, obstructive, captious person. (Cf. shinda, mshindane, ushindani, and syn. mbishi, mpingamizi, mtesi, adui.)
Mshinde, n. (wa-), one who is conquered. (From shinda, with pass. termin. -e. Not often used.)

Mshindi, n. (wa-), a conqueror, winner, prize-taker, victor. (Cf. shinda, mshindi, mshindaji, and prec.)

Mshindilio, n. (mi-), a pushing, a pressing, application of force. Used of (1) loading a gun, ramming the charge home. Also of (2) the charge or cartridge itself. (Cf. shinda, shindilia, and kiasi.)

Mshindo, n. (mi-), (1) the working of the woof or weft across the warp (mtande) in weaving; (2) the wool itself. Used also of the interlacing of plaited leaf strips (mashupatu) to form a bedstead (kitanda), — mshindo wa mashupatu. (Cf. shinda, and prec., also mfumo for weaving.)

Mshipa, n. (mi-), used rather vaguely of minor organs of the body not commonly distinguished by natives, blood-vessel, nerve, vein, artery, and of any pain, ache, disease or affection of them,—ache, swelling, throbbing, fullness of blood. E.g. mshipa unampiga fundo, there is a knot (obstruction, clot) in his vein,—of aneurism, &c. Marathi ya mshipa, neuralgic pain, sciatica, and similar pains. Mshipa umtambo amwili, of creeping shooting pains in different parts of the body. M. inapiga (inapuma, inatukutika), the vein, or pulse, beats (throbs, is irregular). Kanda mshipa, feel the pulse.

Mshipi, n. (mi-), (1) a narrow strip of stuff (cloth, webbing, &c.), used as a belt, girdle, waist-band, halter,—also used of braces, suspenders; (2) a fishing-line, a fishing-net.

*Msitiri, n. (wa-), customer, buyer. (Arab., for the common mnunuzi.)

Mshituko, n. (mi-). See Mshtuko.

Mshona, Mshoni, n. (wa-), one who sews,—always a man in Z., a tailor. Mshona viatu, mshoni wa viatu, a sandal-maker, a shoemaker. (Cf. shona, and follg.)

Mshipo, n. (mi-), sewing, seam, suture. Kunga mshipo, sew a seam. (Cf. shona, ushoni, prec., and kunga.)

*Mshtaka, n. (mi-), charge, accusation, complaint. Fanya mshtaka, prosecute. (Cf. shtaki, and follg., and dai.)

*Mshtaki, n. (wa-), accuser, prosecutor, plaintiff. (See Shtaki, and prec., and cf. dai.)

*Mshubiri, n. (mi-), an aloe. (Cf. also subiri, sibiri.)

*Mshuko, n. (mi-), (1) descent* coming down, an incline ; (2) coming to end, conclusion. Used of the time of coming away from the mosque after any of the usual prayers. Mshuko wa jua (wa magaribi), time of twilight, just after sunset, 6 to 6.30 p.m. (Cf. shuka.)

*Mshumaa, n. (mi-), candle. See Meshmaa. (Ar.)

*Mshurutisho, n. (mi-), a compelling, a compulsion, moral pressure. (Ar. Cf. sharti, shuruti.)

*Msiba, n. (mi-), (1) calamity, misfortune, untoward accident, disaster; (2) sorrow, distress of mind, grief; (3) formal mourning, outward signs of sorrow, &c. Used of war, famine, sickness, and minor calamities. Msiba mkuu (mkubwa, mgwmu), a great disaster. Fanya (ona, ingia, pata, &c.), m., take to heart, grieve (over). Muungu hushusha msiba
kwao watenda maovu, God sends down calamities on evil-doers. Kwenda kupa mkono wa msiba, go and make a visit of condolence, offer sympathy, inquire after,—after a funeral, misfortune, &c. Akakaa msiba wa mamaye, he observed the usual mourning for his mother. Ikiwa jumbe amekufa, ukaanguka msiba mkubwa mno wa ajabu, when a chief dies, it means the occurrence of a very great and exceptional demonstration of sorrow. (Ar. Cf. masaibu, sibu, and follg.)

*Msibu, n. (wa-), one who causes trouble, distress, &c. (Ar. Cf. sibu, and prec.)

*Msifu, n. (wa-), verbal of si/u, one who praises, recommends, flatters. Msifu mno, a gross flatterer, toady, parasite. (Cf. sifu, si/a.)

Msijana, n. (wa-), young unmarried person of either sex, from ten to twenty-five years of age. (Not usual in Z. Cf. kijana. Perh. m-si-jana, i.e. one who is not a child. Cf. msikwao.)

*Msikiti, n. mosque. See Moskiti. (Ar.)

Msikizi, n. (wa-), one who hears, heeds, obeys, and so (1) an auditor, hearer, listener, one who attends a class or meeting; (2) a follower, disciple, adherent, a teachable, obedient person, good pupil, good servant. Mwenyezi Mngu ni msikizi na mjusi wa killa kitu, Almighty God sees and hears everything. Notafuta watu wasikizi, I am looking for people to listen to my case. (Cf. -sikia, -sikifu, sikto.)

Msikwao, n. (wa-), one who has no home, a vagrant, a wanderer (si kwa). (Cf. mkwa.)

Mailimu, n. (wa-). See Mwisalamu.

Msimamizi, n. (wa-), lit. one who causes to stand, or stands over, i.e. an overseer, overlooker,—esp. the headman of a plantation, or of a caravan. Also generally, responsible head, director, manager, superintendent, steward, foreman. (Cf. simama, and also nokoa, kadamu.)

Msimulizi, n. (wa-), one who reports, narrates, gives an account, tells a story, recounts news, newsmen. (Cf. sumulia.)

Msindikiso, n. (mi-), act of escorting, escort, cortège, retinue. (Cf. sindikiza, sindika.)

*Msingefuri, n. (mi-), the anatta plant. (Cf. singefuri.)

Msinji, n. (mi-), also Msangi, a trench, ditch, cutting made in the ground, e.g. round a house for carrying off water, &c., but esp. of the foundation for a stone house. Piga (weka) msinji, lay a foundation. (Perh. msinji, and conn. with zinga, zunguka, &c.)

*Meiri, n. (wa-), a confidential (intimate, bosom) friend, confidential agent (adviser, counsellor). (Ar. Cf. siri, and mshauri, mkunga.)

Maisimizi, n. See Msimimizi.

Msimukono, n. (mi-), and Msizim'ko, a startling, nervous excitement, irritation, stimulation. (Cf. sisina, zizimua, and syn. nishtuko.)

Msitamu, n. (mi-), keelson or inner keel, to which the foot of the mast and ribs of a vessel are secured. (Cf. mkuku, keel, and chombo.)

Maitiri, n. (mi-), and Msatiri. See Mbritiri.

Msitu, n. (—, and ? mi-), land covered with thick bushes, undergrowth, small trees. Sometimes msitu wa miti, forest, but mwitu is usual in this sense.

Mai, n. (mi-), a plant from which a black dye or ink is made. (Cf. masizi. Dist. mzi, a rootlet.)

*Msamari, n. (mi-), also Msamari, Miamari, a nail, large pin, or anything similar in appearance or use. Msamari wa parafujo, a screw. (Ar.)

Msomeshi, n. (wa-), a teacher, instructor, reader, esp. one who teaches and leads Mahommedan
devotions. (Cf. soma, and follg. Also mwalimu, mkufunzi.)

Msomo, n. (mi-), (1) reading, the act (method, means, &c.) of reading, repeating a lesson; (2) study, subject of study, lesson, lesson-book. (Cf. soma, somo.)

Msonde, n. (mi-), a kind of drum, long and of large size,—also called gogo. (Cf. ngoma.)

Msonge, n. and adv. (something) stirred, twisted, compressed, muddled, jumbled. Maneno haya ni msongesonge, these words are all jumbled together, confused. For mnyonge msonge see Mnyonge. (Cf. songa, and follg. The -e is a passive ending.)

Msongi, n. (wa-), one who stirs, twists, presses, &c. Msongi wa nyele, a hairdresser, who arranges the hair in-folds (cf. msusi wa nyele, one who plaits the hair). (Cf. songa, and prec.)

Msongo, n. (mi-), a stirring, twisting, plaits, compressing, muddling, &c. (Cf. songa, kisongo, and prec., and syn. msuko.)

Msonyo, n. (mi-), and Msomo, a whistling sound, made with the teeth as well as the lip, to attract notice or express contempt. Piga (vuta) msonyo, give a whistle. (Cf. sonya, and fyonya, also mwunzi, uwinja, and koroma.)

Mstadi, n. (wa-), a skilled workman, one who knows his trade. (Cf. fundi, varia, mbingwa.)

*Mstafeli, n. (mi-), a fruit tree commonly called mtototepe, and sometimes mtomoko, custard-apple tree. There are several varieties known in Z., e.g. mtstafeli wa kizungu, bearing the fruit called 'sour-sop,' mst. wa Ajjemi, bearing the 'bullock's heart.' There is also an mst. wa mwiitu, or 'wild custard-apple.' (Cf. topetepe.)

*Mstaki, n. (wa-). See Mshtaki.

*Mstamu, n. (mi-). See Msitamu.

*Msarehe, n. state of rest, repose, calm,—esp. in the phrase raha msarehe, i.e. absolute, complete repose. (Cf. starehe, starehefu, raha, utulivu, kniya, and msitiri.)

*Mstari, n. (mi-), a line, an extended stroke, a line ruled or marked, a row. Piga mstari, draw a line. (Ar. Cf. safu, nsuo, alama.)

*Msiti, n. (wa-), (1) for mshtiri, a customer, a buyer (Arab.). (2) (with variants msitiri, msitifi), one who conceals, a hider, one who covers, veils, disguises. (Ar. Cf. stiri, ficha.)

*Msuki, n. (mi-), a twig of a fibrous shrub, the end of which is chewed and used for rubbing and cleaning the teeth, a tooth-stick, a tooth-brush. Often a twig of the mzambarau. (Ar. tooth-pick.)

*Msuaki, n. (mi-), the cotton-tree (Eriodendron anfractuosum). (Cf. sufi, and dist. mpamba, the cotton plant, a small shrub.)

Msuka, n. (1) (wa-), verbal of suka, one who plaits, &c.; (2) (mi-), the spike of a native hoe (jembe),—the part of the iron head which passes through and is fixed in the handle (kipini). See Jembe.

*Msukani, n. (mi-), also Sukani, Usukani, rudder, and steering gear in general, of a boat or ship. The tiller or handle is called kana; the tiller-rope, rudder-line, njari (plur. njari); the steersman, mishiki msukani or rubani; a steering wheel, cherehe (or gurudumuni) ya msukani. (Hind. Cf. shikio.)

Msukano, n. (mi-) and Msukawano, part of the drill (keke) used for boring hard woods by native carpenters, viz. the shaft and barrel carrying the iron bit or boring tool. See Keke.

Msuki, n. (wa-), also Msusi, one who plaits, &c. See Suka. M. wa nyele, a professional or skilled hairdresser. M. wa vikapo, a basket maker.
Msuko, n. (mi-), act (process, style, &c.) of plaiting, a plait. Also of shaking, e.g. of a ship at sea. (Verbal of suka, in all its meanings.) *Msuluhishi, n. (wa-), a peacemaker, a reconciler, one who brings to terms, arranges a bargain, ends a quarrel, &c. (Ar. Cf. suluhisha, -suluhifu, and syn. mpatanishi.)

Msumenyo, n. (mi-), a sawing tool, a saw. Piga m., use a saw. Kata kwa m., cut with a saw, i.e. pasua. Various kinds are m. wa kitanda, frame-saw,—large ones being used as pit-saws, and for plank cutting. M. wa kamba, a fret-saw. M. wa jambeni, a saw with two saw-edges. (Cf. Ar. jambe, two-sided. Also ki-su, ji-su, whence perh. m-su with men, i.e. a toothed or serrated knife.) *Msunobari, n. (mi-), pine-tree, fir-tree, deal,—timber imported in quantities to Z. chiefly from Norway. It is rapidly destroyed by white ants. (Ar. and Hind.)

Msuruaki, n. (mi-), the wooden peg on a kind of clog (mtalawanda) used by women indoors, passing between the toes and so holding the clog on the foot.

Msusi, n. (wa) for Msuki (which see). (Dist. msusi.)

Msuzu, n. (mi-), name of a tree.

Mauto, n. (mi-) and Msutu, a large piece of coloured calico, often used as a screen or partition in a native house,—more commonly kisitu, a piece of coloured calico worn as a woman’s dress. (Cf. nguo, kisitu.)

Mauzo, n. (mi-) and Msuso, handle of wood by which the upper stone is turned, in grinding grain between two stones.

*Mtaa, n. (mi-), division of a town, quarter, district, parish. Kaa mtaa mmoja, live in the same district, be neighbours. (Cf. syn. fungu, sechemu, upande.)

*Mtaala, n. study, practice, reading. (Ar. Cf. taali, and soma.)

*Mtaalamu, n. (wa-), an educated, learned, well-instructed person, a scholar, a sage. (Ar. Cf. elimu, and syn. mwana vyuo.)

*Mtabiri, n. (wa-), one who announces or foretells events, a prophet, a soothsayer. (Ar. Cf. tabiri, hubiri, and nabi.)

Mtafara, n. (mi-), crupper,—the cord used to fasten the saddle to the tail (jac.).

Mtai, n. (mi-), a scratch, a slight cut. Piga mtai, make a scratch, scarify. (Cf. papura, chora, loja, piga, ukucha, also mfuo.)

Mtaimbo, n. (mi-), also Mtalimbo, an iron crowbar, lever, bar.

Mtajiri, n. (wa-). See Tajiri.

Mtaka, n. (wa-), one who wants, asks, begs, needs, &c. See Taka, v.

Mtakaso, n. cleansing, a thing cleaned (cf. takasa). Also a rustling, rustle,—perh. a variant of mchakacho (which see).

Mtalawanda, n. (mi-), also Mtaawanda, (1) a tree supplying a light wood, from which clogs are made in Z. Hence also (2) a wooden clog, i.e. kiatu cha mti. (Cf. kiatu.)

Mtali, n. (mi-), an anklet, bangle. (Cf. furungu, and for other ornaments urembo.)

Mtama, n. (mi-), millet, Kafrir corn, sorghum,—a food staple in many districts near Z. Mtama miindi, young half-grown millet. Mtama tete, millet with grain formed but not fully ripe. The stalk is bua (ma-), and of a sweet kind kota (ma-). Various kinds are known as felefele, kipoje, kibakuli, fumbu, &c. (Ar. laam, food, corn of any kind. For other kinds cf. uwele, ulezi, uwimbi, ngano, shayiri, kimanga, mchele.)

Mtamba, n. (wa-), a female animal that has not yet borne young. Mt. wa ng'ombe, a helper. (Cf. mfarika.)
Mtambaazi, n. (wa-), any crawling creature, insect or reptile. (Cf. -tambaazi, -tambaazi, utambaazi, and tiririka,—used of the gliding of snakes, i.e. without feet.)

Mtambu, n. (mi-), a trap with a spring-action. Hence of any similar contrivance or machine with movement. Mtambu wa bunduki, the lock (or, action) of a gun. Tega mtambu, set a trap. Mtambu wa taa, a clock (or, watch) spring. (Cf. tamba, tambo, kitambu, utambu, tambi, tambaa, &c.,—differing in meaning, but perh. with same root.)

Mtambuu, n. (mi-), the shrub which produces the betel-leaf,—in great request for chewing at Z. See Tambuu, Uraibu.

Mtambusi, n. (wa-), a knowing, clever, well-informed, intelligent person. (Cf. tambua, utambtizi, and tamba.)

Mtanda, n. (wa-), verbal of tanda, one who spreads, &c. See Tanda, and follg.

Mtande, n. (mi-), lit. something spread or stretched out. Hence used of (1) a frame of sticks, or a line on which clothes, &c. are hung to dry. Also of a weaver’s loom, more accurately called kitanda cha mfumi. (2) strip of flesh, or fish, hung up to dry in the sun or by the fire. Also of the threads of the warp in a loom,—the woof being mshindio. (Cf. tanda, and follg.)

Mtando, n. (mi-), a spreading, a stretching out, &c. Also of what is spread out. (Cf. tanda, and prec.)

Mtanga, n. (wa-), one who wanders idly and aimlessly about, an idler, loafer, common tourist, vagabond, tramp. So also Mtangatanga. (Cf. tanga, mtango, kitanga, and syn. mtembezi, mpazi.)

Mtangazi, n. (wa-), one who makes generally known, proclaims, divulges. (Cf. tangaa.)

Mtango, n. (mi-), (1) a loitering, strolling about, idling (see Tanga, and prec.). (2) the plant producing the tango, a kind of cucumber used as a vegetable.

Mtangulizi, n. (wa-), one who goes before, leads the way, is preeminent or first in anything, and so a leader, ringleader, herald, forerunner, predecessor. (Cf. tangulia, and syn. takadamu.)

Mtani, n. (wa-), one of a family, clan, or tribe, a kinsman, a relation,—but not nearer than a cousin on the father’s side. (Cf. utani.)

Mtapo, n. (mi-), name of a plant, a kind of Cycad. Also verbal n. of tapa, shivering.

Mtasbihi, n. (mi-), a kind of reed.

Mtashi, n. (wa-), an earnest, importunate suppliant, one whose mind is set on an object, an urgent pleader. (Cf. taka, v., and syn. mwombaji.)

Mtata, n. (mi-), name of a plant.

Mtatago, n. (mi-), a tree placed so as to bridge or dam a stream, i.e. mti wa kukingamisha magogo mtoni. (Cf. utalo.)

Mtati, Mtatizo, n. (mi-), a coiling (of cord), winding (of thread), an entanglement. (Cf. tata, tatiza.)

*Mta’wa, n. (wa-), (1) one who stays at home, keeps indoors, and so (2) one who leads a moral self-controlled life, a recluse, a devout religious person. (? Ar. Cf. tawa, close up, utawa. In (2) sense, the sound of a seems prolonged, and is written sometimes mtawawa, mtaowa, mta’wa.)

Mtawanya, n. (wa-), one who scatters, and so, one who spends freely, an open-handed, liberal person. (Cf. tawanya, and syn. karimu, mpazi.)

Mtazamo, n. (mi-), looking, gazing. See Tazama.

Mtego, n. (mi-), a trap, snare, gin,—used of all kinds of devices for snaring animals and birds. Tega mtego, set a trap. (Cf. -tega.)

Mtema, Mtemi, n. (wa-), verbal
of *tema*, one who spits, one who cuts. See *Tema*, and *Mtemo*.

*Mtambesi*, n. (*wa-*), (1) from *tembea*, one who walks about for pleasure or exercise rather than business, an idler, a pleasure-seeker, a tourist, &c., e.g. *mtambesi ala miguu yake*, one who travels for pleasure, lives off his own feet; (2) from *tembeza*, e.g. *mtambesi wa bithaa*, one who hawks goods about for sale, a pedlar, a commercial traveller. (Cf. *tenibea*, *tanga*, *zunguka*.)

*Mtambenzi*, n. (*wa-*), from *tembeza*, one who is subdivided off, separated, put aside, devoted (to a work or occupation). (Cf. *tenibia*, *tanga*, *zunguka*.)

*Mtambenzi*, n. (*wa-*), one who does things, carries on work, follows a trade or occupation, &c. *Mtambenzi wa mashairi* (*wa mani no*), one who makes poetry (stories), a poet, an author. *Mtambenzi wa kasi*, an active, hard-working person. (Cf. *tenda*, *utendaji*, *utambenzi*.)

*Mtambeni*, n. (*wa-*), from *tembeza*, one who gets goods about for sale, a pedlar, a commercial traveller. (Cf. *tenibea*, *tanga*, *zunguka*.)

*Mtambenzi*, n. (*wa-*), one who spreads things or business, a dissector, a disseminator, a distributor. (Cf. *tenibia*, *tanga*, *zunguka*.)

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MTI

mti, a house of timber, a wooden house. Nyumba ya mti, a house built with poles. Mi kati, a post to which a prisoner is secured by fetters on his feet. (Cf. mkatale.) (Cf. kijiti, uti, and ubau, plank, sawn timber, nguso, boriti. Lists of trees may be found in Sacleux, Dictionnaire Franf.-Swahili, Appendix, and for British Central Africa in Johnston's British Central Africa, p. 227, first ed.)

Mti, n. (—). Marat hi ya mti, uwele wa mti, denotes sores of a scrofulous or gangrenous kind.

*Mtii, n. (wa-), an obedient (submissive, docile) person. (Ar. Cf. /jY, tttii, ta'a.)

Mtikiti, n. (mi-), the plant producing the water-melon, tikiti.

Mtima, n. (mi-), heart,—seldom used in modern Swahili, for moyo.

Mtindi, n. (—), buttermilk,—also described as mtindi wa masiwa, or masiwa ya mtindi. (Cf. -ttndi.)

Mtindo, n. (mi-), (1) sort, shape, size, pattern, cut; (2) a special sort, a good kind, extra quality; (3) conclusion, end. Nguo hii ya m., this is a special (unsual, superfine) calico (dress, fabric). Mwanangu ni m. wa yule, my son is just like him. M. wa kusi, the end of the (season of the) south wind. (Cf. kitinda tindika. Perh. same as chinja mchinjo, i.e. (1) a cutting; (2) cut, shape; (3) cutting off, end.)

*Mtini, n. (mi-), a fig-tree, the fruit being tini. (The wild fig is mvumo.)

Mtipitipi, n. (mi-), name of a climbing plant, or creeper. (Dist. tipitipi, a bird.)

Mto, n. (mto), (1) a river, small or large, rivulet, brook, stream, &c.; (2) creek, inlet, estuary, arm of the sea, i.e. mto wa bahari; (2) a cushion, pillow. Mto wa kono, a branching river, delta. Mto mkawu, a river bed, dry channel. Mkonono wa mto, affluent, branch of a river. Mto waenda kassi, the river runs swiftly. Vuka mto, cross a river. Kala mto, go upstream. Fuata mto, go down-stream. Mto kauipiti, the river is impassable. (Cf. jito, kijito, also juto, and uto, mfo.)

Mtoa, Mtoaji, n. (wa-), verbal of toa, in all its senses, one who gives, removes, &c. See Toa. Mtoaji kahawa, one who serves coffee.

Mtoawe, n. (mi-), a tree from which a favourite kind of walking-stick is made,—white, and possessing the quality of bending and keeping any curve it is bent to, like lead. (Cf. bakora, fimbo.)

Mtofaa, n. (mi-), a fruit-tree, with an apple-like fruit, tofaa (Jambosa Malaccensis, Sac.), jamrack.

Mtoki, n. (—), painful swelling in the groin, usually accompanied by fever.

Mtokoso, n. (mi-), (1) act (condition) of boiling; (2) rice boiled and dried,—so sold in shops. (Cf. chemka.)

Mtombo, n. (mi-), and Mtombe, n. (mi-), and ? Mtembo, (1) the heart or centre of the sprouting shoot of a palm-tree, cocoanut or other (cf. kilele, moyo). (2) painful cracks and sores caused by the bubu disease, esp. on the soles of the feet.

Mtomoro, n. (mi-), solidity (firmness, strength, good workmanship) in building (Str.). (Cf. tomea, and syn. inara, uthabiti.)

Mtomoko, n. (mi-), a fruit-tree of the same class as the custard-apple (mtopetepe).

Mtomondo, n. (mi-), a fruit-tree of the same class as the mtofaa,—a Baringtonia, bearing the fruit tomando.

Mtonondo, n. (mi-), the third day following,—the series being leo, today, kesho, to-morrow, kesho kuchwa, the day after to-morrow, then mtondo, the third day. The fourth day is called mtondo goo, or kushinda mtondo.

Mtondoo, n. (mi-), a large tree,
bearing the fruit **tondoo**, with a seed rich in oil,—*Calophyllum Inophyllum*.

**Mtongozi**, n. (wa-), one who tries to attract (allure, seduce), e.g. by words, signs, dress, &c., a seducer. (Cf. **tongoza**, **kitongo**, **mtongozi**.)

**Mtope tope**, n. (mi-), the small tree which bears the custard-apple, **topetope**. Another variety is **mtope tope**.

**Mtoria**, n. (mi-), a kind of *Landolphia*, producing india-rubber, and an edible fruit (**kitoria**). (Cf. **mbungo**.)

**Mtoro**, n. (wa-), (1) a runaway slave, a truant; (2) highwayman, robber, bandit. (Cf. **toroka**.)

**Mtoto**, n. (wa-), implies generally what is (A) in an early stage of development, or (B) in a subordinate position, and includes the following meanings. A. child, young person, offspring, offshoot, descendant. E. g. **mtoto wa wanaume** (**mume**, **wa kiunge**), male child, son, boy. **Mtoto wa wanaume** (**wakike**, **mka**), a female child, daughter, girl. An **mtoto** remains so till the age of about 7 years, or about 15 years,—next becoming a **kijana** (see **Kijana**). **Mchanga**, a very young child, a baby. The offspring of any animal is called **mtoto**, e.g. **mtoto wa ng'ombe**, a calf; **mtoto wa mbuzi**, a kid; **mtoto wa kuku**, a chicken. For offshoot of plants cf. **watoto wa ng'ombe**, the young shoots springing from the roots of a banana. **Mtoto** is also used of morbid growths, e.g. **mtoto wa jicho**, of a growth near the eye. But cf. B. B. (1) dependant, subordinate, follower, servant, ward, member of a household in relation to its head. This sense is quite irrespective of age. (2) **Mtoza**, n. (wa-), verbal of toa (toza), one who causes to pay, an exactor, &c. **Mtoza ushuru**, a collector of taxes.

**Mtu**, n. (wa-), (1) a person, a human being, an individual, one of the human race, a man; (2) a dependant, servant, slave, follower, adherent. E. g. **mtu mume** (or **mme**), a male, **mtu mke**, a female,—more commonly **mwanume**, **mwanamke**.

**Mtu wangu**, one of my servants (slaves). **Mtu wa tu**, Who does he belong to? **Mtu gani**? Of what tribe is he? **Si mtu**, not a man, no one. **Hakuna mtu**, there is no one, nobody. **Mtu** and **watu** are used to point a number of contrasts, each illustrating the content of the idea. Thus (1) **mtu**, **si watu**, one person, not many persons. (2) **mtu**, **si nyama**, a human being, not a beast. (3) **mtu**, **si kitu**, a living personality, not a chattel. (4) **mtu**, a mere man, a man as isolated and helpless. **Nimekuwa mtu tu**, of one conscious of his own existence only, ignorant of all his surroundings, 'I was a nonentity.' (5) **mtu**, a man as possessed of intrinsic worth, e.g. **sisi** hatukuwa watu mbele yao, I did not count as men in their eyes. (6) **mtu**, in an emphatic sense, a person of rank, importance and consideration, e.g. **mtoto wa watu**, a well-born (well-connected) child, a child of people of position. (7) **watu**, people in general, the average man; **mimi** **mtu kama watu**, I am a common man. (8) **watu**, other people, as distinct from the self, esp. as to ownership, e.g. **kwenda kwiba tango**
la watu, to go and steal other people's cucumbers. Fetha hii ya watu, this money is not mine. (9) watu, public opinion, society. Watu husema hivi, it is a common (popular, general) opinion. (10) mtu is often used to denote the possession of a certain attribute, or condition, e.g. tukawa ivatatu wa kufa tu, we were as good as dead (entirely at the mercy of an enemy, or mortally wounded). Si mtu wa kwenda naye, he is not a man to go with, a fit companion. (Cf. utu, kitu, jitu, kita, ki jitu, and syn. mwanadamu, bin Adamu.)

Mtulinga, n. (mi-), the collarbone, i.e. mfupa wa bega.

Mtumba, n. (mi-), also Tumba, (1) a bale, bag, or bundle, e.g. of cloth or other goods, made up as a load for a caravan-porter, and so (2) in general, a load, a man's burden. (Cf. tumba, tumbo, ? tumbo, syn. mmodo, mfuko, robota.)

Mtumbuizi, n. (wa-), one who soothes (consoles, cheers) the pain or sorrow of another, esp. by singing. (Cf. tumbuiza, and syn. faraji, tuliiza.)

Mtumbwi, n. (mi-), a native canoe, made all in one piece of a dug-out tree-trunk, often a hollowed log of the mango tree, without outriggers, but sometimes with a small mast and sail. (Cf. tumba, tumbo, tumbo, and for other kinds of boat galawa, dau, mashua.)

Mtume, n. (wa-), one who is employed or sent, a messenger, an emissary. But in Z. essentially of Mahomet, i.e. the Apostle, and also of the chief characters of the Old Testament, Moses, Job, and others. Tume is used in the more general sense. (Cf. tuma, tume, utume, utumwa, and follg.)

Mtumishi, n. (wa-), a paid servant, hired domestic, house-servant,—not so general as tume, or so limited as mtumwa. (Cf. tuma, and prec., and syn. boi, mwandishi.)

Mtumwa, n. (wa-), one who is employed or sent, but usually in the special sense a bond-servant, slave, one who is the property of another. Contr. bwana, the master, owner of slaves, and mwigwana, a freedman, or one who has never been a slave (see Utumwa). E.g. mtumwa mwema nakawa hesabu yake nguo mbili na bunduki moja, a stout, good-looking slave cost two lengths of calico and a gun,—i.e. an average price in the interior in past years. Mtumwa wa shamba, a plantation slave, mostly engaged in cultivation. Mtumwa wa nyumbani, a domestic slave, employed in his master's house. For various descriptions of slave see mbwana, kitwana, njakazi, njakazi, suriia, mazia, mtoro, njoli, kjoli, teka, mjinga, mstaarabu. (Cf. tuma, tume, mtumwa, mtumwaji, utumwa.)

Mtumwaji, n. (wa-), one who is regularly employed, or sent, an agent, a messenger, i.e. mtumwa, without the limitation to slaves. (Cf. tuma, and prec.)

Mtunduizi, n. (wa-), a spy, a scout. (Cf. tunduia, and syn. mpelelezi.)

Mtungo, n. (mi-), a putting together, arranging in a row (and in other senses of tunga, v.), also of things put together in a row. Used esp. of fish, mtungo wa samaki, or mtungo only, a string or stick of fish, i.e. fish on a string or stick. Mtungo mkubwa, a great lot (haul, catch) of fish. (Cf. tunga, utungo, also tanda, panga.)
Mtunguja, n. (mi-), name of a shrub, a kind of Solanum, with an edible fruit.

Mtupa, n. (mi-), a kind of Euphorbia, very poisonous. (Cf. utupa.) Also verbal n. of tupa, one who throws.

Mtutumo, n. (mi-), a low distant roll or rumbling sound, as of thunder, an earthquake, waterfall, boiling water, &c. (Cf. tutuma, and perh. telema.)

Mtwaan, n. (wa-), one who takes, or carries off. Ndiye mtwaan watu, it is he who carries off people, i.e. the angel of death. (Verbal of twa.)

Mtutango, n. (mi-), act (place, or manner, &c.) of pounding with pestle and mortar. Also the pounding instrument, a wooden pestle, usually mch. (Cf. twanga.)

Mtweto, n. (mi-), panting, gasping. (Cf. tweta.)

Mu-, (i) is a prefix appearing in a few demonstrative adverbs, humu, mumu, mimo, mle (for mule), with the meaning 'in here, in there,' and corresponds generally to ku in similar uses. (See Ku, 3. (2).) It is more common in the relative form mo, which is also a demonstrative of reference or relative distance. (See Mo, and -o.) It is also identical with m in forms like mna, mnamo, there is (in there) (see M-), i.e. a demonstrative pfx. of general reference with the special idea of interiority, or being inside. (2) is used in some cases for the noun-pfx. m (which see), especially before a u following, as Muungu, muumishi, or before another m in mume, though the change represents no important difference of sound. Some foreign inhabitants of Zanzibar, however, e.g. the Goanese, regularly pronounce the m-pfx. as mu, e.g. mutu, muti, for mtu, mti. (3) appears as mwe in mwa, as kw for ku in kwa. See -a.

Mua, n. (1) (miwa), sugar-cane,—better muwa (which see); (2) (wa), verbal form from wa, v., one who kills,—better mwua (which see), or muta.

Muaa, n. (miwa, miyaa). See Mwaa.

*Muda, n. (no plur. used), space of time, period, set term, fixed interval. M. wa, for the space of, during. M. kitambo, a short time. M. mzima, a considerable time, full time. Baniani amemaa muda ni- csi mitatu amlice, the Banian gave him a term of three months for payment. (Ar. Cf. follg. and syn. muhulla, watiki, majira, uafasi.)

*Mudu, v. stretch, extend. Seldom except in Rf. form jimudu, stretch oneself, move one's limbs,—as a sick person recovering or for relief. (Ar. Cf. muda, of time, and syn. ji-nyosha.)

*Muhashamu, a. a complimentary title in the Arabic fashion of beginning a letter, honoured. (Ar. Cf. heshimu, heshima, and see Dibaji.)

*Muhebbi, n. and a., also Muhebu, Mohebb, beloved friend, dear, affectionate,—used like Muhashamu. (Ar. (Zf. habba, and pre.).

*Muhindi, n. (1) (Wahindi), a native of India, but in Z. especially a Mahommedan from East India (as distinct from the non-Mahommedan Hindoos called Banians); (2) (mi-), Indian corn plant. See Mhindi.

*Muhogo, n. (mihogo), the cassava plant. See Mhogo.

*Muhtaaari, n. (—), abridgement, abstract, summary, list of contents, précis. (Ar.)

*Muhulla, n. (—), space of time, period, interval. (Ar. Cf. syn. muda.)

*Muhuri, n. (—), seal, signet, crest, armorial bearing. Tia m., seal, set seal to, confirm, sign. (Ar.)

*Mui, n. better muwi, miwi (which see).

*Mukadisha, Mukdesha, n. a town on the Somali coast, north of Zanzi-
bar, formerly (with Barawa, Merka, Warsheikh) under the Sultan, now in the Italian sphere.

Mulika, v. shine, gleam, throw (make, show) a light. Akumulikaye mchana, hukunguza usiku, who lights you by day, sets fire to you by night. Ap. mulik-ia, -iwa, bring a light for, make a light with, help with a light. E.g. nimulikie chini, light me downstairs. Cs. mulik-isha, -ishwa. (Cf. kimulimuli.)

Mume, n. (waume), for mtu mume, mwanaume, a male, a man. Used alone mume means distinctively husband, in contrast with mwanaume. (See -ume, and cf. mke.)

*Mumiani, n. (ma-*), a mummy, (used in native medicine, &c.) (Ar.)

Mumo, adv. demonstr. of reference, also muno humo. See Mumu.

Mumu, adv. demonstr., usually with humu, i.e. mumu humu, just inside this very place (in these circumstances), just in here. (See Mu, and cf. muno, and adv. kuku, papu.)

Mumunya, v. also Mung’unya, and Munya, break in small pieces, —esp. in the mouth, i.e. mumble, munch, prepare for swallowing, e.g. like a toothless person or donkey. Nt. mumunyika, (1) be broken up, munched, crumble away; (2) be friable, easily crumbled or triturated, e.g. like bad mortar.

Mumunye, n. (ma-}, a kind of gourd resembling a vegetable marrow, used as a vegetable. The rind when hard and dry is used as a vessel to hold fluids,—like the boga, byyu. The plant is mmumunye.

Munda, n. (miunda) (1) a harpoon, for spearing large fish, i.e. wa kuchomea samaki kubwa. Also (2) a piece of planking, used in wooden construction. (Cf. unda.)

Mundu, n. (miundu), a sickle, billhook, chopper.

*Muono, Mwomo, n. (miomo), variants of mdomo, lip, which is usual in Z. Ndezu za muomo, or only muomo, moustache. (Cf. mdomo, omo.)

*Musimu, n. (no plur.), northerly wind, time of the north monsoon at Z., i.e. Dec. to Feb., but extended sometimes to the whole season from and to the period of southerly winds, i.e. from October to May. (Ar. For other seasons cf. masika, and mwaka.)

*Muwo-. See words under Mwu-.

Muwaaji, Muuguzi, n. See Muwaaji, Mwuguzi.

Muumba, n. (waumba), one who creates, makes, fashions, esp. as a title of God in Z., the Creator of the world, i.e. Muumba yote. (Cf. umba, kiumba, and syn. Ar. himbu.)

Muumishi, n. (waumishi), a professional cupper. (Cf. umika.)

Muundi, n. (miundi). Muundi wa mguu, the shin, shin bone, between knee and ankle.

*Muungo, n. (miungo), a fastening, thing which fastens, esp. a tie, tie-beam, in wooden construction. (Cf. unga, kiungo.)

*Muungu, n. (miungu,—the sing. being treated as D 1, the plur. as D 2). Also may be written Mwungu, Mungu, Mngu, (1) God, a god; (2) providence, luck, accident,—used to describe anything unaccountable or unexpected. Words commonly con-
nected with Muungu are, Mwenyenzi Muugu, i.e. mwenyi ensi Muungu, Almighty ‘God. Omba M., pray to God, also ombakwa M.,—ombea being usually ‘pray for, intercede.’ Shukurju M., be resigned, accept the inevitable, submit,—seldom of felt or active gratitude. Shiriki Muungu, be wholly given to God,—the strongest expression for a religious life (cf. shiriki), and when pressed to its extreme, i.e. union or sharing the nature, repudiated by Mahommmedans, as impious and inconceivable (cf. shiba M.). Kumbuka M., meditate on God. Ngoja M., trust in Providence. Muungu akijali, God willing,—for the common Ar. inshala. Muungu akuweke, may God provide for you (bless you), is often used by the lower classes,—also M. akubariki. Mbaraka wa M., God’s blessing. Maskini wa Muungu, a destitute person, esp. of a poor freed-slave, deprived by freedom of all claim to human (i.e. his master’s) protection and support. (Muungu in various forms, Mulungu, Muluku, &c., occurs in most Bantu dialects on or near the East Coast. Swahilis sometimes use Mola, but seldom Allah, as an equivalent. The ideas conveyed are vague, but in Z. principally Mahommmedan,—whence perhaps the anomalous plur. (of the inferior miclass), to avoid encroachment on the unity of the Godhead. Cf. Allah, Mola, Rabbi, and various titles of God. Also wungu, and umungu.)

Muwa, n. (miwa), also Mua, the sugar-cane. Less cultivated in Z. than formerly. There are still a few mills, producing treacle and a coarse brown sugar (sukari guru).

Musimu, n. See Msimu.

Mvi, n. (no plur., sing. is treated as D 4 and also D 6), grey hair. Mwenyi mvi, a grey-haired old man. So ndetu za mvi, grey beard. Nywele za mvi, grey hairs. Mvi mwenye or nyewe. (Cf. unyele.)

Mviko, n. (mi-), act (style, &c.) of dressing, clothing, a garment, dress. (Cf. vika, and syn. uvao, vazi, ngwo.)

Mvinje, n. (mi-), the cassiorina tree, a kind of fir growing freely on rocky ground near the seashore in Z. *Mvinyo, n. (no plur., sing. is treated as D 4 and also D 6), wine, spirits, esp. the latter in Z. (Portuguese. Cf. devai, tembo, pombe.)

Mviringo, n. (mi-), roundness, a round shape, anything round, a circle, a curve, a ring, a washer. (Cf. viringa, fingirisha, and syn. duara, dura, mduara, mazingo, pede.)

Mvita, n. the Swahili name for the town and island of Mombasa. Also for Mvivita, an inhabitant of Mombasa.

Mvua, n. (1) (—), rain. Mvua nyungi (kubwa), heavy rain. Mvua ya mwaka, a slight rainfall usually in August. Alikwenda na mvua yake, he went in the rain. Also (2) (wa-), verbal of vua, in all its senses, mvua samaki, a man fishing, mvua nguo, &c. (For the rainy seasons in Z. cf. masika, and mvule, and for light rain manynyono.)

Mvuje, n. a fetid gum, asafoetida.

Mvuke, n. (mi-), vapour produced by heat, steam, perspiration. (Cf. rukiza, and follg. Also syn. moshi, hari, jasho.)

Mvukuto, n. (mi-), bellows,—as used by native smiths, i.e. two leather bags alternately inflated and deflated by hand. (Cf. mfua (mi- and prec.)

Mvulana, n. (wa-), a young unmarried man, a bachelor. (Cf. uvulana, and syn. kijana.)

Mvulo, n. also Mvuli, and Vuli, the lesser rains, the short rainy season, i.e. November in Z., when the north wind begins to set in. (Cf. masika and follg., and for the seasons mwaka. Perh. conn. with uvuli, shade, i.e. clouds after clear weather, or with mwua.)
Mvuli, n. (mi-), a shady place, shade of a tree, &c. (Cf. kivuli, a patch of shade, a shadow, &c., and uwuli, shade in general, gloom, darkness.)

Mvuma, n. (wa-) and Mvumi, verbal of vuma, one who mutters, hums, &c. * See Vuma and follg. Mvuma titi, name of a bird.

Mvumo, n. (mi-), (1) a rumbling, mattering sound; (2) a report, rumour (see Uvumi); (3) a rubber (in cards, Str.); (4) the Borassus palm, not common in Z. island. (Cf. vuma, and for palms mnazi.)

Mvunaji, n. See Mvuni.

Mvungu, n. (mi-), a hollowed-out place, a hollow, hole, empty space, cavity,—e.g. a hole in a tree, the space under a bedstead, i.e. mvungu wa kitanda. Mtaka cha mvunguni huinama, he who wants what is under a bed must stoop for it. (Cf. uvungu!)

Mvuni, n. (wa-) and Mvunaji, one who gathers in a crop, a reaper, &c. (Cf. vuna.)

Mvunja, n. (wa-), verbal of vunja (which see), one who breaks, destroys, &c.

Mvunjio, n. (mi-), act (time, manner, &c.) of breaking. (See Vunja and prec., also kivunjio, uvunjio.)

Mvujo, n. (mi-), act (time, manner, place, &c.) of fishing, fishing ground catch of fish. Also in other senses of vua (which see).

Mvurugo, n. (mi-), (1) messing, muddling, mixing up, mixture, and so (2) of unripe fruit in a squashy, messy condition,—squash, jam. (Cf. vuruga.)

Mvuushi, n. (wa-), (1) a ferryman, (2) a preserver. See Vuuka.

Mvuto, n. (mi-), act (manner, &c.) of drawing. Also in other senses of vuta (which see),—pulling, influence, persuasion, perversion, &c. Mvuto wa maji (wa upepo), current of water (air). (Cf. mkondo.)

Mvuvi, n. (wa-), a professional sherman. Proverbially quarrelsome over their fish, and so nyumba ya mvuvu, a noisy, quarrelsome household. (Cf. uva, mvuu.)

Mw-, as a pfx. See Mu, and M.

Mwa, prep. form agreeing with the locative form of nouns in -ni, of (i.e. mu-a, see Mu, -a), e.g. nyumbani mwa Mzungu, in the house of the European.

Mwaa, n. also Muaa, Mnyaa, Myaa, with the plur. miwa, also miyaa, miya, (1) the Hyphaene, or Dwarf palm, also commonly known as mkochi and mkoma, furnishing the leaves, which are generally used as material for mats, bags, baskets, coarse cord, and string, (2) a leaf-blade of this palm. The blade is divided into two parts, chane, and each part slit into three, the central piece being the finest material for plaiting, the outsides for coarser kinds. (Cf. ung’ong’o, utangule, ukindu, ukili, chana, suka.)

*Mwafa, n. (miafa), anything causing fear, danger, a terror, horror, bugbear, enemy. (Ar. Cf. hofu, afa, and syn. kioja, kitisho.)

*Mwafaka, n. (miafaka), agreement, bargain, conspiracy, plot. (Ar. Cf. ajiki, and syn. mapatano.)

Mwagari, n. (miafu), wild jasmine. (Cf. afu, ya-smini.)


Mwaka, n. (miaka), a year. Two ways of reckoning years are in use in Z., (1) the lunar year of twelve lunar months,—Ramathan being counted as the first month,—and about 355 days. This is the Arab official and religious year, and beginning ten days earlier each year has no corre-
spendence with the seasons. (2) the solar year, with 365 days, the first day of the year being called *siku ya mwaka,* and kept as a popular festival, the last *kigunzi,* and the days being reckoned by decades (*miongo*). It is of Persian origin, and used for nautical and agricultural purposes. *Mwaka wa jana,* last year. *Mw. wa juzi,* the year before last. *Mw. wa kesho* (or *ujao,* next year. *Mwaka kwa mwaka,* killa mwaka, year by year, annually. *Mwakani,* in a year's time,—but often indefinitely, some day or other, sooner or later. *Mwua ya mwaka,* light rains which fall usually in August, between the two rainy seasons. The seasons in Zanzibar are regular and well defined. The island lying about 7° south of the equator, the sun is overhead about October 21 and February 21. These dates are followed by periods of calm, light variable winds, and rains,—the greater rains called *masika,* chiefly in April, the lesser rains *mvuli* in November. When the sun is in the south, the north wind blows, and the heat is greatest, i.e. in December, January, and February. This is called *kaskazi,* or *musimu.* When the sun is in the north, the south wind blows, and the heat is less, i.e. from June to October. This is called *kusi,* and includes the *kigunzi* or cool period in June and July, following the heavy rains, and the *demani* in September and October. The times of calms and light winds are called *malelesi,* or *tanga mbili.* The thermometer in the shade in Zanzibar city is seldom above 85° or below 75° night or day. For other divisions of time see *Mwesi* and *Siku.* (Perh. cf. *waka,* and *chaka,* the hot season,—the latter seldom heard in Z.)

MWAKE 261

*Mwako,* n. (*miwako,* blaze, flame, blazing, burning. *Mwako wa moto* (*jua,* blaze of a fire (the sun). (Cf. *waka.*)

MWAMBI 261

*Mwalamu,* n. (*mialamu,* a stripe, band, line of colour, esp. in a dress-material. (Cf. *mila,* utepi.)

*Mwali,* n. (*miwali,* a Raphia palm,—not common in Zanzibar island. The mid-rib of the leaves is very long (20 feet to 30 feet), strong and light, and is much used for doors (see *Mlango*), ladders, and other purposes. (2) (*wali,* for *waali,* a maiden, a virgin; usually with *mwana,* i.e. *mwana mwali,* plur. *waana wali.* (Cf. *bikira.*)

*Mwali,* n. (*uvali,* flame, tongue of fire. (Arab. Cf. *ulimi wa moto.*)

*Mwaliko,* n. (*mial-*), (1) a cracking sound, click, clap. (2) an invitation, summons, call. (Cf. *alka,* and *mvoita.*)

*Mwalimu,* n. *a learned man,* a teacher, a schoolmaster, esp. the Mahommedan official teacher attached to a mosque. (Ar. Cf. *elimu,* *alama,* *mialamu.*)

*Mwalishi,* n. (*waal-*) one who calls, summons, invites, e.g. to a feast, wedding, &c. (Cf. *alka,* *mwaliko.*)

*Mwamba,* n. (*miamba,* (1) a rock, a mass of rock, a very large stone, a reef. (2) in building, a ridge pole or wall-plate, i.e. a transverse pole resting on the top of poles forming the side or roof of a native house. (Dim. *kijamba.*)

*Mwambao,* n. (*miambao,* (1) a passing near to, grazing past, not touching, missing contact with; (2) passing along a shore (in a boat); (3) coast-line, coast, edge of the sea. *Safari ya mwambao,* a coasting voyage. *Safari (uta) mwambao,* make a coasting voyage. (Cf. *ambaa.*)

*Mwambi,* n. (*waambi,* one who speaks against another, a slanderer,
a critic, a tale-bearer, a gossip. (Cf. amba.)

*Mwamu*, n. (*waamu*), brother-in-law, sister-in-law. (Cf. *wif*.)

*Mwamua*, *Mwamuzi*, n. (*waam*.) a judge, arbitrator, umpire, mediator. (Cf. *amua*, *maamuzi*, and syn. *kathi*, which marks office rather than function, and *hakimu*.)

*Mwana*, n. (*waana*, *wana*). (1) specifically, child, son, daughter, dependent,—of relationship as such, without reference to age (cf. *mtoto*, which often connotes age). *Huyu ni mwanangu*, this is my child. *Akaoa akazaa mwana*, he married and begot a son. *Mwana* (*wa*) *Adamu*, a child (or descendant) of Adam, a human being, one of the human race. *Mwana mwal*, a maid, a virgin. (2) in general, without reference to relationship, a person, one of a class. E.g. *Mwana mume* (*mke*), a man (woman). *Mwana maji*, a sailor.

*Mwanamizi*, n. (*waan*), a kind of crab, a hermit crab.

*Mwandamano*, n. (*miand*), a following, procession, retinue. (Cf. *andama*, and follg.)

*Mwandamizi*, n. (*waand*), (1) a follower, an attendant; (2) a successor, one who comes next after. (Cf. follg.)

*Mwandamo*, n. (*miand*), act (time, manner, &c.) of following, a coming after, a procession. *Mwandamo wa mwesi*, the following of the moon, the beginning of a month,—also *mwesi mwandama*, the moon succeeding or following, i.e. the new moon. (Cf. *andama*, and prec.)


*Mwandani*, n. (*waand*), one who prepares food, cook, confectioner, pastry cook. (Cf. *andaa*, *maandasi*, and *mpeishi*.)

*Mwandikaji*, n. (*waand*), also *Mwandiki*, (1) one who arranges, serves, waits at table, a waiter, a server; (2) a writer, copyist, amanuensis, clerk. (Cf. *andika*, *maandishi*, and follg. Also *karani*.)

*Mwandiko*, n. (*miand*), (1) act (style, &c.) of writing, handwriting, (2) what is written, manuscript,—also what is printed, a writing, a book; (3) arrangement, careful treatment, manipulation, e.g. of a doctor. (Cf. *andika*, *andiko* (*ma*), and prec.)

*Mwandishi*, n. (*waand*), (1) one who serves (waits at table), waiter, house-servant (cf. *mtumishi*, *boi*); (2) a writer, clerk, secretary, amanuensis (cf. *karani*). (Cf. *andika*, and prec.)

*Mwanga*, n. (*mianga*), (1) a light, shining, that which gives light, e.g. *mwango wa jua* (*taa*, *moto*), the light of the sun (lamp, fire); (2) fig. (*wa*), a very wise, enlightened person; and esp. (3) a wizard, sorcerer, supposed to go about at night, sometimes in the form of a rat, and frighten people; (4) name of a kind of rice. See *Mchele*. (Cf. *anga*, and follg.)
**MWANGAFU**

MWANGAFU, n. (*waang*), a clever, enlightened, intellectual, bright-witted person. (Cf. anga, -angafu, uangafu, and prec.)

MWANGALIZI, n. (*waang*), an overseer, manager, superintendent, director, administrator. (Cf. angalia, and syn. msimamizi.)

MWANGAMIZI, n. (*waang*), one who ruins, a destroyer. (Cf. angatnia, maangami)

MWANGAZA, n. (*miang*), that which makes light, or enlightens, and so (1) light, brightness, clearness, radiance, daylight. *Mw. wa a alfajiri*, the first streaks of dawn, twilight. *Wetuza na mw.*, brightness and light. *MWANGAZANI*, in broad daylight, in full view. (2) a hole admitting light and air, as in stone houses in Z., an aperture, small window, loophole. *Akaona tundu dogo, aona mwangaza mbali sana, and he saw a little hole, a light-hole a long way off.* (3) fig. enlightenment, lucidity, shrewdness, prudence. (4) publicity, making known, showing, advertising, touting. *Jambo hili ni katika mwangaza*, this matter is open to all, public property. *A'ifaniza, nikaone kiki hiki, give me a chance of seeing, that I may examine the article. Mwangaza mingi, much showing off (of goods). (5) way of escape, way out of a difficulty, a solution, a bright idea, a ruse, e.g. nyangaza (as from uang.) mbili, *munja humponya*, twofold chance of escape, one saves him. (Cf. anga, and follg.)

MWANGAZI, n. (*waang*), a clever, shrewd, clear-headed, well-informed person. (Cf. anga, mwangafu, mwanga, and prec.)

MWANGO, n. (*miange*), (1) a frame hung against a wall to carry a native lamp,—and so, lamp-stand, lamp-holder, lamp-suspender (cf. anga, mwanga); (2) for miange, door (which see).

MWANGU, n. form of -angu agreeing with a locative in ni, e.g. *sha-*

**MWÁRIDI**

MWANGUI, MWANGUSHI, n. (*waang*), one who throws down, or causes to fall, one who overthrows (destroys, &c.). *Mw. wa nazi*, a professional coconut picker,—also *mkwesi*, who charges one (or two) pice per tree. (Cf. angua.)

MWANGWI, n. (*miangwi*), an echo. (Perh. cf. mwanga, wizard, mysterious person.)

*MWANI*, n. (*miani*), (1) seaweed (in general); (2) an eye-glass. See *Miwani*. (Ar.)


MWANZI, n. (*mianzi*), a bamboo. Hence of other kinds of reed and cane, and things resembling them in appearance or use, e.g. a pipe or tube of any kind, an ear-trumpet, a musical pipe, flageolet, flute, telescope, a stick used for hanging things on. *Mwanzi wa pua*, the nostril. *Kalamu ya mwanzi*, a reed pen.

MWANSO, n. (*mianzo*), (1) act (time, method, &c.) of beginning, a start, commencement, first stage; (2) origin, primary principle. (Cf. anza, chanzo, and syn. Ar. asili.)

MWAU, n. (*miao*), (1) a piece of wood used as a support, prop, or strut (cf. *wati*). Also (2) trouble, effort, bother (Str.).

*MWAU*, a form of -ao, agreeing with a locative in -ni, e.g. *mjini mwao*, in their town.

*MWARABU*, n. (*Warabu*), an Arab. One from the south coast of Arabia is known as *Mesheeri*, from the north, i.e. the Persian Gulf, *mehemali*. (Ar. Cf. *Uarabu, kiarabu, manga, Arabuni.*)

*MWARIDI*, n. (*miwaridi*), a rose-tree, the flower being *waridi*. (Ar. Cf. *waridi.*)
**MWASHI**

*Mwashi, n. (waashi), a mason, one who builds with stones and mortar.*  
(Cf. *aka, uashi*, and contr. *wjenzi*.)

*Mwashiri, n. (miash.), one of the longitudinal timbers which support the mast (mlingote) in a native vessel.*  
See Mlingote, and Chombo.

*Mwathini, n. (waath.), one who calls Mahommedans to prayer at the mosque at the regular hours, a muezzin.*  
(See *athini, athana*.)

*Mwawazi, n. (ivaawazi], disposer of events,—a title of God.*  
(Ar. Cf. *awaza*.)

*Mwazo, Mwazi, n. (wawaza], one who thinks (supposes, fancies, &c.).*  
(See *Waza.* (Dist. *wazi, a.*))

*Mwazimo, n. (miaz.), a borrowing, a lending, accommodation, advance, loan.*  
(Cf. *azima, v.*)

*Mwele, n. (waele), a sick person, a bedridden patient, an invalid, a cripple.*  
(Ar. Cf. *uwele, and syn. mgonjwa.*)  
(2) the plant bearing *mawele* or *twwele*, i.e. a kind of millet with an ear of very small edible seed (cf. *mawele*.)

*Mweleko, n. (mieleko), used of a leather sling for a gun.*  
(Dist. *mbeleko, tibeleko*.)

*Mwenea, n. (ivaenea), one who spreads out (pervades, extends),—esp. as a title of God, as omnipresent, i.e. *mwenea pote.*  
(Cf. *enea, mwenezi.*)

*Mweneza, n. (waen-), one who allots (distributes, gives out), esp. as a title of God, the Giver of good to all.*  
(Cf. *enea, eneza.*)

*Mwenezi, n. (waen-),* (i) one who measures (surveys, compares, &c.) (cf. *enenza*);  
(2) one who goes, a traveller.  
(Cf. *enenda.*)

*Mwende, n. (mien-),* going on, moving, motion, proceeding, progress, way (manner, style) of going, gait, behaviour, course, &c.  
E.g. (1) a persistent, persevering, progressive person;  
(2) one who copies, one who spells words.

*Mwendo, n. (mien-),* a going, moving, motion, proceeding, progress, way (manner, style) of going, gait, behaviour, course, &c.  
E.g. *mwendo wa siku tatu,* a three days' journey.  
*Vunja mwendo,* prevent progress.  
*Mwendo wajua,* the sun's course, orbit.  
(Cf. *enda, mwende, and mwendeleo.*)

*Mwenendezi, n. (waend.),* progress, advance, movement.  
(Cf. *enda, and mwendo.*)

*Mwenendeleo, n. (miend.),* progress, advance, movement.  
(Cf. *enda, and mwendo.*)

*Mwenyeji, n. (wenyeji),* lit. the regular possessor (cf. *-enyi, and the formative *-j*).  
Hence (1) master of a house, householder, owner, occu-
pant, citizen, inhabitant of a town, native (of a place); (2) host, in relation to guests (wageni), e.g. kutumwe mweneyoje wetu aende kwa jumbe, let our host be sent to go to the chief.

Mwenyewe, n. (wenyewe). See -enyewe. Sometimes used as mweneyoje, or mwenyi, e.g. yule simba ndiye mwenyeji, i.e. our lion is the owner of the honey.

Mwenyezi, n. i.e. mwesia enzi, usually a title of God, the Possessor of might, the Almighty, i.e. mwesa yote. The commonest Swahili term in speaking of God is Mwenyezi Mwengu. (Cf. -enyi.)

Mwenyi, n. (wensi), one who possesses, an owner, an independent person. See -enyi. Not commonly used as a noun, except as a title, whether complimentary or official, and then sometimes mweni, and muniyi. On the mainland mwenyi mkua and mwenyi mkubwa sometimes denote the second and third official under a chief,—the first being shehe or waziri. Sometimes also a term of respectful reference or address, 'sir,' like bwana.

Mwenzi, n. (wenzi), (1) a friend, companion, associate, acquaintance; (2) of things as well as persons, fellow, counterpart, match, double, something resembling or corresponding to another. E.g. hakuna msiba usio na mweneswe, no disaster but has another like it. (Cf. enza, a causal form of enda, i.e. cause to go, accompany, share the actions of, and syn. rasiku.)

Mwetu, a. form of -etu,—agreeing with locatives in -ni, our. E.g. nyimi mwetu, in our town.

Mwewe, n. (miewe), a bird of prey, a kind of kite or hawk, which carries off chickens, &c.

Mwesa, n. (mweza), verbal of wesa, one who is able, possessed of power over (or, to do), a ruler, Mwesa inchi, the ruler of a country. Mwesa mwenyeve, his own master, an independent power. Mwesa yote, supreme over all things, Almighty,—a title of God,—also mwesa kwetu, ruler of our world. (Cf. mwenyezi.)

Mwesekeji, n. (waeze-)i, a professional thatcher of houses. (Cf. eseka, and follg.)

Mweseko, n. (mies-), act (operation, style) of roofing a native house, thatching (with grass, &c.). (Cf. eseka, and prec.)

Mwesi, n. (miesi), (1) the moon; (2) a month, i.e. a lunar month; (3) menses (also damu, and hemt, which see). (1) Mwesi mkubwa (mbevu, kamili, duara, wa mwiringo), full moon. Mwesi ndogo (mchangwa, mpya, mwandama), new moon. Mwanga (mwangaza) wa mwesi, moonshine, also mbaamwesi. Mwesi wa pasusa wingu, wachimbuka, waleta anga, the moon pierces the cloud, it bursts forth, it sheds light. (2) Each month begins when the new moon is first seen, or after 30 days from the last new moon. Mwesi mwandamo, mwandamo wa mwesi, new moon, the beginning of the month. M. mpungu, a month of 29 days. M. kamili, a full month of 30 days. The month beginning when Ramathani ends is considered the first month, and called Mfungu moesi, i.e. the first non-fasting month. The next are called (Mfungu) pili (or wa pili), tatu (wa tatu), &c. to kenda (wa kenda), the ninth month—the remaining three having the Arab names Rajibu, Shabani (or Mivho), Ramathani (mwesi wa Mfungo). The other Arab names are used in letters, and in giving dates, but are not commonly known. The month is divided variously into (1) weeks, or quarters, i.e. four sets of seven days, juma (ma-). Mwesi ni majuma manene, the month is four weeks. But the weeks are reckoned independently of the months, the
week and the month not necessarily beginning together. (2) decades, kumi (ma-) or mwongo (miongo), i.e. three sets of ten days, called kumi la kwanza, la kati, and la kwis/ta, the days in each being counted as mwezi most, the first day of the month, mwezi pili, the second day, and so on,—also mwesi wa mosi, wa pili, &c. Occasionally mwesi mmoja is used, e.g. killa mwezi mmoja ukiandama, on each succeeding first of the month. Mwezi ngapi, or siku ya mwezi ngapi (orwa ngapi) ? What day of the month is it? (3) halves,—the full moon being the middle point, the first half being called mwesi nje, or mwanga mkubwa, the second mwesi ndani (mchimbu) or gisa. (4) in letters, documents, agreements, &c. the days are usually reckoned straight on from one to thirty, and are commonly designated by the number only, e.g. ishirini Shaabani, the 20th of Shaabani, most Ramathani, the first of Ramathani. See also Mwaka, Siku, Tarihi.

Mwia, n. (wawia), a creditor, one who demands payment of a debt, a dun. (Cf. wa, v., wia, and mdeni, mkopeshi.)

Mwiba, n. (miiba), (1) any small sharp-pointed thing, e.g. a thorn, prickle, spur, sting, fish-bone, spine, sharp splinter, nail,—defined by context or qualifying word, as mwiba wa nyuki, a bee’s sting, mw. wa samaki, wa nge, &c. (2) verbal of iba, one who steals (cf. follg.).

Mwibaji, n. (waibaji), a thievish person, a regular thief. (Cf. imba, and follg.)

Mwiga, Mwigaji, n. (waiga, &c.), one who imitates (or, copies), —but commonly, a mocker, mimic, caricaturist. (Cf. iga, and follg.)

Mwigo, n. (miigo), (1) imitation, copying; (2) mimicry, mockery, counterfeit, forgery, caricature (cf. iga, and prec.); (3) (waigo), a large kind of pigeon or dove. (Cf. njiwa, hua.)

Mwiko, n. (miiko), (1) a spoon, or instrument resembling it, e.g. a mason’s trowel (cf. mkamshe, upawa, and kijiko); (2) something put aside, esp. food left over from a meal, put away from evening to morning, &c., i.e. chakula cha mwiko. Also (3) something deliberately abstained from, by order of a doctor, or considerations of health, &c. M. wa nyama, abstention from meat. M. wa vileo, teetotalism. Shika m., live by rule, diet oneself. Mshike miiko, msionane na wake wenu, keep the rules, and do not be seen by your wives. (Perh. cf. weka, at least for (2), and for the change of consonant cf. tweka, tvika.)

Mwili, n. (miili), a body, human or animal, and usually a living body, a whole body, including head and limbs. Also the trunk of the body, without the head. (Cf. kiwiliwili, esp. of the trunk only, without head or limbs, and maiti, pinda, of dead bodies. Obs. m-wili’vz a possible form of -wili, twofold, double, two, and so perh. of the body as characterized by pairs of limbs and symmetrical sides.)

Mwima, n. (waima), one who stands erect (or, stands still). (Seldom in Z. Cf. ima.)

Mwimbaji, n. (waibaji), a singer, songster, chorister. (Cf. imba, and follg.)

Mwimbishi, n. (waimb.), one who teaches, or leads singing, a singing master, a conductor. (Cf. imba, and prec.)

Mwimo, n. (miimo), an upright or side-piece of a door-frame. (See Mlango, and cf. ima.)

Mwinamishi, n. (waain.), one who causes to bend (stoop). (Cf. inama, and follg.)

Mwinamo, n. (miin.), a stooping, a bending down. (Cf. inama, and prec.)

Mwinda, Mwindaji, n. (wa-
Mwinyi, n. used as a title. See Mwenyi.

Mwinzi, n. (waawinzi), sometimes used for mwinda, mwindaji (which see, and cf. winda).

Mwisho, n. (niiishd), act (time, place, manner, means) of ending, bringing to an end, end, result, conclusion, final step, extreme limit, consummation, annihilation, death. Often as adv., finally, lastly (cf. hatima). -a mwisho, final, last, extreme. (Cf. isha, and syn. ukfnio, upto, mpaka, and contr. mwanzo.)

*Mwislamu, n. (IVaislannt), a Mahommedan. Also Msilimu, Mwaalimu which see.

Mwita, Mwitaji, n. (waita), one who calls (summons, invites). (Cf. i/a, and alika.)

Mwito, n. (mil to), act (time, manner, &c.) of calling, a summons, an invitation, a call. Akataayc hukataa aitiiualo, he who declines what he is called for. (Cf. ita, and prec.)

Mwitu, n. (—, and miitu), forest, implying large trees and close together. Mwitu mnene, a thick, dense forest, -a mwitu, wild, savage, untamed. Nyama ya mwitu, a wild animal. Gugu mwitu, a weed. (Cf. msitu, thick underwood, jungle, nyika, open grassy forest sparsely covered with trees, also poli, pululu.)

Mwivi, n. (wevi), Mwizi (wezi), a thief, robber, kidnapper, swindler. Mwivi hushikwa na mwivi mwesiwwe, a thief is caught by his fellow-thief. (Cf. iba, mwibaji, uizi, and syn. mnyang'anyi, mkopi, pakacha, mlungula.)

Mwoga, n. (waoga), (1) a coward, a timid person (cf. oga, ogopa, and syn. mkopi); (2) a bather (from oga, bathe, cf. osha).

Mwogofyo, n. (miog.), threatening, denunciation. (Cf. egoifya.)

Mwoko, n. (mioko), act (process, &c.) of baking, roasting. (Cf. oga, joko.)

Mwokotaji, n. (waok.), and Mwokoti, one who picks up, one who finds by chance. (Cf. okota.)

Mwokozii, n. (waok.), one who saves, a saviour, rescuer, preserver, delieverer. (Cf. okoa, wokovu.)

Mwomba, n. (waomba), one who asks (begs, prays)—verbal of ombo, governing a noun following. M. pesa, one who asks for money. M. dua, one who makes a special petition. M. Muungu, a man of prayer, a devout person. (Cf. omba, and follg.)

Mwombaji, n. (waomb.), a beggar, a professional beggar, a mendicant. (Cf. ombo, mwomba, mwombi, and follg.)

Mwombezi, n. (waomb.), one who begs on behalf of (or, against) another, an intercessor, pleader, advocate,—also, opponent. (Cf. ombo, and follg.)

Mwombi, n. (waomba), one who makes a petition (or, prayer), a petitioner, a suppliant. (Cf. ombo, mwomba, mwombaji.)

Mwomo, n. (miomo), lip,—for usual nudomo (which see).

Mwongezi, n. (waong.), also Mwongezi haongezwi, one who amuses is not amused. (Cf. ongea.)

Mwongo, n. (waongo), a liar, impostor, inventor of falsehoods, deceiver, perverter of truth. (Cf. ongea, -onge, and dist. follg.)

Mwongo, n. (miongo), (1) number, reckoning, rank. Usually in plur. hamo katika miongo yao, he is not one of them, and in the phrase mi-ongoni miwa, used prepositionally, among the number of, on the side of, from among; (2) a period of time, esp. a decade, sometimes used as a
division of the Swahili month. (See Mwezi, and syn. kumi. Dist. prec.)

Mwongofu, n. (waonng.), one who is directed, guided, instructed, put in the right way,—and so in religion, i.e. mwongofu wa dini, a convert, a proselyte. Mwongofu wa kazi, a proficient in an art, a good workman. (Cf. ongoa, uongofu, and follg.).

Mwongozi, n. (waong.), also Mwongozi, one who shows the right way (guides, leads), and so, a skilled workman who can show others how to work (cf. fundi), or a guide, pilot (cf. the usual kiongozi). (Cf. ongoa.)

Mwono, n. (miionjo), a tasting, a trial. (Cf. onja.)

Mwosha, n. (waosha), also Mosha, (1) one who washes,—in general, but also (2) esp. of one who is engaged to wash a corpse, and prepare it for burial, an undertaker,—sometimes one of three, who each take a part. Mwosha naye huosha, the washer of corpses is himself one day a corpse. (Cf. osha, oga, and also fua, dobi.)

Mwosho, n. (miioso), act (place, manner, &c.) of washing. (Cf. oska, josho, and prec.)

Mwozi, n. (waoszi), one who has to do with marrying or causing to marry,—whether bridegroom, parent, or official. (Cf. oa, oza, mwozi, &c.)

Mwua, n. (waua), also Mua, verbal of ua, one who kills, murders, puts to death.

Mwuaji, n. (wauij.), also Muaji, a slayer, murderer, assassin, destroyer of life. (Cf. ua, uuaij, and prec. Also mchinjaji, mfiushaji.)

Mwuguzi, n. (waug.), one who tends or has the care of the sick, medical attendant, nurse. (Cf. ugwa, and syn. mlezi.)

Mwujiiza, n. (miija.), anything wonderful, extraordinary, supernatural, a wonder, a surprise, a miracle. (Cf. syn. ajabu, mzungu, shani, and perh. kioja.)

Mwumba, n. (waumb.), also Muumba, one who creates, esp. the Creator of all things,—God. Mwumba niye Mwumbua, the Maker is the Destroyer. (Cf. umba, Mwumba, and follg.)

Mwumbaji, n. (waumb.), one who creates, usually of God only, the Creator. (Cf. umba, and prec.)

*Mwumini, n. (waumini), a believer, i.e. a Mahommedan. (Ar. Cf. amini, mmunina.)

Mwumishi, n. (waum.), a professional cupper. (Cf. umika.)

Mwumizi, n. (waum.), one who hurts, causes pain. (Cf. uma, umizi.)

Mwunda, n. (wa.), one who constructs, esp. of woodwork. Also mwundhi (wa chombo, &c.), a shipwright, who does the work. Mwundi- sha, the person who orders, arranges, or contracts for the work. Mwu-
dira, the person to whose order or for whose trade the work is done. (Cf. unda, mwunzi.)

Mwungama, n. (waung.), one who acknowledges (admits, confesses) wrongdoing. Used as a title of Mahommed. (Cf. ungama.)

Mwungamishi, n. (waung.), one who invites (receives, extorts) confession, &c. (Cf. ungama.)

Mwungamo, n. (miung.), (1) acknowledgement of obligation, confession, admission of guilt (cf. unga, and prec.); (2) a plant, which produces unago, a yellow dye for matting. (Cf. manjano.)

Mwungo, n. (miungo), also Mu-
unika, also Mu-
ngungo, a joining together, a joint, e.g. mwungo wa kufuli, to describe a dovetail joint, lit. a lock-joining. (Cf. unga v., and the more usual ungo, kiungo.)

Mwunzi, n. (waunzi), also Mu-
wanda, Mwundi, one who constructs (frames, builds), esp. of a carpenter's and shipwright's work. Mwunzi wa chombo, a shipbuilder. (Cf. unda, and see Mwunda.)

Mwunzi, n. usually in the plur., i.e. miunzi, whistling (which see).
**MWUZA**

MWUZA, n. (wa-za), verbal of uza, one who sells. MWUZA NGO, a draper. MWUZA SAMAKI, a fishmonger, &c. Also mwuzasi, a professional seller, a dealer, a salesman. Contr. mnunuzi, a buyer, a customer. (Cf. uza.)

MZA, n. (wa-), verbal of za, governing the word following, one who begets, or gives birth to. MZA BIBI, great-grandmother. (Cf. za, mzazi, kizazi, mzao.)

*Mzabibu, n. (mi-), a vine,—the fruit being zabibu. TAWI LA M., a bunch of grapes. (Ar. zabib, raisin.)

*Mzabuni, n. (wa-), a buyer, a bidder at a sale. (Ar. Cf. zabuni, and the common B. syn. mnunuzi.)

*Mzaha, n. (mi-), fun, joke, ridicule, derision. JINA LA MN., nickname. FANYA M., do in fun. FANYISIA M., make fun of. (Ar. Cf. thihiaka, ubishi, mchezo.)

*Mzaliwa, n. (wa-), with P.s. sense, one born at (or, in a place), a native (of a given spot), and esp. a home-born slave, one born in the house or country of his master. Such slaves rank above the raw slave (mjinga) from the interior. (Cf. za, and foll., and see Mtumwa.)

Mzalisha, Mzalishi, n. (wa-), a midwife. (Cf. za, and prec.)

*Mzalwa, n. (wa-), one born (at), e.g. mzaliwa huko (or, wa huko), one born there, a native.

Mzama, n. (wa-), verbal of sama, one who sinks, or dives in water. Also Mzamaji (wa-), a diver, but commonly mzania (hulu), one who dives for (pearls). (Cf. sama, and mzamishi.)

*Mzambarau, n. (mi-), a kind of Eugenia, a large fruit-tree, bearing a kind of damson or sloe, zambarau.

Mzamishi, n. (wa-), one who employs divers. Also Mzamisho, causing to sink, plunging in water, employment of divers. (Cf. sama, zamisha, and mzama.)

Mzamo, n. (mi-), diving, plunging (in liquid), drowning. (Cf. prec., and sama.)

*Msandiki, n. (wa-), a hypocrite, liar. (Ar. Cf. mnafiki, mwongo.)

Mzao, n. (wa-), child, offspring, descendant. (Cf. za, mzazi. Perh. for mzawo.)

*Mzawa, n. Ps. verbal of za,—see Mzaliwa, which is the form commonly used.

Mzasi, n. (wa-), one who begets, or bears offspring, a parent (male or female). Used also of (1) a woman recently delivered, and (2) a prolific parent. (Cf. za, and -sazi, uzazi, kizazi.)

Mzee, n. (wa-), (1) an old person, an elder, (2) a parent, (3) an ancestor. Mzee mmoja mzee sana, one old man was very old. An old woman is usually kizee. (Cf. perh. za, also mzee, kizee.)

Mzibyo, n. (mi-), (1) a stopping up, closing a hole (path, passage, &c.), a plug, a stopper, bung, &c. Also (2) fig. a check, a stop, a deadlock. (Cf. ziba, kizibo.)

Mzigo, n. (mi-), a load, a burden, —esp. of such a load as a caravan porter (mpagazi) carries on his head in East Africa, i.e. about 60 lb. weight. Also fig. of a sorrow, bereavement, infirmity. Mizigo ya kutafuta, odd jobs of porterage. Twika m., shoulder a load (i.e. usually, place on the head). Twa (funga) m., lay down a load. Funga mizigo, prepare for a journey, pack, make preparations (for any undertaking). Bwaga m., throw a load on the ground. (Cf. mtumba, mpagazi.)

Mziko, n. (mi-), act (manner, &c.) of burial. (Cf. zika, and the more usual masiko.)

Mzima, n. (wa-), (1) a person in good health, in sound condition of mind and body, whole; (2) a full-grown person, an adult. (Cf. -sima, a. Mzima is also verbal n. from zima, v., one who extinguishes, puts out (a light, fire, &c.).)
MZIMU

Mzimu, n. (mi-), a native place of worship, i.e. where offerings and prayers are made to spirits, whether of ancestors or others. In Z. it is usually a rock, cave, tree, or ruin, and the offerings are rags of calico, cooking pots, and occasionally small coin. *Peleka kitu mzimuni, go and make an offering.* (Cf. kuzimu, the state after death, the world of disembodied spirits, death (as a state), the grave. Also simwe, a spirit, ghost, demon, and wasimimu, madness, lit. spirits. Perh. also cf. simu, simua, simuka, meaning 'to become cold, be extinguished, put out.' Contr. the m of msimu of 'place within which,' with the more general ku of kuzimu, the whole environment, general condition.)

Mzinduko, n. (mi-), (1) opening ceremony, inauguration; (2) awakening suddenly from sleep. (Cf. zinduka.)

Mzinga, n. (mi-), anything of a cylindrical shape,—a round hollowed log, a native beehive (usually a hollowed section of a tree, and fixed in a tree), a cannon (from its shape). *Piga mzinga, fire a cannon.* Mizinga ya salaam, a salute (by cannon). (Cf. zinga, mzingo, uzunguka, &c.)

Mzingile, n. (mi-). Mzingile mwambiji, a labyrinth, a maze, a puzzle (Str.). (Cf. zinga, and follg.)

Mzingo, n. (mi-), in general, a rounding, curving, bending, and so used to denote (1) circuit, bend, winding (e.g. of a river), turn; (2) working on a curve, making a bevel, making a round mat or basket; (3) circumference, distance round; (4) environment, neighbourhood, margin of a pool or stream, what is around one. Hence used prepositionally, mzingo wa, around, on all sides of. *-a mzingo, around, enclosing, surrounding. Shona mzingo, sew in a curve. Mzingo ni mzunguko wa mwiringo, mzingo means going round in a circle. (Cf. zinga, mzinga, zunguka.)

*Mzini, n. (wa-), an adulterer, a fornicator, a debauchee. (Ar. Cf. zini, uzini, zintfa.)

Mzishi, n. (mi-), one who has to do with a burial, and so (1) an undertaker, who manages it, or grave-digger; (2) a friend who attends it, esp. a trusted, intimate, bosom friend, as being relied on for securing decent burial. (Cf. zika, masishi.)

Mzizi, n. (mi-), (1) a root, rootlet, i.e. kishina kidogo cha mtiini chini, the small root-fibres of a tree beneath the ground; (2) perh. from the use of roots in native medicine, 'a doctor's prescription, dose, medicine,' described according to the way it is to be used, e.g. wa kuchoma, to be heated; wa kusaga, to be pulverized; wa kuchanjia, for inoculation; wa kutafuna, to be chewed; wa kuchemsha, to be boiled, &c. (Cf. mwiko and shina.)

*Mzizimisi, n. (wa-), one who sinks, goes to the bottom, disappears suddenly and completely. Hence, an adventurer, stranger, swindler, who suddenly vanishes leaving no traces. (Cf. zizimia.)

*Mzero, n. (mizo)—also Meo, a measure of weight or dry measure, viz. 10 frasilia, or 60 pishi, i.e. about 350-360 lb.,—equivalent to jisla. (Ar.)

Mzoea, n. (wa-), verbal of zoea, one who is used, accustomed (to), practised (in), familiar (with). *Mimi mzoea sana naye, I am on quite familiar terms with him.* (Cf. zoea, -zoefu.)

Mzofafa, adv. on tiptoe, with a strut, proudly. (Ar. zaf,—for mzaafaf.)

Mzoga, n. (mi-), carcass, dead body, carrion,—not usually of a human body, corpse, i.e. maiti. (Cf. mwili, pinda.)

*Mzomari, n. a kind of scent,
MZOMEO 271

? rosewater. (Dist. monari, a nail, and somari, a pipe, flute.)

MZOMEO, n. (mi-), derisive, sarcastic, insulting noises or speech. (Cf. zomea.)

MUKA, n. (wa-), one who appears suddenly,—and so, an apparition, ghost, spirit, goblin. (Cf. zu, zuka, kizuka, mushi.)

MZUNGU, n. (1) (wa-), a European. Mzungu mwensi, a Europeanized native (cf. kizungu, Uzungu). (2) (mi-), something wonderful, startling, surprising, ingenuity, cleverness, a feat, a trick, a wonderful device. Wazungu wana mzungu, or mzungu kwa Wazungu, i.e. Europeans are always astonishing. (Cf. -zungu, and perh. conn. with zingu, kizungu-zungu.)

MZUNGUKO, n. (mi-), in general, a going round, a being round, a surrounding, and so (1) revolving, circular motion, turning, whirling, &c.; (2) eddy, whirlpool, circular course, orbit, circuit; (3) enclosing, surrounding, besieging (cf. mazingiwa); (4) sauntering, idling, shilly-shallying (cf. zunguka). (Cf. zunguka, zunguko, and mzungo, zinga.)

MZUNGUSHO, n. (mi-), a causing to go round, a surrounding, an enclosing or placing round, &c. Also Mzungushi (wa-), one who causes to go (or, be) round. (Cf. mzunguko, and zungu, zungusha.)

MZUSHI, n. (wa-), also MZASI, one who causes to penetrate through and so emerge, who causes son to appear suddenly. Hence (1) an innovator, inventor, reformer, revolutionist, heretic, &c.; (2) tell-tale, slanderer, gossip-monger, &c. (Cf. usushi, zua, zuka, mazuka.)

MZUZU, n. (1) (wa-), one who is inexperienced, at a loss what to do, and so 'a simpleton, a new-comer (greenhorn, tender-foot), an ignoramus. Also (2) name of a kind of banana (see Ndizi). (Cf. susu, and syn. mjinga, mgeni, barathuli.)

N.

N represents the same sound as in English. This sound involves more difficulties than any other in learning Swahili,—its grammatical function, together with its peculiar phonetic affinities, producing the only forms of words which can be called exceptional or irregular.

It may be considered A as a sound, B as a formative prefix.

A. The sound N is either (1) purely consonantal, or (2) semi-vocal.

(1) As a pure consonant, N can be combined with any vowel, but only five consonants, viz. d, g, j, y, and z, e.g. ndio, nga, ngaa, nyumba, nzungu.

When its function as a prefix (see below) would require its use in combination with other consonants, the effect is as follows:

Before b, N becomes m, e.g. mbaya for nbaya.

Before w, N becomes m, but the w following is also changed into b, e.g. mbili for nwili, mbingi for nwingu.

Before r (or its convertible sound l), N is retained, but the r (or l) is changed into d, e.g. ndefu for ndefu, ndimi, plur. of ndimi. Cf. also nd, in words like nduane, ndoa, ndoto, &c. (perh. indicating a lost l in the root).

Before k, f, t, N is represented, if at all, by giving an explosive force to those consonants, e.g. pepe as the plur. of upope.

Before ch, f, h, m, s, and v, N does not appear, i.e. cannot be pronounced as a pure consonant.

(2) As a semi-vowel, or semi-independent syllable, N is limited, with few exceptions, to use before g, ch, j, s, d, t, s or another N. Thus it sometimes represents the prefix ni in verbs, as in nnapenda, ntkwenda, for nnapenda, ntkwenda, and appears in the words nge, nje, nta, neka, -ngi, -ngine, -nso, -nsi, nce,—in which
n inclines to the sound of in, especially in the dialect of Zanzibar and in the words-ingine,-ingi, inzi. This faintly vocalized use of n is sometimes indicated by writing it 'nn or n', and accounts for the sound ny- which it often assumes before vowels, e.g. nyumba, nyekundo, nyungi.

(For further remarks on the n sound, see Ny-, Ng', Nyia, and Njoo.)

B. As a prefix, n is

(1) In verbs a shortened form of ni, i.e. the Pers. Pfx. subjective and objective of the 1 Pers. nnapenda, I love, amenita, he has called me. Cf. also ndi (for ni) in ndio, ndiwe, &c. See Ndi-, and obs. the irreg. Imperat. n-jo, from ja.

(2) In nouns, n or ny- (before a vowel) is a common initial of D 4 and the Plur. Pfx. characteristic of D 4, with various euphonic variants (see above).

(3) In adjectives, n or ny- is the Pfx. agreeing with D 4 (P), D 6, subject to the euphonic limitations given above, and excepting the pronominal and a few other adjectives. Obs. however, the two common irregular forms nyema (and ngema) for nyema, and mpya (for the inadmissible monosyllable pya), also nd for n- (ny-) in ndoto, ndume, ndoa, ndio, ndui, and nduma, as plur. of uma (perh. to characterize the n as prefix, and not part of the root).

Na is a B. particle, used as a conj., prep., and with a verbal signification, with the general idea of connexion, association, or the opposites. Like kwa and katika it is one of the commonest particles in Swahili.

i. As a conjunction. (a) na, simply connective, 'and,' but connective mainly of nouns, pronouns, or their equivalents, not commonly of sentences, or adjectives, which in Swahili usually follow each other without a separate connective particle, e.g. mimi na weve, I and you, baba na mama, father and mother;

e.g. wapikieni na nyama wapeni wale washibe walale, cook for them, and give them meat, so that they may eat and be satisfied, and go to sleep. (The common connectives of paragraphs are hatta and bassi.) Even when beginning a paragraph, na is as a rule in close connexion with a noun. When used to connect two verbs, when the verbs are quite distinct in mood, tense, &c., e.g. omba, na utapewa, ask and you will receive, &c., the latter verb is commonly in the Infinitive (i.e. noun) form, the force of the inflections of the first verb, mood, tense, person, &c., being, however, carried on to the second, e.g. moyo wangu wani-ambia, Soma na kusali, my heart says to me, Read and pray. Even when connecting two adjectival ideas, the second is often in noun form, e.g. inchi kubwa na nzuri, an extensive and beautiful country,—otherwise inchi kubwa ndi. (b) na qualifies, and corrects, 'and yet, withal, even,—connexion suggesting some difference,—whether with nouns or verbs. Na tungoje bassi, let us even wait then. Akala na nguruive, he ate even pork. Na is thus commonly used with pronouns, after a verb, with an idiomatic force qualifying the verb rather than the pronoun, e.g. njoo nawe, do come along, I wish you would come, lit. come even you. Atakaja naye, he is sure to come, lit. even he will come. Kafa naye, he is actually dead.

2. As a preposition, the main idea of na is connexion or association, i.e. 'with,' whether in thought, place, or time, but is inclusive of many correlative ideas, e.g. disconnexion, distance as well as nearness, reciprocation, separation as well as union, subtraction as well as addition, i.e. 'from' as well as 'with, by, to.' E.g. alikwenda na baba yake, he went with his father (also, 'he went and (so did) his father,' or 'his father went also,'
NA  

or 'even his father went'). Thus (a) *na* is the characteristic preposition of the *Agent* with a passive verb, *aliuawana adui*, he was killed by his enemy,—the instrument being denoted by *kwa*. But *na* may be used of any active force, and also of the instrument. *Alishikwa na homa*, he was seized with fever. *Alipigwa nafimbo*, he was beaten with a stick,—also *kwa fimbo*, or *fimbo* alone. Also in other passive constructions, e.g. *alitokwa na damu*, he bled. *(b) na* is used with adjectives and adverbs in consonance with its main idea, e.g. *sawa na*, equal to; *mbali na* (or *ya*), distant from, different from; *karibu na* (or *ya*), near to; *pamoja na*, together with. *(c) na* is frequently connected with the Rp. form of verbs (which appears to be formed with it), *shindana na*, contend with, *agana na*, take leave of, *tengana na*, be divided from, *achana na*, depart from.

3. *Na* has a very common and important use in connexion, and in combination, with the verb *-wa*, be, and those other forms, including the person-prefixes, which are regularly used with the meaning of *-wa* (see *-wa*), especially *li* with the relative, and the person-prefixes, *ni*, *u*, *a*, *o*, *i*, *zi*, *ma*, *ya*, *pa*, *ku*, &c. With all these *na* is used (and too commonly to need illustration) to express *(a) having, (b) being, existing. Thus *(a)* *-wa na*, &c., have, lit. be with, e.g. *alikwana na mali*, he had property. *Kitabu alichonacho*, the book which he has. *Sina nguvu*, I have no strength. *Yuna afya?* anavya, Has he health? he has (it). *(b) -wa na*, be, exist. *Palikwana na mtu*, there was a man. *Kuna nini?* What is there? *What is the matter? Hakuna kitu*, there is not. *(Kuna* *ina*, *pana*, &c.), *'there-is,' is not used alone, but with a noun or pronoun following, or another element in combination, e.g. *kunako, sinazo.*) In all uses *na* is very commonly compounded with the pronouns (*nami, naewe, naye, nasw*, &c.), and with the relative forms of other prefixes (e.g. *nayo, nalo, nazo, nako, &c.*).

*na*, as a *tense-prefix*, is the sign of the Pres. Indef., e.g. *anakujia*, he is coming. The forms of this tense are constantly used in the sense of the Pres. Partic. (as the forms of the *me* tense are for the Past Partic.), e.g. *akamwona anakujia*, he saw him coming. *(For-na combined with person-prefixes, e.g. *nina, zina, hamna, kuna, &c., see Na, 3.)*

*Naam*, a common affirmative particle, Yes, Certainly, I understand, It is so. *(Ar. Cf. *neema*, and syn. *ndio, vema, a-hee.*  

*Nabili, n. (ma-)*, a prophet, a preacher of righteousness, one who foretells the future. Used of Adam, Noah, Abraham, Jesus Christ, and others, as well as of Mahomet. *(Ar. Cf. bashiri, tabiri.)*

*Nadi*, v. *(i)* call, summon, announce publicly, proclaim. *Mnada wa Sultani wananidiwa*, the Sultan's proclamation is being made. *Aketokea Bilali akanadiwa kusali*, Bilali appeared and called to prayers. *(a) hold a sale (or public auction). Watu wananadi vitu kwa makelele, people are having a noisy sale. Mtu anadiye nguo, a man who sells clothes by auction. *(Ar. Cf. mnada, mnadi, and dalali.)*

*Nafaka*, n. corn, grain,—in general, including rice, maize, millet, &c. *(Ar.)*

*Nafasi*, n. *(i)* breathing time, space, room, opportunity, leisure, relief, spare time; *(a)* means, money, wealth. *Sina nafasi*, I have no time, I am too busy. *(Ar. Cf. nafsi, nafusi, and syn. *pumusi, pumuzika.)*
*Naflsi, v. usually naflsisha, accommodate with money, relieve, put in easy circumstances. Rf. jinafisisha, make oneself comfortable. Nt. naflsika, get out of poverty, become well off, be relieved. (Ar. Cf. prec. and tanafusi.)

*Naflsi, n. (—), also Nafusi, vital spirit, breath, soul, self, person, individuality, essence. Generally used to emphasize personality, e.g. mimi naflsi yangu (or bi naflsi yangu), I myself. Wakachukizwa nafsi zao, they were deeply offended. (Ar. Cf. nafasi.)

*Nafuu, n. (—), profit, advantage, gain, progress, equipment, assistance, e.g. in money or food, for a journey; esp. of improvement in health, convalescence. Amepata nafuu, he has got better (like hajambo). (Ar. Cf. syn. riziki, vifaa, faida.)

*Nahau, n. (—), explanation, unfolding of meaning, and so (i) grammar, syntax; (2) excuse, quibble, subterfuge. N. ya maneno, an evasive statement. Killa neno lina n. yake, every word has its meaning. (Ar. for the more common maana, tafsiri, elezo. Also for ‘grammar,’ cf. sarufi.)

*Nahotha, n. (ma-), also Nako, Nahota, captain,—of a vessel. (Ar.)

*Najisi, -najisi, a. unclean, dirty, impure, profane. — v. also Najisisha, defile, contaminate, pollute, profane. (Ar. Cf. unajisi, chafua, and syn. B. -chafu, -a takataka.)

*Nakawa, a. clear, good-looking, in sound condition, of fine quality,—of persons and things. Pembe n., good sound ivory. Mtumwa mwema n., a fine good-looking slave. (Ar. Cf. -ema, -zima, -zuri.)


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being baura. Tia (puliza) nanga, cast (let go) anchor. Ng'oa nanga, weigh anchor. (Cf. baura, kombe, fluke, also amari, cable.)

Nani, pron. interrog., What person (persons)? Who? Jina lako nani? What is your name? -a nani, Whose? (Cf. m'tii, lini, and -//'.
Nao, for na hao, or na wao, and these, and they. Napo, for na hapo, and there. (See Na.)


*Nasaba, n. pedigree, genealogy, lineage. (Arab.)
*Nasibu, n. chance, fortune, luck, accident. Kwa nasibu, accidentally, not on purpose, by chance. (Ar. Cf. bahati.)

Nasihi, v. give good advice (to), counsel wisely. Also n. a sincere friend, faithful counsellor, wise adviser. (Ar. Cf. mshauri.)

Nata, v. he sticky, adhere, stick. Utomu wafenessi wanata sana, the sap of the jackfruit is very sticky. Ap. natana, stick together. (Cf. ambata, ganda.)

*Nathari, n. (1) look, glance ; (2) attention, consideration ; (3) choice, discretion, judgement. Nathari yake (or, kwake), it is for you to choose. Sina n., I have no choice. . (Ar. Cf. hitiari.)

*Nathifu, a. also Nadifu, clean, neat, well-kept. Nyumba yake nathifu sana, his house was in very good order. (Ar. Cf. safi, safidi.)

*Nathiri, n. vow, solemn promise, dedication of something to God. Wieka n., make a vow. Omdo n., fulfil (perform) a vow. (Ar.)

*Nauli, n. fare, charge for freight (or, conveyance), passage-money. Also v. hire, pay fare for passage (carriage, &c.). Cs. naulisha, let for freight (carriage, conveyance), charter, be a ship's broker. (Ar.)

Nawa, v. wash ceremonially, perform ablutions, according to the prescribed Mahommedan custom, esp. wash the hands and face,—tawaza being used of the feet, chamba of other parts of the body. Sometimes nawa mikono (uso, miguni). Ps. nawiwa. Nt. nawika. Ap. naw-ia, wash with (at, by, &c.). Maji ya kunawia, water for ablutions. Cs. nawisha, e.g. nawisha watu mikono, i.e. bring people water to wash with. (Cf. also ogu, fuu, and tohara.)

Naye, for na yeye, and he, even him. Mjinga ni mtu naye, a fool is after all a fellow man. (See Na.)

Nazi, n. ( — ), the ripe fruit of the cocoanut-palm (mnaasi), which is very plentiful in Z. (as well as the neighbouring islands and coast) and one of the most important commercial products. Nasi is the most general descriptive name, but seven stages in its development are distinguished under the names (which see): (1) upungu, the first forming of the fruit on the flower stem; (2) kitale, a young nut; (3) kidaka, half-grown; (4) dafu, full-grown and full of milk (maji), also cf. urambera, and tonga; (5) koroma, when the milk is decreasing, and nutty part forming; (6) nasi, fully ripe, no milk, and nut hardening; (7) nasi kau, the nutty part dry and separating from the shell. Cf. mbata. Also jaya, a nut full of a white spongy nut-substance; kisimwi, without milk or nut; makumbi, the fibrous husk; kifun, the hard inner shell (dist. kifua, a stake used for ripping off the husk); ufuu, the nutty part inside it; kisto, half a nut (when broken in two). As a rule, nazi only are gathered, i.e. fully ripe fruit, and the nutty part used for cooking (cf. thu, chicha, mbusu) or dried and sold as copra. Mafuta ya nazi, cocoanut oil. Ptv. nazi mbasu harabu ya nsima, a bad cocoanut
spoils good ones. (See also mnazi, tenbo, gema, kuti.)

Ncha, n. (—), also Incha, tip, point, end, extremity, e.g. of a knife, branch, cord, &c. Hakuna refu lisilo ncha, nothing so long that it has no end. Habari ya uwongo ina ncha saba, a false story has seven endings, i.e. can be told in many ways. (Cf. kikomo, miuisho, mpaka, and dist. mta, wax.)

Nohi, n. See Inohi.

Nd-, as an initial sound, cf. N. (See N, A (i), and Ndi-.)

Ndama, n. (—), the young of cattle, esp. a calf, but also distinguished as ndama ya ng'ombe, calf; nd. ya mbazi, kid; nd. ya kondoo, lamb. (Cf. nyama, mtamba.)

Ndani, adv. within, inside, in the heart. Contr. nje. Ndani ya, prep. inside of, within, -a ndani, internal, inner, secret, heartfelt. Kwa ndani, internally, in the inside, in the heart, secretly.

Ndara, n. (—), a plain leather sandal. (Cf. kiatu, makubazi.)

Ndelfu, (i) a. form of -refu, long, —agreeing with D 4 (P), D 6; (2) n. See Ndevu.

Ndege, n. (—), (1) a bird; (2) an omen. N. za anga, birds of the air. N. njema (mbaya), a good (bad) omen. N. akaruja juu, the bird flew upward. Tuisibiti n., do not let us obstruct him (by anything which might be a bad omen). Dim. kidege. (Cf. nyuni, rarely heard in Z.)

Ndevu, n. plur. of udevu, the hair of the face, beard, whiskers. Also ndevu za mashavuni, whiskers. Ndevu za ndoro wa jua (wa chini), moustache (imperial). (Cf. kidege, udevu, sharabu, and perh. -refu.)

Ndewe, n. (—), a hole pierced in the lobe of the ear, i.e. ndewe ya sikio, to hold an ornament, sometimes of great size. (Cf. toja.)

Ndezi, n. name of a kind of rat.

Ndi- is used as a pfx. of emphasis (perh. a strengthened and emphatic form of ni, and see also N), in combination with (1) personal pronouns, ndimi (for ni mimi), ndiwe, ndiye, ndiswi, ndinyi, ndio, i.e. it is I, yes I, yes’me, &c. (2) with the demonstratives ending in -o, i.e. ndio (ni wao), ndiya (ni hiyo), ndozo (ni hizo), &c., it is they, that is it, &c., and the adverbs of the same form, ndiko, ndipo, ndimo, there, it is there. Ndiko atokako, that is where he comes from. Often strengthened by repeating the demonstrative after it, ndivyo hivyo, it is just so, exactly so. Ndiyo hiyo, that is the very thing. Ndio is constantly in use as a simple affirmative, ‘yes, it is so’ (cf. naani). (Cf. n, A. (i), nd-, and perhaps the irregular form njoo, Imperat. of ja, come.)

Ndifu, n. (—), also Kidifu, and Kilifu (which see). (Perh. a plur. n. from ulifu, i.e. nlifu, ndifu.)

Ndilo, emphat. for ni hilo, that is it. See Ndi-.

Ndimi, (1) plur. of ulimi, a tongue; (2) emphat. for ni mimi, it is I. See Ndi-.

Ndimo, emphat. for ni humo, it is in there. (Cf. prec.)

Ndimu, n. (—), and sometimes Dimu, a lime, the fruit of the lime-tree, ndimu, ndimu. There are at least two varieties in Z., ndimu kali, the bitter lime, ndimu tamu, the sweet lime. (For kindred varieties see Mchungwa.)

Ndio, Ndipo, Ndisiwi, Ndinyi, Ndivy, &c. See Ndi-. Ndio is one of the commonest forms of simple affirmation, ‘yes, it is so.’ (Cf. Ar. naam.)

Ndizi, n. (—), banana, plantain, the fruit of the mgomba. The fruit-stalk with the whole head of fruit is called nkungu, a cluster or bunchlet on it chana (tana), a single fruit dole. There are many varieties in Z., —green, yellow, and deep red,
known as kistikari, kipukusa, mzuze, mehenga, mkono wa tembo, bungala, paka, kiguruwe, kizungu, &c.

Ndoo, n. (—), marrying, marriage,—often treated as a plur. noun, ndoa zangu, my marriage. (Cf. oat maozi, and for the form ndoto, ndume, and see Nd-. Also cf. harusi, nikaha.)

Ndofu, n. (—, and wa-), also Ndovu, an elephant. (Rarely in Z., where tembo is used.)

Ndole, Ndomo, n. plur. of udole, umo (i.e. ulomo). See Kidole, Mdomo.

Ndonya, n. (—), ring or round ornament worn in the upper lip, esp. by women from Nyasaland (where it is also called pelele).

Ndoto, n. (—), a dream, dreaming. (Cf. ota.)

Ndugu, n. (—), brother, sister, cousin, relation, fellow-tribesman (-citizen, -countryman). Further defined as n. mume, brother, n. mke, sister. N. baba mnoja mama mnoja, full brother, with the same father and mother. N. tumbo moja, brother with the same mother, half-brother (at least). N. kuyonya, foster-brother. Donda n., a malignant kind of ulcer. (Cf. ndugu, kidugu, and umbu, mitani, jamaa.)

Ndui, n. plur. small-pox (udui, a single pustule). (Perh. from ua, cf. nduli, from its fatal effects.)

Nduli, n. and a., a savage person, a killer, murderous, blood-shedding.

Ndume, n. and a., a plur. form from uume (i.e. ulume), used as both sing. and plur., (1) a male animal, as contr. with man; (2) a man, in respect of many character and qualities, rather than of sex or individuality. Punda ndume, a male ass. Bata ndume, a drake. Askari ndume bora, warlike heroes. Ndume ca mzunga, hard grains of rice which resist pounding. (Cf. -ume, and opp. jike.)

Ndumiko, n. cupping instrument, usually a horn, i.e. pembe ya kumikia, with which the cupping is done. (Cf. umika, and chuku.)

*Neema, n. (1) ease, affluence, comfort; (2) bounty, favour, help, grace. Esp. of providential blessings, plenty, a good harvest, abundance of food. Inchi ile ina neema nyingi, that is a favoured country, a good one to live in. Imemshukia neema kubwa kwa Muungu, a great mercy had descended on him from God. (Ar. Cf. naam, and follg., and syn. mbaraka.)

*neemefu, a. plentiful, abundant. (Ar. Cf. follg.)

*Neemeka, v. live at ease, have plenty, be in comfortable circumstances, possess property, get good profits. Cs. neemesh, make rich, provide well for. (Ar. Cf. neema, unneemefu.)

*Nejisi, a. See Najisi. (Ar.)

*Neli, n. a tube, a pipe,—the word commonly used being mwanzia. (Hind. nal. Cf. Ar. kasiba.)

*Nema, v. bend, give way, yield. Nt. nem'ka, e.g. of graceful dancing. Cs. nem-isha, -eshwa, cause to bend. (Ar. Cf. nepa, and inama.)

Nembo, n. (—), a tribal mark,—usually a kind of tattoo. (Cf. syn. chale, chanjo, and toja. Prob. a Yao word.)

*Neata, v. (1) speak, have the gift of rational speech, articulate, utter, say; (2) speak of, mention, name, declare. Kinena cha kisimemena, that which speaks and that which does not,—a common way of contrasting people and things, the rational and irrational. Ps. nena. Nt. neneka, (1) be spoken, be mentioned; (2) be utterable, be such as can be expressed in words, be fit for mention, &c. Mambo yasiyoneneka, unutterable, indescribable things. Neno kilo halineneki, that word is not in use, is not a possible word. Ap. nen-ca, -awa, e.g. speak against (for, to, with, &c.), but in common
usage *ambia* regularly takes its place for ‘speak to, say to,’ and *nenea* (when not defined by the context) is used for ‘speak against, rebuke, scold,’ more commonly than ‘speak for, intercede for, recommend, praise.’ Hence *neneana.* Cs. *nen-esha,* *-eshwa,* *-esa,* *-eswa,* e.g. cause (pro-voke) to speak. E.g. *wakamenesana kwa maneno mabaya,* they exasperated each other by abuse. Rp. *nenana,* speak of each other, and so commonly, quarrel, abuse each other. (Cf. *neno,* *uneni,* *mneni,* *mnena,* *mnenaji,* *mnenea,* &c. Also *sema,* and *ambia.* *Sema* is used exactly like *nena* of rational speech, and in most other senses. But (1) with a person-object, *nena* means mention, *sema,* speak against, rebuke, abuse (like *ambia*). (2) *sema* has often the meaning ‘talk, converse,’ *nena* rarely. *Ambia* with a person-object regularly takes the place of both *nena* and *sema,* when the meaning is simply, speak to, say to.)

**Nenda,** v. See *Enenda.*

-nene, a. (*nene* with D 4 (P), D 5 (S), D 6), (1) thick, stout, fat, plump, broad; (2) full, whole, complete. (Cf. *nenepa,* *unene,* and *neno,* *nona,* *pona,* *zima.*)

**Nenepa,** v. become fat (stout, corpulent)—of persons, but *nona,* of animals. Cs. *nenepesha,* make stout, &c. (Cf. *nene,* *nona.*)

**Neno,** n. (*ma-*) (1) a word, utter-ance, expression, message; (2) assertion, objection, argument, plea, point; (3) thing, fact, matter, affair, cause, case; (4) a serious matter, difficulty, danger, trouble. The plur. *maneno* is also used for (1) language, speech,—in general, and (2) consultation, discussion, argument, trial, debate. E. g. *sikufanya n.,* I did nothing. *Ukiona n., usinene n.; ukinena n., litakujia n,* if you see anything, do not say anything; if you say anything, something will happen to you. *Fanya maneno,* hold a discussion, argue, debate. *Mtu wa maneno mengi,* a talkative, argumentative person. *Maneno ya kiunguza,* the Zanzibar dialect. *Hana n.,* he has nothing to say. *Mnisaidie, nisine neno njiani,* help me that I may not find difficulty in my way. (Cf. *nena,* and *jambo.*)

**Nonyekaa,** v. See *Nyenyekaa.*

**Nepa,** v. incline downwards, bend down, dip, drop (of a rope), sag. Cs. *nepesha,* cause to bend, bend (by pressure, &c.). *Bakora hii inanepa sana,* this stick bends very much. *Kisu chanepa,* the knife (blade) bends. (Cf. Ar. *nema.* Also *inama,* *pinda.*)

**Ng’** thus written, is used to represent the only sound in Swahili not easy to pronounce, viz. a close combination of *n* and *g* which does not pass on to the vowel following, though forming one syllable with it. Thus *yangoa,* it plucks up, is pronounced quite differently from *ya ngaoa,* of desire, in which *ngoa* is only a nasalized *goa.* The sound is not common, and only in a few words initial. (It is sometimes heard and written as *gn,* but Str. argues that words beginning with it are treated grammatically as of the *N* (i.e. D 6) declension, and that with pfxs. (e. g. *ki-* or *ma-* the *g* is retained even if the *n* is dropped.)

-nga- and -nge-, as a pfx., is the sign of the Pres. Condit. Tense,—as *ngali* of the Past, e. g. *ningapenda,* I would love. See *Ngali.*

**Ng’aa,** v. be bright, glitter, gleam, shine. Cs. *ngaza,* make shine. (Cf. *anga,* *ngara,* &c.)

*Ngabu,* n. (—), a gouge,—a carpenter’s tool, same as *Bobari.*

**Ngadu,** n. a kind of crab.

**Ng’ala,** v. be bright, glitter, gleam, shine. Cs. *ng’asa,* make shine. (Cf. *anga,* *ngara,* &c.)

*Ngabu,* n. (—), a gouge,—a carpenter’s tool, same as *Bobari.*

**Ngadu,** n. a kind of crab. (Cf. kaa.)

**Ngalawa,** n. (—), commonly *galawa* (which see) in Z., a small dug-out canoe with outriggers.

-ngali-, as a pfx., is the sign of the Past Condit. Tense, e. g. *ningali-**
I would have loved. Obs. in narrative ngali and nga are used with the person-plxes. of actual facts, past or present, e.g. angali anakwenda, he was going; kungali na mopema bado, it was still early. Mvua ingalikinya na tufant imekaza, the rain was falling, and the storm at its height.

Ngama, n. (—), the hold of a vessel, i.e. in a native vessel amidships. Prov. aendaye tezi na omu, hurudi ngamani, he who goes to the stern or stem comes back to the hold. (Cf. chombo, and banduru, tumbo.)

Ng'amba, n. a kind of hawk's-head turtle, from which tortoise shell is procured. Piga (pindua) n. is used to describe pouncing on a harmless person and robbing him. Chuma cha n., the shell. (Cf. Aasa.)

Ng'ambo, n. one of two opposite sides or positions, the other side, the farther side, e.g. of a river or creek. Ng'ambo ya huku, the near side, this side. Ng'. ya pili, the other, further side. (In Zanzibar city Ng'ambo is the general name for all that part of it, including several minor districts (mitaa), which has grown up in the last 40 years on the land side of the creek which used to bound it.) (Cf. Unguja, and perh. Ar. jamb, side of the body.)

Ngamia, n. (—), a camel. Also, a common term of abuse, like ng'ombe, mbusi, i.e. idiot, fool,—the camel being regarded as a type of stupidity. (Camels are used in Z. only ing oil-mills, and imported for the purpose.)

Ng'anda, n. (—), a handful, as much as can be held with the fingers, esp. of something clinging or sticking together,—as ugali. (Cf. ?ganda, or chanda, and dist. kosi, kouzi, chopa.)

Ngano, n. (—), (1) a story, a tale, narrative, fable (cf. kisa, hadithi); (a) wheat, i.e. the grain. Prov. amekula ngano, he has eaten wheat, i.e. (?) he has committed a fatal error, he has done for himself. (Cf. kisa, hadithi, and for grain na-faka.)

Ngao, n. (—), (1) shield, buckler (2) face, or front, of a house. Also of the rear, n. ya nyuma. Kisua cha n., a bosom like a shield,—a point of beauty. (Cf. kigao.)

Ngara, n. (—), blossom (male) of the Indian corn-plant (Sac.)

Ng'ara, v. also Ng'ala, Ng'aa, and Angaa, shine, glitter, be bright. (Cf. Cs. ngariza, and anga.)

Ngariba, n. (—), one who circumcises, a professional circumciser. (Cf. tahiri, ukumbi.)

Ng'ariza, v. Cs. of ng'ara, i.e. make bright, cause to shine, &c. Ng'ariza macho, glare with the eyes. Ap. ng'arisia, e.g. glare on (at, with, &c.). Cs. ng'arisisha, e.g. make glare, glare fiercely. (Cf. anga, ng'aa, ng'asa.)

Ngawa, n. (—), civet cat, i.e. paka wa sabadi. One of the few wild animals left in Z. (with the pig, monkey, and serval or leopard). Umekaa kama ngawa, you live like a wild creature. (Cf. funga, sabadi.)

-ngawa, used with person-plxes. to express 'though,' e.g. ningawa, though I am (was) ; ingawa, though it is (was). Wangawa waliwenda, though they went. (Pres. Condit. of -wa, v. Cf. -nga-, japo, kwamba.)

Ngazi, n. (—), a ladder, set of steps, stairs, i.e. ngazi ya kukuwele. (Cf. kwea, daraja.)

Ngazija, n. the Great Comoro Island. Hence Ngazija, a Comoro man. Kingazija, the Comoro language.

Ng'chiro, n. (—), also Mohiro, a mangouste, mungoos.

-ngo-, sign of the Pres. Condit. Tense. See -nga-.

Nge, n. (—), or Inge, a scorpion.

Ngedele, n. a small black monkey,—also called tumbili, kitumbili. (Cf. kima.)
Ngema, a. often used in Z. for njema, i.e. (1) the form of -ema agreeing with D 4 (P), D 6; (2) without a noun, as a common expression of assent, good, very well, certainly,—like installah, ewalla. (Cf. -ema.)

Ng eu, n. (—), a line used by carpenters for marking work, a ruddle,—so called from the red chalky earth applied to make the mark.

Ngi, -ngi, n. and a., variants of ungi, wingi, -ingi, which are usual in Z. See Ingi, &c.

Ngia, -ngine. See Ingia, -ingine.

Ngiri, n. (—), wild boar,—commonly nguruwe wa mwitu.

Ngiri, n. (—), wild boar,—commonly nguruwe wa mwitu.

Ng'ia, -ngine. See Ingia, -ingine.

Ng'ia, -ngine. See Ingia, -ingine.

Ng'io, v. root up, dig out, tear out, pull up. Ng'io mti, root up a tree. Ng'io jino, extract a tooth. Ng'io macho, gouge out the eyes. Ng'io hema, strike a tent. Ng'io safari, start on a journey. Ps. ng'iolewa. Nt. ng'io ka, e. g. moyo unuming'oka, my heart jumped into my mouth. Ap. ngo-lea. (Cf. fukua, toa, ondoa.)

Ng'oa, n. desire, passion, lust. Timiza n., satisfy the passions. Tia n., weep for jealousy. (Cf. ha'wa, shauko.)

Ng'oe, n. (—), a forked stick or pole, e. g. for gathering fruit, &c. (Cf. ng'oa and kiopoe.)

Ng'ofu, n. (—), roe of a fish.

Ng'ofu, n. (—), roe of a fish.

Ng'ong'o, n. plur. of ung'ong'o (which see).

Ngono, n. (—), waiting-place, station, post, period of waiting, watch. (Cf. ngoja, kingojo, and zamu, lindo.)

Ngoma, n. a drum. As the one universal accompaniment of all merrymaking, and ceremonial, ngoma is extended to include (1) any kind of dance, (2) music in general. Piga (chapua) n., beat a drum. Chesa (ingia) n., join in a dance. N. ya kuchesa, dancing for amusement. N. ya kupunga (pepo), dance for the exorcizing of a spirit. Ngoma ikilia sana, haikawii kutasuka, when a drum sounds loud, it will soon break. (Drums are of many sizes and patterns, and these as well as the accompanying dances and modes of beating vary with every tribe, and with the different occasions of their use. Cf. goma, kigoma, and see tari, mspata, dandalo, kiumbisi, msondo, vumi, chapuo, kumbwaya, kilanga, kishina, msoma, mganda. And for musical instruments, kinanda, santuri, kinubi, zee, zomari, toazi, upato, kayamba, panda, baragumu, filimbi.)

Ng'ombe, n. (—), ox, cow, bull, cattle. Defined as n. ndume (or, mak sai), ox, bullock; n. jike, cow; n. fahali (or fahali only), bull. Ndama ya n., a calf. Kukama n., to milk a cow. Prov. wawili hula ng'ombe, two can manage an ox. Dim. king'ombe. Also used as a term of insult, idiot, blockhead, like ngamia, mbuzi. (Cf. fahali, mtamba.)

Ngome, n. (—), fort, fortress, stronghold, castle. (Cf. syn. gereza, boma.)

Ng'onda, v. cure,—of meat, fish, &c., e. g. by cutting in strips, and drying in the sun. Ps. ng'ondwa. (There seems also to be a n. ng'onda, king'onda, i.e. a strip or slice of dried meat, fruit, &c.)

Ng'ong'o, n. plur. of ung'ong'o (which see).

Ngono, n. (—), and plur. of ungon, (1) sleeping time, and so, night; (2)
sleeping-turn, a wife's turn or time for sleeping with her husband. *(Gona in cognate dialects means sleep, v., but is not used in Z. Cf. sinzia, lola.)*

**Ng'oo**, int. also **Nyoo**, expressing utter contempt, a contemptuous refusal.

**Ngazi**, n. and **Ngovi**, skin,—of any animal, hide, leather. **Chuna n.**, take off the skin, skin, flay. **Tengenezza (fanyiza) n.**, tan hides. *(Govi also occurs, but in Z. in restricted sense, in relation to circumcision, tohara.)*

**Ngumi**, n. fist. **Piga n.**, strike with the fist, give a cuff to. *(Cf. syn. konde.)*

**Ngungwi**, n. plur. or **Nkungwi**, songs taught to boys, when circumcised; also called *malango*. *(Perh. cf. kunga, kungwi.)*

**Nguo**, n. (—), (i) cloth, material, i.e. any woven fabric, of cotton, flax, silk, &c., but commonly cotton cloth, calico; (2) a cloth, a piece of cloth, for whatever purpose, e.g. *nguo ya meza*, a tablecloth; *nguo za kitanda*, bed clothes; *nguo za kugula*, mourning; (3) clothes, a garment of any kind. **Vaa n.**, put on clothes, dress oneself. **Vika n.**, clothe (another). **Vua n.**, take off clothes, undress. **Fiuna n.**, weave cloth. **Tanda n.**, prepare the web in weaving. *Sifa ya nguo ni pindo*, the merit of a cloth is the (coloured, embroidered) border. *(Perh. cf. uo, chuo.)* Various kinds of cloth are known as *nguo asili*, in commerce 'grey sheeting,' *nguo maradi*, grey drilling. **Amerikani, baniki, kendera, hafta, kuthurungi, satini, gamu, johe, ulaiti, hariri, shashi, &c.** For articles of dress cf. (1) for men, *kikoi, kanzu, kisibau, fulana, kitambi, kilembali, kefa, shuka, zwamba, johe, soruali, mfuria*. (2) for women, *shiti, kisita, kanga, leso, kanzu, soruali, dusamali, barakoa, ukaya, shela, &c."

**Nguri**, n. a shoemaker's tool *(Str.)*

**Nguru**, n. (—), name of a fish,—of good quality for eating and often of large size. *(Cf. samaki.)*

**Nguruma**, v. make a rumbling or roaring noise,—of any loud and deep sound, e.g. roar of a lion, thunder, roar, growl, rumble. *(Cf. follg. and vuma.)*

**Ngurumo**, n. (—), a loud roaring, rumbling sound, growl. *Leo kunapiga ngurumo*, it is thundering today. *Mshindo wa ngurumo*, a clap of thunder, i.e. *radi*. *(Cf. prec.)*

**Nguruwe**, n. (—), also **Nguuwe**, **Ngwwe**, a pig, hog, swine. *N. wa mwitu*, a wild pig. *N. jike*, a sow. *(Nguruwe aendealo, ndilo atendalo, what a pig goes for, that he does. Also of a loose, immoral character, *yule nguruwe aliyetaka kufisidi nyumba*, that vile wretch, who wanted to violate a home.)*

**Nguruzi**, n. See **Ngusi**.

**Nguu**, n. in the phrase *mwenda nguu*. *Kilio cha mwenda nguu*, the cry of one who utterly despair,—of some irreparable calamity.

**Nguva**, n. (—), a dugong, manatee.

**Nguvu**, n. force, strength, power,—in general. Thus (1) strength of body, muscular physical power, strength of mind, or character, ability, energy, vehemence, or mere mechanical strength, force, impetus, momentum, solidity, stability, pressure; (2) authority, supremacy, influence, importance, weight, earnestness; (3) exercise of force, compulsion. **Tiu (pa) n.**, strengthen, consolidate, establish. **Funya (toa) n.**, use (put forth, exert) strength, exercise authority. *Neno la n.*, an effective, forcible statement, command. **Kwa nguvu**, (1) by force (strength, ability, energy, &c.), (2) in a high degree, strongly, earnestly, (3) reluctantly, under compulsion, against the will, e.g. *aliku-bali kwa nguvu*, he consented under pressure. *(Cf. bidii, wuzo.)*
Nguzi, n. also Nguruzi, a hole in the bottom of a boat or vessel, for letting water out, i.e. tundu katika mkuku.

Nguzo, n. (—), (1) pillar, supporting column, post, prop, buttress, palisade, pale, pole; (2) fig. assistance, support, evidence, fundamental principles. Forms of prayer are called nguso ya sala. Nguzo ya imani, articles (pillars) of faith, creed. In house-building nguzo are the poles forming the sides and supporting the roof. (Cf. kiguzo, and tegemeo.)

-ngwana, a. (same with D 4 (P), D 5 (S), D 6), (1) of or belonging to the status of a free man, as contrasted with a slave (mtumwa), and so of a relatively high social grade, and (2) civilized, educated, gentlemanly, well-mannered. (Cf. ungwana.)

Ngwe, n. (perh. plur. of ugwe), a measured plot, or patch of ground, whether (1) a bed or row, of young plants, &c., or (2) an allotment, ground assigned for cultivation, or for a task. (Cf. kuo, and perh. ngwe, of the line used in measuring.)

Ni is used simply as a copula, without distinction of person or number, or definite indication of time, though usually equivalent to the present tense of the verb wa, i.e. I am (was), you are (were), he (she, it) is (was), we (you, they) are (were), e.g. yeye ni mwema, he is a good man. Ni hivi tu, it is just so. Nyumba ni tupa, the house is empty.

Ni-, -ni, -ni-, as a formative prefix (1) in verbs, is the pfx. of the 1 Pers. Sing. subjective and objective, I, me. When subjective, it is sometimes n, or omitted altogether, e.g. ninapenda, I love; nnaona, I see; takwenda, I will go. (2) in nouns, is suffixed to form a locative case, meaning 'inside position, (b) place simply, (c) environment generally, e.g. nyumbani mwango, in my house; shambani pangu, at my estate; kwangu- kani kwange, in my fall, as I fell. (3) -ni, is subjoined to verbs as a contracted form of (a) nini? What? e.g. kunani? for kunanini? What is the matter? or (b) of ninyi, e.g. kwa- herini, good-bye all of you; twendezetumi, come along all of you; amekupeni vingi, he has given you many things.

*Nia, n. (—), intention, purpose, resolve,—but extended to any mental activity, and can be translated 'thought, idea, opinion, mind, conscience, heart, character,' &c. Nia haikuwa moja, ndio usipate jambo, your mind was not made up, so you did not succeed. N. njema (swa), a good disposition. N. mbovu (batili), bad thoughts (character, conscience). — v. have in mind, think of, purpose, intend. (Ar. Cf. niaa, and syn. kusudi, wazo, moyo, thamiri, mradi.)

*Nikahi, n. (—), and Nikaha, marriage,—esp. with reference to formalities, ceremonial, &c., betrothal, espousals, marriage settlement, e.g. humfungia nikaha humwoza, he makes a match for her, and gives her in marriage. Akanwowa kwa nikaha, and he married her in due form. Fungisha n., perform the marriage ceremony for. Sikiliza (shuhudia) n., attend (attest) a marriage,—said of the congregation present at the mosque. (Ar. Cf. ndoa, harusi, maozi.)

Nikali, Nili, verb-forms, and I am (was), -ni, pfx. of I Pers. Sing., ka connective, li in the sense of -wa, v. Nikali nikienda, and I was on the move. See -li.

*Nili, n. (—), indigo, and esp. blue, as used in washing. (Ar.)

Nina, n. (1) mother,—only in poetry, and a few phrases in Z. (cf. mama). (2) verb-form, I have. See Na.
Ninga, n. (—), a kind of green dove. Used also as a woman's name. Akakaa na Molawe, kama ninga na natawi, and he rested with his God, like a dove on a branch.

Ning'ina, v. or Nying'ina, sway, swing, wave to and fro, dandle (a child), rock, e.g. of trees, natawi yaning'ina, the bunches (of fruit) swing to and fro on the tree. Cs. ning'in-isha, -ishwa. (Cf. kining'ina, and syn. wayawayaya, yumba-yumba.)


Ninyi, pron. of 3 Pers. Plur., also Nyinyi, you, ye. Often subjoined to verbs in the unreduplicated form -ni, e.g. njooni, come (ye). Kwahe nei, good-buy all of you. Ntakupigeni, I will beat you. (Cf. -cnu, your, as containing the same element.)

Nipe, for unipe, give me,—2 Pers. Sing. Imperative (or Subjunctive) of nipo, v.

Nipo, verb-form, I am here,—ni, person-pfx. of 1 Pers. Sing., and -po, adverbial of place. (Cf. hapo.)

*Nira, n. (—), a yoke (for oxen). (Ar.)
*Nisha, n. (—), or Nashaa, starch. (Ar. Cf. syn. uwanga.)
*Njaa, n. (—), hunger, craving for food, lack of food, famine. Nima (naona) n., I am hungry. Shindisha kwa n., starve. N. inauma, I feel the pangs of hunger. Ajama ya leo ni shibai ya kesho, hunger to-day means (i.e. hopes for) plenty to-morrow. (Ar. Dist. jaa, dust-heap).

Nje, adv. outside,—opp. to ndani, -a nje, external, outside, outer, outward. Nje ya, outside of, on the surface of. Kwa nje, outwardly, on the outside.

Njema, a. also Ngema, an irregular form of -ema, good, agreeing with D 4 (P), D 6, for ny-ema. Often as an adv. in rejoinders, like vema, Good! Very well! Certainly! (Cf. -ema, ngema.)

Njia, n. plur. used as sing. (—), (1) path, road, way, track; (2) way (or means) of proceeding, method, means; (3) progress, effect, influence. N. kua, highway. N. panda, a parting of roads, cross-ways. N. ya kukata, a short cut. Maneno yeniy njia, forcible (effective, practical) suggestions. Njia ya mwongo fupi, a liar's career is short. Njia mbili zaumiza, double courses bring pain. (Cf. ja, v., and the Ap. form -jia, also ujia, kijia.)

Njiva, n. (—), a pigeon. N. wa mwitu, a wild pigeon. N. mage, a tame pigeon, i.e. brought from Arabia and domesticated. See Manga.

Njombo, n. (—), name of a fish, barred with black and yellow (Str.).

Njoo, Njooni, v., 2 Pers. Sing. and Plur. Imperat. of -ja, come,—perhaps the only really irregular forms which are invariably used in Swahili. Other monosyllabic verbs as a rule use for Imperat. the Subjunct. form, or else the Infm. form, and sometimes e for a in the plur., e.g. kula, eat, is used as an Imperat., and leni, eat, plur. So kunywa, and nyaweni.

Njozi, n. (—), vision, apparition. (Cf. ndoto, ota.)

Njuga, n. (—), a small bell, worn as an ornament, and at dances. (Cf. kengele.)

Njugu, n. (—), ground nut. Two varieties are (1) njugu mauhe, which are hard, and (2) njugu nyasa, soft.

*Njumu, n. used of ornamental work, done by inlaying, or studding with metal, brass nails, &c. Kasha kubwa la njumu, a large chest ornamented with metal. (Hind.)

Nne, n. and a., four. As a n. always a disyllable, and pronounced
almost as *inne*; but as an *a* with
prefixes commonly heard as *-ne* only,
e.g. *watoto wanne* or *wane. Nne*
with *D 4 (P), D 6. *-a nne*, fourth.
*Kumi na nne*, fourteen. (Cf. Ar.
syn. *droba*, also often used.)

*Noa*, v. sharpen, make sharp, whet,
give an edge to,—of metal tools,
weapons, knives, &c. Ps. *nolewa.*
*Nt. noleka*, e.g. take an edge, be
*nolea*, e.g. *jiwe la kunolea*, a whet-
noana. (Cf. *kinoo, noleo, noo*, and
dist. *nyoa.*)

-nofu, a., *nofu* with *D 4 (P),
D 5 (S), D 6, lean, (of meat) i.e. all
flesh, no fat or bone, i.e. *nyama
tupu.* (Cf. mnofu.)

*Nokoa*, n. (*ma-*), the second man
in authority over a plantation, under
the *msimamizi*, and over the *kadamu*,
sub-overseer, assistant.

*Noleo*, n. (*ma-*), (1) any instru-
ment for sharpening, i.e. a whet-
stone, grindstone, strop, knife shar-
pener; i.e. *kitu cha kunolea* (cf.
*kinoo, noa*); (2) a ferrule, metal ring
round the haft of a tool. (Cf. pete.)

*Nona*, v. get fat, usually of ani-
mals (*nenepa* of man). Cs. *non-
esha, -eshwa.* (Cf. -nono, unono,
and -nene.)

*Nondo*, n. and *Noondo*, (1) a
kind of moth or grub; (2) a kind of
serpent.

*Nong'mona*, v. whisper, speak under
one's breath (in a low tone). Cs.
*nong'on-esa, -eswa*, address in a whisper,
whisper to, e.g. *mnong'onese
baba yangu*, whisper to my father.
Rk. *nong'onana, nong'onesana*, whis-
per to each other. (Cf. *mnongonesi,
mnongono, unongonesi.*)

-nono, a. (*noho* with *D 4 (P),
D 5 (S), D 6), fat, sleek, plump, well
fed,—of animals, &c. (*-nene* properly
of human beings) and things, e.g.
*maisha nono*, a life of luxury.
*Nj'ombe wanono*, fat cattle. *Kinono,*
a fatling. (Cf. *nona, unono.*)

*Noo*, n. (*ma-*), a large whetstone,
grindstone. See Noa, *Kinoo.*

*Nso*, n. (*-*), and *Intso*, a kidney.
(Figo also sometimes used.)

*N*ta, n. (*-*), and *Inta*, wax, bees-
wax,—collected by natives from
*mizinga* (see *Mazinga*) and brought
to the coast.

*Nuia*, v. also *Nuya*, have in
mind, consider, purpose, intend, form
*nuil-a, -iwva*, e.g. resolve as to,
form a good resolution about. Cs.
*nu-iza, -zva*, cause to have in mind,
remind, instruct. (Ar. Cf. *nia.*)

*Nuka*, v. (1) give out a smell,
have a smell, smell, but esp. (when
used alone) of a bad smell, stink;
(2) take into the nostrils, e.g. as
snuff. *N. vizuri* (*vema*), have a
pleasant smell. *N. vibaya* (or *nuka
alone*), have a bad smell. But *nuka*
is also used of a sweet smell, like
*nukia*, e.g. *akinuka msesi na am-
bari*, (a person) smelling of musk
and ambergris, and with an objective
pers.-pfx., *inaminuka ambari*, I smell
ambergris. *Tumbako ya kunuka*,
snuff. *Nuka* (usually *musa* *tumbako*,
take snuff, or, smell of tobacco.
Ap. *nukia*, have a sweet smell. Also
*nuk-ilia, nuk-iliza*, smell out, follow
by scent, e.g. *mbwa hodari wa kunu-
kiliza*, excellent sporting dogs, dogs
with a good sense of smell. Cs.
*musa, nukiza*, use the sense of smell,
smell, smell out, and so of dogs
hunting, scent, follow by scent,—and
of taking snuff. (Cf. follg. and
*harufu, uvundo.*)

*Nukato*, n. (*ma-*), anything having
a sweet smell, odour, perfume, scent.
(Cf. *nuka*, and see -to.)

*Nukta*, n. a dot, point, mark,
spot, vowel sign (in Arabic writing),
mark of punctuation (comma, stop,
&c.) (Ar.)

*Nuku*, v. for *Nukulu*, copy,
transcribe.—n. (*ma-*), a copy,
duplicate. (Ar. Cf. *nakili, na-
kulu.*)
Nuna, v. grumble, show discontent, complain, be sullen, sulk. Nuna uso, look discontented (sulky). Ap. nun-ia, -iwa, be sulky about, complain of (to, &c.). Cs. nun-isha, -ishwa, put in a bad temper, cause to grumble, &c. Rp. munana, sulk together, complain of each other. (Cf. nung’unika, guna, mununaji, nnuno.)

Nunda, n. a fierce animal, beast of prey—used also to describe a cruel bloodthirsty man. The semi-wild town cats are sometimes called nunda (ma-), or mnunda (mi-).

Nundu, n. a hump, protuberance, boss, lump, bump, esp. of the hump of native cattle, which is considered a delicacy. Achinjaye ng’ombe, atoa nundu, akampa jumbe, when a man kills a bullock, he takes the hump and presents it to the chief. Nundunundu, or kinundunundu, humpy, lumpy. (Cf. kigongo.)

Nungunungu, n. (ma-), a porcupine.

Nung’unika, v. murmur, grumble, show discontent, complain. Ap. nung’unikia, grumble at (about, to, &c.). (Cf. follg. and guna.)

Nung’uniko, n. (tna-) grumbling, murmuring, complaint. (Cf. prcc.)

Nunim. v. buy, purchase, bargain about, make a bid for. I’iwa. N. nunulika. Aj Ha, -iwa, buy for (with, at, &c.), be has had an estate bought for him. Cs. nunu-ut, -zwa, e.g. cause (persuade) to /a (or -a), buy jointly, combine to buy. (Cf. munuzi, and Ar. syn. sabuni.)

*Nurisha, v. Cs., cause to shine, make bright, give light to. (Ar. Cf. nuru, and angaza, nagariza.)

*Nuru, n. (—), light, brightness, illumination. Tia n., brighten, illuminate, make bright (clear, intelligible). Taa n., give out light, shine. Used of a bright expression or complexion, e.g. nuru za uso zikampotea, he lost his happy expression. Waanake hao nuru za sawasawa, these two women are equally good-looking. (Ar. Cf. mwanga, weupe.)

Nusa, v. Cs. of Nuka (which see).

*Nussu, n. (—), and Nuss, a half, a part, a portion, a bit. Nussu may denote any fraction of a whole. Nussu kidogo, a little bit. Kata nussu nussu, cut in halves (pieces, bits). Cawa nussu kwa nussu, divide in halves. Nussu . . . nussu, partly . . . partly. (Cf. Ar. nisf, middle, half.)

*Nusa, n. (—), and Nusra, (1) aid, assistance, help; (2) as an adv., almost, nearly, within a little, e.g. amenitukana nusa nusira kunipiga, he abused me almost to the point of striking me. (Ar. Cf. follg.)

*Nusuru, v. help, assist, defend, preserve,—esp. of God’s help. Munugu ameniusuru, God has helped me. Tunusuru watumwawa wako, help us your servants. (Ar. Cf. tudia.)

Nwa, Nweleo, Nwewa, Nwesha. See Nywa, Nyweleo, &c.

Nwele, n. plur. of Unywele (which see), hair.

Ny- represents the sound of ni in the word companion, but slightly thicker and more nasal (Str.),—the sound taken by n when a pfx. before a vowel (see N, B. (2), (3)), and also occurring in many Swahili words. See follg.

Nya, v. As in other monosyllabic verbs, the infinitive form, i.e. kunya, is used in forming certain tenses. See Ku, i. (d). 1. Act., meaning ‘discharge, emit, let fall, drop,’ of something fluid or semi-fluid, but restricted almost entirely to the passage of excreta, and, when used alone, of urine. The only other common use is as a neuter, of rain, ‘fall, be discharged.’ Thus kunya mavi (damu), pass faeces (blood). Kuny-
kunya sana leo, it has rained a great deal to-day. Mvua yanya, rain is falling. Inakunya, it is raining. Ps. nywa (see below). Ap. nyea, e.g. aisiufe mvua, inemnyea, he who praises rain has had it. Cs. nyeshka, (1) of rain, Muungu amenyeshka mvua nyingi, God has caused much rain to fall. (2) e.g. nyeshka moto, attend to a child at stool. 2. Pass. The passive form -nywa is the common word for ‘drink, absorb, suck up, exhaust, consume,’ either of liquids or figuratively of other things,—corresponding to -la, eat. (Nywa only retains a trace of the vowel sound of y, and is often heard and written as nwa.) Having an active meaning, nywa has its own passive and derivative verb-stems, viz. Ps. nywewa, be drunk up, be absorbed, dwindle, pine away, be consumed, dissolve away, evaporate, vanish. Nt. nyweka, e.g. (1) be drunk up, &c.; (2) be capable of (fit for) being drunk, be good for drinking purposes. Ap. nywea, drink at (with, for, to, &c.), e.g. kopolu kunywea, a mug to drink with. Nywea salamu, drink to the health of. Sometimes also nywea for nywewa, e.g. killa siku mkewe husidi kunywea, every day his wife got thinner. Nyama imenywea, the meat has dried up (in cooking). Cs. nyweshwa, cause to drink, furnish drink to, supply with water, &c. (Cf. kinywa, kinywaji, manyesi, manyunyo, nyweloo, and for ‘pour out’ (a liquid), mimina, mwaga.)

Nyafua, v. snatch off, tear off, bite off, snap up, e.g. simba amemnyafua ng’ombe nyama, the lion has torn off a piece of the bullock’s flesh. (Cf. follg., of which nyafua is perh. a variant.)

Nyaka, Nyakua, v. catch in the hands, snatch up, tweak, pluck with the fingers, twitch,—also filch, pilfer. Derivatives not commonly used. (With nyaka, which is seldom used, cf. daka, catch, e.g. a ball in play.)

Nyala, Nyali, Nyalio, plurals from ala (?u-ala), wali, rice, and wario (which see).

Nyama, n.—, but see Mnyama), (1) an animal, beast, brute,—mostly of the larger animals; (2) flesh, meat; (3) body, substance, matter, chief constituent, e.g. nyama ya mkate, crumb as opp. to crust (of bread), nyama ya embe, the flesh of a mango-fruit, nyama ya roho, the material part of the soul; (4) fig. of a brutal, stupid, degraded person. N. ya mwitu, a wild animal. N. mkali (mbuai), a ferocious beast. Wewe kisu, sisi nyama, you are the knife, we are the animal, i.e. at your mercy. In concords nyama is treated as D 1 or D 6, e.g. wakaenda nyama zote, all the animals went. (Cf. mnyama, which seems only used when there is special reason for distinguishing an animal as a living creature. Also perh. cf. ndama.)

*Nyamaa, v. be silent, stop talking, hold one’s tongue, be (become) quiet, die away, cease, be still,—used not only of talking and noise, but of anything violent, troublesome, or painful, e.g. of wind, bodily suffering, &c., e.g. kichwa chaliniuma, sasa kimenyamaa, my head was aching, now it does not ache. Ap. nyamaa, e.g. be quiet to (for, in, &c.). Cs. nyamaza, usually Intens., i.e. keep quiet, refrain from noise, repress oneself, and in the Imperat., Silence! Hold your tongue! Hence nyamasia, e.g. mama amennymyamasia mtoto, the mother made the child quiet, and a derived Cs. nyamasia-isha, -ishwa, reduce to silence, make quiet, calm, still. (Ar. namas, cf. follg. and kimya, tulia from tua.)

-Nyamafu, a. same with D 4 (P), D 5 (S), D 6, silent, quiet, still, reticent, reserved. Mtu mnyamafu, a man who says very little, keeps to
himself. *Panyumafu*, a quiet spot. (Cf. *nyamaa*, and -*tulivu*.)

**Nyambeu**, v. pull in pieces, tear into bits, take off in strips, peel off. Ps. *nyambulivu*. Nt. *nyambuka*, come to pieces, fall into bits, be peeled off, e.g. of over-ripe fruit, over-cooked meat. (Cf. *ambua*, and *nyumbu*, *nyafa*.)

**Nyamgumi**, n. (*—*), a whale.

-nyangalika, a. used as an evasive or contemptuous epithet of what is difficult, impossible, or unfit to describe, a sort of a —, a what-do-you-call-it, a nondescrip. *Kitu kinyangalika*, a nondescript thing. *Nyanyangalika gani huyu* 'What sort of a — is this?'

**Nyam'amba**, n. a sweetmeat.

**Nyanyanya**, v. take by force, steal, plunder, rob,—with the thing stolen, or person robbed, as object. *Ameenyanyanya mali*, he has robbed him of money. *Alinyanyanya yule mite*, he kidnapped that child, or, he robbed that child. Ps. *nyanganywa*. Nt. *nyanganyika*. P. *nyanganywa*. (Cf. *mnyanganyi*, and *iba*, *pokonya*.)

**Nyanyuka**, v. dry up, be withered, shrivel,—with heat, or drought. (Cf. the more common *kauka*, *anika*, *anuka*.)

**Nyayo**, n. plur. of *uayo* (which see).

**Nyeya**, v. cause a tickling or itching sensation, tickle, itch. *Upele unamyeya*, the eruption itches. Ps. *nyeva*, be made to itch, be irritated, tickled. (Cf. *nyega*, *nyegi*, *kinyefu*, and *washa*.)

-nyefu, a. (same with D 4 (P), D 5 (S), D 6), moist, wet, damp, humid, marshy, watery. Also -nyefunyefu. (Cf. *nye*, *nyo*, *myefu*, and *syn. washa*.)

**Nyega**, v. cause to itch or tickle, excite prurient desire. Cs. (intens.) *hwa*, and 1 (Cf. *nyta*, and *follg.*

**Nyoleo**, n. (ma-), also unyeleo, pore (of the skin). (Cf. *nya*, *v.*, and *toke*.)

**Nyemelea**, v. go quietly up to, steal up to, creep upon, stalk (a wild animal or bird), surprise. Ps. *nyemelewa*, e.g. be approached by
stealth, be taken by surprise.  (Cf. nyamalía, nyamaa.)

Nyenje, n. a kind of cricket.

Nyenna, v. talk a person into telling, talk over, extort an admission from, extract news, pump with questions.  Ps. nyenyewa.  Nt. nyenyeka, be talked over, give way to pressure, submit.  See Nyenyekea.  Ap. nyenyleca, get at a secret, &c., whence nyenyeleza, introduce quietly, slip in secretly.  Cs. nyenyesha, intens.  Rp. nyenyana.  (Cf. follg.)

Nyenyekea, v. (strictly the Ap. form of Nt. of nyenya), act with submission (humility, reverence, respect) towards, be polite (obsequious, cringing, &c.) to, be humble, defer to.  E.g. kijana amenenyekea babaye, the young man treated his father with due deference.  Ps. nyenyekewa.  Cs. nyenyeke-eshá, -eshwa, e.g. teach humility to, humble, &c.  (Cf. nyenya, mnyenyekeo, and follg.)

Nyenzo, n. plur. of uenzo, wenzo (which see).

Nyesi, n. (ma-), excrement, dung, urine, filth.  (Cf. nya, kinyaa, and syn. mavi, ukojo.)

Nyeta, v. be teasing (tiresome, hard to please, unsatisfied, never content), be ill-mannered (disrespectful, arrogant), swagger.  Ap. nyet-éa, -éwa, e.g. be disrespectful to (about, &c.).  Cs. nyet-ésha, -ésha, e.g. cause to be troublesome, impertinent, &c.

Nyie, pron. for ninyi-ye, you (plur.), you there.  (Cf. miye, weye, and ye.)

Nyiga, n. (ma-), a large wasp, a hornet.

Nyika, n. (ma-), open, bare, treeless wilderness, open forest with high grass, a barren, desolate region, contr. with mwiitu, e.g. tukaenda wee mwiitu na nyika, mwiitu na nyika, we went on and on, through woods and wastes, forest and field.  (Cf. poli, pululu, jangwa.)

Nyima, v. withhold (from), keep back (from), deprive, refuse, not give,—esp. of what is due, a person’s right, e.g. wages, a debt.  E.g. yuna haki ya kupewa, lakini amenimyima kasidi, he has a right to be paid, but the other has kept it back purposely.  Muangu hapi kwa mwa, hanyimi kwa jua kali, God does not give by rain, or withhold by heat.  Ps. nyimwa.  (Other deriv. rare.)  (Cf. follg.)

Nyimi-nyimi, adv. in little bits, by beggarly scraps, with a grudging hand.  (Cf. prec.)

Nyingi, Nyingine, a. forms of -igi, -inge,—agreeing with D 4 (P), D 6.

Nying’inia, v. See Ning’inia.

Nyinyi, pron., same as ninyi (which see), you (plur.).

Nyinyoro, n. a bulbous plant which throws up a large head of red flowers (Str.).

Nyoa, v. shave off,—of hair only.  Ps. nyolewa.  Ap. nyö-lea, -lewa, e.g. uembe wa kunyolea nyele, a razor to shave with.  (Cf. kinyozi, and perh. unyele, and nya, nyonyoa.)

Nyofu, a. (same with D 4 (P), D 5 (S), D 6), (1) straight, extended, stretched out; (2) usually fig. straightforward, honest, upright, trustworthy, e.g. mtu mnyofu, an honourable man.  Maneno manyofu, plain, direct statement.  (Cf. nyoka, n. and v., nyosha.)

Nyoka, v. (1) become straight (extended, laid out in a straight line), be straightened; (2) fig. be straightforward, be honest (practical, steadfast, effective), e.g. maneno ya kunyoka.  Cs. nyosha (which see).  (Cf. -nyofu, and follg.)

Nyoka, n. a serpent or snake of any kind.  There are not many poisonous varieties in Z. Pythons (chatu) are comparatively common.  (Cf. prec.)

Nyonda, n. plur. trial, testing, proof, experiment.  In Z. nyonya
NYONDO

(from onja) would be more usual. (Cf. onja, jaribu.)

Nyondo, n. See Nondö, Nyundo.

Nyonga, v. (1) twist, twist the neck of, strangle, throttle; (2) vex, harass, worry; (3) as a nent., twist, wriggle, move from side to side, Ps. nyongwa. Ap. nyong-ee, -ewa. Cs. nyong-esha, -eshwa. (Cf. follg.)

Nyonga, n. plur. of unyonga, but also used as a sing. n. (—), the hip,—the part where the thigh (paji) and flank (kiuno) meet. Uchungu wa moto u katika nyonga ya mamaye, the trouble with a child is on the mother's hip,—native women often carrying a child astride on the hip. (Cf. nyonga, v.)

-nyonge, a. (same with D 4 (P), D 5 (S), D 6), of a low order (degree or kind), low, mean, base, degraded, servile, insignificant, vile. Lia kinyonga, cry in a feeble helpless way. (Cf. nyonga, unyonga, and syn. hasifu, duni, -baya, thatifu.)

Nyongeza, n. plur. of oungeza, addition, appendix, supplement. (Cf. ongeza.)

Nyongo, n. bile. Also sometimes as irrreg. plur. of mwongo, as if uongo, e.g. nyongoni mwa siku, in course of time. (Cf. mwongo, miongo, number, reckoning, decade.)

Nyongoa, v. straighten, stretch, untwist. Jinyongoa, straighten oneself, stiffen oneself,—used of convulsive stretching. (-oa here seems Rv., like -wa. Cf. nyonga, and follg.)

Nyongonyea, v. be languid, be weary, get slack and weak. (Cf. nyonga,—the termination perh. giving the idea of being untwisted, loosened, relaxed. Cf. syn. leyea.)

Nyonya, v. suck the breast,—of a child or animal. Nyonya titi la mama, suck the mother's teat. Ndugu wa kunyonya, foster-brother (or -sister). Mitoto minyonya, a babe, suckling. Cs. nyony-esha, -eshwa, suckle, give suck to, put to the breast.

Nyonyoa, v. pluck out hair (feathers, wool, &c.), pluck a bird, shave unskilfully (pulling instead of cutting). Mfinyonyoeni manyoya, pluck out my feathers. Ps. nyonyolewa, e.g. ngosi ya kondoo, isiyonyolewa malaika, a sheepskin with the wool on. Nt. nyonyoka, e.g. kima amenyonyoka manyoya pia, the monkey had all its hair plucked off. Ap. nyonyo-lea, -lewa. Cs. nyonyo-sha, used fig. nag, constantly harass, worry, tease. (Cf. unyoya, and nyoa.)

Nyonyota. See Nyota.

Nyoo, int. See Ngoo.


Nyota, n. (—), a star. Nyota haionekani mhana, a star is not visible in daylight. Nyota-nyota, or nyonyota, is used of a drizzling rain, lit. drops, droppings (cf. manyonyo). In poetry nyota means 'thirst, drought,' i.e. kiu. (? Cf. ota.)

Nyote, a common contraction for ninyi nyote, you all, all of you. Cf. sote, for siye sote. Ninyi wote, commonly for 'both of you (two).' See -ote.

Nyoya, n. (ma-), also plur. of Unyoya (which see), a hair, a single feather, a piece of wool, an animal's hair. Manyoya is used generally of the external covering,—wool, hair, feathers,—of the bodies of birds and animals,—more particularly of the smaller body feathers of birds (contr. ubawa, mbawa, of the wing feathers).
and of short hair in animals (cf. singa of long hair),—down, both of birds and animals, being malaika. Nyele, nyele sa singa, is regularly used of human hair. (Cf. nyoa, unyoya, uya, unyele.)

Nyoyo, n. plur. See Moyo.

Nyua, n. plur. of ua (which see). 

Nyuki, n. (—), a bee. Asali ya nyuki, honey. Nyuki huenda na mana yake, the bee goes with its flowers. Fathili za nyuki ni moto, a bee's thanks is fire, i.e. all the thanks it gets.

Nyuma, adv. after, behind, (1) of place,—behind, at the back of, whether (a) on the further side of, beyond, or (b) after, in the rear of; (2) of time, (a) hereafter, in the future, (b) behind, in the past. For the apparent vagueness of meaning cf. mbele, in which also the meaning is decided by the context and implied mental attitude. Watu wabaya ivataondoka nyuma yangu, may mean 'bad people will rise up after me' (when I am gone, in the future,—if of time; or behind me, in my rear,—if of place). Mambo ya nyuma, may mean (1) the future, mambo ya baadaye, mambo ya mbele, or (2) the past, mambo yaliyopita, yaliyokwisha zamani, yaliyokuwa mbele. Cf. baada ya nyie hakuma wangine nyuma yenu, after you there are none coming after you, i.e. of greater consequence than you, which might also be expressed by mbele yenu. Rudi n., go back. Kaa n., sit behind. Huko n., often means 'meanwhile, to resume,'—of returning to a point in a story, -a nyuma, behind, in the rear, in the past, in the future. Nyuma ya, after, behind, in the rear of, beyond. (Cf. kinyume, mbele, baada, kabla.)

Nyuma, n. plur. of uma (which see).

Nyumba, n. (—), (1) a house,—properly of a native house, made of poles, sticks, wattles, earth, grass, &c., and called n. ya miti, ya udongo, ya makuti, ya majani, &c., but extended also to a house of any kind, as of masonry, n. ya maswe, or of corrugated iron, n. ya mabati, &c.,—also called jumba (ma-). Also sometimes of structures made by animals, birds' nests, lairs, burrows,—more commonly called tundu, kitundu; and fig. of objects resembling a house, e.g. nyumba ya randa, the stock of a plane. (2) household,—but this is more commonly watu wa nyumbani, or simply nyumbani, as in the polite inquiry, Hujambo (u hali gani) nyumbani? I hope your family are well? Prov. nyumba kuu haina nafasi, a great house has little room. Nyumba ya udongo hathimili kishindo, a house of earth cannot stand a shock. (For words connected with house-building, &c., cf. jenga^, aka, (materials) mti, udongo, kombamoyo, ufito, kamba, ngsio, mwambwa, bati, jiwe, chokaa, tufali, (roof, roofing) paa, kipaa, kuti, jani, eseka. And with nyumba, cf. jumba, kijumba, chumba, mchumba, kinyumba, and umba.)

Nyumbo, Nyumba, n. (—), name of an antelope (wildebeest, or gnu, Str.). Used in Z. of the mule, also called bághala (which see).

Nyumbua, v. used of handling a flexible, elastic, adhesive substance,—bend, draw out, stretch, manipulate without breaking. Nt. nyumbuka, be flexible (elastic, bend, yield to pressure) without breaking. (Cf. pinda, kunja.)

Nyundo, n. (—), a hammer. (Cf. unda, mwunzi). 

Nyungu-nyungu, n. ulcerous cracks or sores on the feet, between the toes, &c. Miguu yangu imefanya nyungu-nyungu kwa jasho, my feet are ulcerated with the heat. Also a name of a worm.

nyunyizana. (Cf. manyunyo, and perh. chunyu, nya. Also mimina, mwaga, rash.)

Nyunyo, n. mostly used in plur. form manyunyo, sprinkled liquid, sprinklings, drizzle, light rain. (Cf. prec. and marashi.)

Nyushi, Nyuta, n. See Ushi, Uta.

Nywa, Nywa, Nywesha, v. See Nya.

Nyweleo, n. (ma-), also Nyeleo, pore,—of the skin. (Cf. nya, nywa, and kinweleo.)

Nzi, n. (mainfz), a fly (insect). See Inzi.

Nzige, n. (— ), a locust.

O, A. As a sound, O represents the open vowel o sound, as in Italian and other continental languages, which would be written aw in English, or or with the r smooth, not trilled. The English closed vowel sound, as in no, is hardly pronounceable by a native.

When unaccented, the o retains the same difference in a less degree. The short o sound in English not would be represented by a Swahili as nart, not as nort. The o in Swahili words must always be uttered with the lips open, never with a w sound at the end, i.e. like owe.

O and U are often not clearly distinguished in Swahili, especially when unaccented, and in words of Arab or foreign origin, perhaps partly under the influence of Arabic, which has one vowel sign for both. In some words o and u coalesce. Thus ao and au represent equally well common pronunciations of the adverb meaning 'or.' Kuoga, kuota become kwoga, kwota, and koga, kota; ku-ote becomes kwote and kote; and uoga, uoga and oga.

Comparatively few Swahili words begin with o.

B. (1) In prefixes, and also alone, as a suffix, -o is the sound characteristic of the relative pronoun, 'who, which.' It is used in combination with the appropriate declension prefix of the noun referred to, e.g. wo, yo, lo, so, cho, vyo, po, ko, mo, but the simple -o is capable of being substituted for any of these, except in the few phrases where these relative forms are used as separate words, not affixed to a verb-form, e.g. lo lote, vyo vyote, &c., e.g. kiwo cho chote. The only exception is that e or ye is almost always used for o, to agree with the Personal Pronouns in the singular number, and with D I (S), e.g. mtu aliye mwema, a man who is good; mini mpenda ye ndizi, I who am fond of bananas.

The above relative forms cannot as a rule bear the accent, and therefore in verbs can only follow tense signs capable of bearing an accent (i.e. na, ja, li, -ka, not ta, me, &c.).

These forms are sometimes affixed to the adj. -ingine, somewhat generalizing the meaning, e.g. vitu vingineyo, any other sorts of things, panginepo, elsewhere, in some (any) other place (cf. -mojawiwa).

An independent (uncombined) relative form is made, regularly in Mombo and seldom in J., by affixing the above forms to the root amba, with or without kwamba following, e.g. kitu ambacho (or, ambacho kwamba) nakipendaye, a thing which I like, and so ambye, ambazo, ambalo, &c. See Amba.

(2) Connected with the o of relation is the o of reference, which occurs (a) in one form of demonstrative adjective, viz. huyo, hua, hiyo, kicho, hao, &c., i.e. the pronoun of relative nearness or reference, 'that there, that already mentioned or referred to, that in question;' and in adverbs, &c., formed from it, huko, hapo; (b) in combination with na, when it may be regarded as a shortened form of the above demonstrative adjective of re-
ference, e.g. yunaye for yu na yeye, he is, zinazo for si na hizo, they are, &c.

(3) -o is subjoined to nouns sometimes as an abbreviated form of wao, wako, e.g. wenzio for wenzi wao, their companions.

Oa, v. take a wife, marry a wife,—of the man only. Ps. oawa (seldom used), be married,—of the man only. Also Ps. oleva, be married,—of the woman only. Nt. oleka, of the woman only,—be married, be marriageable. Ap. olea, oleva, marry with (for, at, in, &c.), e.g. of gifts, accessories, place, &c. for marrying. Cs. oza (also oaza), ozwa, cause (persuade, allow) to marry, perform the ceremony of marriage. Used of parents, friends concerned, persons assisting, the official, &c., and even of the bridegroom, ‘get for wife, take in marriage’ (cf. zika, zisha). Hence Ap. ozea, ozwa, and ozelea, marry to (with, at, &c.). Hence ozesha, ozesha, e.g. uniozeshe mtoto wako, allow me to marry your daughter. Rp. oana, of the couple marrying, and of intermarriage generally, of families, tribes, &c. (Cf. ndoa, hazusi, and posa, posa, and dist. oza, v.)

*Ofsa, n. {via-}, also obsa, hobsa, afsa, officer, i.e. the English word as pronounced by a native. So ofs, for office.

Oga, (1) v. bathe, wash the whole body, take a bath. Koga is often used as the root (i.e. ku-oga, see Ku-), and distinguishes the verb from oga, fear. Ap. ogea, ogewa, e.g. maji ya kuoge, water to bathe with, and cf. pakuoge, a bathing-place, a bath-room, chakunoge, a vessel to bathe in, a bath, i.e. of the European kind,—otherwise kioge, birika (and cf. hamamii). Hence a further Ap. ogelewa, ogeleza, ogeleka, used esp. of swimming, with a Cs. ogel-eza, -esha, -ezwa, make (cause, teach) to swim. Ogeleza vyombo, swim boats,—as children do. Sometimes ogelesha. Hapa ogeleki, you cannot swim here. Mw-ogeshe punda, make the donkey swim across. Cs. ogesha, ogesha, e.g. take (send, order) to bathe, and osha, oshwa (which see). Rp. oana, e.g. all bathe together.

Oga, (2) v. fear, be afraid, be timid, be cowardly. Derivative stems ogwa, ogeka, ogea, ogewa, ogesha, ogeza, seldom if ever heard,—their place being supplied by ogopa, ogofya, &c. (See follg., and cf. hofu, tisha, stuka, -cha, v. As contrasted with hofu, oga refers more to the character and disposition, the mental attitude, hofu, to its direction and object, esp. apprehension of the future.)

-oga, a. cowardly, timid, nervous, easily frightened. Sometimes also as n. for woga (uoga) (which see). (Cf. oga, v. fear, and follg.)

Ogofisha, Ogofya, v. both used as Cs. of ogopa (which see), frighten, terrify, alarm, threaten, menace. Ogofya, ogofyo (and mwogofyo, uogofyo), is also a n. generally used in the plur. maogofya, menace, threat, denunciation. (Cf. oga, ogopa, and syn. kamia, hofisha, tisha.)

Ogopa, v. be afraid (of), fear, feel fear. Ps. ogopwa. Ap. ogop-ea, -ewa, e.g. akuta unyongt kwa ku-ogopea roho, he gets disgrace because of being afraid for his life. Cs. ogof-isha, -ishwa, ogofya, i.e. frighten, terrify, threaten, menace. (For interchange of f and p see F, and cf. gomba, ugomvi, iba, mwivi. For ya, as a Cs. form, cf. pona, ponya, and ya. Also cf. oga (2), and note.)

Oka, v. roast, toast, bake, i.e. prepare by applying fire only, not with water. Of pottery, burn, bake. Ps. okwa. Nt. okeka. Ap. okea, okewa, and okelea. Cs. okesha, okeshwa. (Cf. joko, and for cooking pika, choma, kaanga.)

OKOTA

wokovu, mwokazi, maokazi, also opoa, pona. Kr. connects it with oka, as a Rv. take off the fire, i.e. at the right time, keep safe and sound.

Okota, v. (1) pick up, take up with fingers, hand, &c.; (2) light upon, come across, find by chance, get without exertion or anticipation. E.g. of fishing, wakiokota ngitva, hugawana, if they come across a dugong, they divide it. Ps. okotwa. Nt. okoteka, e.g. inaji ikimwagika haiokoteki, spilt water cannot be picked up. Ap. okot-za, -eza. Cs. okot-esa, -esha. Rp. okotana. (Cf. syn. zoo, kuta, vumbua, pata, and perh. oka.)

Ole, n. (no plur., but treated as D 4 (S), wole, i.e. uole), usually with a pron. adj. as an exclamation of woe or pity, i.e. ole wangu! how sad for them! Also mwenyi ole, a melancholy, sad, despondent person.

Olosha, v. also Oleza, shortened Cs. of oga, for ogelesha. See Oga (i).

Olewana, v. Ps. of ola (which see), be married.

Oleza, v. and Oleleza, make straight (even, level) with,— and so, follow a pattern, copy, imitate. Oleza kitu na kitu kingine, make one thing like another. (Cf. kiolezo. Not a usual word in Z. Cf. fuanisha, linganisha, zawanisha, iga.)

Omba, v. beg (of), be a beggar, pray (to), request, ask (of),— with either person asked, or thing asked, as object, or both. Thus omba mtu, ask a person. Omba mtu kitu, ask a person for a thing. Also omba kitu kwa mtu, ask a thing of a person, e.g. nimicomba nguo kwa bwana, I asked my master for clothes (cf. ombea). Nitiyoyo tuombayo, so we pray,— a common rejoinder on hearing good news. Ps. ombwa. Nt. omeka, e.g. be asked, be a proper request. Ap. omb-za, -eza, usually in a restricted sense, e.g. ask on behalf of, plead for, intercede for, or petition against, rather than ask for (i.e. to have) or ask of (i.e. from). Thus kumwomba kwa Muungu, to intercede for him with God, is more usual than kuombea baraka za Muungu, ask for God’s blessing, or simply kuombea Muungu, pray to God. Cs. omb-esa (ombeza), -esha, e.g. cause to beg, instruct in prayers, &c. Rp. ombana. (Cf. mwombi, mwombaji, maombi, mwombezi, umombezi, also syn. sali, shi, uliza. In sali (sala), however, the outward form (ceremonial, ritual) of praying is the prominent idea, in omba, the object in view, in shi, the praying itself as an expression of felt need, an urgent appeal. Uliza, is ‘inquire of, or for’).

Omboleza, v. bewail, lament,— in a ceremonial way. Used of formal chanting of dirges, &c. (Cf. mombolezo, matanga, and perh. omba.)

Omo, n. (ma-), forepart of ship, bows, prow,— also called gubeti. Peposa omo, winds that carry K a wind astern, a fair wind. (Cf. mdomo, mwomo, domo.)

Omoa, v. (i) dig up, dig out, break up, e.g. of breaking up soil with crowbars, &c.; (2) fig. disturb, weaken, cause trouble in, make confusion; (3) bring to light, reveal, show, begin, set on foot. E.g. omoa udongo, break up earth. Omoa vita, bring about a war. Ps. omolewa, e.g. mti huomolewa na tunda zake, if a tree is dug up, so are its fruits. Nt. omoka. Ap. omo-leza, -leza. Cs. omo-esa, -esha. Rp. omowa. (Not often heard in Z. Cf. chimbuwa, sukua, tekwa, wumbua, and perh. umua.)

Ona, v. used of any mode of perception by the senses or the mind, and hence with a wide range of meanings, viz. i. of the senses. (1) of sight. Ona alone and unqualified by context usually means, see with the eyes, as contr. with other senses, e.g. kusikia si kuona, hearing is not the
same as seeing. Ona (Imperat.), look, use your eyes (contr. tazama, fix your gaze upon, contemplate, angalia, observe, attend to). By a curious inversion, ona also is used for 'be transparent,' e. g. ngu o hii inaona, this calico is transparent, i. e. one can see through it, it sees. (2) of the other senses, e. g. naona kishindo, I hear a noise. Naona harufu, I smell a smell. Naona utamu wake, I taste its flavour. Naona kiu (njaa), I am thirsty (hungry).

(3) get to see, come on, find (cf. follg.).

2. of mental perception, of all kinds, (1) of feelings, very commonly with a defining noun, e. g. ona kiburi (humura, hasira, uvuvo, furaha, haya, mashaka, huzuni, &c.), I feel pride (pity, anger, jealousy; joy, shame, doubt, sorrow, &c.). (2) of other mental faculties,—observe, think, be of opinion, notice, discern, judge, consider, expect, fancy, imagine. E.g. naona,—very commonly alone,—I think so, certainly, probably, it is likely, perhaps. Naona nyani kusema, I observe an ape speaking. Naona utaona ajabu kuona barua hii, I think you will feel surprise at seeing this letter. Ps. onya, of all the senses of the Act. Nt. oneka, e. g. (1) be seen, &c.; (2) be perceptible (visible, audible, tangible, &c.). So onekana, i. e. come into view, become visible, be apparent, be perceptible, appear, appear like, (as if), seem to be. Kf. jiona, (1) feel oneself, e. g. najiona nipo kwetu, I feel myself quite at home, I am quite at my ease; (2) commonly of affectation, self-conscious pride, &c., i. e. be conceited (arrogant, ostentatious, affected), e. g. anajiona, he is conceited, proud of himself, showing off. Ap. on-ea, -ewa, e. g. (1) see, feel, &c. with (for, at, by, in, against, &c.), e. g. nataka kuji-onea, I want to see for myself. Namwonea chuki, I am offended with him. Usimwonea makosa, do not visit his errors upon him. (2) commonly used alone in the restricted sense of an active expression of ill-feeling against, i. e. ill-treat, harass, persecute, oppress. Wale ndugu wakawamwonea Siyalela, the sisters were hard on Cinderella. So also in Ps. onewa, be ill-treated, persecuted. Hence also a Rp. oneana, tease each other, as well as 'feel towards each other,' and a further Ap. verb-stem one-lea, -lewa, in the simpler sense 'feel towards.' Cs. (a) onya, Ps. onya, (1) cause to see, show, display, e. g. nalinwonya nyia, I showed him the road; (2) warn, admonish, reprove, nikawamwonya asiende, I warned him not to go. Onya-onya kwa mikono, gesticulate. Hence onyeka, and onyeka, e. g. nimemwonya, lakini hakwoneka, I warned him, but he was incapable of taking a warning. (b) ony-esa, -eshwa, show, point out, demonstrate, make clear (for the simple onesha, which seems never used,—though formed from onya). Hence onyesh-ea, -ewa, e. g. (pass.) have a thing shown to one. Also onyana, of mutual warning. Rp. onana, see each other,—often of friendly meetings, cf. onana uso kwa uso, meet face to face; kwaheri ya kuonana, good-bye till we meet again. (Cf. tazama, sikia, angalia, and mboni, oneo, onefu.)

Ondoa, v. (1) start off, set going off; (2) take (put, send, move) away, remove, take out of the way, set aside, dismiss; (3) do away with, abolish, finish off, conclude. Unio-ndoe nisimame, start me (help me) to get up. Akili nyingi huondoa maari-fa. Over-cleverness overrides prudence, wits are not wisdom. Daraka ya kuondoa na kwakeka, responsibility for removing or establishing. Ondoa nthari (ahadi), fulfil a vow, discharge a promise. Ondoa matanga, bring funeral ceremonies to an end. Ondoa thambi, remit sin. Ps. ondo-
ONDOKEO

lewa.  Nt. ondoka, e.g. (1) go away, make a move, get out of the way, start off, set out (on a journey), depart, withdraw, retire; (2) rise up, get up, stand upright (as the first step to going off, &c.), e.g. often in beginning a story, paliondoka (or paliondokea) mitu, a man went (began, made a start). Ondoka mbele yangu, get out of my way. Ondoka kalika ulimwengu, depart from this world, die. Aliku-wa amelala, a-kaondoka anaketi, he was lying prostrate, but he rose (made a move) and sits up. Hence ondok- ea, -cwa, (i) make a move for (against, at, with, &c.), get out of the way of, esp. of rising up before, as a sign of respect, e.g. haondokcwi, no respect is shown him; also (a) rise up, swell, protrude, stand out, become prominent, e.g. maziwa yaanza kunnaondokea, her breasts begin to swell. Hence a further Ap. form ondokel-ea, -ewa, e.g. rise up and leave a place, and ondokeana. Ap. ondo-lea, -lewa, e.g. send (take, put) away for (by, with, at, &c.), i.e. remove from, deprive of, rid of, condone, forgive, &c. Ondolea heshima, disgrace, degrade. Ond. mashaka, rid of difficulties. Ond. kushuni, comfort, cheer. Ond. khatiya, absolve from sin. Ond. khatiya, acquit, &c. Rp. ondoleana, ondoana. Cs. ondo-sha, -shwa, intens. send off, despatch, dismiss, cause to go away, do away with. Ondosa wangu, get up an anchor (commonly ngoa). Ondosa mto-mishi, dismiss a servant, or dispatch on an errand. (Cf. toa, weka, twaa, in various senses, and ma-ondokeo, maondokeo, and follg.)

ONDOKEO, n. (ma-), departure, &c. More usual in plur. (Cf. prec.)

Ondoleo, n. (ma-), removal, &c. More usual in plur. (Cf. ondoga.)

Onefu, n. (ma-), ill-feeling, unkindness. (Cf. ona, oneu.)

Onoo, n. (ma-), unkind treatment, persecution.

ONGOA

Ongesa, v. Cs. increase, add to, make greater, multiply, magnify, enlarge. Ongesa maneno, make a lengthy (or, additional) speech. Ong. urfu, lengthen. Ps. onges- wa. Nt. ongeseka, e.g. be added to, increase, multiply. Ap. onges- ea, -ewa, e.g. tumeongozweza mizigo, we have had our loads added to. Rp. ongesana. (Cf. maongozo, nyongesa, and equally common Ar. syn. sidisha, zidi.)

Ongeso, n. (ma-). See more common (plur.) Maongozo.

Ongo, n. (ma-), only in plur. maongo, sometimes used for 'the back, back part' (of man or animals). (Cf. more usu. nyongo, and ungo, maungo.)

-ongo, n. lying, false, pretended, sham, deceitful,—but -a ungo is the form commonly used of things. (Cf. mwongo of persons, ongo, and perf. follg.)

Ongoa, v. cause to go right, guide, lead, set right, reform, correct, convert, make successful, prosper. Ongoa mito, give a child a good training. Use me nehe hatta u- mwongoe, talk to him till you convert him. Ongoa mbele, lead forward. Ongoa nyia, make the road straight, take a straight course on. Uongo haungoi, a lie does not pay. Ps. ongolewa. Nt. ongoka, e.g. become straight, be set right, be well taught, prosper, be reformed, be converted, &c. E.g. vitimo havikunongoka, their plantings did not turn out well. Ongoka moyo, become a reformed character. Mti uoneongoka, the pole has become straight, is straight. Hence ongok- ea, -ewa, e.g. mivaka huu watu wameonegokewa, this year people have been prosperous (cf. fanikiwa). Ongokea Muungu,
be turned (directed) to God. Ap. ongo-lea, -lewa, ongoea, e.g. ongoelea moto, get a child to be tractable. 

Mungu amemwongolea kazi, God has granted success to his labours.

Ongofu, a. one who is set right, reformed, converted, well-conducted, well-trained, successful. (Cf. prec.)

Opoa, v. (1) take (fetch, pull, draw) out; (2) fig. save, rescue, deliver. E.g. opoa ndoo kisimani, fish up a bucket out of a well. Opoa sumu, get poison out of the system, — by medicine. Ps. opolewa. 

Osha, v. Cs. of oga (see Oga, Ogesha), wash,—the most general term for washing anything, but for special kinds of washing see Fua (‘beat,’ of clothes), Nawa, Tawaza. Osha nguo, wash clothes (cf. josho, mwosho). Osha mwili (maiti), wash the body (a dead body). Ps. oshua. Nt. osheka, e.g. be washed, be washable, stand washing. Nguo za kuosheka, a good washing stuff. Ap. oshea, oshewa, e.g. unioshee nguo, wash my clothes for me. Mahali pa kuosheva maiti, a place for washing corpses. Cs. osheza, oshezwa. Rp. oshana. (Cf. oga, &c., and see above.)

Orofa, n. (—, and ma—) also Ghorofa, upper room, upper floor (story, flat) of a house. Nyumba ya orofa tatu, a house with three upper rooms (or, stories). (Arab. ghorofa, cf. chumba, davi, tabaka, jwu.)


Ota, v. There appear to be three distinct verbs in this form, all common in restricted senses, and each with similar derived stems, viz. i. grow, sprout, spring up,—usually of vegetable life, or of growth resembling it, e.g. of nails, hair, &c. (So also mea, but of animal growth usually kua.) E.g. mihindi inaota, the maize is springing up. Simba huota nyele za shingo, lions grow manes, — i.e. ota, in a semi-active sense. Hence Ap. otea, Cs. otesha, oteshwa, e.g. cherish, tend, rear. (Cf. otea, and ? woto, vegetation, plant-life.) 2. (a) dream, have a dream; (b) be in a dreamy, dozing state, be half awake, be silly,—often with ndoto following. Derivs. as above. Rp. otana, dream about each other (cf. ndoto). 3. sit by (in, for), squat down at, often with jua, i.e. bask in the sun, or moto, sit close to a fire, warm oneself. Ap. otea, otewa, like ota, and also esp. lie in wait, form an ambush, look out for. (Cf. ? oteo, an ambush, and otana, and perh. moto.)
For sitting generally, kaa kitako, kiti.)

Otama, v. squat, sit. (Seldom in Z. Cf. ota, 3, and perh. atamia.)
-ote, a. all, all the, the whole (of). Like the a.-enyi, -enyewe, -ingine, and sometimes -ema, -ote follows the so-called pronominal and demonstrative adjectives as to forms of agreement with nouns, i.e. yote, yote, zote, chote, pote, &c. (cf. huyu, and -angu), except that yote is the form agreeing with D 1 (S). -ote also takes the forms sote, nyote when associated with the pronouns sisi, ninyi. Nyumba yote, all the house, the whole house. Nyumba zote, all the houses. -ote is generalized by combination with a corresponding separate relative form, e.g. mtu ye yote, any man whatever. Watu vu voto, neno lo lote, &c. (cf. awaye yote, kiwacho chote). 'All,' in the sense of 'every individual,' is denoted by -ote-moja-moja, e.g. vitu vyote kimoja-kimoja, everything singly. (Cf. killa.)

Oteo, n. (ma-), (1) growth, shoot, sprout (cf. ota, 1); (2) ? ambush, lying in wait (cf. ota, 3).

-ovu, a. bad,—usually in a moral sense, wrong, unprincipled, wicked, evil. If required to agree with nouns not of D 1, then usually -a ovu, e.g. nyumba za ovu, wicked houses, not nyumba ovu. Mema na maovu ndio ulimwengu, the world is a mixture of good and bad. Contr. -bovu, apparently from the same root, but of physical condition, e.g. nyumba mbovu, dilapidated houses. Also cf. -baya, which includes the meanings of -ovu and -bovu. (Cf. ovu, and perh. oza, ovyo.)

Ovyo, n. and adv., trash, useless articles, rubbish, what is common and valueless. As adv. anyhow, recklessly, haphazard, at random, extravagantly, foolishly. Mpanda ovyo hula ovyo, he who sows rubbish gets rubbish to eat. (Perh. cf. -ovu.)


Oza, v. (1) go bad, rot, putrefy, spoil, be corrupt. Tia dawa isione, use medicaments to prevent putrefaction, use antiseptics, embalm (a corpse). Samaki moja akiaza, wote wameosa, if one fish is bad, all are. Ap. oz-oz, -eza. Cs. oz-esh, -eshwa. (Cf. -ovu, -bovu, and paza.) (2) Cs. of oz which see, marry, and obs. in oz also a kindred form posa, posa.

P.

P represents the same sound as in English. At the beginning of some Swahili words it may be heard pronounced in an emphatic semi-explosive way (as t is in some words), which probably reflects a vanishing n sound before the p, as in pepo, plur. of pepe, for pepe. This difference is, however, never important and seldom noticeable in Z.

P before y is changed to f in some words, e.g. ogofya, Cs. of ogofa, fear, and afya, a Cs. of apa, swear.
P and B are hard to distinguish in some words as commonly pronounced, e.g. poromoka, pofu, and others. (Obs. these sounds are not distinguished in Arab.)
P sometimes represents the pfx. pa- before an e or a. See Pa-.

Pa, (1) is the form of the preposition -a, of, agreeing with D 7, i.e. mahali (pahali), place, or with a noun with the locative termination -mi, e.g. mahali pa mawe, a stony place, or, stony places. Mjini pa mgeni, in the foreigner's town. (2) used alone (not as a preposition) after mahali, represents (like the other pers. pfxs.) the verb-form mi, i.e. mahali hapa pa tama, this place is a good one. (3) is a verb-root, meaning 'give.' See Pa, v.

Pa-. P-, is the pers.-pfx. (1) of verbs and adjectives agreeing with D 7, i.e. mahali (pahali), place.
(2) and of adjectives agreeing with nouns which have the locative ending -ni, indicating position. (Ku-, kw-, and m-, mw- are also used with nouns in ni, but pa- is more general than m-, into, within, from within, and less general than ku-, which includes the whole environment, not position only.) (3) pa is also used of time, i.e. position in time, esp. in the relative form -po, and in the adv. hapa, pale, in which ‘here, on the spot’ and ‘now, at once,’ are often blended. See Po. (4) pa is also prefixed to verbs in a general sense, without definite reference to place, e.g. pana (palikuwa) mtu, there is (was) a man. Hapana, there is not, no. Palikuwa asikari, a soldier went. (5) for this pfx. combined with the relative -o see Po. Cf. also papa, papo, hapa, hapo. E.g. mahali pale pema dampendeza, his good position pleases him. Shambani pangu, at my plantation. Mahali pale pasuri ndipo palipokuwapo ma-mba, that beautiful spot is where there were crocodiles. Pa becomes p- in verbs before a, when a tense-sign, and in adjectives before -a, -e, and -o, e.g. p-angu, p-ema, p-ote, and coalesces with an i following to form -e, e.g. pengi for pa- ingi.

Pa, v. give to, bestow on, present with. As a rule, the simple stem pa is combined with an objective pfx. denoting a person, not a thing, i.e. it occurs only as nipa, kupa, mpa, tupa, wpaa, jipa. Thus it may be regarded grammatically as a disyllabic root with varying initial syllable, and so does not follow the rule of monosyllabic verb-roots, as to the formation of tenses with kus-, i.e. the Infinitive form. See -fa, and Ku-. This restriction of the use of pa leads to the use of toa in its place, when all reference to a person as object is omitted, i.e. in the sense ‘give, give away, bestow, distribute, present.’ But toa is vague, and means ‘take away’ as well as ‘give,’ e.g. alitoa nguo, he presented the garment, or, he removed, took away the garment. Ilitolewa, it was given, or, it was withdrawn. See Toa. (Exceptions to the above rule are rare, e.g. Muungu hapi kwa mwa, God does not give (i.e. bless) by rain (only). Kitu kilichopewa na mtu, a thing which was given by some one.) Pa is often contr. with nyima, e.g. alionipa mimi, ndio aliokunyima wee, what he gave to me is what he took from you. -pa mgongo, turn the back on. -pa uso, face. -pa rathi, content, satisfy. -pa mkono, congratulate, console with. -pa salamu, salute. Jipa varies with the idea attached to the Rf., e.g. jipa ujinga, play the fool, be purposely silly. Jipa mali, pretend to be rich. Jipa maku, be a grandee, make a foolish show. Jipa moyo, take heart, gain courage. Jipa salamu, consider oneself safe. Jipa ubwana, dominate, tyrannize,—and so on. See Ji. Ps. pewa, and sometimes pawa, with a personal subject only,—be given, be presented with, receive as a gift, e.g. nimepewa, I have had a present. Nt. peka, seldom used. Ap. - pea, or -pia (and there is a Nt. palika as if from pa-lida) give to, &c. Sumu umenipiani? What, have you given me poison? Hence peana, piana, e.g. peana mikono (salamu), conclude a bargain, exchange greetings. Cs. (none in use). Rp. pana, e.g. ahadi (mikono, zawadi), make mutual promises (engagements, presents). (Cf. mpaji, kipaji, kipawa, and toa.)

Paa, v. (1) go up, ascend, mount, rise,—like panda, which is more common, and cf. kwea. Ps. pawa, Nt. palika. Ap. palia, palika, paliwa, e.g. maji yanipwia rohoni, phlegm rises in my throat, or nime-paliwa na maji. Cs. paza, paliza,
Paa, v. (1) raise, cause to rise. Paza (paliwa) sauti, lift up the voice, speak in a loud tone. Paza pumusi, draw the breath in, inhale (shusha pumusi, exhale). (Cf. panda, kwea, inua.)
(2) (also para), scrape, scrape off, scrape up, e.g. paa samaki or magamba ya samaki, clean a fish for cooking by scraping off the scales. So of potatoes, gum copal, &c.
Paa moto, convey fire, by getting a live ember on a sherd, i.e. twaa moto kwa kigai.
Paa inchi, scrape, paw the ground, e.g. as a horse.
Paa karata, clear off the cards, i.e. win a game (cf. para, paruza).
Ps. pawa. Nt. pa/ika. Ap. palia, palika, paiiwa, palilia, pallililiwa, (i) as above, e.g. tinipalie samaki, clean the fish for me. (a) also esp. of cleaning ground tinder cultivation, i.e. 'collect weeds off, hoe the surface of the ground.' And palilia is used of the subsequent operations, piling grass (rubbish, weeds) in heaps, or round the roots of trees or plants, &c. Palil-iza. -izwa, employ in cleaning-work. (3) fig. raise up for (against), stir up feeling, e.g. pali-ilia ugomvi, raise a quarrel (cf. chochelta, vumbilia). Cs. paaza, pa-awa. Used of coarse grinding of grain, or pounding with a pestle and mortar (as contr. with saga, fine grinding between mill stones). Rp. paaana. (Cf. para, paruza, and kuma, komba.)
Paa, n. (1) (—), a gazelle, esp. one of the very small species which alone exists in Zanzibar and the neighbouring islands, and so represents 'ante-lope' there, though there is no such generic name. (Names of antelopes, which reach Z. from the mainland, are kuru, mpofu (pofu), kuhungu, kongoni (kuguni), mbawala (mbala), nyumbu, &c.) (2) (ma-), (a) the sloping thatched side of a native roof,—the smaller sides or ends being kipaa, (b) the roof of a hut (in general). Thus paa la makuti, a roof of cocoonut-leaf thatch. Paa la ngongo, a gable roof. Mapaa manne, a four-sided roof. (?Cf. paa, v., and panda, mount up, or follg.) (3) (ma-), bald part of the head, i.e. paa (or para) la kichwa. (Cf. upaa, and perh. paa, v. scrape.)

Paanda, Paango, n. See Panda, Pango.
Paaza, v. grind coarsely,—of grain. (Prob. Cs. i.e. intensive form of paa (para), scrape (which see).) (Cf. also paruza.)
Pacha, n. (—, and ma-), (1) a twin, one of twins; (2) something resembling another, counterpart. Zaa (zaliwa) pacha, bear (be born) twins. Pacha-pacha, like twins, similar, e.g. nyumba hizi ni pacha-pacha, these houses are a pair, exactly alike.
Pachika, v. secure in a particular position, fix, stick, e.g. p. mshale, adjust an arrow to the bowstring. P. kisu mshipini (kiutwni), stick a knife into the girdle (at the waist).
Shada la mawu la kujapachika stikoni, a nosegay to wear over the ear. Also jipachika, sit astride of, bestride. Ps. pachikwa. Other derivs. seldom occur, e.g. Nt. pachikia. Cs. pachikisha. (Cf. futika, chomeka, and obs. Nt. termination with Act. meaning.)

*Padre, n. (ma-), a clergyman, a priest. (Portug. Cf. Ar. kasisi, kuhani.)
Pafu, n. (ma-), a lung,—esp. of a dead animal, i.e. a butcher's or doctor's term. (Cf. kifua, and pumu, of the living organ.)
Pagaa, v. (1) carry,—esp. as a load, on head or shoulders, but also more generally, e.g. of charms worn on the neck; (2) used of the influence or power of an evil spirit over a man, possess (i.e. perh. carry along against his will). Ps. pagawa, e.g. amepagawa na peso, he is possessed by a spirit. Cs. pagaa-za, -zaa, e.g. (1) cause to carry a load, engage as a porter; (2) bring evil on, i.e. ill-
ness, calamity, an evil spirit. (Cf. mpagazi, upagazi, and follg., and syn. chukua, the common word for 'carry' in Z.,—pagaa being only used in restricted senses as above.)

Pagao, n. a charm (against possession by a spirit, or other calamity). (Cf. prec. and upagazi, hirizi, talasimu.)

Pagua, v. lop, prune, strip off, e.g. boughs, leaves, stalks, fibres,—of trees. Ps. paguliwa. Ap. pagu-lia, -liwa. (Cf. pogoa, —prob. a variant of the above.)

*Pahali, n. (—), place, spot, position, situation, locality. (Ar. mahall, whence the common mahali, —altered to pahali to suit the B. locative prefix pa.)

Paja, n. (ma-), thigh, ham, of human beings,—kiweo usually of animals. Also plur. of upaja, with same sense.

Paji, n. (ma-). P. la uso, forehead. Also called kikomo cha uso, and kipaji. (Dist. follg.)

-paji, a. liberal, generous, open-handed. (Cf. pa, kipaji, upaji, mpaji, and syn. -karimu.)

Paka, n. (—, or ma-, according to size), a cat. Paka ndume, a tom-cat. A half-wild cat in a town is sometimes called mnunda. Dim. kipaka.

Paka, v. (1) also Pakaa, apply, lay (on), spread (on), usually of some greasy or adhesive substance, i.e. daub, smear, anoint, paint on, e.g. paka moto masuta, smear a child with oil (ointment). P. rangi, paint. P. chokaa, plaster. P. udongo, plaster with mud (clay, earth). Ps. pakwa. Ap. pakiia, e.g. of an instrument used for painting, &c. (but dist. pakiia, put on board ship). Cs. paka-za, -sua, intens. smear, rub on, e.g. hitpakasa moto dawa mwili mzima, they smear the child's whole body with medicaments. (Perh. cf. kipaku, a patch, spot, smear, and ?pakua.) (2) mark the boundary of, fix the bounds of. Paka shamba, mark the bounds of an estate. No Ps. or other deriv. stems seem in use, except Rp. pakana, have a common boundary, be adjacent, adjoin, be next to each other,—with a Cs. pakanisha, lay out side by side, cause to adjoin. Other parts are supplied by mpaka with various verbs. (Cf. mpaka.)

Pakacha, n. (ma-), (1) a light basket,—used for carrying fish or fruit, &c., made by plaiting part of a cocoanut leaf. (Cf. kikapo.) (2) night-robber, one who waylays passers-by. (Cf. mwivi, mnyanganyi.)

Pakanya, n. rue (Str.).

Pakata, v. hold a child on the knee, lap, or shoulder. Ps. pakatwa. Nt. pakatika, e.g. moto huyi hapakatiki, afurukuta, there is no holding this child, he is so restless. Ap. pakat-ia, -iwa. Cs. pakat-isha, -ishwa. (Perh. cf. paka, v., and for the termination -ta, ambata, fumbata, kamata, &c.)

Pake, a. form of -ake, his, her, its,—agreeing with D 7 (mahali), and locatives in -ni.

Pakia, v. put (take) on board a vessel,—of passengers or cargo, ship, load a ship with, embark, have on board, stow, pile up. Wakafanya merikebu, ikapakia vyakula, they built a vessel, and it was loaded with provisions. Ps. pakiwa, be loaded, have on board. Ap. paki-ia, -liwa, (1) ship goods (a cargo, passengers, &c.) to (for, in, by, &c.). Also pakili-za, -sua, ship, have shipped, see to the shipping of, contract for freight for, &c. (2) also, lay upon, charge up, lay to the charge of, put on the shoulders of, and more generally, pile up, make heaps of. Hence pakiliana, (1) load one on the top of another, pile up in heaps, and (2) of mutual recrimination, countercharges, &c. Cs. paki-za, -sua, get freight stowed on board, see to shipping, contract for freight, with either
the vessel (cart, vehicle, boat, &c.) loaded, or the cargo (load, freight), as object. Pakiza gari, load a cart. Pakiza nasi, ship cocoanuts. Vitu vipakizwa, exports. Jipakiza, take on one’s own conscience, charge oneself with, undertake, be responsible for. Pakiana, get themselves on board, huddle together on board. (Cf. upakizi, upakio, pakua, and perh. paka, v.)

Pako, a. form of -ako, your, yours, —agreeing with D 7 (mahali) and locatives in -ni. (Cf. pa-, -ako.)

Paku, n. (ma-), usually in the dim. formikipaku (which see), a patch, spot, smear, &c. (Cf. paka, v.)

Pakua, v. Rv. of/a£i’a, take out, take off, unload, e.g. tukapakua vitu katika mashua, and we unloaded the luggage from the boat. Commonly of taking cooked food off the fire,—dish up, serve up, bring on the table. Ps. pakulwa. Nt. pakulika, e.g. be fit for serving up. Ap. pakula, -iwa. Cs. pakulisha, -lishwa, -liza. Rp. pakulana. (Cf. pakia.)

Pakuogea, n. i.e. mahali p., a place to wash in, bathroom. (So pakuingilia, entrance, access; pakutokea, outlet, exit.

Palama, v. be unproductive, be unprofitable, e.g. of a tree, which does not bear well, or a town where trade is bad. (Not common, and no common derivates.)

Pale, a. form of the demonstr. -le, —agreeing with D 7 (mahali) and locatives in -ni, that, that yonder. As an adv. there; in that spot, then, at that time. So pale-pale, on the spot, at once, just then, just there. Pak indicates distance, and great distance is indicated by prolonging the last vowel and raising the pitch of the voice proportionately, i.e. palk-ed. (Cf. mle, kule, papa, hapa, hako.)

Palia, Palilia, Paliza, &c. See Paa, v.

Palikuwa, v. Past Tense of -wa, v. be, with pfx. 'pa, of place. Often with na in narrative, e.g. palikuwa na miu, there was once a man. (Cf. pana, there is, and na.)

Palu, n. (ma-), also Paru, a sweetmeat made of bhang, or opium, with sugar, &c.

Pamba, n. (—), (1) cotton, the produce of the cotton plant, mpamba. Nguo ya pamba, cotton cloth, calico. (Cf. sufe, tree cotton.) (2) sometimes for the common pambo (which see), ornament, furniture, fittings. (Cf. follg.)

Pamba, v. adorn, deck out, decorate, embellish,—and of a house, furnish, fit for occupation. Pamba maiti, prepare a corpse for burial. Jipamba, put on a gay dress (ornaments, &c.). Ps. pamhwa. Nt. pambika. Ap. pamb-ia, -iwa, e.g. give a finishing touch to, finish off, e.g. a dish of food for the table. Cs. pambisha, -ishwa, e.g. undertake to decorate, furnish, &c. Rp. pambana (but see Pambana). (Cf. pambbo, mpambe, mpambi, mpambaji, and syn. rembesha, urembo.)


Pambana, v. come together, get into contact,—whether pleasant or otherwise,—thus of ships (1) go abreast, lie alongside, or (2) collide, fall foul of each other, jostle together. Ap. pamban-ia, -iwa. Cs. pambanisha, -ishwa, e.g. (1) set side by side, bring together, exhibit, compare; (2) set in contrast, cause conflict (opposition, contradiction, confusion) in (or, among), e.g. pambanisha maneno, make conflicting statements, show to be contradictory, &c., and of persons, make trouble between, set at variance. Also pambanya, of persons and things, browbeat, talk down, discredit, shake the evidence of, &c. (Seems to have no
connexion with *pamba*, v. Cf. *mpambano*, and follg.)

**Pambanua**, v. **Rv.** of *pambana*, draw apart, pick out, separate from others, and so, discriminate, distinguish, select, clear up, explain. Ps. *pambanuliwa*. **Nt.** *pambanuka*. **Ap.** *pambanu-lia, -liwa* (Cf. syn. *eleza, fasana*, and follg.)

**Pambaua, Pambauka, Pambauko.** See *Pambazua*, &c.

**Pambazua**, v. seems to be an irreg. Cs. connected with *pambanua*, make clear, explain, e.g. *p. maneno*, speak plainly, make a case clear. **Nt.** *pambazuka* is chiefly used in a purely physical sense, of the dawn,—become clear, get light, be daytime. **Kumcpambaziika**, morning has come. Hence *pambazukia*, dawn upon, e.g. *tumepambazuki'wa*, dawn has risen upon us, it has found us asleep, we are later in getting up. (For dawn, cf. *cha*, v., and follg.)

**Pambazuko**, n. (ma-), dawn, light of morning. (Cf prec., also *weupe, assubuhi, alfajiri*.)

-**pambe**, a. adorned, dressed up, decorated, e.g. *mnara mpambe*, a decorated tower. (Cf. *pamba*, and *mpambe*.)

**Pambo**, n. (ma-), ornament, decoration, embellishment,—and so of a house, fittings, furniture,—of dress, finery, jewellery, fine clothes, &c. (Includes any kind of personal and other adornment. Cf. *urembo*, for various kinds, and syn. *usuri*; also *valia* from *vaa*, v., *pamba*, and follg.)


**Pamoja**, a. form of -moja,—agreeing with D 7 (*mahali*), and locatives in -ni, one, the same. Also as adv., at one place, at one time, all together, unanimously. **Pamoja na,** together with, at the same place (time) as, in company of. (Cf. -moja, mamoja.)

**Pana**, verb-form,—agreeing with D 7 (*mahali*), there is, it has. (Cf. *kuna, mna*, and see Pa-, Na.)


-**pana**, a. (same with D 4 (P), D 5 (S), D 6), broad, wide, flat, level. **Inchi pana**pana, a flat country, a plain (cf. *sawa*). **Bahari pana**pana, broad, open sea. **Mapana** is used as a n., breadth, broad (flat) side. **Kwa mapana**, breadth-wise, across. (Cf. *upana, panua*, and dist. -nene, thick, i.e. of measurement through an object, while -pana is rather of measurement of a surface, across an object.)

**Panapo**, verb-form, like *kunako*, *mnamo*, where there is (are, was, were), or, there is (are, was, were) there,—according as -po represents the relative or demonstrative. (Cf. *pa, na, pana, po*.)

**Panda**, v. A. (1) go up, ascend, climb, mount, get upon, ride upon (cf. *kwea*); (2) fig. rise (of price), increase (in number, weight, quantity, &c.) (cf. *sidi*); (3) cover (of a male animal). **Panda chomboni**, go on board a vessel (also *ingia*). **Chombo kimepanda pwani (mwamba)**, the vessel has run ashore (on a rock). **Panda frasi (juu ya frasi)**, mount a horse, get on horseback. **Mpanda frasi wawili**, hujishuka miguu wawili, he who mounts on two horses comes down with his two feet. **Atampanza mti (Juuya mti)**, climb up a tree. Ps. *pandwa*. **Nt.** *pandika*. **Ap.** *pand-ia, -iwa*, e.g. get up with (to, by, &c.). **Ngazi ya kupandia**, a ladder to get up by. Cs. *pandisha, -ishwa*, also *pansa*, e.g. cause to go up, raise, hoist, increase. **Panza mtambo (na bunduki)**, cock the trigger (of a gun). **Amekipanza**
chombo mwamba, he ran the vessel on a rock. Rp. pandana, get on one another, and so (e. g.) overlap, cross each other, lie across each other. (Cf. pitana, kingamana, poliana.) Hence pandan-isha, -ishwa. (Cf. pandio, paa, kwea.) B. sow, plant, set in the ground (whether seed or plant). Obs. pandikiwa, be grafted. Pandik-iza, -izwa, graft. e. g. pandikiza chipukizi la mchung-wa, graft a cutting from an orange tree. But possibly this should be bandikiza, see Bandika. (Other derived stems as above. Cf. mpandi, mpandaji, mpando, pando.)

Panda, n. (i) (—, and ma-), parting, division, fork, bifurcation, e. g. njia ya p., or njia p., the place where a road divides, or where roads meet, cross-ways. Panda za mto, branches (arms) of a river. Panda za mti, arms of a tree. Kijiti cha panda, a forked stick, for getting down fruit from a tree. (2) a cross-piece, e. g. short arm of a cross (transept of a church). (3) a trumpet. Piga panda, blow a trumpet.

Pando, n. (1) (ma-), a big piece (part, side), block, mass, lump, e. g. p. la chuma, a bar (or lump) of iron; p. la mti, a block of wood; p. la jitu, a huge giant. (2) plur. of upando (which see). (Cf. kipande, and pere.)

Pandio, n. (ma-), means (act, method) of climbing, e. g. steps cut in a coconut stem.

Panga, v. (1) set in a line, put in order, arrange. E. g. panga misigo, set down loads in a row. Panga asikari, draw up soldiers in line. Ps. pangwa. Nt. pangika. Ap. pang-ia, -iwa, e. g. arrange for (at, in, with, &c.). Hence pangil-ia, -iwa, set rows upon rows, i. e. interpose, intersperse, put in between rows, put in alternate places, e. g. pangilila mapando, plant crops in regular rotation, arrange a succession of crops. Also pangiliana, succeed in regular order, or rotation. Cs. pangisha, often intens., e. g. pangisha watu karamuni, see that guests are duly arranged at a feast. Rp. panga, e. g. of people arranging themselves in rows, as soldiers, guests, &c. Also pangana safu, fall into line, dress,—of soldiers. (2) hire, rent, take for use on hire. P. nyumba, hire a house. P. moto, borrow a light for a fire. Panga also seems used to mean, let on hire, on hire,—the same transaction from another point of view, see below. Ps. pangwa, be let on hire, e. g. a house. And sometimes of the person hiring, get on hire. Nt. pangika. Ap. pang-ia, -iwa. Cs. pang-isha, -ishwa, e. g. get a person to hire, or, get a person to hire, allow to hire, let to a person. Nimempangisha nyumba, I have let a house to him, or, I have rented a house from him. Unipangisha, allow me to hire. (Cf. mpango, kodi, kodisha, ajiri.)

Panga, n. (ma-), a kind of shell-fish, bivalve with broad, flat, sharp-edged shell. (Cf. upanga, a sword, but dist. its plur. panga.)

Pangilio, n. (ma-), interposition, succession, alternation, rotation, e. g. mapangilio la mapando, rotation of crops. Also of a vein, or lode, of metal, &c. enclosed in rock. (Cf. panga, v.)

Pangine, Panginepo,a. and adv., also Pangine, form of -ngine, -inge,—agreeing with D 7 (mahali) or locatives in -ni. Also as adv. elsewhere, anywhere. (Cf. -ngine, -inge, and pa-.)

Pango, n. (—, and of size, ma-), a hollowed-out place, natural recess, cave, grotto, den, hole, lair of an animal, esp. of a large one. Dim. kipango, e. g. of a rat hole. (Cf. shimo, fundu.)

Pangu, a. form of -angu,—agreeing with D 7 (mahali), and locatives in -ni. (Cf. -angu, and pa-.)
Pangua, v. cut off at a single stroke, slash off, remove with one sweep of the arm. (Cf. upang.)

Pangusa, v. wipe, brush, rub clean, dust, e.g. with a brush or cloth. Pangusa rumbi katika vyombo hivi, wipe the dust off these articles. Ps. panguswa. Nt. pangusika. Ap. pangus-ia, -iwa. Cs. pangus-isha, -ishwa. (Cf. jula, sugua.)

Panja, n. (ma-), forelock, from which the hair is brushed away on both sides. (Cf. shungi.)

Panua, v. also sometimes Panya, make broad, broaden, widen, spread apart, open out. Panua miguu, sit with legs apart,—also, take long strides. Panya mwanya, make a wide gap—between teeth, for beauty. Ps. panuliwa. Nt. panuka. Ap. panu-ria, -liwa. (Cf. -pana, namua.)

Panya, n. (—, and of size, ma-), a rat,—of any common kind. Dim. kipanya, a young rat, a mouse. Paka akiondoka, panya hutawala, when the cat is away, the rat is king. (Cf. buku, the very large Zanzibar rat. Dist. panya, Cs. form for panua.)

Panza, v. Cs. of panda, for pandisha.

Panzi, n. (ma-), (1) a grasshopper; (2) a flying-fish; (3) pansi ya nazi, the thin brown rind of the kernel of the cocoanut (Str.). Cf. panda, v.)

Pao, n. (ma-), (1) long thin pole used in making the roof of a native hut, laid across the larger poles (kombamoyo) used as rafters, and carrying the thatch; (2) long thin pieces of iron, whether flat or round, e.g. pao za chuma, rod iron, iron bars; (3) clubs (in cards, Str.). (Cf. upao, paua, and ufito.)

Pao, a. form of -ao, their, theirs, agreeing with D 7 (mahali) and locatives in -ni. (Cf. -ao, pa-.)

Papa, v. A. (1) tremble, palpitate, flutter, e.g. of the heart,—and so (2) be agitated, doubtful, anxious. Papa roho, have a throbbing of the heart, e.g. after running, or a fright. (Cf. patapika, and syn. puma, pigapiga, tekineka.) B. allow exudation, be porous, let through (a liquid). (In Z. chuja, vuja are usual.)

Papa, n. (—), a shark. (Sac. gives twenty names of different varieties. Though common in the surrounding waters, large sharks very rarely visit the roadstead of Z. Dried shark, papa kavu, is a favourite relish, and largely imported from the north.)

Papa, adv. Used to strengthen hapa (which see), to which it is prefixed. Thus papa hapu, just here, at this very place, at this very time, now, on the spot. (Cf. mumu humu, kuku huku, and pa-)

Papal, n. (ma-), a papaw, fruit of the papaw tree, mpapai,—one of the commonest fruits of Z.


Papasi, n. (ma-), a kind of tick. (Cf. kupe.)

Papatika, v. flutter, move convulsively, flap the wings wildly, e.g. of a fowl. (Cf. papa, v.)

Papatua, v. remove the husk or shell (of a vegetable or fruit), e.g. patapua maganda ya mbaazi, shell beans. Nt. patapuka. (Cf. ambua, pua, menywa, jua.)

Papayuka, v. be delirious, talk nonsense, chatter foolishly (unintelligibly). Cs. papayu-sha, -ishwa. (A Rd. form of payuka, which see.)

Papi, n. plur. of upapi (which see).

Papia, v. eat voraciously, greedily, without regarding or waiting for others. (Cf. syn. kula kwa pupa, and pupa,
from which papia seems formed, ?pupia.)

Papo, adv. related to papa, adv. (which see), as mumo to mumu, kuku to kuku,—with hapo following, i.e. papo hapo, also papo kwa papo, in that place or time referred to, there, then.

Papo, n. (ma-), a throb, flutter, palpitation, e.g. of the heart, papa la moyo. (Cf. papa, v. and patapo.)

Papua, Papura, v. tear, claw, scratch, lacerate, rend in pieces, e.g. of wild beasts, birds of prey, thorns, combatants. Papura uso kwa ma- kuchwa, scratch the face with the nails. Also fig. of quarrels, abuse, &c. Ps. papuriwa. Nt. papurika. Ap. papu-ra, -iwa, whence papur-ana. Cs. papur-isha, -ishwa.

Papuri, n. (wa-), thin cakes flavoured with asafoetida (Str.).

*Para, v. also Paa, v. (which see), scrape. Rd. parapara, e.g. of a horse pawing the ground. —n. (1) (-), a scraping, sliding, gliding (cf. mparuso); (2) (ma-), cake of semsem (Str.); (3) baldness, a bald patch on the head. (Cf. paa, n.) Para la kichwa, a bald, or shaved, head.

*Parafujo, n. a screw, i.e. nail with a spiral groove, — also mos-mari wa parafujo.

Paraga, v. swarm up a tree, climb by grasping with arms and legs, i.e. kwea kwa mhono na miguu. (Perh. the idea is 'scrape up' a tree, and so cf. paa, para, v. and paruga.)

Paru, n. (ma-). See Palu.

Paruga, Paruza, v. (1) be rough, be grating, graze, grate, grind coarsely; (2) fig. be harsh (to), be unfeeling (towards). Paruza kiberiti, strike a match. Ps. paruza. Ap. paruza-ia, -iwa. Kp. paruza-ina, e.g. of boats scraping against each other. (Cf. paa, para, v. and paraga.)

Paruparu, adv. roughly, coarsely, —used of rough, untidy work, wanting care and finish. (Cf. paruza, mparuso, and buruga.)

Pasa, v. concern, befit, be due (to), behave, be a duty, be binding, be of obligation,—including all degrees of moral obligation. Often used in an impersonal way, e.g. yapasa, imepasa, it is right, it is a duty, it is proper. Also imenipasa, it is my duty, I am bound. Imekupasaje? How does it concern you? Ps. paswa, e.g. tume paswa kwenda, it is our duty to go. Ap. pasta, pasiwa, e.g. ada zili pompasia jumbe, the customary privileges of the chief. Jamaa zake waliompasia, the relations who had a claim on him. Killa neno tililompasia maiti, every proper attention to the corpse. Paswa athabu, be liable to punishment. Cs. pas-isha, -ishwa, e.g. pasiha huhumu, pass sentence on, give judgement on, condemn. Rp. pasana, be bound to each other, be under mutual obligations, belong to each other. (Cf. for moral obligation, bidi, juzu, wa-jibu, wia, funga.)

Pasha, v. Cs. of pata (which see).

*Pasi, n. (—, or ma-), an iron,—for ironing clothes. Piga /nguo, iron clothes. (Hind.) -pasi, a. money-making, avaricious, ambitious, pushing. (Cf. pata, pata.)

Pasipo, verb-form (person-pfx. of place pa-, negative sign si, relative of place or time -po), 'where there is not,' used most frequently in a prepositional sense, 'without.' Pasipo hofu, without fear, fearless, safe. Pasipo nguo, without clothes. (Cf. buliko,—used as 'than' in comparisons, and syn. Ar. bella.)

Pasivo, verb-form, negat. subjunct. of wo, v., be, agreeing with D 7, i.e. may there not be, that there may not be, without there being.


Pata, v. The general meaning is
'get,' with a wide range of application to persons and things. Thus (1) get, obtain, find, catch, get hold of, seize, secure, attain; (2) get to be, get at, get to, reach, find means to effect a purpose, succeed in doing; (3) happen to, come upon; (4) be the victim of, suffer, experience. E.g. p. mali, get rich; p. faida, get profit; p. hasara, suffer loss; pata ngumu, get strong; p. homa, get fever,—thus nimepata homa, I have got fever, or homa imenipata, fever has seized me, or nimepatwa na homa, I am seized with fever. P. inchi, reach a country, arrive at land. Jiwe likampata mtoto, the stone hit the child. Kisu chapata, the knife cuts. Shoka hilt halipati, this axe does not cut. Nipatata kijana wa miwili, I became a child of two years old. Of time, hawaknpata mwezi mmoja, ilia walisiika Sultan amefariki, they did not pass a month before they heard the Sultan was dead. Haukuhupata mwaka, before a year passed. Sometimes kupata is used absolutely as a kind of conjunction. Kupata njiani mwenze akakamatwa na simba, as it happened, on the way our companion was seized by a lion. Pata is specially common in connexion with another verb, in a semi-auxiliary sense, like kwisha, the other verb sometimes following without the Infinitive prefix, e.g. paka kujua, or merely pata jua, get to know, find out. Nimepata kufanya, I have succeeded in doing it, I have done it. And in the Subjunctive, it often has the force of a final conjunction, 'in order to, so as to, to get to, so that.' Akaenda apate kuona, and he went in order to see. Ps. patwa, e.g. be got, be seized, be a victim, suffer, esp. of a calamity, illness, &c. E.g. patwa na homa, be attacked by fever; patwa na hasira, be seized with fury; patwa na msiba, be the victim of a misfortune. Also used of an eclipse, mwezi umepatwa, the moon is got hold of, i.e. eclipsed. Nt. patika, e.g. (1) be got; (2) be getable, be to be had, be procurable, be obtainable,—but this is commonly patikana. Patika kosani, be caught in a fault. Ap. pat-ia, -iwa, e.g. get for (by, with, in, &c.),—also often, get up to, overtake, attain to. Hence several further derivatives, with specialized meanings,—patil-ia, -iwa, e.g. patilia hasira, get angry with; patil-iza, -izwa, without a noun, cause to get,—usually of some unpleasant consequence, i.e. visit something upon, take vengeance on, remember something against, punish. Muungu alimpatilizia Farao maovu yake, God visited Pharaoh for his iniquities. And a further Rp. patilisana, of angry recrimination, each trying to inflict something on the other. Cs. pasha (or patisha), cause to get, cause to have, &c. Pasha moto, make warm, heat. Pasha fetha, give (lend) money to. Baridi imekupasha homa, cold has given you fever. Ntampasha habari, I will inform him (cause him to have the news). Rp. patana, get each other,—commonly used as 'come to terms, strike a bargain, agree, be reconciled, work harmoniously, harmonize, correspond.' (Cf. mapatano, and syn. lingana, suluhi, afiki.) Also Cs. patan-isha, -ishwa, reconcile, arrange terms between, make peace among. (Cf. -pas, pato, upatilizo.)

Pata, n., or Patta, a hinge. (Probably a foreign word, cf. bawaba.)
Pata, v. used of preparing the
roof of a native hut, viz. fixing the cross-sticks (pao) to which the thatch is fastened. Paua nyumba, roof a house. Ps. pawitiwa. Nt. pauka. Ap. pawlia, -liwa, e. g. usito wa kupaulia nyumba, a stick suitable for roofing. (Cf. pao, upao, and paa, a roof.)

Pauni, n. a pound,—weight or value. (From the English 'pound.')

Pawa, n. plur. of upawa, ladle. Dim. kipawa (which, however, also means 'present, a thing given,' but not in Z.).

Payo, n. (ma-), foolish talk, chatter, nonsense, gossip, blabbing; also of wandering of the mind, delirium. Mwenyi payo, a talkative, gossiping person. Ana payo, he is always talking, lets out secrets, does not control his tongue. So sema mapayo, talk idly, mischievously, &c. (Cf. payuka, papafula, mpay.)

Payuka, v. talk foolishly (idly, indiscrimately, unintelligibly, &c.), talk nonsense, blurt out secrets, blab, be delirious. Cs. payu-sha, -shwa, e. g. tembo lintempashwa, palm-wine has loosed his tongue. Homa inampushwa, fever makes him delirious. (Cf. payu.)

Pasia, n. (ma-), a curtain, screen (of calico, &c.), awning. (Cf. chandalua.)

Pea, v. become fully grown, be re/ developed, of perfection). Titaanana hatta tende sitakapopea, let us watch till the dates are fully ripe. (In Z. the Nt. form pevaka is commonly used, or the syn. sitawu. Cf. upeko, bipeco, perm.)

Peke, a word used in Z. only with a possessive adjective following, of the form agreeing with D 6 (S), and attaching to an object, state, or action, the attribute of singleness, loneliness, uniqueness. E. g. mimi peke yangu, I alone, I only, I by myself. Nguo hii ni peke yake, this calico is the only one of the kind.

Wakaa peke yako, you live alone. So peke yetu (yenu, yao). -a peke yake, or -a pekee, single, alone, unique, sui generis. Mtu wa peke yake, a unique individual, one who has no rival. Jambila peke yake, an extraordinary, unprecedented circumstance. (Cf. pekee, upweke, and uukiwa.)

Pekecha, v. produce, or affect, by turning something with the hands, and so (1) bore a hole, drill, i.e. pekecha tundu,—with a pointed stick, drill, &c. (cf. zu, tunbua, to boa); (2) produce fire, i.e. pekecha moto, e. g. wakapekecha moto wakawasha, they used the firesticks, and lighted a fire, by rapidly twirling a pointed stick (upekecho) in a hole in another stick; (3) fig. excite bad feeling, bore, exasperate, e. g. by abuse, noise, or sorcery, &c.; and (4) make a mess of, spoil, e. g. pekecha kazi, bungle a job (cf. boruga, chafua, fusa). (Cf. upekecha. Sometimes peka is heard for pekecha, and upuko.)

Pekee, n. (in Z. usually upweke, upwee), being single, singular, alone, lonely, isolated, unique, different from everything else. Mtu wa pekee, a solitary man. Mwenda pekee, a solitary (and so) dangerous animal. (Cf. peke, upweke. Pekee perh. represents peke yoke.)

Pekecha, v. be arrogant, be scornful, be high and mighty. Ap. pekecheka, -cheka, treat with scorn, be insulting (or, contemptuous) to. (Poss. fig. from pekecha, pekota, be stirred up, inflated, conceited. Cf. follg.)

-pekotu, a. scornful, provoking, making discord. (Cf. prec. and pekecha.)

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Pekua, v. (1) scratch up, scratch about, e. g. like a hen: (2) fig. be curious, inquisitive, prying. Ps. pekutwa. Nt. pekukha. Ap. pekutia, e. g. hunt for, pry into. (Cf. follg. and upekuki.)

-pekusi, a. curious, inquisitive, prying. (Cf. prec. and danisi.)
Pele, n. plur. of upe (which see), sores.

Peleka, v. sometimes peeka, peka, cause to go, send, take, convey, conduct, transmit, move, &c., both of persons and things. Dist. tuma, employ, use, send, which is limited (in the simple form) to the use of personal service, though tumia is used of an instrument. Thus nta-
tuma mtu k upheleka mzigo kwako, I will employ a man to convey the load to your house. Ntapeleka mtu na mzigo, I will send a man with the load. Baniani amupeleka mali kwa kutuma watu wavili, the Banian has sent the money by employing two men. Peleka mkono, move the hand in a given direction, apply the hand, set to work. Ps. pelekwa. Ap. pelek-ea, -ewa, e.g. send to (for, by, in, &c.). Hence pelekeana. Rp. pelekana, e.g. accompany each other, all go together. (Cf. mpelekwa, and tuma.)

Peleleza, v. spy out, reconnoitre, secretly examine, pry into, be curious (or, inquisitive) about. Peleleza in-
chi, spy out a country. Pel. siri, pry into secrets. Ps. peleleza. Ap. pelelez-ea, -ewa. (Cf. mpele-
lezi, and syn. chungulia, tazamia, pekua, dadisi.)

Pemba, n. an island near Zanzibar, famous for its cloves. (Wapemba, the people of Pemba. Kipemba, the dialect of Pemba.)

Pemba, v. (1) grasp with a hook, grapple, hook down, e.g. of fruit, pemba embe, get mangoes down with a hook; (2) fig. take by a device, outwit, entrap, catch. (Cf. upem-
bo.)

Pembe, n. (—), (1) horn, of an animal,—also the substance generally. Pembe ya nyoka, snake’s horn,—a small white one, considered a valuable medicine (Str.). (2) tusk of an elephant, also ivory generally (cf. kalasha, buri, for tusks of different sizes,—buri, the larger). (3) a pro-
jection, angle, corner. (4) various articles of horn, esp. powder-flask, tukamvulia pembe tukampa, we took off his powder-horn, and gave it to him. Pembeni, in a corner. -a pembe, -enyi pembe, pempe pembe, with many angles (corners, projections). Pembe za inchi, the utter-
most parts of the land, quarters of the globe. Pembe za mwaka, the seasons of the year. (Cf. mwaka.)

Pembea, v. swing, sway, rock, balance, oscillate. Cs. pembe-za, -zwa, set swinging, rock to and fro. (Cf. ning’ina, wayawayi, yumba-
yumba.) — n. swing, see-saw; a European balance. Funga pembea, put up a swing. Kiti cha pembea, a rocking-chair.

Pembo, n. plur. of upembo (which see). (Cf. pemba, v.)

Penda, v. like, love, choose, wish, will. Ps. pendwa. Nt. pendeka, e.g. be loved, be lovable, be popular. Cs. pendeka, cause to be loved, excite affection for. Jipendeka, make oneself pleasant, ingratiating oneself. Ap. pendea, e.g. love for (on account of, with, in, &c.), whence pendewa, e.g. pendewa uzuri, be loved for beauty, and pendelea, have a special liking (predilection, bias, propensity) for, be partial to, favour, with Ps. pendelewa. Also Pendeleka, pendel-za, -eswa, cause to favour, commend to favour, prepossess in favour (of), recommend, with further deriv. pendeleza, -ewa, -eka. Cs. pendesa, please, be pleasing (popular, attractive, amiable, &c.), cause to like (love, prefer). Hence pendesa, pendesa, e.g. please with (for, in, &c.), and pendesa, be pleased with (something), be pleased. Also pendeleza, -shwa, e.g. cause to please, make popular, &c. Also pendesa, be mutually agreeable, and pendesa-le,

ishwa. Ap. pendana, love each other, whence pendan-isha, -ishwa, cause to be friends, reconcile. (Cf., among other derivatives, pendo,
upendo, penzi, upenzi, upendesi, upendeke, upendo, upendano, penzi, -penda, -penda, -penda, -pendelefu, &c., and as syn. taka, nia, azinu, kusudiu, elekea, &c. There seems no clear differentiation of meaning between many of the derivatives of penda,—the natural resources of the language being in advance of the power to utilize them.)

-penda, a. loving—with n. following, e. g. utoto mpenda sukali, a child who likes sugar. (Cf. penda, v.)

-pendefe, -pendelefu, a. kind, loving, inclined to favour, sympathetic. (Cf. penda.)

Pendo, n. (—, and ma-), love, liking. Also plur. of upendo. (Cf. penda, upendo, penzi.)

Pengee, n. (— ), (i) by-path, roundabout way, and (2) fig. dodge, device, wile. (Cf. kipengee.)

Pengi, a. form of -ingi, agreeing with D 7 (mahali) and locatives in -ni (i.e. pa-), many.

Pengo, n. (—, and ma-), (1) gap, notch, hole, vacant space; (2) fig. defect, flaw. E. g. of a gap between teeth, i.e. mwanya wa meno. Ana pengo, he has lost a tooth. Huwinda pazimailli kupatia pengo, he hunts for a sound part in order to introduce a blemish in it.

Penu, a. form of -enu, your (plur.), agreeing with D 7 (mahali) and locatives in -ni.

Penu, n. (1) plur. of upenu (cf. kipenu). Also (2) aperture of urinal duct (Kr.). (Cf. follg.)

Penya, v. penetrate, make a way into, get inside, enter, pass into,—like ingi, but implying more effort, or purpose, difficulties in the way. Ameingia mlangeni kwa kupenya, hakupata mfasii, he got into the door by forcing his way, as there was not room enough. Penya mwitumi, make one’s way through a forest. Ps. penyewa. Nt. penyeka. Ap. peny-asha, -esa, -esa, cause to go into, force into, insinuate, introduce (by stealth, force, stratagem, &c.). Hence, of slipping money into the hand of another, putting an idea into the mind of another, and so of bribery, undue influence, &c. Hence penyeya-esa, -esa. (Cf. kipenya, mpenyesi, and follg., and syn. ingia.)

Penyenye, n. (—), way (means) of getting in, access, hole, secret plan. (Cf. mlango, tundu, and penyia, v.)

Penyewe, a. form of -enyewe (which see, and pa-), agreeing with D 7.

Penyi, a. form of -enyi, possessing, with, having,—agreeing with D 7 (mahali) and locatives in -ni. Also used as a prep. of place, at, in, near, e.g. penyi mtende, at the date-tree,—and with a noun to express a single idea, e.g. penyi miti, a wooded place, a forest, thicket, penyi kuchimba mawe, a quarry.

Penzi, n. (ma-), (1) love, liking, pleasure, wish, will; (2) that which is loved, liked, &c. Mapenzi, wishes, will, resolve. (Cf. upenzi, pena, &c.)

Pepo, n. (ma-), empty husk of grain, empty (barren) ear. (Cf. tete, chembe.)

Pepoa, v. make a current of air, fan, wave (like a fan), wave about in the air. E.g. wajakasi waampuata jumbe waempopea, female slaves follow the chief fanning him. Pepoa maine Sultani, keep the flies off the Sultan with fans. P. bendera, wave a flag about. P. vitambaa, flourish handkerchiefs. P. mto kwa kippea, blow up a fire with a fan. P’s pepoea, e.g. be fanned, wafted about, &c. Ap. pepo-lua, -luwa, e.g. kuppeoa mwana waui, usate kupua, fan the child’s rice for him, to make it cool.
Pepeo, n. (ma-), a large fan, punker. Also to describe a winnowing machine, vane on a tower, &c. (Cf. follg. and pepea, kipepeo, upepeo.)

Peperuka, v. be carried by a current of air, blown away, wafted, fly off, soar up. E.g. nguo itapeperuka kwa pepo, the dress will be carried away by the wind. Cs. peperu-sha, -shwa, blow away. (Apparently, like pepesuka, one of the very few compound Bantu words in Swahili, from upepo, wind, and ruka, fly. Cf. pepea, pepesuka.)

Pepesa, v. and Pepeza, wink, — the eye, — perh. really a Cs. form of pepea, i.e. clear, fan the eye by moving the eyelids, described as ukope wa jui na chini, eyelid up and down. Hence also, keep the eye clear (or, steady) — in taking aim, i.e. pepesa jichokushika shebaha. (Cf. kopesa, ukopepea.)

Pepesuka, v. be shaken in the air, wind-tossed, caused to fly away, caused to wave about, shake, totter. Perh. from upepo, wind, and su&a, wave, like peperuka (which see).

Pepeta, v. winnow, sift, separate husks, chaff, &c. from grain by shaking and tossing in the air with a flat basket. E.g. pepeta mchele, wishwa zitoke, sift rice to get out the husks. Ps. pepetua. Nt. pepeteke. Ap. pepel-ea, -ewa. (Cf. chunga, upepo, pepea.)

Pepeta, n. (—). P. za mpunga, grains of rice heated, and then pounded.

Pepetua, v. break open (Str.). (Cf. popotoa, perh. a variant.)

Pepo, n. has the meaning of both (1) wind, and (2) spirit. (1) (—), wind. In this meaning pepo is used (a) as plur. of upepo, a wind (which see), and (b) as a sing. noun meaning much wind, a high (strong, violent) wind. Pepo za chamchela, a whirlwind. Maji ya pepo, rain water, fresh water. See Maji. Peponyingi, high winds, so pepo ya nguvi. (For chief winds see Kusi, Kaskazi, Matlai.) (2) (—), (a) a spirit, and esp. an evil spirit, i.e. tepo mbaya, or shetani. Pagawa na p., be possessed by a spirit. Punga p., exorcize, expel a spirit, by native methods, i.e. dancing, ceremonies, &c. Mwenyi p., a possessed person. Pepo yule ata-pana, that spirit will come forth,— from a person possessed. (For various names of kinds of spirits cf. jini, shetani, milhoi, kinyamkela, kilima, dungsamaro, mahoka, kotoi, kitimiri, kizuu, kizuka, kisimwaga, mwana maau.) (b) the region of spirits, spirit world, unseen world, place of departed spirits, paradise. P. ya kesho, the world to come, the life beyond the grave. P. ya leo, this world's rest (such as it is), — pepo not properly applying to it. Peponi, paradise, in paradise, at rest (cf. rahani, baridini). Kama ameingi peponi, a man as happy as if in paradise. (c) spirit, essence, strength, life, e.g. of a mild tobacco, tumbako hii ime-kusa pepo, this tobacco has lost its strength. (Cf. upepo, pepea.)

Pepua, v. sift, winnow, — like pepo (which see).

Pera, n. (ma-), guava, fruit of the tree mpera.

Perema, n. a disease producing a swelling of the whole cheek (? mumps, cf. kichubwichubwi).

*Pesa, n. (—, and ma-), (1) a pice, the Indian quarter anna, or 3-pie piece, a farthing. The two plurals differ a little in use, like pence (peso) and pennies (niapesa). Though the rupia is equal to 16 annas, i.e. 64 pice, the actual number of pice obtainable for a rupee varies with the exchange from 64 to 70. (2) money,— in general, where small sums are alluded to (otherwise commonly fetha, silver). Hana pesa, he is a poor man. Pesa hapana, I have no money. Robo pesa, a pie, i.e. one-third of a pice. (For other coins
Pesii, n. (ma-), also Pezi (which see).

-pesi, a. quick, light. See -epesi.

Peta, v. bend round, bend, bow, curve, fold over, wrap up, make like a ring. P. ujito, bend a switch into a bow. P. mguo, bend the leg. P. soruani, turn up the trousers. P. nguo, roll up clothes. P. uso, put on an angry look, bend the brows. Ps. petwa. Nt. petfa. Ap. pet-fa, -ewa. Cs. pet-esha, -eshwa, e.g. bend round, make into a ring. Kj. petana, e.g. be bent round, be bowed, form a ring (a circle, a hoop). (Cf. pete, petemana, peto, kipeto, and syn. kunja, pinda. Dist. peta sometimes used for peteta (which see.).

Pete, n. ( — , and for large size /ia), a ring, hoop, staple, circle. Pete na kidole, like ring and finger,—of close contact and attachment. Pete ya sikio, ear-ring. Dim. kipete. (Cf. duara, mvingo, and follg.)

Petemana, v. be bent round, form a ring, be made into a hoop, or circle. Cs. petamanisha, make into a hoop (circle), bend round, give a curve to. E. g. petamanisha fimbo hatta kugwana nchu sake, bend a stick till its ends knock together. (For the form cf. -mana, shikama, fungama, andamana.)

Peto, n. ( — , and for large size ma-), a bag, matting-sack, e. g. used for carrying stones and sand. (Cf. kipeto, peto, and for different kinds kikapa.)

Petu, a. form of -etu, our, ours,—agreeing with D 7 (mahali), and locatives in -ni. (Cf. -etu, pa-.)

Petua, v. turn round, turn over (bottom upwards, upside down), upset, capsize, e. g. petua chombo, turn a vessel over. Ps. petuliwa. Nt. petuka. Ap. petu-inia, -liwa. Cs. petu-sha, -shwa, petuza. (Cf. peta, and syn. pindua, genua.)

Peva, v. (1) develop fully, ripen, bring to perfection, hasten the maturity of. Hence (2) over-stimulate, excite unduly, pervert, teach bad ways to, corrupt. Jipevua, make a man of oneself, behave like a grown-up person or big man, swagger, be conceited, brag. Nt. pevuka. Cs. pevusa, -shwa, intens., as pevua. (Cf. peia, -pewa, and syn. komaa, -sva.)

Pewa, v. Ps. of -wa, give, i. e. be given, be the recipient, have a thing given to one, be presented with, receive. See Pa.

Pesi, n. (ma-), also Pesi, sin,—of a fish.

-pi, in combination with pers.-pfx. forms an interrog. adj., who? which? what? e. g. mtuyupi? which person? mti upi? which tree? kitu kipi? which thing? &c. Also (1) subjoined to verbs, with the meaning 'how? in what way? ' e. g. ntawctapi, how shall I be able? And (2) contracted for wapi, e. g. kendapi, where (are you) going? i. e. unakwenda wapi? (Cf. wapi, ngapi.)

Pia, a. and adv., all, the whole, complete, quite, altogether. Often with -ote, giving it emphasis, e. g. watu wote pia, all the people without exception. Ntaba pia yote, I will give you the whole lot. As an adv. often in rejoinders (1) all of it, that too, that as well; (2) exactly so, just so. Ntaba hist Pia, Am I to take these? Yes, all of them, or, those as well. (Cf. -ote, killa.)

Pia, n. — (1) a top, i. e. the toy, a child’s plaything, a humming-top, a whipping-top; (a) pia ya mgwe, the knee-cap.

Piga, v. strike, beat, hit, give a
blow. This is the common definite meaning of piga. But piga in the simple act form has also an indefinite use, which is at once one of the commonest and most characteristic features of the Swahili language, and also difficult to describe. It is used with a great number and variety of nouns to express the act, action, or effect, which the noun itself most naturally suggests; and even when another verb exists conveying this meaning, piga is nevertheless often substituted for it with a peculiar significance and flavour of its own. This is no doubt connected with the original idea of striking, but ‘striking’ in different aspects—sometimes suggesting its mode, i.e. the suddenness, forcibleness, effectiveness of a stroke, and sometimes the effect on the mind or senses, of what is striking, sensational, moving. It is impossible to enumerate all the nouns with which piga is commonly, or may be, used, or the most appropriate renderings,—depending (as they would do) largely on the context in each case, and a knowledge of the alternative verbs for which piga is in any particular instance purposely substituted. A few common cases can be given. Piga often describes (1) the proper use of a tool (in place of simple tumia, endesha, &c.), e.g. p. bomba, work a pump, p. randa, plane (wood), p. pasi, iron (clothes), p. kinanda, play an organ, p. bunduki, fire a gun, p. kengele, ring a bell, p. chapa, print (a book), p. kura, cast lots, p. bao, take omens. (2) construction, execution, giving form to something, e.g. p. fundo, tie a knot, p. kilimba, wear a turban, p. mbinda (uwinda), adjust the loincloth, p. mstari, draw a line, p. bandi, hem. (3) of a sudden, forcible action, e.g. p. mbio, run, p. kilele, shout, p. kofi, give a box on the ear, p. miayo, yawn, p. mbizi, dive, p. teke, kick, p. pembe, butt, p. mdomo, bite (of a serpent), p. misonyo, whistle, p. mikambe, lash out with the leg (when bathing), p. hodi, ask admittance. (4) of producing a showy, sensational effect, p. makuu, play the grandee, p. ubwana, domineer, tyrannize, p. umalidadi, wear finery, and simply p. ngu, show off clothes, p. kiburi, show conceit, p. pua, turn up one’s nose, carry one’s head high, p. umene, lighten (of lightning), p. moyo konde, take courage, p. domo, brag. Other examples are p. mikono, gesticulate. P. mabawa, flap the wings. P. faitha, perform a religious ceremony. P. goti, kneel. P. moto, set fire to. P. wuvu, waste time by idling. P. mafungu, divide into parts. P. marafuku, publicly forbid. P. shauri, take formal counsel. P. vita, declare (wage) war. Ps. pigwa. Nt. pigika. Ap. pig-ta, -twa, e.g. strike for (with, at, in, &c.). Also pig-ilia, -iliwa, -ilikia,—used of special operations, e.g. pigilia sakafu, beat a concrete roof,—withammers (vipande) till hard, lit. beat away at. Cs. pig-isha, -ishwa, e.g. cause to beat about, flap, wave, e.g. pigisha tanga, let the sail flap, pigisha kiaopo, administer an oath, pigisha nguo na upopo, air clothes. Also, pigisha chombo, make a vessel pitch, rock, toss. Pigisha maji, stir up water,—with intens. force. Rp. pigana, e.g. hit each other, fight. Hence pigan-isha, -ishwa, cause to fight, set fighting, or, fight hard. Also piganika, piganivwa, i.e. be fought for (about, with, in, &c.). (Cf. mpiga, mpigo, pigo, mapigano, mpiganisho, and follg.) Pigano, n. (ma-), fighting, battle, skirmish, beating each other. (Cf. prec. and bishano, vita, shindano.) Pigi-pigi, n. (—), also Piki-piki, a stick used for knocking down fruit off a tree. Dim. kipigi. (Cf. for various kinds of stick bakora.) Pigo, n. (ma-), (r) blow, stroke,
beat, e.g. akawafundisha mapigo ya ngoma, and he taught the proper beats of the drum. (2) calamity, plague. (Cf. piga, mpigo, &c.)

**Pika**, v. cook, prepare by the use of fire, dress (food), boil (water). Ps. pikwa. Nt. pikika. Ap. pik-ia, -iwa, e.g. cook for (with, in, &c.). Pikwa, be cooked for, have a cook. Hence pik-ilia, -iliwa, -ilika, e.g. nataka una* *pikikilie yji, I want you to make some gruel specially for me. Cs. pik-isha, -ishwa, e.g. get some one to cook, get something cooked, contract for cooking. (Cf. mpishi, upishi, mpiko, and ? pishi. For ways of cooking cf. upishi.)

**Pila**, n. See Pira.

*Pilau*, n. (—), a dish of boiled rice, cooked in the Indian way, with ghee, raisins, &c. (Hind., and cf. wali.)

**Pili**, n. (1) two. Mosi na pili ndio tatu, one and two make three, the second, the next, -a pili yoke, the next to it (him, her). Marra ya pili, the second time (cf. marra mbili, twice). Kwa pili, the other side, over the page. Ya pili, secondly, next,—after kwansa, first, in the first place. (Cf. -wili, mbili, and for numbers hesabu, tara-kimu, haryfu.) (2) name of a snake.

*Pilipili* n. (—), pepper, seeds and pods of the plant *mpilipili*. *Pilipili manga*, common black (Arab) pepper. *Pilipili hoho*, red pepper, capsicum,—grown in Zanzibar. (Cf. Ar. filfil, and I

**Pima**, v. measure, weigh. P. urefu, measure the length. P. mchele, weigh rice. *Pima maji*, take soundings. Ps. pinwa. Nt. pinika. Ap. pin-ia, -iwa, e.g. pishi ya ku-pinina, a measure to measure with. Pinwa nguo, have cloth measured out to one, receive a measure of cloth. Cs. pin-isha, -ishwa, e.g. pimishaka chakula, superintend the measuring out of food. (Cf. mpimo, kipimo, pina, and syn. kadiri, linga, enenzi, hesabu. The commonest measures of (1) length, are shibiri, mkono, or thiraa, vari, pima; (2) of capacity, kibaba, kisaga, pishi; (3) of weight, wakia, rathi, pishi, frasila.) — n. a fathom, two yards (vari), six feet, the stretch of a man's arms,—equal to four cubits (mkono, thiraa), or eight spans (shibiri). (Cf. kipimo, pina, v.)

**Pinda**, v. (1) bend, twist, fold, bend up, strain, put a strain on, make tense (stiff, hard); (2) hem. P. upindi, bend a bow. P. upindo, make a hem. *Pipinda*, (1) exert oneself, (2) be convulsed, i.e. pinda-pinda maiingo (cf. jinyonga). Ps. pindwa. Nt. pindika, e.g. of a trap made by bending a tree, or a bent switch acting as a spring. Ap. pindi-ia, -iwa, e.g. bend for (with, by, &c.). Cs. pipinda-isha, -ishwa. R. pindana, e.g. be bent together, be stiff, be tense, have cramp. *Pindana mguu*, have a club foot. (Cf. pindua, pindamana, upindi, upindo, upindani, pindi, pindo, pindu, and syn. kunja, nyonga, peta, songa.)

**Pinda**, n. (—, and ma-), an animal that has died a natural death, a carcass. (Cf. kipinda, and dist. msaga, a dead body (of any kind), maiti, usually of a human body dead, mwili, of a body, alive or dead.)

**Pindamana**, v. be bent together, curved, contracted, tense, twisted. gnarled, convulsed, &c. (Cf. pipina, pindana, and syn. kunjamana, petemana, kozana, shupama.)

-pindani, a. obstinate, unyielding, stiff. (Cf. pinda, and upindani, and syn. gumu, kaidi.)

**Pindi**, n. (—, and ma-), a bend, twist, turn, curve, winding, fold, coil, ring; (2) a space or division of time, a time (of something), hour (in a general sense). E.g. pindi za asubuhi, morning hours. Pindi ya chakula, mealtime. Pindi sa muhana, times (divisions) of the day. *Wajua pindi atakapokuja*, Do you know the
time when he will arrive? Pindi ya mua, a ring on a sugar-cane. Nyoka yapiga mapindi, the snake coils itself up. Mapindi ya mto, windings of a river. Also as conj. when, if, supposing, although, i.e. at the time when, giving time for, allowing for. (Cf. pinda, v., kipindi, and for 'time' saa, wakati, and for 'bend' kunjo, kombo, tao.)

Pindo, n. (ma-), also Upindo (pindo), selvedge, border of cloth or of a garment, folded edge, hem. (Cf. pinda, v. and prec.)
Pindu, n. (ma-), turning, tumbling, somersault. E.g. fanya (piga) pindu-pindu, turn over and over, head over heels. (Cf. pinda, v. and prec., also kichwangomba.)
Pindua, v. turn over, give an opposite direction to, reverse position of, upset, overturn, capsize; (2) change (into something quite different), turn (into), transform. E.g. pindua mtumbwi, overturn a canoe. Pindua, chombo, wear ship, put a vessel on another tack, tack. P. vikombe, upset the cups. Ps. pinduliwa. Akapinduliwa gogo, and he was changed into a log. Nt. pinduka, be upset, &c., be changed (into), become, take a new direction. Lili-popinduka jua kichwani, when the sun passed the meridian. Hence pinduk-ia, -iwa, and pinduk-iza, -izwa, cause to fall over (on the other side). Ap. pindu-ria, -liwa, -rika. Nikupindulie jabali, let me roll you over the cliff. Cs. pindu-za, -zwa, e.g. pindua dau huko na huko, turn a boat first on one side, then on the other,—to get the water out. (Rv. form of pinda, v. (which see.).)
Pinga, v. (1) cause (be, make) an obstruction, put in the way, obstruct, stop the way, block, thwart, check, oppose, contradict; (2) bet, lay a wager. Jipinga, put oneself in the way, oppose. P. mlango, fasten (close, bar) the door. P. shikio la chombo, pinga chombo kwa shikio, i.e. use the rudder to check, shape the course of, a vessel. P. njia, block the road. Ps. pingwa. Nt. pingika. Ap. ping-ia, -iwa, e.g. pingia mlango, close the door against, or, put a bar against the door, secure the door. Cs. pugi-ska, -shwa, pingi-za, zwa. Rp. pingana, oppose each other, bet against each other. Pingana na mtu, oppose a person. (Cf. pingamisi, pingo, pingu, pingua, pingani, and the very similar kinga, and syn. suia. For betting cf. sharti, weka sharti.)
Pingamisha, v. obstruct, thwart, use as an obstacle or bar,—like pingo, but with intens. force, of active, intentional opposition.
Pingamizi, n. (ma-), that which obstructs, person or thing, a difficulty, obstacle, check, stop. (Cf. pingo, and follg.)
-pingani, a. obstructive, contradictory, causing difficulty,—usually of persons. (Cf. pingo, and prec.)
Pingili, n. (—), the piece of a cane, or similar growth, between two rings or knots. (Cf. kipingili, and pingo.)
Pingo, n. (ma-), barrier, obstruction, bar, e.g. a door-bar. (Cf. pingo, kipingo, pingu, kipingwa, and for door-bar, komeo, kiwi.)
Pingu, n. (—, and ma-), (1) a fetter, and plur. fetters, i.e. two rings fastened round the leg at the ankle, and connected by an iron bar; (2) also, of a cord fastened round the ankles to assist in climbing a tree; (3) pingu ya sikio, a round piece or ring of wood, often ebony, worn in the lobe of the ear by women. (Cf. jasi, kipini, jü, pingo, pingo.)
Pingua, v. cut in pieces, cut up, cut in lengths, e.g. of sugar-cane. Ps. pinguliwa. Ap. pingul-ia, -iwa. (Cf. pingili, pingo, and for various kinds of cutting, kata, pasua, chenga, chanja, tema, &c.)
Pini, n. (—, and of size ma-), haft, handle,—in which a tool or instrument
is inserted. (Cf. kipini, and for
other handles, mkono, utambo.)

*Pipa, n. (ma-), cask, barrel, tub,
butt. Dim. kipipa. (Hind.)

Pipya, a. irreg. form of -pya, new,
agreeing with D 7 (mahali), and loca-
tives in -ni,—for papyya.

Pishi, n. (—), (1) a measure of
capacity for solids, i.e. grain, &c., a
dry measure,—equal to 4 kibaba
(which sce), i.e. about half a gallon.
(2) it is also used as a measure of
weight, corresponding generally to
the above, about 6 lb. (3) the vessel
used as a measure of capacity. Kwa
mizani ao kwa pishi, by weight or
measure, i.e. of capacity. (Perh.
connected with Cs. form of pika, i.e.
a conventional quantity for cooking
purposes. Cf. follg.)

Piabo, n. (wa-), cautery, mark
made by cautery. (Cf. prec. note,
and pika, apply fire to, &c.)

Piawa, v. become silly, foolish,
doting. Also as n. (ma-), foolishness,
domage. (Cf. kichaa, pumbaa.)

Pita, v. (i) pass, go on, go by,
pass by (on, in front of, off, away,
over, beyond); (2) fig. surpass,
overpass, excel, exceed, outstrip, be too
much for. Pita njia, go along a
road. Mto wapita, the river is flow-
ing by. Mambo yaliyopita, past
events, the past. Mtu wa kupita, a
passer-by, a wayfarer, a passing
traveller. Yapita cheo, it passes
bounds, is excessive. Hence kupita
cheo, used as adv., beyond all bounds,
extravagantly, abnormally. Kupita,
as conj., more than,—in comparisons
(cf. kuliko). Yule mrefu kupita mimi,
he is taller than I. Pita jumu, fly
through the air. Used (like enda)
with zangu, zabo, zake, &c., e.g.
apita zangu, I am going away.
Piteni zenu (Imperat.), go away,
pas on. Also in semi-Cs. sense,
njia zinapita watu, paths which
people pass along. Shamba linalo-
pita maji, a garden with a running
stream. Ps. pitwa. * Nt. pitika,
e.g. be passed, be passable, be able
to be surpassed, &c. Nyia inapitika,
the road is passable. Hence pitikana,
be able to be passed (surpassed).
Haipitikani, it is unsurpassable. Ap.
pitia, pitiwa, e.g. (1) pass by (away
from, to, &c.); (2) pass by on pur-
pose, or by accident, and so slight,
neglect, omit; (3) pass away from
the mind, be forgotten. Nimepitiwa,
I have forgotten, it has passed from
my memory. Also a further deriv.
piti-lia, -liwa, -rika, e.g. pass right
by, pass quite away from, be utterly
forgotten by, wholly surpass, &c.,
and with mbali (which see), e.g.
amewapitilia mbali, he has com-
pletely outstripped them. Ninempi-
tiwa, I have quite forgotten. Also
pitiana, e.g. of commercial or social
intercourse, pass to (or from) each
other, be on good terms, be in con-
stant contact with each other, &c.
Cs. pitisha, or more commonly pisha,
pishwa, e.g. (1) cause to pass, guide,
conduct; (2) let pass, make room for,
allow passage to; (3) put away (aside,
off), oust, neglect, reject, &c. Pisha
wakati, spend time. Pisha mehana
(masika), pass away the day (the
rainy season). Mito haipishi, the
rivers do not allow crossing,—like
haipitiki. Pishwa tohara, be put
through the ceremony of circumcisions.
Also n. Movenyesi Muungu atakup-
pisha amri yake, when Almighty
God shall ordain. Hence pishia,
pishita, and pishana, pass by each
other, allow each other to pass, &c.
Kp. pitana, e.g. pass by each other,
overlap. Mita sao hasikutiana,
their customs were distinct, did not
run into each other. (Cf. pito,
kipito, mpitaji, and syn. 'go' enda,
'surpass' zidi.)

Pito, n. (ma-), way (means, &c.)
of passing, a passage. Not often
heard. Dim. kipito. (Cf. pita,
and njia, kijia, kichochoro.)

Po is a form of the demonstrative
prefix pa, of place,—the o (a) either
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denoting reference or relative distance, ‘there,’ (b) or else giving it the force of a relative pronoun, ‘where.’ See Pa, and cf. ku, ko, mu, mo, -o.) (1) as a demonstrative, -po is used of position in time, as well as place, and also of circumstances generally, and commonly occurs (a) in the adv. hapo, papo, (b) affixed to nati- or the person-plxs., or parts of the verb -wa, and its equivalents, e.g. yupo, he is there (here). Ndipo alipo, that is where he is, &c. Alikuwaipo, he was there. Asiopo, na lake halipo, out of sight, out of mind. (2) as a relative, with verb-forms generally, referring (a) to mahali understood, or (b) of place, time, or circumstances, ‘where, when, as, if, supposing, in case.’ (Cf. -o, relative.) As a separate word, po only appears in such phrases as po pote, in whatever place, wherever it be, everywhere. (See Pa, and obs. -po in -mojawapo.)

Poa, v. become cool, and so (heat being a common symptom of illness) improve in health, become well, be cured. Wali umepoa baridi, the rice has cooled. Amepoa ugonjwa, he has recovered from his sickness. Ap. poelea, poelewa, e.g. cool off, cool down, cool itself. Cs. poza, pozwa, (1) cool, make cool; (2) cure, heal. Mganga ameniposa marathi yanga, the doctor has cured my sickness. (Cf. pona, and syn. burudika. Dist. poza (posa), cause to marry, and poza, be withered.)

Podo, n. (—, or ma-), quiver, arrow-case,—commonly of wood. (Cf. ala, wo.)

Pofu, n. (—), also heard as bofu, scum, froth, foam, a bubble. Pofu la bahari, foam of the sea. Fanya pofu, v., foam, froth. Hatta pofu ipande, till scum forms on the surface. (Dist. follg.)

Pofu, and -pofu, a. spoiled, bereft, lacking something,—and esp. of lack of sight, blind, i.e. pofu wa macho. Labuda ntakuwa pofu, I shall perhaps become blind. (Cf. kipofu, and follg.)


Pogo, n. and adv., perh. plur. of upogo, lopsidedness, a one-sided, awry condition, e.g. wana pogo za nyuso zao, they have their faces awry. Kwenda p., walk in an unequal, limping way. Tazama p., squat, leer. (Cf. upogo, and perh. pogoa, and syn. mshathali, upande, kilongo, kikombo.)

Pogoa, v. and variants bogoa, pagua, lop, prune, cut away branches or leaves. Ps. pogolewa. Ap. pogo-lea, -lewa, e.g. kisu cha kupo-golea, a pruning-knife. (Cf. pogo, upogo, pagua, and syn. chenga, fyeka.)

Poka, v. take by violence, steal away, rob (of), abduct. Wataka poka mke wangu, they want to carry off my wife. Ps. pokwa, e.g. nimepokwa upanga, I have been robbed of my sword. Ap. pok-ea, -ewa (but see Pokea). Rp. pokana, rob each other (of). (Not common in Z. Cf. pokonya, nyang*anya.)

Pokea, v. Ap. form of poka, take from some one else,—but without any idea of force or violence, or even of active seizing, as in poka, i.e. (1) receive, accept, take in the hand; (2) take in, welcome, entertain, receive as a guest; (3) fig. accept, assent to, agree with. E. g. wakawa-pokea mizigo, they took their loads from them, i.e. in a friendly way, they relieved them. Ngoma za vita sikapokea inchi yote, the war-drums were accepted (acknowledged, attended to), through the whole country. Ps. pokewa. Ap. pok-elea,
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-ewa, e.g. receive for (on behalf of, in the place of, &c.). Hence poke- 
-ewa, -ewa, cause to accept. Also 
pokelesana, e.g. pok. ng'ombe, take 
turns in guarding cattle. Cs. 
poke-sa, -sua, cause to receive, gift 
to, put in the hands of. Hence 
pokesana, pokesanya, e.g. pok. misige, 
cause to carry loads by turns, take 
turns in carrying. (Cf. follig. and 
syn. twaa, kabithi, kubali, karibisha. 
For Ap. form with a limited sense 
cf. amba, ambia, ona, onea, sema, 
semea.)

Pokeo, n. (ma-), thing received, 
tradition. (Cf. pokea, mapokeo).

Pokonya, v. take away by force, 
rob, plunder, abduct, ravish. Ps. 
pokonywa. (Cf. poka, whence 
perh. pokoa, and intens. form -nya. 
Cf. (s. ponya, from pona. Syn. 
nyanganya.)

-pole, a. mild, meek, gentle, sober- 
minded, good-humoured, amiable, 
kind,—op. to -kali, of temper generally. 
-a upole is more common in 
same sense. Pole is used as an 
adv., gently, softly, quietly, slowly, 
&c. Often Redupl. polepole. Com- 
monly used to soothe or encourage 
after an accident, shock, misfortune, 
bad news, &c.,—be calm, take it 
quietly, don't excite yourself, never 
mind (cf. upole). The quality im- 
plied holds a high place in native 
estimation, esp. as to Europeans,— 
contr. ukali, and cf. -ema, -emena, 
taratibu, kiasi.)

Polii, n. (ma-), forest, wilderness, 
uninhabited wilds. Polini hapana 
nyumba wala ninyu, in a poli there 
is neither house nor inhabitant. 
(Cf. pululu, nyika, mwitu.)

Pombe, n. (—), native beer, — an 
intoxicant made from many kinds 
of grain and some fruits, e.g. 
bananas, by fermentation. In the 
earlier stage of manufacture, while 
sweet and unintoxicating, it is called 
togwa. (Cf. togwa, tembo.)

Pomboo, n. (—, and ma-), por-
poise. Pomboo wasama wasuka, 
porpoises dive and reappear.

Pomoka, v. variant (1) for bo- 
moka; (2) for poromoka. (Cf. 
bomoa, poromoka.)

Pomosha, v. variant (1) for bo- 
mosha; (2) for poromosha. (Cf. 
prec.)

Pona, v. (1) become safe, escape, 
be rescued (saved, delivered); (2) get 
a living, subsist, preserve one's life, 
live; and esp. (3) get well (from ill-
ness), recover health, be convales-
cent, regain strength. Ap. ponea, 
ponewa, e.g. (1) be saved by (with, 
for, at, &c.); (2) live on, be sup-
ported by, depend on for subsistence 
(whether food, necessaries, or occupa-
tion). Unaponea nini? What are 
you living on? Aliponea maji siku 
sita, he lived on water six days. 
Cha kuponea, subsistence, means of 
living. Cs. ponya, pomywa, e.g. 
save, deliver, rescue, cure, restore to 
health. Uniponye wa jua, ntwa-
pomywa wa mwana, protect me in the 
sun, and I will protect you in the 
rain. Jiponya! Mind yourself! Look 
out! (cf. jithathi, similah). 
Also a further Cs. pone-nya, -nya, 
ponyaka, e.g. haiponyeki habisa, it is 
utterly incurable. (Cf. poa, pota, 
and syn. oka, hita, licha from -la, 
pata nafuu, salinka.)

Ponda, v. (1) crush by pounding or 
beating, pound to pieces, beat 
small, pulverize,—usually with 
wooden pestle and mortar (cf. kinu, 
mche). Dist. twanga, properly used 
of same process applied to cleaning 
grain, i.e. removing the husks, saga, 
of grinding grain to powder by mill-
stones, pressure, attrition. Thus 
twanga is used of rice, maize, millet, 
&c., ponda of such seeds as pepper, 
curry (bisari), and also cassava, &c. 
(2) fig. crush, take all life and spirit 
away from, break down, dispirit. Ps. 
pondwa. Nt. pondeka, e.g. (1) 
be crushed, beaten down, pulverized; 
(2) be capable of being broken in
pieces. Hence *pondekea*, e.g. *ntama uma* *pondekea* *inchi*, the millet is crushed down to the ground, and also *pondekeana*, e.g. of stalks of millet crushed and bruised against each other. Ap. *pondea*, e.g. *amenipondea* *pili* *kinuni*, she pounded the peppercorns for me in a mortar. (Cf. *pondeo*, *pondo*, and *twanga, saga*.)

*Pondeo*, n. (ma-), a kind of mallet used by shoemakers. (Cf. prec. and *mnguri*.)

*Pondo*, n. (—, and ma-), a punting pole, for pushing a boat or canoe along in shallow water. *Maji ya pondo* *hayataki* *tanga*, shallow water does not require a sail.

*Pongezi*, n. a congratulatory address, I hope you are well, e.g. after safe return, childbirth, &c. The rejoinder is, *tu salama*, we are well. (Not usual in Z.)

*Pono*, n. name of a fish, said to be often in a torpid state. *Ana usizingi* *kama* *pono*, he is as sleepy as a pono.

*Ponoa*, v. strip off, e.g. of bark from a tree. (Cf. *pogoa*, *pagua*.)

*Ponta*, n. also *Punta*, Pointa, back-stitch,— in sewing. *Pigaponta*, as v., back-stitch, e.g. of a wristband of cuff.

*Ponya*, *Ponyeka*. See *Pona*.

*Ponyoka*, v. slip away, slide out, escape,—of secret, unnoticed or unexpected movement. *Mtu aliponyoka* *nakutini* *akaanguka*, the man slipped off the thatch and fell. *Bilauri imeniponyoka* *mkononi*, the glass has slipped out of my hand. Cs. *ponyo-sha*, -*shwa*, e.g. of the effect of illness,—cripple, disable. (Cf. follg. and syn. *chakaa, fisia*.)

*Pooza*, v. become useless, withered, paralysed, impotent. *Mwenyi kipoosa*, a cripple, an impotent man. Cs. *pooz-esha*, -*eshwa*, e.g. of the effect of illness,—cripple, disable. (Cf. follg. and syn. *chakaa, fisia*.)

*Pooza*, n. (ma-), something undeveloped, withered, dried up, arrested in growth, esp. of fruit fallen from the tree in a half-formed, withered state. Dim. *kipooza*. Also *pooza*, a., undeveloped, withered. (Cf. *pooza*, v.)

*Popo*, n. (—, and of size ma-), a bat, a large bat. (Cf. *kipopo*, commonly used.)

*Popoo*, n. (ma-), (1) the areca nut, fruit of the *mpopo*. Cut in thin slices, it is much used for chewing with *tambuu*, &c. in Z. See *Uraibu*. (2) a ball of iron or lead, bullet.

*Popotoa*, v. wrench, twist, strain, distort. E.g. *mlango ukapotokwa*, the door was fastened and then wrenched open. *Popotoa* *mkono*, twist the hand,— so as to make the joints crack. Ps. *popotolewa*. Nt. *popotoka*, e.g. of a sprained ankle. Ap. *popoto-lea*, -*lewa*. Cs. *popoto-sha*, -*shwa*. (Cf. *potoa*, of which it seems a reduplicated form, and *pepetua*, a possible variant.)

*Pora*, n. (ma-), a young cockerel, not yet old enough to crow,—described as *pora la jimbi lianzalo kuondokea*, i.e. beginning to grow up. (Cf. *jimbi, jogoo, kuku*.)

*Poroja*, n. porridge, or anything of similar consistency. *Wali poroja*, rice cooked with too much water. *Poroja la chokaa*, watery mortar. Also as v. (poroa, or *poroja*), be watery, like gruel.

*Poromoka*, v. (also heard as *bporomoka*, *boromosha*, and perh. *pomoka*), glide or slip down in a mass, or with a rush (like an avalanche, cataract, or stone-slide),—be poured out, gush
out like a flood, be discharged, rush down, fall in a shower, or fit of terror, collapse. *P. mmsi*, slide down a coconut tree. *P. mlima*, rush down a hill. Poromoka is used of a banana plant bending down with its load of fruit. Ap. poromok-ea, -ewa. Cs. poromo-sha, -shwa, and pomo-sha, e.g. *p. nAZi*, shower down coconuts from a tree, *p. mavi*, empty the bowls. Akalipomosha sanduku, he let the box come down with a rush. Obs. also *jiporomoa*, roll or rush down a slope. (Cf. follg. and perh. *bomoka, bomoka, &c.*)

Poromoko, n. (ma-), (1) place of sudden descent, precipice, steep place, face of a cliff; (2) shower, fall, discharge, rush, e.g. of stones, water, &c. Maporomoko ya mto, cataracts, rapids, waterfalls. (Cf. prec.)

Posa, v. and perh. *posa*, ask in marriage, become a suitor for, woo, the person addressed being the parent or relation in the first place, e.g. *yule mume humposa b*ba yake, the man proposes to the woman's father. Ps. *poswa*. Nt. *poseka*. Ap. *pos-ea*, -ewa, e.g. *mali ya kuposea*, money to arrange a marriage with, to marry on. Cs. *pos-esha*, -eshwa, e.g. *mutwa kuposesha*, a match-making person. Rp. *posana*, agree about a marriage. — n. (ma-, or plur. of *upoza*, i.e. *vitu vya upoza*), marriage settlements, gifts, arrangements, &c., with a view to marriage. See also Poso. (Cf. follg. and *oa, oza,*


Posho, n. (—, and ma-), rations, daily supply of food, clothing, maintenance, e.g. such as is given to slaves, soldiers, a wife. (Cf. prec. and *sarifu, riziki, nafuu,*

Poso, n. (ma-), or plur. of *upoza*, application for a bride, demand of marriage, marriage gifts or settlement, wooing. (Cf. *posa, uposa,*

Potea, v. (1) go astray, get lost, wander, be at fault, be ruined, perish; (2) fig. fall away, deteriorate, go to ruin, become reprobate. Potea is the common word for material and moral loss, failure, and ruin. Frequently used with an objective pfx. as if a true Ap. form (see note), *kisu kimipotea*, I have lost my knife, for *nimipotea kisu* (or *na kisu*). Akili zimipotea, he has lost his senses. *Kupotea njia ndio kujua njia*, to lose your way is to know your way. Ps. *poteva*, e.g. incur the loss of, *kupoteva mali*, to lose money. Ap. *potelea, potelewa*,—not often used, except in the common imprecation *potelea mbali*, go and be hanged. Cs. *pote-za*, -zwa, cause to perish, throw away, ruin, corrupt, spoil. Rp. *potcatta*, of each other. (Cf. -potc:u, upotc:*

Potoa, v. (i) put out of the straight, make crooked, slanting, turn aside, give a twist to; (2) fig. ruin, pervert, spoil, corrupt. P. *kazi*, spoil work. P. *maneno*, pervert words. *Jipotoa*, behave extravagantly, ruin oneself, e.g. by over-dressing. Ps. *potelewa*, Nt. *potoka*, e.g. be crooked, twisted, spoiled, perverted, &c.,—also be wrong-headed, eccentric, cranky, perverse. Ap. *pote-lea*, -lewa. Cs. *potosha*, -shwa, intens., e.g. *amipotosa*
akili za mtoto asimfuate baba, he has perverted the child's ideas, so as not to follow his father. *(Cf. potea, note, and follg. Contr. ongoa, nyoka.)*

-poteo, a. *(poteo with D 4 (P), D 5 (S), D 6)*, out of the straight, crooked,—but usu. in the fig. sense, perverted, perverse, spoilt, head-strong, depraved. *(Cf. potea, and follg. The final -e is prob. passive, as in -teule, mshinde, &c.)*

-potofu, a. *(potofu with D 4 (P), D 5 (S), D 6)*, used generally as -poteo, but with act. as well as pass, force. -potofu wa mali, prodigal, wasteful. -potofu wa akili, wrong-headed. *(Cf. potea, potea, &c.)*

Povu, -povu, povua. See pofu, -pofu, pofua.

Poa, v. Cs. of poa, i.e. make cool, cure. *(Dist. posa (or posa), ask in marriage, and poza, be withered, paralysed.)* — n. plur. mapoa, healing things, doctor's appliances, hospital stores. *(Cf. poa, pona, and dawa.)*

Pua, n. (—), (1) the nose,—and used to describe what resembles (or is supposed to resemble) the nose, e.g. apex of an arch. Mwanzi wa pua, nostril, also tundu la pua. Piga pua, snort. Sema kitua, semea puani, speak through the nose. Ujinja huo wa kuncha kinywa kutia puani, as silly as to use the nose for the mouth. (2) steel, tempered iron,—also pua ya chuma, chuma pua. Tia pua kishoka, temper the edge of an axe. *(Cf. chuma.)*

Pua, v. shell, remove from the pod,—of beans, peas, &c. *(Str.)*

Pugi, n. a small kind of dove.

Pujua, v. (1) take the skin off, remove the outside covering, abrade, e.g. pujua mhindi (embe), e.g. of a cob of maize, or the rind of a mango, i.e. strip off with the fingers *(cf. konoa, when an instrument is used),—not of the skin of animals. See Chuna. Also (2) fig. jipujua, bare oneself, cast off shame, lead a mean, beggarly life. Ps. pujuiwa. Nt. pujuka. Ap. pju-ilia, -liwa. *(Cf. follg., and konoa, goba.)*

-pujufu, a. shameless, beggarly, and in act. sense, wasteful, prodigal. *(Cf. prec.)*

Pukupuku, adv. lit. in showers, and so, in quantities, wholesale, plentifully. Jaa pukupuku, be full to overflowing, e.g. of a measure full till the grain runs over. Marathi ya pukupuku, used of a destructive epidemic, killing wholesale. *(Cf. follg. and pukute, and syn. farafara, furifuri.)*

Pukusa, v. (1) cause to fall in showers, cause to shower down in quantities, make shed fruit. Hence also (2) throw money about, make liberal presents; (3) make a congratulatory visit to,—with presents, &c. Pukusa is used of, e.g. stripping the grains off a cob of maize, leaves or fruit from a tree, giving money to a crowd, destroying lives wholesale (of an epidemic). Twende tumpu-kuse, let us go and offer our congratulations (presents) to him. But akau-pukusa mkoma mshina, he shook all the fruit off the palm. Ps. pukuswa. Ap. pukus-ia, -iwa. Cs. pukusisha, -shwa. Pukusa also occurs as a n. of D 6, a congratulatory present, e.g. haya pukusa zako, mwanangu, these are presents for you, my child. *(Cf. pukupuku, and follg.)*

Pukute, n. lit. that which is showered down, or in a condition resembling such. Used of rice, when cooked so that every grain is loose and separate, i.e. pukute ya wali, or wali wa pukute. *(Cf. follg.)*

Pukutika, v. fall off in showers, as leaves when withered, or fruit when ripe, also rice when cooked so the grains are dry, not watery. Cs. pukuti-sha, -shwa, e.g. p. umande, wait, give time, for the dew to fall. P. mkate, crumble bread, let fall in crumbs. P. jasho, drop with sweat.
Uso wake unapukutisha jasho, sweat is dropping from his face. (Cf. pukusa, pukute, pukupuku.)

Puleki, n. (—), also Puliki and Puluki, a spangle, tinsel ornament.

Puliza, v. (1) blow with the mouth, puff, — and with an object, blow up, fill with air. P. pumzi, fill with breath. P. kitofu, blow up a bladder, or a football. (Perh. conn. with pumuza, puma, &c., as if pulumiza.) (2) let go, let out, let down (or, up), lower, e.g. of a bucket in a well, a rope, fishing-line, anchor, a kite, e.g. puliza tiara, let the kite go up, fly the kite. Ps. puliswa. Nt. pulisika. Ap. pulis-ia, -iwa, e.g. (1) blow into, blow up, or (2) let go to (for, in), e.g. amepulisia mshipi samaki baharini, he has let down his line to a fish in the sea.

Pululu, n. (ma-), wilderness, uninhabited country, forest. (Cf. poli, nyika, mwitu.)

Puma, v. throb, pulsate, beat,—like the pulse, heart, &c., e.g. of an abscess, the head in illness. (Cf. figa, papa, tetema, tutuma.)

Pumba, n. (—, and ma-), also Bumba, lump, rolled-up piece, clod of earth, packet. Kuwa ntupumba, to form lumps, stick together, congeal. Dim. kipumba. (Cf. bumba, dongo.)

Pumbaa, v. be foolish, silly, weak-minded, negligent. Pumbaa kazi, take no pains about a job, do it carelessly, be idle. Cs. pumba, be fool, make a fool of, treat as a fool, deceive, play jokes upon. Jipumbaaza, be stupid on purpose, pretend to be a fool. Hence pumba, and pumbazika, be made a fool of, be duped, e.g. p. nyia, miss the way by carelessness. Msiende mkapumba, do not go playing the fool. (Perh. conn. with pumba, and follg., i.e. be lumpish, heavy.)

Pumbu, n. (ma-), (1) scrotum, and plur. testicles; (2) affections of the scrotum, hernia, orchitis. Koko za (yai za) pumbu, testicles. (Cf. pumba, and prec.)

Pumu, n. (ma-), (1) the breathing organ, lung,—esp. of a living animal; (2) any affection of the lung, chest complaint, asthma. (Cf. follg., also kifua, and pafi.)

Pumua, v. (1) draw breath, breathe, live; (2) get breath, rest, find relief, have breathing time. Cs. pumuka, e.g. nimempumuza kasi, I have caused him to rest from his labour. (Cf. pumu, and follg.)

Pumuzi, n. (—), and Pumzi, breath, breathing, inspiration. Paasa (pandisha, wuta) p., draw in the breath, fill the lungs. Shusha (toa) p., empty the lungs. Kokota p. (or, roho), draw the breath with difficulty. (Cf. pumu, pumua, and follg.)

Pumzikia, v. and Pumuzika, get breath, rest oneself, take a holiday, stop working. P. uthia, have a respite from annoyance. P. kazi, rest from work. Ap. pumzikia, e.g. mahali pa kipumzikia, a resting-place. Cs. pumzi-sha, -shwa, e.g. cause (invite, allow) to rest. (Cf. pumzikia, and prec. Also syn. tulia, burudika.)

Pumzikio, n. (ma-) and Pumziko, place (time, mode, &c.) of resting. (Cf. prec. and tuo, hituo.)


Punda, n. (—), donkey, ass. Punda kiongwe, a mainland (often Nyamwezi) donkey, commonly used for burdens in Z.,—in contrast to the large white Muscat donkey, which is much valued for riding purposes. Punda milia, zebra.

Punde, adv. a little, just a little,
somewhat, within a little time, just now (then), presently, soon. E. g. nikaona sijambo p., I felt a little better. Mrefu p., a little taller. Atakuja punde hivi, he will come shortly. Unefika p., you have arrived lately. Punde kwa punde, a little by little. (Cf. kidogo, kitambo, and opp. sana, xaidi.)

Punga, v. (1) wave, swing, sway, move to and fro in the air, gesticulate with, fan, use or cause a rhythmical motion. Thus p. upepo, put the air in motion, with a fan, &c., i.e. kwa kipepeo. P. mikono, sway the arms, gracefully in walking. P. hewa, cool oneself, air oneself, take a change of air, like badili hewa. Hence (2) a common special meaning, of the whole ceremonial of native exorcism,—dancing, drumming, incantations, &c. E. g. punga pepo, exorcize a spirit, and with personal object kupunga mtu, put a person through the ceremony of exorcism. Ps. pungwa. Nt. pungika. Ap. pungia, -iwa, e. g. pungia mkono (kitambaa, ngud), wave the hand (handkerchief, dress) to, signal to, &c. Cs. pungisha, -ishwa, e. g. unipungishe upepo, fan me. Nta-mpungisha pepo, I will have her exorcized. (Cf. suka, tisea, pepea.)

Punga, n. plur. of upunga (which see).

Pungu, n. a kind of fish, also a bird of prey.

Pungua, v. grow less, diminish, abate, fail, decrease, e. g. jua lina-pungua, the sun is getting less hot. Upepo umepungua, the wind has dropped. Akili zimempungua, he is losing his mental powers. Nt. punguka (which see). Cs. punguzaa, -zaa, -sha, -shua, make less, reduce, shorten, diminish, &c. E. g. p. bei, lower the price. P. tanga, reef a sail. Jipunguzaa, humble, depreciate oneself. (Cf. folla., and for syn. Cf. kopa, karamkia, danganya.)

Punguka, v. Nt. of pungua (which see), grow smaller, get less, diminish, abate, fail. Ap. punguk-ia, -iwa, e. g. anapungukiwa mali, his resources are failing him. (Cf. prec. and contr. xidi, ongesa.)

Punja, v. used in Z. only in the fig. sense, cheat, swindle. Ps. punjwa. Nt. punjika. Ap. punji-ia, -iwa. (Kr. gives the literal sense as 'pound.' Cf. follg., and for syn. Cf. kopa, karamkia, danganya.)

Punje, n. (—), a grain, i.e. a single grain,—of corn, maize, &c. Punje moja ya mtama, a grain of millet. (Cf. prec. and cheb.)

Puo, n. (—), nonsense, foolish talk, silly behaviour. (Cf. puza, upuizi.)

Pupa, n. (—), eagerness, haste, effort, zeal, eager desire. Fanya p. ya kwisha kazi, be eager to finish work. P. ya kula, greediness, voracity. Kula kwa p., to eat greedily. Mtaka yote kwa pupa hukosa yote, he who wants everything in a hurry loses everything. (Cf. syn. choyo, bidii, tamaa, tadi, and perh. papia.)

Pura, v. beat, beat out, e. g. of corn, &c., i.e. thresh; and of clothes,—clean by beating, i.e. wash in the native way. (Cf. puza, v., and pigia, fua.)

Puruka, v. fly off, be scared away. Cs. purukusha, -ushwa, i.e. cause to fly off, treat with contempt, slight, make light of, be off-hand with. Purukusha maneno, talk heedlessly, discuss superficially. P. sikio, listen attentively. Jipurukusha, be flighty, superficial, neglectful, inattentive.
PURUKUSHANI

(Seems connected with ruka, fly off. Cf. follg.)

Purukushani, n. negligence, superficial treatment, a hasty, careless manner. Panja kazi kwa purukushani, work carelessly. (Cf. prec.)

Purura, v. rub off, strip off, e.g. of rubbing leaves off a branch, by passing it through the hand. (Cf. para.)

Puta, v. beat soundly, flog, thrash. Ps. putwa. Nt. putika. (Not often heard. Cf. piga, chapa, gonga, &c.)

Pjura, v. be silly, foolish, nonsensical, esp. in talk, —gossip, flirt. Pjura kazi (maneno), work (talk) in a silly way. Jijupa, play the fool, be good for nothing. Nt. pucika, in same sense, e.g. apucika na waanake, he is always fooling with women. Cs. pusisha, e.g. amuse, entertain, make sport for (or, of). Ap. pusia, -iwa. (Cf. -upwa, -puza, puza, pucika, pucwia, as forms of pulsia (which see).)

-pwia, v. (but kupwia in certain tenses, like other monosyllabic verbs, see Ku- i. (d)), dry, become dry, dry up, esp. of the ebb of the tide, e.g. bahari inakupwa, the sea is ebbing, maji yapwia, the tide is going out. Maji ya kuja na kupwia, flow and ebb of the tide. Ap. pjwia, -pwa, e.g. of the voice, be dry, hoarse, muti imenipwia, nimepwa sauti, I am hoarse, —and of a swelling, subside, go down. Also pwela, pwela, pwaela, like pwa, but also esp. in Ps. and Nt. form of ships running aground, he high and dry, go ashore. Hence pwela, e.g. (1) cause to dry up, (2) run aground. Cs. pwela, -sha, e.g. Mwanzu amepwa sauti, God has dried up the water, caused it to go down. Also pwela, jipwia, reduce the swelling of an abscess. (Cf. pwani,kipwia, and syn. kunka.)

Pwaga, v. See Pwaya.

Pwani, n. and adv. (strictly a locative form from root -pwa (which see)\), shore, coast, esp. the part affected by the tide, e.g. Kilwa pwani yake kupwa sana, at Kilwa the tide runs out a long way. Hiyo pwani inchi nzuri, this coast land is a finecountry. Oga pwani, bathe on the seashore. (Cf. -pwa, v. and kipwa, also ufwu, ufwuko.)

Pwaya, v. (1) also Pwaga, used of the final cleaning given to rice, &c., after pounding, removal of all husks, dust, dirt. Ps. pwayiya. Nt. pwayika. Ap. pway-ia, -iwa, e.g. nimepwayiya michele na watu, I had my rice cleaned for me. Cs. pway-isha, -ishwa. (Cf. twanga, ponda, kiu.) (2) be loosely attached, move about freely, not be well fitted or fixed, e.g. of a ring on the finger. (Cf. legwa, cheza.)

Pweke, n. and a., solitariness, alone. Mimi ni pweke, I am by myself,—commonly peke yangu. Hi pweke ni umundo, this loneliness is disgusting. (Cf. upweke, peke, pekee.)

Pwesa, n. a cuttle-fish.

-pyia, a. (mpya with D 4 (P), D 6, jipya with D 5, pipya with D 7), new, fresh, recent, novel, modern. (Opp. to -a kale, -a samani, -kukuu, -see. Cf. for 'young in age,' mtoto, -deo; for 'novel, strange,' -geni; for 'fresh in condition, not fully matured,' -bichi.)

-pyoro, a. one who cannot be trusted, one who deceives, exaggerates, &c. Mapyoro, deceitfulness, exaggeration, double-dealing.

R.

R is used to represent (1) the Bantu r sound, which in Swahili is not practically distinguished from l, and so not quite so distinct as the English smooth untrilled r. Nearly all words of African origin beginning with this sound will be found under l; (2) the Arabic r sound, which is somewhat stronger than the English r, but in Swahili is often assimilated to the Bantu r. Nearly all the words
given under R will be seen to be of foreign origin.

The rolled or guttural r is only used in imitation (conscious or unconscious) of Arabic pronunciation, esp. of ghain.

Though not careful to distinguish \( r \) and \( l \), the Swahili recognizes the difference, and preserves it as a rule in words, where needed to make the meaning clear, e.g. hali, condition, hari, sweat, and in demonstratives such as yule.

*Rabbi, n. lord, master,—in Z. only as a title of God,—like Mola. (Ar.)

*Radi, n. (—), (1) plan, design, purpose, wish, resolve, e.g. mnekosa radi ya baba yenu, you have failed to carry out your father's wish. (Ar. mradi, cf. nia, kusudi, azima, shauri.) (2) for rathi, see Urathi, favour, good pleasure, acquiescence, approval, pardon. Taka (pata) radi, ask (obtain) consent. (Ar. Cf. rithi, urathi, and ruhusa.) (3) also

Radu, thunder-clap. Piga radi, thunder. (Ar. Cf. ngurumo.)

*Rafiki, n. (—, and ma-), friend,—the most common word. (Ar. Cf. urafiki, and syn. mwenzi, mpensi, sahibu, msiri, mzishi.)

*Raha, n. rest, repose, peace, tranquillity, passive enjoyment, ideal happiness, bliss. R. ya peponi, heavenly happiness. R. mstarehe, perfect peace. (Ar. Cf. sta-rehe, and syn. amani, ntulivu, furaha, kimya.)

*Rahani, n. and Rehani, Rihani, pledge, mortgage, security. Weka rahani, deposit as a pledge (in pawn). (Ar. Cf. amana. Dist. rahani, locat. of raha.)

*Rahisi, a. (i) cheap, of small value (contr. ghali, -a thamani); (2) easy, without difficulties,—and so, light in weight, comfortable, soft (contr. -sito, -gunu, and syn. -epesi). E.g. njia r., an easy road. Kasi r., easy work. Mzigo r., a light load. Rahisi inawunja upishi, cheapness spoils the cooking. (Ar.)

*Rai, v. give food to, put food in the mouth of, feed,—esp. as a sign of affection or respect. (Ar. Cf. lisha, Cs. of -la, v.)

*Rajabu, n. the seventh month of the Arabic year, regarded as esp. sacred, as the month of Mahomed's journey to Jerusalem. (Arab.)

*Rajamu, n. mark, stamp, trademark. (Ar. properly of a stone used as a mark, cf. anwani, chapa, alama.)


*Rakabisha, n. show vigilance (care, attention) as to, act with caution, arrange, provide, prepare. Sometimes also a Nt. rakabika, be done or managed with care, &c., and simple rakabu, in similar sense. (Ar.)

*Rali, a. (pronounced with deep guttural r). See Ghali. (Ar.)

*Ramani, n. and Rahmani, map, chart, plan. (Ar.)

*Ramathani, n. the Mahommedan month of fasting, when nothing is eaten or drunk between sunrise and sunset. (Ar. Cf. mwesi, and for fasting, mfungo, funga.)

Ramba, v. lick. See Lamba. — n. (1) (ma-), a Madagascar grass-cloth, of fine plaited grass with coloured stripes; (2) a kind of knife used by shoemakers (Str.).

*Rambi-rambi, n. words or messages of condolence after a death or disaster. (Ar. See Mbirambi.)

*Ramli, n. sand. In Z. of a divining-board, covered with sand, used for foretelling the future. Hence piga r., use a divining-board, take omens. Tukaenda katika ramli, and we resorted to divination. Weka r., try divination. (Ar. Cf. B. mchanga.)

*Rammu, n. (with guttural r). See Ghammu, Hamu. (Ar.)

*Randa, n. a carpenter's plane. Piga r., plane, v. (Hind.)
Randa, v. dance for joy, gambol, frisk, jump about. (Cf. cheza, tapa.)

*Rangi, n. (1) colouring matter, pigment, paint; (2) colour in general, tint, hue. *Tia (paka) rangi, colour, paint, apply paint to. -a rangi, coloured, painted. -a rangirangi, of many hues, variegated. (Hind. The only B. adjs. of colour in Swahili are -upe, -usi, -kundu, white, black, red.)

Rarua, v. tear in pieces, tear, rend,—used regularly of a wild animal tearing its prey. Also rarua nguo, tear clothes. Ps. raruliuwa. Ap. rarulia, -liwa. (Cf. pasua, papuru.)

*Rasha-rasha, n. *Mwua ya rasha-rasha, light drizzling rain, drizzle, showers. (Ar. Cf. marashi, mrashi, and follg.)

*Rashia, v. sprinkle, besprinkle. Ps. rashiwa. (Ar. Cf. marashi, mrashi, and syn. nyunyiza.)

*Rasi, n. (—) also *Rasi, (1) headland, cape, promontory; (2) capital, property, fortune,—commonly ras il malo. (Ar. 'head.')

*Rateli, n. and Rätel, a pound-weight. See Batli. (Ar.)

*Rathi, n. (—), also sometimes Radi, (1) contentment, acquiescence, compliance, approval, pardon, favour, sanction; (2) apology, satisfaction offered. E. g. kwa rathi ya Mwungu, by the favour (blessing) of God. Alishika rathi na wosia wa baba yake, he persevered in compliance with the charge of his father. Taka rathi, ask pardon, apologize. Nimetangulia kupokea rathi zako, I have accepted your apologies in advance. — a. contented, satisfied, willing, ready, consenting. Ni rathi sana, I am quite content. Unwije rathi, pardon me, allow me, do not be displeased with me. Also common in the Arab. form kunrathi, pardon me. Rp. rathiana, agree together, consent, be reconciled, be of one mind.

(AR. Cf. urathi, rithia, rithisha, &c., and syn. kubahia, pokea, ithini, also for Rp. patana. Dist. rathi, for radi, mradi, opinion, purpose, plan.)

*Ratibu, v. arrange, put in order, settle, fix, make firm and sound. Ps. ratibiliwa. Nt. ratibika. Ap. ratib-ia, -iwa. Cs. ratib-ishia, -ishwa, e. g. get a matter settled, have it arranged. (Ar. Cf. taratibu, but tengeneza, fanyiza are commonly used.)

*Ratli, n. also Räteli, Rätel, a weight of about 1 lb., reckoned as equal to 16 wakia or ounces. (Ar. For weights, see also Pishi, Frasila.)

Rayia, n. (—), subject, dependant, tributary. (Arab. for the common mtu, mtumwa, dependant.)

*Reale, n. (—), a dollar,—usually reckoned for commercial purposes as equal in value to two rupee pice. The coin commonly known by the name in Z. is the Austrian Maria Theresa silver dollar, still largely used in Abyssinia, and till lately the only coin widely current in East Africa,—its actual value varying with the demand for trade purposes,—also called Reale ya Shamin, Syrian dollar. The reale ya mezinga is the Spanish pillar dollar (so called from its device). The French five-franc piece is called reale ya Fransa. (Span. and Port.)

-refu, a. (ndefu with D 4  [P], D 6, refu with D 5  [S]), long, high, tall, deep. E. g. mtu mrefu, a tall man. Mlima mrefu, a high mountain. Kamba mdefu, a long rope. Shimo mrefu, a deep pit. Opp. to -fupi. (Cf. urefu.)

Roge, v. (1) also Logoe (which see), be loose, slack. (2) Also Rejea (which see), return. (Ar.)

-regefu, a. See -logefu.

*Rehani, n. (1) also Rahani (which see), pledge, pawn; (2) also Rihani, the herb basil (cf. kivumbasi);
(3) a kind of calico made at Cutch in imitation of Muscat fabric.

*Rehema, n. mercy, pity, compassion, fellow-feeling,—human and divine. Also an euphemism for death, *fikiliza rehemani, take to mercy (rest). Cf. *marehemu. *(Ar. Cf. follg. and syn. *huruma, perh. the same word. *Rehema in poet. is sometimes *ruhuma.)

*Rehemu, v. pity, have mercy on, commiserate,—and as an euphemism, end the life of, grant rest to. Ps. *rehem-iwa, or -ewa, e.g. be shown mercy, die. Nt. *rehem-ika, or -eka. Ap. *rehem-ia, -iwa, or -ea, -ewa, like the Pr. form, show (feel) compassion to (for, by). Cs. *rehem-esha, -eshwa, as Intens., show mercy to, bless, prosper. *(Ar. Cf. prec. and *marehemu, *huruma.)


*Rejea, v. *(1) go back, return; *(2) fig. refer (to), relate (to); *(3) act. turn back, e.g. a will, for *rejesa, e.g. *rejea wosia, revoke. Ps. *rejeava. Nt. *rejeika. Cs. *rej-ea, -ewa, return, repay. Hence *rejez-ea, -ewa. Also *rejesana. Rp. *rejeana. *(Ar. Cf. syn. *rudi, and follg.)

*Rejeo, n. usu. in plur. *marejeo, return, requital, repayment, reference. *(Ar. Cf. prec.)


*Rembo, n. *(ma-), ornament, ornamental marking (form, colour). *Mar- *mar ya *marembo, variegated marble, i.e. with streaks, veins, &c. *(Cf. prec.)

*Rembua, v. Rv. of *remba, spoil the beauty of, distort, disfigure. *Rembua macho, show the whites of the eyes. Ps. *rembuliwa. *(Cf. prec. and *umbua.)


*Riba, n. interest on money or property, money-lending, usury. Toa *r., lend at interest, practise usury. *Mla *r., one who takes interest, a usurer, money-lender, banker. *(Ar.,—sometimes, with article, *iriba. Cf. *faida.)

*Rihani, n. and *Rehani, a sweet-scented herb, sweet basil. Two varieties are known as *r. ya kipata, and *r. ya kiajjemi. *(Cf. *kivumbasi.)

*Rika, n. *(ma-), age, time of life, also, a contemporary, one of the same age, equal. So *rika moja, *marika mamoa, of same age. *(Cf. *marika and *umri.)

*Risasi, n. also *Lisasi (which see), and *Rusasi, lead. *(Ar.)

*Ritha, n. consent, sanction, approval. Rarely used. *Kwa *ritha yetu wenyewe, by our own consent. *(Ar. Cf. follog.)

*Rithi, *(1) v. *(the *th pronounced as in Eng. *then, i.e. *dh), make content, satisfy, please, meet the wishes of. E.g. *mwenyi kumirthi mwenyesi, one who treats his friend with kindness (courtesy, consideration). *Kama akikurithi, bassi, if he pleases you, that is enough. Ps. *rithiwa. Nt. *rithika, e.g. be satisfied (contented, pleased), acquiesce, approve, consent. Ap. *rith-ia, -iwa, e.g. agree with, consent to, be pleased about, approve,
accept, &c. Cs. rithi-sha, -shwa, Intens. cause to be content, content, satisfy, please, win approval of, &c. Rp. rithiana, and rathiana, be mutually agreed, come to terms, be of one mind. (Ar. Cf. rathi, urathi, and syn. pendesa, kubali. Dist. follg.)

*Rithi, (2) v. (the th pronounced as in Eng. thin, also Risi, see note below), inherit, get by inheritance, be heir. Rithi mali kwa babaye, inherit property from his father. Killa atakayciriithi, all my heirs. Ps. rithiwa, e.g. be left as a legacy, be bequeathed, be disposed of by will. Ameacha ntumwa huru, asi-uzwe wala asirithiwe, he has left the slave free, so that he cannot be sold or disposed of by will. Also see the Ap. Nt. rithika. Ap. rith-ia, -iwa, e.g. inherit from (by, for), &c. Cs. rithi-sha, -shwa, cause to inherit, instal as heir, do the duty of an executor to. In Ps. receive an inheritance, be made heir. (Ar. warash, urish. Cf. warithi, mrithi, urithi. The word has become assimilated to the quite different rithi, make content (which compare). Cf. syn. acha, bequeath, achiwa, inherit.)

*Riza, n. also Liza, door chain, secured by a staple (tumbuu) and padlock outside the door.

*Riziki, n. (—), necessities of life, means of subsistence, food, maintenance. (Ar. Cf. ruzuku, and syn. nafuu, mafaa, chakula, maponea.)

*Robo, n. (—), (1) a fourth part, a quarter; (2) a quarter dollar, i.e. commonly a half rupee, worth 7–8 pence; (3) any silver coin of similar appearance, e.g. an English shilling. Robo pesa, one pie,—of which there are three to the pice, twelve to the anna. This coin is little used in Z. Kassa robo, lit. less a quarter, i.e. three-quarters. Sua tano kassa robo, five less a quarter, i.e. a quarter to eleven (English time). (Ar. Cf. other coins, rupia, pesa, real, and themuni.)

*Robota, n. (—) and Robta, packet, parcel, bundle, bale. Robota ya nguo, a bale of calico. Dim. kiroboita. (Ar. Cf. ntumuta, barasha.)

*Roda, n. sheave—of a pulley. (Cf. kapi.)

*Roho, n. (1) soul, spirit, life, vital principle,—of man or animals, regarded sometimes as wholly immaterial, e.g. roho peke yake hatna kiwilwiwili, the soul in itself has no body (cf. kivuli cha roho, the soul’s shadow or ghost),—sometimes as having a substance of some kind, i.e. nyama ya roho, kitu cha roho. Cf. killa chenyi roho, every living thing (also cf. usima, uhai). Hence (2) breath, as a sign of life, e.g. kata roho, die, expire, kokota roho, draw breath with difficulty (cf. pumusi); and (3) throat, as the breath-passage, e.g. chakula kinampalia rohoni, the food rises up in his throat. Koba roho, seize by the throat (cf. koo). (4) heart, as a vital organ, e.g. roho haipigi tenu, his heart no longer beats, but also distinguished, e.g. moyo haupigi, roho inentoka, the heart does not beat, his spirit is gone. (5) like moyo, character, individuality. Roho yake njema, he is good, well-principled, trustworthy. Killa muna roho yake, every man has his individuality (cf. nafisi, tubio). (6) greediness, gluttony, avarice, covetousness. Una roho, you are greedy. Kula kwa roho, greedy eating. Fanya roho, be greedy, covetous (cf. pufa, tamaa). (7) sometimes for a spiritual being, spirit, with plur. maro ho (cf. pepo, zinuem, mumi). A roho, of the soul, spiritual, heartfelt, &c. Also -a kirho, spiritual, immaterial, abstract. (Ar. Obs. the various words compared above.)

*Rojo-rojo, n. and a., of a thick, tenacious, sticky fluid, or substance. (?Ar.)

*Roshani, n. balcony, projecting window. (Ar. window, cf. dirisha.)
Ruba, n. a leech. See Mruba.

Rubani, n. (—, or ma—), pilot, steersman, guide. (Ar. Cf. kiongozi, mshiki, msukani.)

*Rudí, v. (1) turn (come, go) back, return, revert,—sometimes with Infín. of that from which the return is, e.g. amerudí kutembea, he has come back from a walk. Maskini amerudí kuomba, the poor man has returned from begging. (2) give back, send back, reverse, return, repay, reply to, contradict, e.g. akowaruudi salaam, and he returned their greeting. Muungu akurudí mena yakoa, may God requite you your goodness. Mimi siwezi kurudi liliokwisha, I cannot reverse what is done. Rudi neno, contradict, deny, refuse. (3) reprove, correct, reform, punish, e.g. rudi makosa, correct mistakes (faults). Rudi mto, punish a child. Ps. rudíwa, e.g. be reversed, be returned, be punished,—hataki kurudiwa neno lake, he will not have his words contradicted. Alirudíwa kiva neno lake, he was reformed by a word in season. Nt. rudika, e.g. neno la heri, he was reformed by a word in season. Ap. rud-ia, -iwa. Cs. nifuk-iska, -iskwa, cause to forbid, forbid strenuously. (Ar. Cf. kataza.)

*Rudufu, a. double, twofold, usu. in form marudufu (which see). (Ar. Cf. follg.)

*Rudufya, v. make double, double, redouble. (Ar. Cf. prec.)

*Rufaa, n. cargo, provisions for a voyage. Wakapakia rufaa, kila kitu cha duniani na aina vyakula, they put stores on board, everything in the world, and all kinds of provisions. (Ar., not common, cf. masarifu, risiki.)


*Ruhusa, n. (—), also Rukusa, leave, permission, liberty (to act). Toa r., pa r., give leave. Twaa (pokea, pewa) r., receive leave. Omba r., taka r., ask leave. Ruhusa ya serkali, official warrant. (Ar. Cf. follg., and syn. ithini, nafasi.)


*Rujumu, v. stone, kill by stoning. Ps. rujumiwa. (Ar., for common B. piga mawe.)

Ruka, v. (1) jump, leap, hop, spring, bound, fly, fly up, fly away, pass through the air; (2) pass over, pass beyond, overstep, transgress; (3) omit, leave out, fail to notice. Ruka mpaka, pass a boundary, break bounds. Used of any object moving in the air. Ps. rukwa, e.g. rukwa na akili, lose one’s senses,—corresponding to the act. form akili zinamruka, his senses are leaving him. Ap. ruk-ia, -iwa, e.g. leap on, fly at, assail, attack, e.g. chui alimrukia kuku, a leopard pounced on the fowl. Rp. rukiana. Cs. rusa, rushwa, e.g. of a horse throwing its rider, flying a kite, letting off rockets, splashing up water, making dust fly, &c., driving away birds, &c., throwing a ball. (Cf. follg.)

Ruko, n. (ma—), and Mruko, leaping, a leap, over-stepping, trespass, omission. (Cf. prec.)

*Rum, n. Constantinople. Sultani Rum, the Sultan of Turkey.
Bahari Rum, the Mediterranean Sea.

Rungu, n. (ma-), also Lungu, club, mace, war-club, knob-kerry. (Cf. for sticks, bakora, simb.)

*Rupia, n. ( — ), (1) an Indian rupee, now worth about one shilling and fourpence. No gold coins are commonly current in Z., and all cash transactions are in rupees and pice. (Hind. Cf. reala, pesa, robo.) (2) a skin disease.

*Rusasi, n. also Lisasi, Risasi, lead.—the metal. (Ar.)

*Rushwa, n. (—), a bribe, commission. Toa rushwa, offer a bribe. Penyesa r., give a bribe. Kula r., to take a bribe. (Ar. Cf. kijiri, mlungula.)

*Rütubaka, n. damp, moisture, dampness. (Ar. Cf. maji, mnyefu, chepe-chepe.)

*Rutubika, v. (1) be damp, wet, moist; (2) fig. be refreshed, relieved, cooled. Roho yao wagonjwa kurtubika kidogo, the spirits of the invalids were refreshed a little. Cs. rutubisha, make damp. (Ar. Cf. lowa, and burudika.)

Ruukkan, v. supply with necessary of life, provide for, maintain, support,—used commonly of God’s providential care for His creatures, i.e. bless, preserve, E. g. mtu akimpa masiini kichake, Muungu umurukeni kisingi, if a man gives a little to the poor, God gives him abundance. Hutaki umurukeni vitumwa woko, you will not give your slave daily subsistence. Ps. rukukena. Ap. ruku-ta, -tawa. Cs. ruku-isha, -ishwa. (Ar. Cf. risiki.)

S.

S represents the same sound as in English, and may always be so pronounced. But it must be remembered that (1) in words of Arabic origin, is used for both Sin and Sad, and is often written for the sound of Thay, i. e. the th in Eng. ‘thin’; (2) a Swahili does not always clearly distinguish s, sh, and z, even when a difference of meaning in a word is involved, e.g. sindone, needle, and shindone, struggle, shawu and chafu, shanuo and chanuo. Hence somewhat different pronunciations of the same word are heard, and words not found under S may be looked for under Sh, Th, and Z. Obs. esp. shindika, sindika, sindika, and cognate words. Moreover when s is closely connected with a following consonant, there is a tendency to interpose a vowel sound to give it a separate syllabic force, e.g. situka for stuka, sitiri for stiri, simillah for ismillah, &c.

Saa, v. remain over, be left over, e. g. haikusaa tende hatta moja, not a single date remained. But the Ap. form is commonly used in this sense, i. e. salia, both in the simple and applied meaning,—remain over (for, to, by, in, &c.). Cs. saa, sazwa, leave over, cause to remain over, leave unsaid or undone, omit, e. g. sitasaza kumwelfza, I will not fail to inform him. Hence Ap. sazia, saziwa. Cs. saz-isha, -ishwa. (Cf. salia, sazo, and baki.)

*Saa, n. (1) an hour, a twelfth part of the day or night; (2) time, period of time; (3) a timepiece, watch, clock. Saa ya mkono, a watch. The day in Z. begins at sunset, which is called saa thenashara jioni, i. e. twelve o’clock in the evening, about 6 p.m. all the year round, and from it the hours are reckoned on, one, two, three, &c. till 6 a.m., which is called saa thenashara assuba. The time is asked by Saa ngapi? How many hours? i. e. since sunset or sunrise, or Saa gani? What hour is it? and the reply is saa moja, saa kwana (or saa ya kwana), one o’clock, i. e. seven in English time. saa mbili, saa pili (saa ya pili), two o’clock, i. e. eight, saa tatua (saa ya tatua), three

*Saa*, n. See *Sanda*.

*Saba*, n. and a., also commonly *Sabaa*, seven. *-a sabaa*, seventh. Sometimes used for *juma*, a week, e.g. *saba ngine*, next week. *Sabaa tatu*, three weeks. (Ar. Cf. *saa* (ma-} for *salio*, (which see).)


*Sabaini*, n. and a., also *Sabuini*, seventy. *-a sabaini*, seventieth. (Ar. Cf. *saba*.)

*Sabalkheri*, also *Subulkheri*, the common Arab morning salutation, Good morning. (Ar. Cf. *assubuhi*, *heri*, and *masalkheri*. The common Hindoo salute is *saalam*, and the common Swahili _jambo_.)

*Sabatashara*, n. and a., seventeen. *-a sabatashara*, seventeenth. (Ar. Cf. *saba*, *ashara*.)

*Sabiki*, v. go before, lead the way. (Arab. for common *tangulia*, cf. *takadamu*.)

*Sadaka*, n. See *Sandaka*.

*Sabuini*, n. and a., seventy. See *Sabaini*. (Ar.)

*Sabuni*, n. soap. (Ar.)

*Saburi*, n. patience, patient waiting, resignation. *Saburi yaavuta heri*, patience brings luck. *S ni ufunguo wo faraja*, patience is the key of comfort. — v. be patient,—also *subiri* (which see). (Ar. Cf. *uwumiliwe*, *ustahimili*.)

*Sadaka*, n. a religious offering, sacrifice, alms, act of charity, anything done from a religious motive. (Ar. Cf. *sadiki*, and *kafara*, *thabihu*, *saka*.)


*-sadikifu*, a. (1) prone to believe, credulous; (2) credible, trustworthy, true. (Ar. Cf. *prec.*)

*Safari*, n. (1) a journey, voyage, expedition; (2) for *msafara*, a caravan, company of persons travelling together, an equipped party or expedition. (Such a party in E. Africa commonly includes (a) *wapagasi*, porters,—carrying goods and provisions; (b) *asikari*, an armed escort, acting also as police; (c) *wanya*-*mpara* (or *wasimamizi*), headmen, in charge of different detachments; (d) *kiongozi*, a leader, or guide,—besides the owner providing for the whole, *tajiri*.) (3) for *marra*, time, turn, instance. *S. hii nakuachilia*, this time I let you off. *S. ngine*, another time. *S. ya pili*, next time. *Funga s.*, get ready, make a start. *Safari!* Time to start! Off you go! Right away! (Ar. Cf. *safari*, *msafara*.)
SAFI, a. and Swafi, (1) clean, pure, clear, bright, lucid. Maji (nguo, nyumba) safi, clean water (clothes, house). Cf. -epe, -takatifu. (2) honest, sincere, disinterested. Moyo wake swafi, his character is good. Maneno swafi, clear statements, straightforward account. — v. make clean. Ps. safiwa. Nt. safika. But usu. in the Cs. safi-sha, -shwa, clean, purify, clear up, set to rights. Ap. saf-i-a, -iwa, e.g. amem safia chuo, he has corrected the book for him. Also saf-i-la, -iliwa, e.g. masa wa kusafilia uta, sandpaper for smoothing the bow. (Ar. Cf. follg. and usu. in the Cs. safi-sha, -shwa, clean, purify, clear up, set to rights. Ap. saf-i-a, -iwa, e.g. antemsafia chuo, he has corrected the book for him. Also saf-i-la, -iliwa, e.g. tnsasa wa kusafilia u/a, sandpaper for smoothing the bow.)

*Safidi, v. clean, clear up, put in order, set to rights, arrange neatly, e.g. of house, effects, or person. Ps. safidiwa. Nt. safidika, e.g. maneno yamesafidika, the statement is clear, straightforward. Ap. safid-i-a, -iwa. Cs. safidi-sha, -shwa, and intens. (Ar. Cf. prec. and takasa, tengeneza, fanyiza.)

*Safina, n. (—), a ship, a vessel, Noah's ark. (Ar. for common Jahazi, chombo.)

*Safari, v. travel, engage in a journey or expedition, sail, start. Ap. safi-ria, -riwa, -rika, i. e. travel for (in, by, with, &c.). Cs. safiri-sha, -shwa, send off, dispatch, see start, give farewell greeting to, &c. (Ar. Cf. safari, masafira, msafera.)

*Safu, n. (—, and ma-), row, line, rank, series. Panga (weka kwa safu, set in rows. Miti sufu sufu, an avenue of trees. Safu saulua, regular rows. (Ar. Cf. msafu, and msafari.)

*Safura, n. bile, biliousness, but also of disease causing a swollen or dropsical condition. (Ar.)

Saga, v. (1) grind, pulverize, triturate, crush to bits; (2) fig. grind down, oppress. Esp. of grinding grain with small native mill-stones. mswe ya kusafina, the upper called mwana, worked by a handle (msuso) on the lower (mama). Saga meno, grind the teeth. Ps. sagwa. Nt. sagika. Ap. sag-ia, -iwa, -ika. (Cf. ponda, seta, funda.)

*Sagai, n. (—), javelin, short stabbing spear,—of the Zulus and kindred tribes. (Cf. mkupe, fumu.)

*Sahani, n. (—), dish, plate, saucer. Dim. kisahani. (Ar. Cf. for various dishes, &c., chombo, chungu, &c.)


*Sahaulifu, a. (1) forgetful, inattentive, absent-minded; (2) forgotten. (Cf. prec.)

*Sahibu, n. (—), (1) friend, acquaintance; (2) master, lord. Walikuwa sahibu sana, they were great friends. Also masahibu. friendship. Nalikwa na masahibu yake, I was on familiar terms with him. (Ar. Cf. rafiki, mwensi.)

*Sahihi, a. correct, right, free from mistakes, valid, genuine, true. Mtu sahihi, a man of unblemished character. Fanya sahihi, correct, revise, rectify. — n. attestation, guarantee, signature. Tia sahihi, sign, attest. — adv. rightly, truly. — v. correct, put right,—but usu. in the Cs. form sahihi-sha, -shwa, (1) correct, put right; (2) pass as right or valid, attest, sign. Ps. sahihiwa. (Ar. Cf. usahihi.)

*Saidi, n. lord, master. See Sayidi. (Ar.)


*Saisi, n. (—), groom, coachman. (Ar.)

Saka, v. hunt,—of wild animals, birds, &c. (Cf. msakaji, msako, and syn. binda.)

*Sakafu, n. (—), a floor, or roof, of concrete, laid on poles in the upper stories, and rammed hard. Also of roofing generally, e. g. sakafu ya chuma, a roof of galvanized iron. (Ar. Cf. sakifu.)

*Sakama, v. (1) stick fast, be caught (held, jammed); (2) fig. be in a difficulty (perplexity, &c.). (Ar. Cf. saki, and syn. kwama.)

*Saki, v. (1) press close, fit tight (to); (2) affect deeply, come home (to), touch the feelings (of). E. g. of clothes, the stopper of a bottle. Nyaa inasaki, hunger presses. Ps. sakiwa. Cs. saki-sha, -shwa, cause to press, make fit closely. (Ar. Cf. sakama.)

*Sakifu, v. make a floor or roof of concrete, provide with floor or roof, put a roof on. Nyumba ime-sakifu na mbau juu, the house was floored with planks in the upper stories. Ps. sakifua. Ap. sakifiwa. Cs. sakif-isha, -ishwa. (Ar. Cf. sakafu, dari, ezeka.)

*Sala, n. (—), prayer, i.e. to God, according to Mahommedan forms and ideas, public worship, divine service, devotions, whether performed with others or alone. The five prescribed hours of prayer are (1) alfajiri, an hour or two before sunrise; (2) aththuuri, noon; (3) alasiri, afternoon; (4) magaribi, sunset; (5) isha or esha, an hour or two after sunset. (Ar. Cf. sali, msala, and syn. dua, maombi. Dist. saili, swali.)

*Salamu, n. (—), also Salamu, and Salaam, (1) safety, security, peace; salvation, sound health; (2) greeting, good wishes, compliments. Taa s., -fa s., greet. Pana s., exchange greetings. Leta (peleka, chukua) s., convey greetings. Salaam ya mkono, shaking hands, offer of help. Uma-mu ndugu yo salaam zangu, give your brother my greetings. Kwa salaam na amani, in safety and peace. Mizinga ya salaam, a salute with cannon. *Salaamya salaamini, safe and well, quite safe. A common opening of a letter is kwa fullani salaam sana (or, salaam nyingi). Na baada ya salaam, &c., i.e. to so and so all good wishes. And after good wishes, &c. — a. safe, secure, sound, flourishing, well. (Ar. Cf. salimu, and syn. uzima, amani, wokovu.)

*Salata, n. (—), harshness, unfeeling conduct, sarcasm. (Ar. Cf. saliti, msalata.)

*Sali, v. pray (to God), i.e. use the prescribed forms of Mahommedan worship, public or private,—offer prayer (divine service, worship). (Cf. sala, and dist. omba, in which the idea of earnest request, begging, is the chief one.) Sali dua, offer a special request to, make a petition to, God. Ap. sal-ia, -iwa, pray for, intercede for, &c., e.g. mtu ali-yekufu husaliwa, prayers are said over a dead person. Msala ni mkeka wa kusalia, a msala is a praying-mat. Cs. sali-sha, -shwa, e.g. teach forms of prayer to, lead the prayers,—in a mosque, as is done by the mwalimu. Also intens. engage in worship. (Ar. Dist. saili, sali, petition, question, and salia as Ap. of saa, v. be left over.)

*Salihi, a. good, sound, fitting, useful, proper, in good condition. Mtu salihi, a man of good (honourable, unblemished) character. Sometimes as a v. See Selohi. (Ar. Cf. saluhi, sellehi, and syn. sahiti.)

*Salimini, adv. in safety, safely,—used in conjunction with salamu, e.g. waraka wako umaenifisia salamu salimini, your letter reached me quite safely. (Ar. Cf. follg.)

*Salimu, v. (1) express good wishes to, salute, greet, accost, congratulate; (2) hand over safely, deliver, rescue; (3) give up, surrender, yield, resign, e.g. wali anakusalimu, the governor sends his compliments to you. Nimensalimu wali fetha yake, I have paid the governor his money. Salimu roho, give up the ghost, die. Ps. salimiwa. Nt. salimika, e.g. salimika ajali, meet one's fate, come to the appointed end, die. Also, be delivered, rescued, be paid off, &c. Ap. salimia, -iwa, e.g. unsalimie baba yake, give my kind regards to your father. Rp. salimiana. Cs. salimisha, -isha, e.g. (1) cause to be safe, save, rescue; (2) give up, hand over, pay, i.e. intens. Nasalimisha roho yangu, I shall die. Mali hizi umsalimisha ndugu yangu mkononi, pay this hand. Salimisha kwa hila, betray. (Ar. Cf. salamu, salimu, and syn. too, lipa, kabiti, ponya.)

*Salio, n. usu. in plur. masalio, remainder, residue, remains. Mas. ya mirathi yake, residuary estate. (Ar. Cf. saa, v. and syn. baki, saw.)

*Saliti, v. be harsh (domineering, sarcastic), bring a charge (against), attack, esp. with the tongue. (Ar. Cf. salata, masalata.)

*Saluda, n. a sweetmeat, made of saffron, sugar, and starch (Str.).

Sama, v. stick in the throat, choke.

(Cf. kwama, and dist. kaba, choke by outside pressure, throttle.)

*Samadari, n. (—), a bedstead of foreign, non-African, make, iron or wood. Commonly of Indian beds. (Hind. Cf. kitanda, utuli.)

*Samadi, n. (—), manure, cow-dung, dung and ashes mixed. (Ar. Cf. mboleo.)

*Samaki, n. (—), a fish (of any kind), fish (in general). Kr. gives sixty-three names of different kinds, Sacl. twice as many, and cf. Playfair's Fishes of Zanzibar. For some of the commonest cf. papa, nguru, pawa, taa, changu, daga. Kambari is the commonest fresh-water fish. S. mbichi, fresh fish. S. mkaeri, dried fish. S. ya ng'onda, cured (sun-dried) fish. S. ya chumvi, salted fish. Vua samaki, fish, catch fish. Tunga s., tie (hang up) fish in a row. Bana s., fasten fish in a cleft stick,—to bake by a fire. Cf. samaki aki vows ni mtungo pia, if one fish is bad, the whole lot (string) is too. (Ar.)

Samani, n. (—), implement, tool, utensil, piece of furniture, movable chattel. Samani ya chombo, gear of a ship. (Hind. for the common chombo. Dist. zamani, thamani.)

Samavati, n. (—), the heavens, the sky, sky-colour, azure. Also rangi ya samavati (or samavi), sky-blue, blue. (Ar.)

Sambamba, adv. alongside, abreast, side by side, shoulder to shoulder, in line. (Cf. sanjari.)

Sambusa, n. (—), a small kind of cake, bun.


Samil, n. ghee, native butter. (Cf. Ar. sami.)
Sana, adv. very, much, in a high degree,—used as an intensive of any kind of action or quality, and translatable accordingly, e.g. kubwa s., very great. Piga s., flog soundly. Sema s., speak loud. Vuta s., pull hard. Kimbia s., run fast. Kaa s., remain a long time. And so on. Often with descriptive nouns, e.g. mtu nganga sana, a great doctor; fundi sana, a good workman. Sometimes doubled for emphasis sana-sana, or combined with mno, ajabu, &c. Also in rejoinder, signifying appreciation, approval,—just so, certainly, I understand, quite right. (Ar.)

'Sanaa, n. art, work of art, handicraft. (Ar.)

'Sanamaki, n. (—), senna,—the drug.

'Sanamu, n. (—, and sometimes, ma-), image, idol, likeness, statue, picture, representation, figure. Toada ya sanamu, idolatry. Piga sanamu, draw a picture, make a likeness. Sanamu ya rangi, a painting. (Ar. Cf. taswira, mfano.)

'Sanda, n. shroud, winding sheet, burial cloth,—commonly of thin white calico, i.e. bafta ya kuzikia mtu. (Ar. Cf. masishi.)

'Sandali, n. (—), sandal wood,—from the tree msandali.

'Sandarusi, n. (—), gum copal,—fossil exudation of the tree msandaru-si.

'Sanduku, n. (—, and of size ma-), chest, box, trunk, case. (Ar. Cf. kasha.)

'Sanjari, adv. also Shanjari, Shangari, Chinjari, in Indian file, in column, following each other, e.g. of ships in company, a convoy and consort, e.g. tukafuata sanjari, masiku zote mbili, and we followed in company, with both boats. (?Ar. Cf. vinjari.) — v. follow in line, escort, accompany,—of ships.

'Sansuri, n. a kind of sword,—also a sword-fish. (Cf. upanga.)

'Sarafu, n. (—), also Sarf, Sarifu, Sarifu, Sarifu, (1) small coin, small change; (2) more generally,—exchange, rate of exchange, e.g. sarafu gami ya miji leo? What is the exchange in town to-day? (3) a small metal plate or plates worn on the forehead, or neck. (Ar. Cf. serifu.)

'Sarifu, v. arrange, set in order, —and esp. of language, use words well (grammatically, in good style), i.e. sarifu maneno kwa uzuri. (Ar. Cf. sarufi. Dist. serifu.)

'Saruji, n. (—), and Seruji, (i) cement, chalk and sand mixed, Portland cement,—also called udongo wa Ulaya; (2) saddle, for a horse. (Ar.)

'Sasa, adv. now, at this time, at present, in these days. Sasa hivi, directly, immediately, at once. —a sasa, —a kisasa, of the present day, fashionable, modern.

'Sasamlando, n. borage.

'Sataranji, n. (—), chess. (Ar.)

'Satini, n. grey long-cloth. Varieties are s. ya Mombee, s. ya Ulaya. (Cf. nguo.)

'Satta, n. (ma-), lees of cocoanut oil, i.e. satta la mafuta ya nazi. (Cf. shapo, sira.)

'Sauti, n. (i) voice, sound, noise,—mostly of animals, birds, or instruments, not merely of sound. Toa s., utter a cry. Paaza s., raise the voice, speak loud. Kwa sauti kubwa, with a loud voice. (Ar. Cf. syn. B. milio, which includes all kinds of sounds, and uuumi, shindo, ukelele, of loud sounds.)

'Sawa, a. (1) like, alike, equal, the same; (2) equal, fair, equitable, just, right; (3) level, smooth, even, flat, straight. Sawa na, sawa kama, equal to, like, just as. Inchi sawa, flat country, a plain. Fanya sawa, e.g. make equal (cf. sawazisha), act fairly. — n. like sawa, likeness, equality, flatness, &c. Sawu kwa sawa mimi nawe, we share equally, have half each. — adv. equally, just the same,—also sawasawa. (Ar.)
Sawanisha, Sawazisha, v. cause to be like, equal, even, &c., equalize, compare. Ps. sawanishwa. (Ar. Cf. linganisha, pambanisha, famanisha.)

Sayidi, n. (—, and ma-), also Saidi, Seyidi, lord, master, esp. as a title, and in Z. a title of the Sultan. But also in respectful address, Sayidi wangu (yangu), Sir,—like bwana. (Ar.)

Saza, v. Cs. of Saa, v. (which see). (Ar.)

Sazo, n. (ma-), remainder, balance, superfluity. Sazo la matumizi, credit balance, excess of receipts over expenditure. (Ar. Cf. prec.)

Sébule, n. (—), indoor reception-room, front room,—usually next the entrance, but sometimes on first floor, e.g. akapanda darini katika sébule yake, he went upstairs to his parlour. (?Ar. Cf. baraza, which is usually outside.)

Sehemu, n. (—), part, portion, piece, share. (Ar. Cf. syn. B. fungu.)

Sekeneka, v. be syphilized, be infected (ruined, destroyed) by syphilis. Cs. sekene-sha, -shwa, infected with syphilis, ruin by disease. (Cf. follg.)

Sekeneko, n. syphilis.

Selaha, n. (—), and Silaha, a weapon, arms (warlike, offensive). Twa (shika) s., take up arms. (Ar.)

Selehi, v. also Sulahi, Salhi, put in good condition, improve, make agree (with), conduce to, serve (for), be of use (to), be fitting for, reconcile, be reconciled. Ps. selehiwa. Nt. selehika. Ap. seleh-ia, -ia. Rp. selehiana. Cs. selehisha, cause to agree, reconcile, make peace between, convalidate. — n. concord, peace, reconciliation, agreement. (Ar. Cf. m selehishi, salhi, sulhi, suluhifu, and syn. patanisha.)

Solo, n. signal of arrival or departure of a ship. (Cf. Eng. Sail ho!)

Sema, v. say, talk, converse, speak. Sema sana, speak loud. Sema na, talk to, converse with. But sema with an objective pers.-pfx. means 'speak against, abuse' (cf. amba, and ambia), e.g. watu watamsena sana, people will abuse him soundly. Ji-sema (and jisema), pretend, profess, —to be what one is not. Ps. semwa. Nt. semeka, e.g. be said, admit of being uttered, pronounced, &c. Ap. sem-ea, -ewa, e.g. speak to, address, say to (contr. ambia, which introduces the words used). Semea puani, speak with a nasal twang. Hence semana. Cs. sem-esha, -eshwa, -esa, -ewa, and hence semenaza, hold a conversation together, wrangle. Rp. semana, abuse each other.

Semaa wa taa, an Arabic phrase sometimes heard,—hear and obey, to hear is to obey. (Cf. tii, taa.)

Sembuse, adv. much more, much less, not to speak of. (Also heard as sense, a form of usemi, i.e. usulizie, do not ask about. Cf. licha.)

Senesa, v. and Seza, smooth (with an adze), flatten, take off projections, edges, blunt. Ps. seneswa. Nt. seneseka. (Cf. sezo. Cs. of sena, become smooth, blunt, &c., not common in Z.)

Seng'enge, n. (ma-), brass or copper wire, made into rings or spiral twists, as bracelets and anklets. Hence of brass wire in general. (Cf. masango.)

Sengenywa, v. calumniate, back-bite, attack by secret or underhand insinuations. Ps. sengenywa. Rp. sengenyana. (Cf. syn. singizia, ambia.)

Senturi, n. and Santuri, musical box or similar music machine.

Serahangi, n. (—), headman of a crew, or of part of a crew,—mate, boatswain, serang. (Hind.)

Serkali, n. (—), and Serikali, Serkali, official executive, govern-
ment, court, public authorities. Mtu wa s., an official. Fetha ya s., public money. (Hind.)

*Seramala, n. (—), and Semala, a carpenter. (Hind.)

*Serifu, v. spend money, pay, incur expense. Ps. serifwa. Ap. serif-ta, -iwa, e.g. ameserifwa watu wamvufate, he paid people to take his side. (Ar. Cf. sarafa, and syn. gharimia, wakifu, lipa.)

*Serkali, n. See Serakali.

*Seruji, n. See Saruji, saddle of a horse. (Ar.)


Sezo, n. (—), also Senezo, an adze. (Cf. seneza, and shoka.)

-sha (and -za) is the characteristic termination of the causal conjugation of verbs. For meanings see -za.

*Shaaban, n. eighth month of the Mahomedan year, next preceding Ramathan, and called mwesi wa mlimo, i.e. carnival month. (Ar. Cf. shiba.)

*Shaba, n. copper, brass,—also distinguished as shaba nyekundo, copper; shaba nyeupe, brass. (?Ar. mixture,—a mixed, alloyed metal.)

*Shabaha, n. (—), also Shebaha, Shabihni, (1) similarity, likeness (cf. methali, mfano); (2) figure, object to shoot at, target, butt (cf. sanamu); (3) aim (with a weapon), sight (of a gun). E.g. twaa sh., take aim, aim; also piga sh. Pata sh., hit the target, make a hit. Used as adv., like, the same as, e.g. nyama shabaha (or, shabaha ya) mbwa, an animal like a dog. (Cf. methali, mfano, kama.) (Ar. Cf. shabihni.)

*Shabu, n. alum. (Ar.)

*Shabihu, v. and Shebihi, be like, be analogous to. (Also as n. for shabaha.) Rp. shabhiana. (Ar. for common fanana, lingana.)

*Shabuka, n. a snare, a trap. (Ar. 'net,' cf. mtego.)

*Shada, n. (—, and ma-), parcel, bunch, cluster,—of things fastened together, e.g. of flowers, a nosegay, also a tuft, a tassel, a rosette, a string of beads. Dim. kishada. (Ar.)

*Shaha, n. (ma-), also Shehe, Sheki, (1) head, headman, chief councillor,—used sometimes as the title of the officer ranking next to a chief, i.e. wasiri or prime minister; (2) heart, pith,—of a cocoanut tree, the crown from which the leaves and flower spring (cf. kilele). (Ar. Cf. shehe.)

*Shahada, n. (—), (1) the Mahomedan creed, confession of faith; (2) bond, covenant, deed of ratification, e.g. wahaandikiana shahada, they executed a deed. Cf. kidole cha sh., the fore-finger. Majiya shahada, water used ceremonially at a funeral. (Ar. Cf. shahidi, ushahidi.)

*Shahamu, n. (ma-), fat, lard, grease, i.e. animal fat. (Ar. Cf. mafuta, also nona, nenepa.)

*Shahawa, n. semen. (Ar. Cf. mani.)

*Shahidi, n. (ma-), one who attests or guarantees, a witness, an authority, a martyr. (Ar. Cf. shahada, ushahidi, shuhudia.)

*Shaibu, used sometimes in the (Arabic) expression shaibu la juzi, a very old woman. (Ar. 'grey-haired.' Cf. kisee, kikongwe. Juzi for Ar. ajuz, old, decrepit woman.)

*Shairi, n. (ma-), a line of poetry, a verse, usu. in plur. verses, poetry, song, a poem. Tunga mashairi,
compose verses. (Ar. Cf. mshairi, also utenzi, beti. Dist. shayiri, bar- ley.

*Shaka, n. (ma-), trouble, doubt, perplexity, difficulty, danger, crisis.Usu. in plur., e.g. -wa na mashaka, be in doubt; so shikwa na (ona, kuta, insiga) mashaka. Tia mashaka, cause trouble, perplex, &c. Mashaka me-noi, a troublesome business. (Ar. Cf. shuku, and syn. taabu, matata, shidda, hatari, fathaa, uthia, thiki.)

*Shakala, n. small hole in the gunwale of a boat for securing the loop of rope (kishward) used as a rowlock. (Ar. Also (?) a knot or loop secured by a peg.)

*Shali, n. a shawl. (Ar., whence the Eng. word.)

*Sham, n. Syria. Reale ya Sham, an Austrian silver dollar. Bahari ya Sham, the Red Sea.

*Shamari, n. fennel. (Ar.)

*Shamasi, n. See Shemasi.

Shamba, n. (ma-), (1) a piece of ground having an owner, an estate small or large, a plantation, farm, garden, a plot of cleared or cultivated land; (2) country, as opp. to town (mji), and in this sense treated similarly as a proper noun, e.g. enda shamba, go into the country; toka sh., come from the country; shinda sh., live in the country. Mtu wa shamba, a rustic, a peasant. Cf. kimashamba, countrified, boorish, —of language, manners, &c.

Shambulia, v. attack, make an inroad (incursion, invasion, war) upon, rush violently on. Ps. shambuliwa. (Cf. follg. and syn. pigia (letea, totea), vita (jeuri).)

Shambullo, n. (ma-) also Usha- mbulio, sudden attack, rush, incursion. (Cf. prec.)

*Shamili, n. (ma-), an ear-ornament. (Ar.)

*Shamua, v. sneeze, sniff. (?Ar. smell, sniff. Cf. chafya, enda cha-fya.)

Shangaa, v. be astonished, stand and stare, be dumbfounded (with wonder, horror, &c.), be dazed. Cs. shanga-za, -wa, astonish, strike with wonder, terrify, &c. (Cf. mshangao, ajabu, toshewa, fathaa, pigwa humufa.)

Shangazi, n. (ma-), father's sister, paternal aunt. (Cf. mama mdogo.)

Shangilia, v. make rejoicings (for, at), shout or sing with joy and triumph, make demonstrations of enthusiasm, congratulate. Ps. shangiliwa, e.g. be received with triumph (rejoicings, congratulations). (Cf. follg. and shangwe, and syn. ambia heri, pigia vigelegele, furahia.)

Shangilio, n. (ma-), rejoicing, triumph, congratulation. (Cf. prec.)

Shangwe, n. rejoicing, demonstration of joy (triumph, enthusiasm). (Cf. shangilia.)

*Shani, n. a startling (rare, unlooked-for) thing or occurrence, a wonder, a novelty, a curiosity, an adventure, a sudden mishap, accident. E. g. patuwa na shani, have an accident, meet with an adventure. Nguo ya shani, fine, new clothes, latest fashion. Mambo haya ya shani, that is no wonder, nothing to be surprised at. (Ar. Cf. mwujiza, ajabu, kitisho.)

*Shanjari, adv. See Sanjari.

Shanuo, n. See Chanuo.

Shapo, n. usu. in plur. mashapo (which see).

*Sharaboti, n. sherbet. (Ar.)

*Sharabu, n. (ma-), also Sha- warabu, Sherabu, moustache. (Ar.)

*Sharasa, n. sharasa la ndeju, ndeju za sharasa, (?) long flowing whiskers and beard. (Ar. Cf. -sharifu.)

*Shari, n. evil, malice, ill luck, disaster, adversity. Opp. to heri. Mtu wa shari, an evilly disposed, malicious, dangerous person. Jaha za shari, an unlucky vessel. Hawana shari na wageni, they do not molest strangers. Taka za shari, defy, challenge. Nimkuju kukutaka shari, I have

*Sharia, n. (—), also Shera (which see). (Ar.)

*Sharifu, a. (sharifu with D 4 (P), D 5 (S), D 6), honourable, respectable, noble, excellent. (Ar. Cf. usharifu, and syn. azizi, masuhuri, bora.)

*Sharika, n. (—, and ma—), also Shirika, partnership, action in common, common interest, communion. E. g. ntajitia shirikani, I will go shares. Mali yetu ni 'sharika, we are joint owners of our property. Also as adv., in common, together, in partnership. Fanya kazi sharika, share a job. Tumia sh., use in common. (Ar. Cf. follg.)

*Shariki, v. and Shiriki, (i) share, have a share in, take part in, be partners (in), be associated (with), act together, do in common, e.g. shariki njaa, come in for a share of famine; shariki katika biashara, form a commercial partnership (company, joint-stock business). (2) be intimately connected with, be devoted to, be addicted to, e.g. sh. kazi, be heart and soul in a work; sh. ulezi (uzinsi), be a confirmed drunkard (profligate); sh. moyo, give the rein to one's desires, be an utter sensualist; sh. chuo, be a diligent student; sh. sanamu, be an idoler. Also (3) in a deeper sense, of intimate communion, self-identification, communion of spirit and nature, with an object, e.g. shiriki Mungu, lead a wholly devoted, saintly, religious life,—also, share the divine nature (understood by Mahomedans as a wholly blasphemous claim). Sh. shetani, be of a diabolic temperament, a sinner of the worst kind. Ps. sharikiwa, be shared, &c. Nt. sharikika. Ap. sharikia, e.g. take part in, give a share to, associate with. Cs. shariki-sha, -shwa, e.g. cause (invite, allow, help) to share in, give a share to, &c. Rp. sharikiana. (Ar. Cf. prec. and usharika, u sharika, shirika, and for sharing generally, gawanya, enesa, twaa fungu, or sehemu, &c.)

*Sharti, n. (—, and ma—), also Sharuti, Shuruti, (1) necessity, obligation (actual, practical, rather than moral), absence of choice; (2) binding contract, terms, conditions, clause of a legal document; (3) wager, bet. S. kwenda (or, uende), you must go, you have to go. Fanya s., make a contract, bind oneself. Maneno ya s., peremptory, uncontroversible language. Akataka sharti yake kuondoka, he wanted to go in spite of everything, because he had to. Kwa masharti, under conditions, conditionally. Wekana masharti, shindana (pigana) kwa masharii, engage in betting, lay wagers. (Ar. Cf. lazimu, farathi, juzu, mkataba.)

*Shashi, n. a kind of muslin.

*Shasira, n. and Shazia, a long copper or brass needle, used in making mats and mattresses. (? Ar. prick of a thorn.)

*Shaua, v. excite desire, and esp. desire which is not gratified, and so (1) make a display, show off; and (2) deceive, disappoint, delude, flatter, often as Rt. jishaua, e.g. (1) make a useless show, be silly (lackadaisical, frivolous, flirty), and (2) be disappointed, have a sense of failure. No deriv. stems commonly used. (Cf. follg.)

-Shaufu, a. showy, pretentious, affected. (Cf. prec. and ushaufu.)

*Shauko, n. (—), strong desire (affection, wish, fondness, liking), sexual passion. E. g. kuna shauku ya kitu chema au ya kitu kibaya, i.e. shauku is applicable to good and bad
objects. Nina shauku naye, I am greatly attached to him. Shauku ya kuzungumza, passionate fondness for amusement. Shauku nyingi hunds ndoa maarifa, strong desire over-rides prudence. (Ar. Cf. ashibi, and syn. habba, mapensi, ngoa, tamaa.)

*Shauri, n. (—, and w^-), (1) plan, design; (2) advice, counsel; (3) discussion, debate. E.g. fanya shauri, consider, deliberate, consult, hold a council, form a plan. Toa (-pa) s., offer (give) advice, lay down a plan. Uliza s., ask advice. Mwenyi s., mwe wa mashauri mengi, a wise, resourceful, clever man. Hana shauri, he is shiftless, helpless, sheepish. — v. ask counsel, consult. Ps. shauriwa. Cs. shauri-sha, -iswa, e.g. cause to seek advice, get advice for. Rup. shauriana, consult together. (Ar. Cf. msauri.)

Shavu, n. (ma-), also Chavu, Chafu, (1) cheek, i.e. shavu la uso; (2) biceps, muscle of arm, i.e. s. la mkono; (3) calf of leg, i.e. s. la ngwui. Also s. la samaki, gill of a fish; s. la jogoo, wattles of a cock.


*Shayiri, n. barley. (Ar.)

Shazasi, n. sal-ammoniac. (?Ar.)

*Shasila, n. See Shasira.

Shebaha, Shebihi. See Shabaha.

Shehe, n. (ma-), also Sheki, elder, chief, ruler, teacher, an important or powerful person. (Ar. Cf. also shahe, and syn. mkubwa, mzee, mwalamu, mfulme.)

*Shehena, n. (—), cargo, freight, load. (Ar. Cf. folli.)

*Sheheni, n. have cargo on board, be loaded up,—of a ship. Cs. shehena, cause cargo to be put on board, load up with freight. Sh. chombo, load a vessel. (Ar. Cf. prec.)

*Shela, n. large black veil,—usually a square of black silk, worn over the head by Arab women out of doors. Also called shela mdeusia, i.e. a black silk veil. Also, a sword-game, fencing (Sacl). ( ?Ar. Cf. utaji, dusumali.)

*Shelabela, adv. in a lot, with all defects, just as they are, indiscriminately. ( ?Ar.)

*Shemali, n. (1) the left (hand); (2) the north (quarter); (3) north wind, mist, fog. (Ar. not usual in Z. Cf. kushoto, kibla, kaskazi.)

*Shemasi, n. (wa-), a deacon. (Ar. Cf. kasisi.)

*Shembea, n. a curved knife. (?Ar., or variant of jambia (which see), and cf. kisu, kotama.)

Shemegi, n. (wa-), also Shemeji, a relation by marriage,—usually of the first degree, i.e. wife’s (or husband’s) brother or sister, brother-in-law, sister-in-law.

*Sheeran, n. See Sheria. And for Sherafa, Sherabeti, see Sharafa, Sharabeti. (Ar.)

Sherere, n. (—), and Usmerehe, (1) show, pomp, display; (2) demonstrations, rejoicings, cheers, triumph. (Cf. shangwe, kigelegele.)

*Sheria, n. (—), also Sharia, Sharaa, law, a law, Mahommedan law, a law court, judicial proceedings. Sh. ya chuo, written, or statute, law. Sh. ya inchi, laws of the land. Peleka sheri, prosecute. Enda sheriani, go to law, litigate. (Ar. Cf. amri, desuri.)

*Sherisi, n. (—), glue. (Hind. sirish.)

*Shotani, n. (ma-), (1) an evil spirit, demon, devil, Satan; (2) that which suggests supernatural power, whether evil, or simply incomprehensible, e.g. (a) a clever dodge, great skill, conjuring; (b) epilepsy, fits, hysteria. (Ar. Cf. jini, pedo.)

*Shettri, n. poop, stern part,—of a vessel. Opp. to gabeti, rma, prow, bow, forepart. (Ar. Cf. test.)

*Shiba, v. (1) have enough to eat
or drink, have a full meal, be satisfied with food; (2) sometimes used fig. of being wholly filled with, and so under the influence of something, e.g. shiba Nuungu, be wholly given up to worship and religion, be a devotee.


— n. (—), also Shibe, fullness, satiety, replenition, completion, finishing touch. E.g. shibe ya nyama, a full meal of meat. Njaa si bora kuliko shiba, hunger is not better than a good meal. Shiba ya nguo ni kilemba, a turban is full dress. (Ar. Cf. shaaban.)

Shibiri, n. a span, from thumb to little finger of the open hand, about 9 inches, half a cubit (mkono, thiraa). (Ar.)

Shidda, n. trouble, difficulty, want, scarcity, rarity, something hard to get. Patwa na s., -wa na s., ingia s., get into trouble or distress. Kitu hiki ni shidda kuonekana, this article is seldom to be seen. Kwa shidda, with difficulty, scarcely, hardly, seldom, unlikely. (Ar. Cf. taabu, thiki, msiba.)

Shika, v. have in the hand, hold, hold fast, take hold of, keep hold on, seize, grasp, keep. A common word with a wide range of application, e.g. (1) get a hold on, press hard on, be on the mind, put in difficulties; (2) keep a hold on, persevere in; (3) hold to, keep to, observe, remember, attend to, obey; (4) determine, resolve, make up the mind to; (5) also as a Nt., have a hold, prevail, be urgent. E.g. s. njia, take to the road, start, proceed, keep to (follow) a road. S. amri, obey an order. S. lako, Imperat., mind your own business. S. kwenda, resolve to go. S. nyamaza, persevere in silence. S. mgemi, welcome (receive, entertain) a guest. S. bei, hold out for a price, haggle, bargain. Nitakayokuambia, nawe shika, what I say to you, mind you attend to. Masika imeshika, the rainy season is in full force. Njaa inashika, famine is prevalent. Vita inashika, war is being waged. Shika ras, keep to (i.e. steer for, make for) the cape. Shika miguu ya, salute, pay honour to, submit to, become the slave of (cf. shikamu). Ps. shikwa, e.g. shikwa na homa, have an attack of fever. S. na deni, be pressed with debt. Nimeshikwa kwa Sultan, I am in difficulties with the Sultan. Nt. shikika, e.g. maji hayashikiki, water cannot be grasped in the hand. Ap. shik-ia, -iwa, e.g. hold by, hold on to, hold for (at, by, in), e.g. kamba ya kushikia, a rope to hold by. Kusikikwa fetha, to have money held for one, i.e. in the hands of trustees. Hence shik-ilia, -iliwa, e.g. hold on to (in some special way), with Cs. shikil-ilia, -iliwa, e.g. tack (in sewing), make hold fast, &c., and a further Rp. shikiliziana, e.g. encourage each other to hold on, persevere, &c. Cs. shik-ilia, -iliwa, e.g. cause to hold, give into the hands of, make hold, make fast (firm, tight), fasten, prop, keep in place. Shikiza nyumba, prop up a house. Shikiza mlango, secure the door. Shikiza mkono, guide the hand, e.g. of a young scholar writing. Hence shikiza-ia, -iwa. Rp. shikana, e.g. hold each other, be friends, grapple, form connexion with. (Cf. follg. and shikiso, also syn. kamata.)

Shikamana, v. St. Rp. form of shika, i.e. be in a state of firmly holding together, be firm, set, hard, e.g. of mortar. Ushikwapo shikamana, when you are held tight, hold on tight yourself. Cs. shikaman-isha, -ishwa. (Cf. shika, ma-, -mana.)

Shikamuu (also shortened into Shikamu, Shikam, Kamu, and even Kam), a common salutation used by a slave, woman, or dependent, to a superior, i.e. 'your humble servant.' In full, nashika miguu yako, I hold your feet,—as a sign of inferiority and submission.
Shikio, n. (ma-), a thing to hold by, handle, (in a ship) rudder. Mshiki shikio, steersman. Mashikio ya kikapu, handles of a basket. (Cf. shika, and follg., and syn. msukani. Shikio, 'ear,' is sometimes pronounced shikizo.)

Shikizo, n. (ma-), fastening, wedge, prop,—used for securing something firmly. (Cf. shika, shikio.)

*Shilamu, n. stem of a pipe, leading from the water-bowl to the mouth-piece. See Kiko.

Shimbika, v. prepare a hook for fishing, tie fast the hook and bait to the line.

Shimbiko, n. (1) a tying fast (as prec.); (2) thread used for securing the hook to the line.

Shime, n. ( ), and Sime, a short straight sword, with a blade broadened out near the pointed end. Also used as a cry for help in danger. (Cf. upanga, and kiwone.)

Shimo, n. (ma-), pit, hole, cavity, hollow, excavation,—used very generally, of small and large holes, mines, quarries, graves, pitfalls, tunnels, inside of a vessel, &c. Dim. kishimo. (Cf. tundu, chimbo, pango, meungu.)

Shina, n. (ma-), root, stem of a tree,—including all parts, from the misizi, rootlets, to the matawi, branches. (Cf. gege, of tree cut down, and bva, stem of some plants.)

Shinda, v. (1) overcome, conquer, subdue; (2) surpass, excel, be first (best), win; (3) be over, be left, remain; (4) pass time, keep on, continue, stay for a time (at), stop (in). E. g. s. (adu) vitani, be victorious (over enemies) in war. S. kazi (or, katika kazi), carry on work, go on working. S. na njaa, continue hungry, endure famine. S. shamba, pay a visit in (stay in) the country, at a country residence. Anekwenda shinda, he has gone away for a time (for the day, for a visit, for a picnic).

Maji yashinda kisimani, water is left in the well, i.e. there is still some left. Kushinda jana, used for 'day before yesterday,' i.e. continuing over or past yesterday. Ps. shinda, e.g. nimeshinda, it was too much for me, I could not do it. Nt. shindika, e.g. be conquered, &c., as above, but also more commonly in other and apparently different senses, perh. from another root. See Shindika below. Ap. shind-ia, -iwa. The form shindilia seems also different in meaning. See below and cf. shindika. Cs. shind-isha, -ishwa, and shind-iza, -izwa, e.g. cause to conquer, help to excel, cause to remain. Thus shindisha nyumbani, receive as a visitor, take in as lodger. Also apparently with a special intensive force, maji ya kushindiza, a flood, inundation, and a deriv. Nt. shindiza, of a knife or crowbar getting spoilt for use by work, blunted. Rp. shindana, e.g. try to overcome each other, contend, be rivals, dispute, compete. Shindana sawasawa, be well matched. Hence shind-ania, -aniwa, strive about (for, against, with, &c.), e. g. sh. fetha, wager, bet. Sh. maneno, oppose, contradict, a statement. Sh. mtungi, compete for (or, win by a struggle) a water-jar. Also shind-ania, -anishwa, be matched, set to fight (compete, &c.). Also shindiniana, e.g. sh. kina, compete as to price, bid against each other for something. (Cf. follg. and shindamana, shindo, mshindo, mshindi, mshinde, &c. It seems that shind-, or sind-, has two (or three) distinct root meanings, viz. (1) surpass, (2) apply force, (3) continue. See Shindo, Shinda, Shindika, Shindilia, &c.)

Shinda, n. (ma-), remainder, residue, e. g. shinda la mtungi (kima), what is left in the jar (mortar), a large remainder being shinda zima (kuma, la kujaa). Gunia hiti ni shinda, this sack is, partly full. Mtungi
u shinda ya maji, the jar has some water in it.

Shindamana, v. be firmly pressed together, be compact, fixed fast, i.e. be in a state of being forced together. Ap. shindaman-ia,-iwa. Cs. shindamani-sha, -shwa. (Cf. shindika, shikamana, fungamana, and -mana.) -shindani, a. rivalling, competing, opposing, contesting. (Cf. shinda, mshindani, ushindi.)

Shindano, n. (ma-), struggle, competition, race, trial of strength, &c. (Cf. shinda, and dist. sindano, needle.)

Shindika, v. (1) Nt. of Shinda (which see, and note), (2) also Sindika, apply force to,—but mostly with special senses, e.g. shindika mafuta, extract oil by pressure. Sh. miwa, crush sugar-canes. Sh. mlango, partly close a door, close but not fasten, set ajar,—opp. to shindua (sindua) mlango. Ap. shinidik-ia, -iwa, e.g. kinu cha ku-shindikia, a crushing mill, i.e. oil-mill, sugar-mill. Cs. shindikiza, e.g. (1) intens. like shindika. (2) in special sense, attend a departing friend or guest to the door, go with him a little way, see off, give a send-off to (cf. safirisha, and laki, of going to meet an arriving friend). (Cf. follg. and shindua, also shinikizo, ? for shindikizo.)

Shindikizo, n. (ma-), and Sini-kizo, (1) forcible pressure; (2) a pressing or crushing machine, e.g. oil-press, sugar-mill. (Cf. prec.)

Shindilia, v. press, press down, esp. of ramming a charge home, loading a gun, i.e. sh. bunduki. Cf. shindilia chakula, stuff food into the mouth. Ps. shindiliwa. Nt. shindilika. (Connected with root of shindika. Cf. shindo.)

Shindo, n. (ma-), used to describe a sudden, forcible, striking act, movement, effect, or sound, e.g. shock, jerk, blow, bump, outburst, rush, dash, crash, beat, bang, loud report, spasm, fit. E.g. alisikia shindo linakuja njiani, he heard a noise approaching in the road. Ukakota shindo mji vote, the whole town was out in a moment. Enda kwa mfishindo, trot,—of a horse. (Cf. shinda, mshinda, kishindo, shindika.)

Shindua, v. and Sindua, take off pressure, unfasten; esp. of a door, set ajar, set open. Shindua maneno, give vent to utterance, make an opening statement,—and so with akili. Ps. shinduliwa. Nt. shinduka, e.g. maji yameshinduka, the tide has retreated. Ap. shindu-lia, -liwa, e.g. open (a door) for a person. (Cf. shinda, and the words following it. Obs. that shindika, shindua seem identical with zindika, zindua, and their derivatives (which see),—meaning inaugurate, open, &c., and which nevertheless are commonly heard with z rather than s initial.)

Shingo, n. (ma-), (1) neck; (2) objects resembling a neck, e.g. an isthmus. Also fig. of hard unyielding temper, e.g. mwenyi shingo gumu, a stiff-necked person.

Shinikizo, n. (ma-), also Sini-kizo, (1) pressing, crushing, pulping; (2) a machine or mill for such work, i.e. oil-mill, sugar-mill, &c. (Perh. for shindikizo. Cf. shindika.)

Shirika, Shiriki. See Sharika, Shariki.

Shisha, n. a kind of sand-glass for measuring time, used in native vessels.

Shiti, n. (nia-), printed calico piece-goods, prints,—sold mostly in Z. for women's dresses. (Cf. kisuto, ngito, kanga.)

Shoga, n. friend,—a term of endearment or familiarity between women in Z. (Cf. jamaa, dada, somo.)

Shogi, n. (ma-), also Sogi, a pannier, a pack-saddle, a large matting bag slung over a donkey's back, and open across the middle.

Shogoa, n. forced labour, corvée. Tia katika shogoa, requisition.
Shoka, n. (ma-), an axe. Shoka la bapa, an adze. Dim. kishoka. (Cf. seko.)

Shona, v. sew., make (or, mend) by sewing. Used of shoemaking as well as tailoring, and all kinds of sewing. Ps. shonwa. Nt. shoneka. Ap. shon-ira, -eza, e.g. sew for (with, in). Cs. shon-iza, -eza, e.g. employ to sew. (Cf. mshoni, shonna, and also bandi, ponta, shulu.)

Shonde, n. (ma-), (1) dung of animals; (2) dried cake of dung, used as fuel (Sacl.).


Shoti, n. gallop—of a horse. Piga shoti, enda kwa shoti, gallop, v. Kumtaga shoti frasi, to gallop, a horse, to make it gallop. Also piga shoti katika frasi.

Shoto, n. left-hand, left-handedness. Ana shoto, he is left-handed. Kushoto, left-hand side. -a kushoto, on the left-hand side. Also as adj. -shoto, left-handed, e.g. upande wa mkono shoto, on the left side. (Cf. opp. tuume, and Arab. shemali, opp. to yamini.)

*Shtaka, n. (ma-), also Mshaka, accusation, charge, complaint, prosecution. (Ar. Cf. follg.)


Shtua, v. also Stua, and Sti-tua, (1) put out of place, move suddenly or violently, sprain, strain, e.g. shua mgwana, sprain the ankle. (2) startle, surprise, shock. Nt. shuka, be sprained, be startled (alarmed, shocked). Cs. shusha, shushwa, e.g. shusha mshipa, strain a muscle (tendon). (Cf. tegua, teguka.)

Shua, v. let down, lower,—commonly of launching a boat or ship into the water. Ps. shuliwa. Nt. shuka, (1) go down, come down, descend, alight, disembark, land; (2) be lowered, depressed, humbled, degraded. Shuka juu, come downstairs. Shuka 'pwooni, land on the beach, go down to the shore (coast). Hence shukia, shukiwa. Ap. shuliwa, -liwa, e.g. vitu vya kushulia, launching apparatus. Cs. shusha, shushwa, let down, throw down, put ashore, discharge (cargo, &c.). Shusha pumuzi, breathe out, exhale. Fisushanayo, humble oneself. Hence shush-ira, -ira, e.g. shushwa mwana, have rain sent down on one. (Cf. mashua, and syn. angua, inama.)

*Shubaka, n. (ma-), small window, light-hole, loop-hole, embrasure. In Z. sometimes a blind window, window-like recess in a wall (cf. dirisha, window; mwangaza, light-hole). (Ar. an aperture fitted with lattice, or trellis-work, cf. shabuka, net.)

Shudu, n. (ma-), refuse of seed after it has been crushed for oil, oilcake.

*Shufaka, n. anxious care, fear, awe, pity. (Ar. not common, cf. hofu, huruma.)

*Shughulika, n. (—), also Shuhuli, (1) business, occupation, absence of leisure, engagements; (2) trouble, worry, anxiety. Ana sh., he is busy, engaged. Opp. to mchego, faragha, e.g. hatukuya kuchega, tumekuya kwa shughuli, we did not come to play, we are here for business. Shughuli sa inchi, public affairs. (Ar. Cf. follg. and syn. kazi, mumbo.)

*Shughulika, v. be busy (engaged, occupied), have one's hands full, be harassed, hard-worked. (Cs. shu-ghuli-sha, -shua, occupy, give trouble to, take up the time of, &c. Fishu-
shulisha, trouble oneself, be nervous, —also, pretend to be busy, make excuses (for putting off, not attending to a case). (Ar. Cf. prec., and ushuru.)

*Shuhuda, n. (ma-), testimony, evidence, witness. (Ar. Cf. follg. and shahidi, ushuhuda.)

*Shuhudu, v. bear witness, testify, give evidence,—but usu. in the Ap. form. Ap. shuhud-ia, -iwa, -ika, attest, confirm, give evidence (about, for, against, &c.). Cs. shuhud-isha, -ishwa, e.g. call to witness. Also intens. bear emphatic witness. (Ar. Cf. prec., and shahidi, shahada, ushuhuda.)

*Shujaa, n. (ma-), a brave man, warrior, hero, champion. (Ar. Cf. ushujaa.)

Shuka, v. Nt. of Shua (which see).

*Shuka, n. (ma-), a piece of calico about two yards long, worn as a loincloth; in commerce, grey scarves. Shuka la kitanda, a sheet. As a measure, one fathom (pima). (Ar. Cf. doti, pima.)

Shuke, n. also Suke (which see).

*Shukrani, n. gratitude, thanksgiving, thanks. (Ar. Cf. shukuru.)


*Shukuru, v. (1) thank, give thanks (to), be grateful; (2) take comfort, leave off mourning or grieving, be resigned, become contented. Sh. Muungu is esp. common in this latter sense, passive acquiescence in things bad and good. — n. (ma-), expression of gratitude, thanks. (Ar. Cf. ahsante.)

Shuli, n. See Tuka.

Shulu, n. a kind of sewing (? whip-stitch, herring-bone).

Shungi, n. (—, and ma-), (1) plait of hair, tress, crest, forelock. Shungi mbii, hair dressed in two large plaits or rolls. (2) used of the hair-like silky growth or beard on the ear of some kinds of grain,—maize, millet, &c. Shungi la taa, a flaring lamp. Taa inatoa shungi, the lamp flares. (Cf. kishungi, also songo, suko, sokoto, panja.)

Shupaa, v. (1) be hard, firm, well set, compact; (2) be stiff, obstinate, unyielding, peremptory. Shupaa kwa maneno, affirm with urgency, insist. Cs. shupaza, harden, render tough, firm, strong,—also, make obstinate. Rp. shupana, be strong, well-compacted, stiff, unyielding, obstinate, &c. (Cf. follg., and cf. kaza, -wa-gumu.)

-shupafu, a. (same with D 4 (P), D 5 (S), D 6), (1) firm, compact, well-knit, tough; (2) bigoted, unyielding, &c. (Cf. prec., and syn. -gumu.)

Shupatu, n. (ma-), a narrow strip of plaited grass or leaf, used for lacing bedsteads, or sewn together for mats, bags, &c.

*Shura, n. saltpetre. (Hind.)

Shurua, n. measles.

*Shuruti, v. compel, oblige,—but seldom in simple form. Ps. shurut-iwa, e.g. haikushurutiwa kutio fetha, there was no obligation to pay. Cs. shuruti-sha, -shwa, put pressure on, order peremptorily, press with argument, force, compel. Rp. shurutiana, make terms or conditions with each other, bind each other, wager, bet. — n. (ma-), also Sharuti, Sharti (which see). (Ar. Cf. sharti, and syn. lazimu, juzu, bidi.)

Shusha, v. Cs. of Shua (which see).

Shuta, v. break wind. (Cf. shuvi, and jamba.)

Shutumu, v. upbraid, reproach, revile, scold. E.g. watu wanishutumu ubaya bilashi, people upbraid me for wickedness without cause.
Ps. shutumiwa. Nt. shutumika.

Shusi, n. (ma-), breaking wind.
Fathili ya punda ni mash:’ nothing worth having to be had from a donkey. (Cf. shuta.)

*Shwari, n. a calm, calm weather. (Ar.)

Si, (1) adv. of negation, but always with a word following, which it qualifies,—never as an independent negation, no (which is sio, sivyio). Si mimi, not I. Si mrefu, not tall, &c. Si attaches itself so closely to the word qualified, as often not only to negative it, but to reverse more or less entirely its meaning. Thus si vema means ‘badly,’ as well as ‘not well.’ Si lazimu kwenda, it is necessary not to go. (And so in some verbs, e.g. sitaki, I want not to, I decline, sipendi, I dislike.) Si in comparisons indicates the less preferable member, ‘rather than,’ e.g. jirani ya karibu si ndugu iva tnbali, a neighbour at hand is better than a brother far off. Si is commonly combined with (1) the Personal pronouns, e.g. simi, siye, sinyi, sio (si wao); (2) the relative form of person-pfxs., e.g. sio, sicho, sio, sivya. Sio and sivyio are commonly used as an independent adv. of negation, i. e. ‘no, not so’ (cf. hakuna, hapana, la). Si is used with verbs to form the Negative Imperative only, e.g. si piga (jigeni), do not strike. (2) as a verb-form, si is the negative connective corresponding to ni, i. e. ‘is not, are not,’ for all persons, Sing. and Plur. e.g. wao si watumwa, they are not slaves. See Ni.

Si-, in verbs is a pfx. of negation, in (1) 1 Person Sing. Indicative, always initial, e.g. simi, I do not see, sihuya, I did not come. (2) all persons of the Subjunctive (Impera-
tive) Mood, following the subjective person-pfx., e.g. nisone, that I may not see. Usimpege, do not strike him. (3) the relative form of the Negative Conjugation, e.g. asiye, he who is not. Nisichokupa, that which I did not give you. (4) sometimes with -ja, -nge, -ngali, e.g. tustjaisha, wasingekwenda, for the common hatujaisha, hawangekwenda.

Siafu, n. (—), a well-known redish-brown kind of ant, which travels in large swarms, attacks all living creatures alike, and bites fiercely. (Cf. chungu.)

*Siaji, n. butter, cream. (? Ar. sayig, cf. samli, mafuta.)

*Siara, n. (ma-), and Ziara (which see), grave, burial place. Masiara, cemetery. (Ar. zuru, zurua. Cf. kaburi. See Zuru.)

*Sibiri, n. for (1) shibiri, a span; (2) subiri (which see), an aloe.

*Sibu, v. treat badly, damage, ruin, bring trouble on. (Arab. Cf. msiba, and subu.)

*Sifa, n. (—), (1) praise, commendation, flattery, applause; (2) character, reputation, fame, characteristic. Sifa zake njema, he is well spoken. The following is a character of a popular chief, Mtu mwenyi akili na huruma, asiye na choyo, nsemaji sana, mwenyi ukali sana, aweaye kwenda mehana kwa usiku, asiye na kiburi na watu, a man able, kind-hearted, not grasping, eloquent, brave and resolute, an untiring walker, and one who treats all alike with courtesy. (Ar. meaning 'quality, adjective.' Cf. sifu, and syn. himidi, hamidi, and for character, tabia, moya.)

*Sifanja, Sifunja, Sifongo, n. a sponge. (Variants of the Ar. sifanj.)

*Sifu, v. praise, commend, flatter, recommend. Also sifu mno, flatter.

*Siifa, v. sing. (Ar. Cf. sifua.)
SIFURI

*Sifuri, n. (—), also Sifri, Sifuru, (1) brass; (2) a cipher, nought, zero. (Ar. for brass, cf. sufuria, and syn. shaba,—for zero, Ar. (?), sifr, empty.)

*Sihira, v. beg humbly, supplicate, beseech, intreat. Ps. sihirwa. Nt. sihika, e.g. be placable, not inexorable, open to appeal. (? Ar. cry loud, call, cf. omba, lalama.)

*Sihiri, v. bewitch, fascinate, throw a spell over, have power over. E.g. mchawi aweza kutusihiri wote tukafa, a wizard can bewitch us all to death. — n. witchcraft, e.g. uchawi na sihiri ni kitu kimoja, sihiri is the same thing as witchcraft. (Ar. for usual loga, cf. pagaa, uchawi.)

-sija, -sije-. See -ja.

*Sijafa, n. (—), wristband or cuff of a native dress, a piece turned in to receive the stitching. (Cf. kanzu.)

Sijambo, verb-form. See Jambo.

*Siki, n. (—), vinegar. (Hind.)

Sikia, v. (1) hear; (2) pay attention to, notice, understand, perceive; (3) heed, obey. Mostly of the sense of hearing, but also of other senses. E.g. nasikia harufu ya samaki, I smell fish. Nasikia tatatu wake, I notice its taste, I taste it. Ameni-sikia maneno yangu, he has obeyed my order. Ps. sikia. Nt. sikika, e.g. be audible, be noticeable. Ap. sikia, -liwa, -lika, e.g. listen to (for, with, at). Hence siki-liza, -liwaa, usually intensive, listen, sometimes in contrast with sikia, e.g. nikiamsikiliza simba nisimsikie tena, and I listened for the lion, but did not hear it again. Also sikiliza, sikiliza. Cs. siki-liza, -liwa, e.g. cause to hear, make understand, make obey,—and sometimes as siki-liza, listen. Hence intens. or Cs. siki-liza, -liwa, —also sikiliza, e.g. hear each other, agree together, be mutually intelligible, &c. Tle lugha yao hatusikizani, we do not understand each other in that lan-

Siku, n. (—, rarely ma-), (1) a day, i.e. a period of 24 hours, in Z. counted from sunset to sunset, one night (usiku) and one day (mchana, period of daylight); (2) in a general sense, day, time. E.g. siku zote, on all days, always. Kila siku, every day. Siku hizi, nowadays, in modern times. Siku za kale, days of old, old times. Siku kwa siku, day after day, from day to day, Siku moja, kwa siku, katika siku, one day. Masiku mengi, many long days. Siku a mwaka, New Year’s day. See Mchana, Usiku, Mwaka.
*Sila, n. pail, bucket, dipper, scoop,—esp. for bailing water out of a boat, &c. (Cf. the commoner ndoo, kata.)

*Silaha, Silihi. See Selaha, Selehi.

*Silimu, v. become a Mahomedan, be converted, initiated. Ps. silimiiwa. Nt. silimika. Cs. silimisha, silim-'sha, -shwa, make a Mahomedan, initiate. (Ar. Cf. salimu, salama.)

Simama, v. (1) stand, be standing,—i.e. of position, as opp. to sitting or lying (cf. simika, ondoka); (2) stand, stand up, rise,—i.e. of movement, change of posture; (3) stand, stand still, come to a stand, stop, be stationary, keep in a particular place; (4) erect, perpendicular, high, steep, elevated; (5) cost (cf. wakifu), e.g. imenisimamia fetha nyangi, it has cost me much money. E.g. akaondoka akasimama, he rose and stood up. Muungu hakusimamama naye, God did not take his side (support him). Wali haukusimamama tumboni, the rice was not retained in the stomach. Mlima umesimama, the hill is steep. Maji yamesimanta, the water is motionless, stagnant. Ap. simam-ia, -iwa, e.g. stand by (upon, in, for, against, &c.), oppose, obstruct, support,—but esp. common in the sense, stand over, overlook, superintend, manage, direct, administer (cf. msimamizi). Cs. simam-isha, -ishwa, e.g. (1) make stand, cause to go on with work,—also (2) cause to stop, obstruct, thwart; (3) set up, erect, make stand, cause to rise. E.g. simamisha bei, raise price. (Cf. simika, simua, and ima, with which simama is connected as a Static form.)

Simanga, v. triumph (over), exult (against), cast in the teeth of, reproach. Ap. simang-ia, -iwa. Cs. simang-isha, -ishwa, as intens., e.g. Wanika walitumangisha umasikini wetu, the Wanika reproached us with our wretchedness. (Cf. syn. shutumu, onea.)

Simanzu, n. grief, sorrow, depression. (Cf. syn. hamu, huzuni, majonzu.)

*Simba, n. (—, and ma-), a lion, a lioness. Also as complimentary description of a warrior, fine child, or young man. (Ar. sabu, sibaa.)

Sime, n. See Shime.

Simika, v. (1) stand, be set up, be erect,—like simama; (2) cause to stand, set up, erect; (3) cause to prosper, support, uphold; (4) appoint, establish, arrange. E.g. simika nyumba (miti, mlangano), erect a house (poles, a door). Muungu akusimika, God prosper you. Mkufu hausimiki, hausimami, a chain neither holds up nor stands up. Nisimike mtu awe mkubwa wao, let me set up a man to be their chief. Simika mitego, set traps. Ps. simikwa. Ap. simik-ia, -iwa, e.g. wakansimikia asikari, and they provided him with a bodyguard. Cs. simik-isha, -ishwa, e.g. have a thing set, cause to set up. (Cf. ima, simama, simua.)

*Similla, int. Make way! Out of the road! By your leave! Often with a word following, S. punda (ubau, jiwwe), make way for a donkey (plank, stone). (Ar. for bismillah, in the name of God. Cf. inshallah, cewallah, wallai, allaalla, and syn. jihathari, jitenga.)

Simu verb-form, I am not in it, i.e. often, I am not responsible, it is no concern of mine,—Negat. Pfx. of 1 Pers. Sing., with -mo, for humo).

Simu, n. (—), something striking, remarkable occurrence,—not often heard in Z. E.g. simo mpya imeingia, a new thing has occurred. (Cf. fogg. and jambo, shani.)

Simu verb, the telegraph, telegraphic message (news, &c.). (Perh. same as prec.)

Simua, v. place horizontal what was perpendicular, lay down. E.g.
Simulia, v. also Sumulia (which see).

Sina, verb-form, I have not,—Negat. Pfx. si, and na, with. (Cf. si, na.)

Sindano, n. a needle. (Cf. shasira.)

Sindika, Sindua. See Shindika, Shindua.

Singa, v. rub with perfume, or aromatic substances, e.g. singa mwili kwa sandali, rub the body with sandal wood. Ps. singwa. (Cf. sugua, kanda.)

Singa, n. plur. of usinga, long, straight, soft hair,—of Europeans and some animals, i.e. nyele za singa, as opp. to nyele za kipili, the short, tufty, wiry hair of natives. Singa za mnikia wa frasi, horse-hair from the tail. (Cf. manyoya, used of animal hair generally, wool, down, &c., and see Unyele.)

*Singefuri, n. cinnabar, vermilion, a red dye, anatta. (Cf. msingefuri.)

Singiza, v. pretend, make pretence, allege as excuse, but commonly in the Ap. singiz-ia, -iwa, make a fictitious, calumnious charge against, slander, insinuate. E.g. jisingiza ugonjwa, make a pretence of sickness. Singizia molo, lay the blame on the fire. Ps. singizwa. (Cf. follg. and syn. amba, tukana.)

Singiwa, v. (i) sleep, doze, be drowsy; (2) be inattentive, absent-minded, make a foolish mistake; (3) of a lamp, flicker. Ap. simsi-ia, -liwa, e.g. be sleepy about, be negligent over, fail to observe or act properly. (Cf. usingizi.)

Sio, adv. of negation, no, not so, it is not,—negative pfx. si with -o of reference, or for -hiyo, wao. (Cf. syn. ia, hakuna, hapana.)

Sipo, in verbs, is a negative-relative pfx., referring to place, time, or general circumstances, i.e. where (when, in case) it is (they are) not, and so commonly 'in case ... not, if ... not, supposing ... not,' e.g. isipokuwa njema, if it is not good. Also often supplies practically a negative form of the Pres. Partic. in -ki. (Cf. si, -po.)

Sira, n. (ma-), dregs, lees. Sira la tembo, lees of palm wine.

*Siri, n. (—), a secret, hidden thing, mystery, puzzle, secrecy. Mambo ya siri, secrets. Kwa siri, secretly, privately, mysteriously. Sometimes also as a v., e.g. alijisiri geneni, he secreted himself in a hollow. (Ar. Cf. msiri, and perh. suria, also syn. fumbo, faragha, and setiri, ficha. Opp. to wazi, thahiri. Dist. usiri, delay.)

Sisi, pron. of 1 Pers. Plur., we, us. Sisi sote, all of us. Sisi wete, commonly of two persons, 'both of us.' (Sometimes siye is used for sisi. Cf. miye, weye.)

Sisima, Sisimua, &c. See Zizima.

Sisimizi, n. or Zizimizi, a small black harmless ant. (Prob. from zizima, which see.)

Sita, n. and a., six. -a sita, sixth. (Ar. Cf. sitashara, sittini.)

Sita, v. (1) move in an uncertain, irregular way, hang back, dawdle, go lamely; (2) fig. be in perplexity, be undecided, be in doubt, hesitate. (Cf. tanga, zungutika, kwama.)

*Sitaha, n. and Staha, deck,—of a vessel. (Ar.)
*Sitahi, v. honour, respect. See Stahi. (Ar.)

*Sitashara, n. and a., sixteen. -a sitashara, sixteenth. (Ar. Cf. sita, sittini.)

*Sitawi, v. be in good condition, reach full development, flourish, succeed, go off well, be in full swing, be at the height. E.g. of healthy plants, of social functions, dances (ngoma), a feast (karamu), a wedding (arusi), or of trade (bisha). Cs. sitawi-sha, -shwa, e.g. cause to flourish, embellish, enhance, prosper, give a finish to. (? Hind., and cf. usitawi.)

*Sitiri, v. cover, conceal. See Setiri. (Ar.)

*Sitoki, n. See Stoki. (Eng. 'stocking.')

*Sitti, n. (—), lady,—and in address, my lady, madam. (Ar. for the common bibi, mwana (which see).)

*Sittini, n. and a. and Settini, sixty. -a sittini, sixtieth. (Ar. Cf. sita, sitashara.)


Sivyo, a common form of negative adv., no, not so,—negative pfx. si with -vyo of reference. (Cf. adverbial use of vi- in adjectives, and vile, hivi, ndivyo, &c., and for negatives, si, sio, la, hapana.)

Siwa, n. (ma-), a large island,—but seldom in Z. except in reference to the Comoro Islands, e.g. wafulme wa Maswani, the Sultans of Comoro. Kiswaa is regularly used of islands in general.

Siwa, n. used of a special kind of horn, or trumpet, of wood or ivory, which is a symbol of chieftaincy. (Cf. panda, baragumu, pembe.)

Siwezi, v. See Weza, and Ha- wezi,—also cf. jambo, sijambo.

Siyo, adv. of negation, like sio, sivyo, si, it is not, not this, no. Also for si hiyo.

Siizi, n. usually in the plur. masizi, soot, grime, e.g. from the fire, on a cooking pot, in a chimney. (Cf. takataka, and dist. msizi.)

*Soda, n. lunacy. (Ar. Cf. syn. wasimu, kichaa.)

Sodo, n. (—), a particular kind of napkin, used by women.


*Soko, n. (ma-), a market, open market-place, centre of business, mart, emporium. (Ar.)

Sokote, v. twist, twine with the fingers, plait, spin. Used of thread, yarn, rope,—less properly of the hair,—also of making a cigarette. Fig. of pain, e.g. tumbo lanisokota, I have a twisting, gripping pain, colic, in the stomach. Ps. sokotwa. Nt. sokoteka. Ap. sokot-ea, -eua. Cs. sokot-esha, -esnwa, -eza. (Cf. follg., and suka, songa.)

Sokoto, n. (ma-), a plait, a tress, a curl. (Cf. prec., and songo, suko, shungi.)

*Soma, v. (1) go to school, receive teaching, study, be educated; (2) attend a service, perform devotions. Hence (3) read, i.e. attend to (listen to) a book. Ps. somwa. Nt. someka, e.g. be a subject for teaching, be decipherable. Ap. som-ea, -eua, e.g. sheki akalisonua jabc performed a service (reading) over the stone. Cs. som-esha, -eshwa, e.g. send to school, educate, lead devotions, act as teacher or minister. Hence someshe, e.g. unisomeshe mwanaayi, educate my son for me. (Ar. listen, i.e. the characteristic attitude of scholar, or worshipper, and hence the above meanings in Swahili. Cf. somo.)

Soma, n. (ma-), one kind of ngoma, or dance.

Sombea, v. move oneself by clapping or grasping, e.g. in climbing a tree, or of a cripple who cannot use
his legs. (Str. and Kr. Cf. sombo, as that which clasps or girds.)

Sombo, n. usual in the plur. masombo (which see), a girdle. (Cf. follg.)

*Somo, n. (ma-), (1) that which is listened to or read, a letter, a reading; (2) a teacher, instructor, confidential adviser or friend. And so as a term of friendly address. Njoo, somo, come along, my friend. (Ar. Cf. soma, for friend, rafiki, jamaa, mwenzi, and msiri.)

Songa, v. (1) press, press together, press close, throng, meet in a mass; (2) close up by pressure, squeeze, contract, hem in; (3) act on (form, fashion) by pressing; and (4) fig. apply pressure to, urge, press, overwhelm. E.g. songa nibele, press forward, s. kamba, of rope-making, s. nyele, of hair-dressing, s. ugali, of making porridge. S. roho, throttle, strangle. Chakula chasonga, the food chokes. Watu wanasonga, there is a crowd, or crush, of people. Njia inasonga, the road is narrow. Nguo inasonga, the dress is too tight. Siku zasonga, the days are approaching. Ps. songwa. Nt. songeka. Ap. song-ea, -ewa, e.g. songea watu, push through a crowd. Cs. song-esha, -eshwa. Rp. songana. (Cf. songa, sokoto, suko, pindi, kunjo.)

Songo, n. (ma-), a plait, coil (e.g. of a snake), tress, wreath, roll, garland. (Cf. songa, sokoto, suko, pindi, kunjo.)

Songoa, v. and Sonjoea, twist together, bind up tight, press together, e.g. s. kamba, of rope-making, s. kuni, make up faggots, s. nguo, wire clothes, s. kuku, twist a fowl's neck, &c. Ap. songo-lea, -lewa. (Cf. songa, also choma, chomoa, chonga, chongoa, &c.)

Songomania, v. be rolled or pressed together, e.g. of a snake wriggling and writhing, of clothes rolled up by a high wind, &c. (Cf. songa.)

Songomeza, v. roll or press together, e.g. of folding one's arm in a cloth, cramming food into the mouth, coiling up a rope. Jisongo-meza, e.g. of a snake writhing. (Cf. prec., and songa.)

Songonyoa, v. squeeze, twist hard, wring out,—esp. of clothes, also of cleaning the teeth with a toothpick. Tumbo lani songonyoa, I have colic. (Obs. songa, songoa, songomeza, songonyoa,—all denoting kinds of active twisting or pressure.)

Sonjoea, v. variant of songoa (which see).

Sononeka, v. (1) feel hurt, be pained, ache; (2) be grieved, vexed, troubled. Cs. sonone-sha, -shwa, e.g. hurt, cause pain (to), grieve, vex. (Cf. follg., and kisonono,—also a variant sononeka.)

-ononi, a. hurt, grieved, pained. (Cf. prec.)

Sonuya, v. whistle, but commonly piga msonyo. (Cf. msonyo.)

*Soruali, n. (—), and Suruale, trousers, breeches, drawers. (Ar.)

Sote, a. a form of -ote, used in agreement with the pers. pronoun siti. Tu sote, we ate all together. Twende sote, let us all go together. Tu wote is commonly used of two persons, we are both; twende wote, let us both go. (Cf. -ote, and nyote.)

Soza, v. reach, arrive at, meet with, approach, accost. Soza pwani, of a vessel, run ashore, be beached, come to land. (Not often in Z. Cf. sogea, sogesa, and fika.)

*Sta-, an Arab. sign of conjugation, retained in several words in Swahili. See follg.

*Staajabu, v. be greatly astonished, surprised, filled with wonder. — n. (ma-), wonder, a wonder, &c. (See Ajabu, and deriv. forms.)

*Staamani, v. have confidence, trust. See Amini.

Staarabu, v. get understanding,
be wise, know about things, be civilized. Also Nt. staarabika, in same sense. E.g. washenzi wa papa wamestaarabika kidogo, the natives in these parts have a touch of civilization. Cs. staarabi-sha, -shwa. (Ar. Cf. follg.)
*Staha, n. (—), also Sitaha, deck,—of a vessel. (Ar.)
*Stahabu, v. like, prefer, be pleased (with). (Ar. Cf. habba.)
*Stahi, v. give honour to, show respect for, reverence. Ps. stahiuma. Nt. stahika, e.g. be a worthy, respected person. Rp. stahiana. (Ar. Cf. -stahifu, and syn. heshimu, tukuaas.)
*stahifu, a. estimable, honourable, deserving respect. (Ar. Cf. stahi.)
*Stahiki, v. be fitting (proper, suitable, becoming), be obligatory on, be a duty, be worthy (deserving) of. Also a. deserving, honourable, respected. (Ar. Cf. waajibu, stahili.)
*Stahili, v. merit, deserve, be fitting, be proper, be due. E.g. astahili kupigwa, he deserves a beating. Wastahili kumpenda, you ought to like him. (Cf. stahili salamu, as a complimentary greeting, on some happy occasion.) Ps. stahiliwa. Nt. stahilika. Ap. stahili-ia, -iwa. Cs. stahili-sha, -shwa, e.g. make worthy, deem worth, declare deserving (suitable, good). Jistahiliisha, think (make, pretend) oneself worthy, qualified for, &c. Also a. worthy, fitting, proper. (Ar. Cf. astahili, and syn. stahiki.)
*Staka, Staki. See Shtaka, Shtaki.
*Stakabathi, n. (1) earnest money, pledge (of a bargain made); (2) acknowledgement, receipt, quittance (of money paid, &c.). (Ar. Cf. kabithi, and syn. wasili.)
*Stambuli, n. Constantinople,—also called Rum.
*Starehe, v. and Sterehe, be at rest (comfortable, undisturbed), live in peace and quietness, be still. Starehe (Imperat.), used commonly as a form of courtesy on meeting, or entering a room, 'keep your seat, pray do not move, do not disturb yourself. Cs. starehe-sha, -shwa, make comfortable, give rest to, refresh, relieve, tranquillize. (Ar. Cf. raha, mstarehe, and follg., and cf. syn. pumzisha, burudisha.)
*sterehefu, a. comfortable, peaceful, tranquil, calm. (Cf. prec.)
*Stima, n. a steamer. (From the English.)
*Stiri, v. cover, conceal. See Setiri.
*Stoki, n. also Sitoki, Stokini, stocking, sock. (From the Eng. stocking.' Cf. koti, bot, manowari.)
*Stuka, v. sometimes Situka, (1) start, give a start or jerk, be sprained, be put out of joint; (2) be startled, taken aback, surprised, alarmed. E.g. mguu wangu umestuka, my foot is sprained. Naliskuka kwa hofu, I started in terror. Ap. stuk-ia, -iwa, e.g. start (be startled) at. Cs. stusha, stushwa, e.g. give a jerk to, sprain, startle, terrify, astonish. (Tuka, jiuka, kutuka sometimes occur. Cf. syn. teguka, and shangaa, toshewa, fathaika.)
Subana, n. (1) a thimble (cf. kastaban); (2) small piece of meat, toasted on wooden skewers.
*Subaya, n. (—), outside covering of a bier, used in the better class of funerals, a pall. (Cf. mazishi.)
*Subiri, v. be patient (with), wait (for), endure, persevere, be resigned. E.g. akamvamba, unisziri, akaampa saburi, and he said to him, grant me a respite. And he did so. Ap.
*Subiri, n. also Shibiri, Sabiri, an aloe. (Ar.)

*Subu, v. (1) and Zubu, cast, run melted metal into a mould, i.e. mimi-
na madini iliyoyejtka kalika kalibu. Ps. subiwa. Nt. subika. Ap. sub-ia,
-awa. Cs. subi-sha, -shwa. (Ar. Cf. saburi, and syn. •vumilia, stahimilijngoja. Dist. follg.)

*Subiri, n. also Shibiri, Sabiri, an aloe. (Ar.)

*Subu, v. (i) and Zubu, cast, run melted metal into a mould, i.e. mimi-
na madini iliyoyejtka kalika kalibu. Ps. su&iwa. Nl. subika. Ap. sub-ia,
-awa. Cs. subi-sha, -shwa. (Kr.zab.}

(2) happen (to), take place, come to
pass. (Ar., rarely used. Ct.msiba, sibu.)

*Suhubu, v. make friends with, be a friend of. Rp. suhubiana,
e.g. si mtu wa kusuhubiana naye,
not a man to make a friend of. (Ar.
Cf. sahibu.)

*Sujudu, v. bow down (to), prostrate oneself (before), adore, worship.
Used regularly of Mahommedan
ceremonial of devotion. S. Mu-
ungu, worship God. Ps. sujudiwa.
Hence sujudiana. Cs. sujudi-sha,
-shwa, e.g. cause to worship, teach
worship to, make bow down, turn to
God. (Cf. moskiti, mesjidi.)

Suka, v. (1) shake, wag, move
quickly to and fro, flourish, e.g. s.
mkia, wag the tail. S. kichwa,
shake the head. S. maziwa, churn
milk. Suka suka, be violently agi-
tated. (2) plait, twist, make by
plaiting, e.g. s. mkeka, plait a mat,
—the common occupation of all wo-
men of the poorer classes in Z. S.
ukambaa, plait a cord. S. nyele,
plait the hair,—regularly of the hair-
plaiting, often elaborate, of Swahili
women. Ps. sukwa. Nt. sukika.
Ap. suk-ia, -awa. Cs. suk-isha,
-ishwa. Rp. sukana, e.g. s. nyele,
each dress the other's hair. (Cf. msuko, suko, sukua, and syn.
'shake' tikisa, punga, 'plait' sokota,
songa, kunja.)

*Sukani, n. (—), rudder, helm.
See Msukani. (Hind.)

*Sukari, n. (—), sugar. Sukari
guru, half-made sugar, in large
lumps and of dark colour. (Ar.)

Suke, n. (ma—), also Shuke, the seed-bearing head or ear of various
plants, e.g. rice, millet, maize.
(? Cf. suka, with passive ending e-)

Sukua, v. untwist, loosen, slacken.
suku-ia, -awa. Cs. suku-sha,
-shwa. Rp. suguana. (Cf. sugu,
sucho, and futa, pangusa.)

Suguo, n. (ma—), something to
rub with, e.g. knife-board, scraper. (Cf. suguo, and kinoo.)
kuma mbele, his will impels him onward. Sukuma gari, push a cart along. Ps. sukumiiwa. Nt. sukumika. Ap. sukum-ia, -iwa. Cs. sukum-iza, -iwa. Often intens., e.g. (1) give a vigorous push, or impulse to, throw, thrust away. S. rungu, throw a club. S. marathi, avert sickness. S. pepo, propitiate (keep off) evil spirits. S. dau, force the boat along. (2) rid oneself of, and hence sukum-iza, -iwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumisiza mbele, they are impelled onward more and more. Also sukumizana. Rp. sukumana. (Cf. songa, sogeia, endesha, ondoa.)

Sukutua, v. rinse out the mouth with water, e.g. after eating. Seldom in deriv. forms. (Cf. piga funda.)

*Sulibi, v. also Salibu, Sulubu, crucify,—but usu. in the Cs. form. Ps. sulibiwa, . Nt. sulibika. Ap. sulibi-ia, -iwa, e.g. mti wa kusulubia, i.e. a cross (msalaba). Cs. sulibi-sha, -sha, cause to crucify (or, to be crucified), crucify. (Ar. Cf. msalaba.)

*Sulih, v. See Salih (Selehi, Sulhi). (Ar.)

Sulika. See Zulika.

*Sultani, n. (ma-), king, ruler, chief, head of a town or village. Sultani Rom, the Sultan of Turkey. (Ar. In Z. the Sultan is commonly called sayidi, or bwana.)

*Sulubika, v. (1) be strong, firm; also (2) be diligent, vigorous, energetic. (Ar. Cf. follg. Also Nt. of sulubu. See Sulibi.)

*Sulubu, n. and Usulubu, firmness, strength, vigour. S. ya kazi, energy in work, industry. (Ar. Cf. prec., and syn. ngumu, bidii, ushibufu.)

*Suluhu, v. See Solohi and deriv. forms. (Ar.)

*Suluhifu, a. also -selehiifu, one who makes peace, reconciles, brings into order, administers, rules. (Ar. Cf. prec.)

Sululu, n. (1) a curlew; (2) a pick, pickaxe.

*Sumari, n. See Msomari, nail, and Zomari.

Sumba, v. sell off, get rid of at any price, sell under pressure,—e.g. of stolen goods. Ps. sumbwaa. Nt. sumbika.

Sumbuwa, n. (ma-), annoyance, teasing, trouble. (Cf. sumbua.)

*Sumisha, v. (1) name, call by name, give a call, call out. (Ar., not usual in Z. Cf. ita, aitika.) (2) poison, give poison to. (Ar. Cf. sumuu.)

*Sumu, n. (—), poison. Lisha sumu, wa kwa sumu, and also sumusha, poison, give poison to. (Ar.)

*Sumughi, n. gum-arabic, sealing-wax,—used for fastening letters, &c. (Ar.)

Sungura, n. (—), (1) rabbit, —represented continually in E. African beast-stories as owing ascendancy to the power of outwitting all other creatures. Hence (2) an unprincipled person, a clever rogue.

*Sunni, n. and Sunna, used of what is good, commendable, meritorious, but not absolutely binding or necessary. Hence, good traditions, counsel of perfection, work of supererogation. Also, one of the Sunnite sect. Opp. to farathi, e.g. knfa si sungu, ni farathi, death is not optional, but inevitable.

*Sunobari, n. (—), deal, pine, —wood of the tree msunobari, largely imported (like msaji, teak) into Z. (Ar.)

Sunza, v. (1) let go grudgingly, give with reluctance—and (2) tease, provoke, annoy, e.g. by causeless delay, reluctance, &c. (Cf. syn. sunuwa.)

*Sura, n. (1) form, appearance, look, expression, face, exterior, likeness. S. ya ulinwengu, look of the sky, weather,— or, general view, prospect. (2) a chapter of a book, i.e. esp. of the Koran. (Ar. Cf. uso, tabia, ginsi.)

*Suria, n. (ma-), slave concubine. (Ar. Cf. follg., and siri.)

*Suriama, n. (ma-), one born of a slave concubine. (Ar. Cf. prec.)

*Surnale, n. and Soruali, trousers, (Ar.)

*Sus, n. liquorice. (Ar.)

Suso, n. a contrivance for hanging things up in a room,—a cord, a hanging shelf, a net, a swinging stick or board.


Suto, n. (ma-), reproach, charge, accusation. (Cf. prec.)

Suza, v. rinse, souse, swill,—e.g. the final stage in washing, before drying the clothes. S. uji, make rice gruel,—for a sick person. Ps. suswa. Ap. suz-ia, -iwa. Cs. sus-isha, -ishwa.

*Swaf, a. pure, clean. See Saf. (Ar.)

*Swahili, n. and Suaheli, the Swahili coast. Mswahili, a Swahili. Kiswahili, the Swahili language. (Ar. sahil, coast.)

*Swali, n. (ma-), question, inquiry, interrogation, problem. (Ar. Cf. saili, and syn. ulizo.)

T.

T, as used in this Dictionary, may be pronounced as t in English, without serious misrepresentation of Swahili words, i.e. the words so pronounced will as a rule be readily understood. T, however, has to represent both sounds of T in Arabic, Ta, and Tah (and sometimes Sad), and even in Bantu words as used in Zanzibar it is possible to distinguish a smooth t in tatu, three, a sharper t in tano, five, and an emphatic or explosive t sound in taka, dirt,—this last sound being much more marked in some cognate dialects, and written as nt or ht. Hence a considerable variation in the writing of the same Swahili word by different European authorities. It must be remembered, however, that (1) these varieties of pronunciation of t are not so marked in Zanzibar as at Mombasa; (2) many words pronounced with t at Mombasa are pronounced with ch in Zanzibar, and so the chance of confusion of similar words is much reduced; (3) natives themselves hardly recognize varieties of the t sound in Zanzibar, except under the influence of Arabic pronunciation. Hence Bishop Steere appears justified in using t in all cases.

T' is sometimes difficult to dis-
tinguish from d in common pronunciation.

See further under Th, for the sounds so represented.

Ta-, -ta-. (1) as a B. pfx. is the sign of the Future Tense. It cannot as a rule bear an accent, and thus when followed by a Relat. pfx. is written taka, without change of meaning, e.g. nitakapokuja, when I shall come. In the 1 Pers. Sing. nita- is often pronounced nua, and sometimes ni is dropped altogether, e.g. takuja, I will come. Obs. ta appears to be a formative in verbs like ambata, fumbata, kamata, and such verbs involve mostly the idea of holding, or grasping. (2) is often, like sta, the Arab, conjugational pfx., used without modifying the root meaning of the word.

*Ta, n. (the word thus written has several widely different senses, and probably slight differences of sound when carefully pronounced. See T.).

(1) a lamp,—of any kind, the most general word in Z. Washa taa, light a lamp. Zima taa, put out a lamp. (Perh. cf. Ar. ddaa, shine.)

(2) obedience, allegiance, submission,—but in Z. the Africanized form utii is also used. (Cf. Ar. tttaa, and tii, v., and the Arab. phrase sometimes used in Swahili somaa waa taa, hear and obey.)

(3) a large flat fish, a skate. (4) pl. of utaa (which see). (5) in poet. shortened for taalaa, exalted, most high. (Arab. title of God.)

*Taabika, v. be troubled, in distress, anxious, fatigued. Cs. taab-isha, -isha, cause trouble, &c. (Ar. Cf. soig., and sumbu, utii.)

*Taabu, n. trouble, distress, fatigue, annoyance. Also sometimes as v. for taabika, e.g. havatambu kitu, they have no sort of trouble. Ps. taab-iwa. (Ar. Cf. prec.)

*Taadabu, Taajabu, v. See Adibu, Ajabu. (Ar. with ta,—the conjunctival pfx.)

*Taala, v. sometimes Taa, lit. he is exalted,—commonly used in the Arab. phrase Allah taala, God is exalted, God Most High,—prefixed to all letters and formal documents. (Ar.)

*Taalamu, v. know, be learned in, be educated. Also as a. -taalamu, educated, scholarly, well-informed. (Ar. Cf. elimu, and Ar. pfx. ta.)

*Taali, v. study, learn, be a student. (Ar. for common B. soma, jifunza.)

*Taarifu, n. information, report, news, intelligence,—usually written. Also v., see Arifu. Tarifu mnuu ya kuonana, news of a person is something like meeting him. (Ar. Cf. maarifu, arifu, and syn. habari.)

Taataa, v. move restlessly, move about, throw the hands or body about,—as in sickness, distress, &c. (Cf. gaagaa, tapatapa.)

*Taathima, Taathimisha. See Athama, Athimisha. (Ar. with conjunctival pfx. ta.)

*Taawa, also Taowa. See Tawa. (Ar.)

*Taazia. See Tanzia.

*Tabaka, n. (—, and ma—), anything laid on another,—and so, lid, cover, lining (of a dress, &c.), fold, layer, row, stratum, stage, story (of a house). (Ar. Cf. tabiki, and syn. bitana, oroja.)

*Tabakelo, n. (—), a snuff box, a tobacco case,—made of wood, reed, or horn. (Cf. tumbako.)


*Tabaruki, v. and Tabaruku, consecrate, bless,—in a ceremonial way. (Ar. Cf. bariki, mbaraka, mabruki.)

*Tabassam, v. smile. (Arab. for common B. chekela.)

*Tabawali, v. urinate. (Arab. for common B. kojea, uye.)

*Tabia, n. condition, state, nature. Hence (1) of persons,—character, dis-
position, humour, habits, attainments, gifts; (2) of things,—e. g. tabia ya inchi, physical features, climate, weather, &c. (Ar. Cf. syn. of character, sifa, mathehebu, moyo, desturi, and generally halí, sura.)

*Tabibia, v. treat medically, act as doctor to, attend professionally. Ps. tabibiwá. (Ar. Cf. tabíbu, and syn. ugwa, alika.)

*Tabibu, n. (ma’), doctor, physician, medical man. Tabibuzi kasiútj ajali, doctors cannot avert doom. (Cf. common B. mganga, and (English) daktari often heard.)

*Tabiki, v. lie close to, stick to, line, cover, be attached to. Ps. tabíkua. K^ tabik-ia, -iwa. Hence tabikia, e. g. be great friends. Cs. tabiki-isha, -ishwa, e. g. cause to stick to, paste on, glue on, line, put a lining to. Rp. tabikiana (na), e. g. adhere closely (to). (Ar. Cf. tabaka.)

*Tabiri, v. interpret, explain, expound, e. g. of a fortune-teller, soothsayer, prophet,—and so, foretell, predict. E. g. tabiri níwaka kwa chuo, foretell the (events of a) year by a book. Ps. tabiriwá. Nt. tabiríka. Rp. tabir-ia, -iwa. Cs. tabiri-sha, -shwa. (Ar. Cf.-taba.)

*Taga, v. (i) lay (an egg), of birds generally,—also taga yake, and he begged the governor to overcome his enemy. (Ar. Cf. fathili, afathali, utafuthali.)

*Tabia, v. treat medically, act as doctor to, attend professionally. Ps. tabiwiwa. (Ar. Cf. tabibu, and syn. ugwa, alika.)

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*Tafauti, n. also Tofauti, (1) difference, discrepancy, interval (of space or time); (2) excess, want; (3) blame, quarrel. Kitu hiki kina t., this thing is different, not quite what I want. Nina t. naye, I am not quite satisfied with him. Yuna t., he is not up to the mark, not trustworthy, not qualified. (Ar. faut, and Ar. pfx. ta. Cf. hitila.)

*Tafautisha, v. Cs. make a difference, cause to be different, treat differently, distinguish. Ps. tafautishwa. (Ar. Cf. prec., and pambau.)

*Tafiti, v. be prying (inquisitive, curious). (Cf. Ar. taftash, and fatishi, utafiti, tafuta, and syn. B. Chungula, tazamia.)

*Tafiri, v. explain, interpret, expound, make intelligible, translate. — n. (ma’), an explanation, translation. (Ar. See Fasiri for derivatives, &c.)

Tafuna, v. chew, nibble, gnaw, masticate, eat, i. e. use the teeth and jaws upon food,—of men and animals, e. g. t. nyama, chew meat, t. miwo (mikate), chew sugar-cane (bread). Ps. tafunwa. Nt. tafunika. Ap. tafun-ia, -iwa. Cs. tafuni-sha, -shwa. (Perh. cf. tafu, for chafu, cheek, and for eating, -la, mega, mesa.)

*Tafuta, v. (1) search (for), seek, look for; and also (2) search out, get by search, find, obtain. Ps. tafutwa. Nt. tafutika. Ap. tafut-ia, -iwa, e. g. seek out for (at, by, &c.); search into, look for. Cs. tafut-isha, -ishwa. Rp. tafutana. (Ar. Cf. tafiti, and note.)

Taga, v. (1) lay (an egg), of birds generally,—also taga yai. Ps. tagwa. Ap. tag-ia, -iwa. Cs. tag-isha, -ishwa. (Cf. yai, atamia.)

*Tagaa, v. walk fast, stride, straddle. (Cf. Ar. taka, and perh. chege, tege.)


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*Tagaa, v. walk fast, stride, straddle. (Cf. Ar. taga, and perh. chege, tege.)
**Taghafali**, v. (1) be taken unawares, be surprised, be off one’s guard; (2) be unmindful (of), omit to notice, neglect; (3) Act. take by surprise, make a sudden attack (or, demand) on. Ps. taghafaliwa. Nt. taghafalika, e.g. be taken by surprise. Cs. taghafal-isha, -ishwa, intens. (Ar. Cf. ghasala, and cf. gundua, stuka, zuka.)

**Tahamaki**, v. look up, observe, take notice. As an interj. tahamaki (Imperat.), lo and behold! (Ar. for common angalia, lazama.)

**Taharizi**, n. (—), side piece,—of calico in making a native dress (kanzu), badani being the front and back piece. (Ar. Cf. kanzu.)

**Taharuki**, v. also Taharaki, be in a hurry, be bustled, be excited,—from any strong emotion. Ap. taharuk-ia, -iwa. Cs. taharuk-isha, -ishwa. (Ar. Cf. haraka, and syn. angeika, fathaika.)

**Tahayari**, v. become ashamed, be abashed, be shy, be humiliated. Also Nt. tahayarika, in same sense. Cs. tahayar-isha, -ishwa, makeashamed, &c. (Ar. Cf. haya, and syn. aibu, fethéha.)

**Tahidi.** See Jitahidi. (Ar.)


**Tahlili, n.** funeral song, dirge, coronach,—esp. of the monotonous recitation of the Mahomedan creed at a funeral, e.g. mswalinu husoma tahlili na watu kuitikana, the official leads the dirge and the people respond. (Ar.)

**Tai, n.** (—), (1) name of a large bird of prey, eagle, vulture; (2) also Tahil, obedient, commonly -tii (which see), and Taa.

**Taifa, n.** (ma-), a tribe, nation. African tribes are not described by a collective word, but as a number of individuals bearing a tribal name. Thus the Yao tribe, Wayao; the Ganda tribe, Waganda. (Ar. Cf. kabila.)

**Taja, v.** name, mention by name, mention, speak of. Taja jina, call by name, give a name to, name. Ps. tajwa. Nt. tajika, e.g. be named, be mentionable. Ap. taj-ia, -iwa. Cs. taj-isha, -ishwa.

**Tajiri, v.** get money by trading, get rich. Also Nt. tajirika, in same sense. Ap. tajir-ia, -iwa. Cs. tajir-isha, -ishwa, e.g. jitajirisha, enrich oneself. —n. (ma-), a merchant, wholesale trader, capitalist, man of wealth. Tajiri na maliye, maskini na muwanawe, a rich man and his money are like a poor man and his child. (Ar. Cf. mtajiri, utajiri, and syn. mkwasi.)

**Taka, v.** feel a want of, want, desire, wish, be inclined; (2) express a want (to), ask, request; (3) be in want of, need, require; (4) (seem to want, and so) have a tendency to, incline to, be on the verge of, be going to (of an imminent result or consequence). E.g. nataka kwenda, I want to go,—the negative form sitaki being the most absolute expression of refusal, I will not. Taka shauri, need advice. Kusmata muku pesa, to ask a man for money. Inataka kunya mwea, it is going to rain. Also impersonally, e.g. inataka unene kijinji na mtn, you must speak to a fool in a fool’s way. Mbuzi anataka kufu, the goat is going to die. Ps. takwa. Nt. takika. Ap. tak-ia, -iwa, e.g. ask of (for, from, about, at, against, &c.). Cs. rare, takisha. Rp. tokama, e.g. tokama hurianti, take a final farewell of each other. (Ar. Cf. utashi, matakwa, and syn. tamani, penda, kita, eleka.)

**Taka, n.** (—), and often Taka taka (ma-), (1) dirt, filth, refuse, rubbish, sweepings; (2) anything of little value, i.e. trifles, odds and ends, scraps, trinkets, fancy articles, miscellany. (Cf. tchafu, jau, kipuni.)
*Takabali, v. See Kubali. (Ar. *Takabari, v. be proud, give oneself airs, play the grandee. So jita-kabari, and Cs. (intens.) jitakabarisha. (Ar. Cf. kiburi, and la-)
*Takabath, v. receive, take in hand, take charge of, esp. of money or property. Ps. takabathwi. Ap. takabath-ia, -iwa. Cs. taka-bath-isha, -ishwa, e.g. cause to receive, give in charge of, entrust with. (Ar. For common B. tangulia. Cf. kadam.)
*Takadamu, v. go before, go forward, precede, proceed, be in advance of, lead the way. (Ar. For common B. tangulia. Cf. kadam.)
*Takarimu, n. gift, largess, bounty, hospitality, generosity. (Ar. Cf. karirnu, karamu, karama, and for gifts generally bakshishi.)
*Takasa, v. clean, make clean, cleanse, purify, sanctify. Includes all kinds of cleaning. Ps. takaswa. Nt. takasika. Ap. takas-ia, -iwa, e.g. qime takasika, I have cleaned up his garden for him. Cs. takas-isha, -ishwa. (Cf. follg. and ntakaso, also syn. safidi, tengeneza.)
*Takata, v. become clean (clear, white), be cleansed (purified, brightened). Often of weather, kumatakata, it has cleared up. Uwingu ume-takata, the sky is clear. So also the Nt. takatika, e.g. moyo wake umetakata, his mind was cleared of his passions, was calmed. (Cf. takasa, and follg.)
-takatifu, a. cleansed, clean, pure, sanctified, holy. (Cf. prec. and syn. safi, -epe, which, with -takatifu, best lend themselves to express a high moral ideal in Swahili.)
*Takato, n. (ma-), cleanness, purity, serenity. (Cf. takata, and prec.)
*Taktia, n. (ma-), a large cushion. (Ar. Cf. mto.)
Tako, n. (ma-), (r) the seat, buttock, ham; (2) the lower part, butt-end of anything, e.g. of a gun, spear, arrow, &c. (Cf. kitako.)
*Taksiri, n. fault, defect, offence, crime. (Ar. Cf. hatiya, thambi, kosa, which are more usual.)
*Talaka, n. (—), divorce. (Ar. Cf. taliki)
*Talakeki, n. (—), and Telakeki, a small Arab powder-horn, for carrying a fine-grained gunpowder.
*Talasimu, n. (ma-), talisman, charm, magic diagram. (Ar. Cf. hirizi, dawa.)
*Tale, n. (ma-), an undeveloped, valueless cocoanut. (Cf. nazi, and kitale.)
*Tali, v. See Taali. (Ar.)
*Taliki, v. dismiss, divorce. Ps. talikiwa. (Ar. Cf. talaka.)
*Taliza, v. smear, plaster,—with clay or mortar, so as to give a smooth surface to the wall of a house. Ps. talizwa. (Cf. Ar. tala, and tomea, paka.)
*Tama, v. be finished, come to an end,—in Z. commonly timia, isha (which see).—a. and Tamma, final, decisive, finishing a matter. E. g. shauni lake tama, halirudi, his counsel is final and is never reversed. Also as adv. finally, once for all, out and out, wholly. (Ar. Cf. timu, timiza, timamu, and syn. mwisho.)
*Tama, n. and Tamma, end, conclusion, final stage. Also in the phrase shika tama, meaning 'rest the head on the hand,' sit in a dejected or brooding attitude,—considered unlucky in Z. (Kr. has tama (1) last drop, dregs, sediment; (2) final draught (gulp, mouthful).)
*Tamaa, n. (—), longing, desire, lust, ambition, avarice, greediness. Fanya (piga, -wa nai) t., desire, be ambitious, &c. Ni mtu wa t., mwenyu t., yuna t., he is a covetous, ambitious man. T. ya mali, love of money, avarice. Kata t., despair. Weka kwa t., keep waiting (in suspense, unsatisfied). Shika t., live in
hopes. (Ar. Cf. tamani, and syn. roho, shank, kutaka.)

*Tamalaki, v. govern, rule, be master of, possess. (Ar. for the more common form miliki.)

*Tamani, v. long for, desire, covet, want, lust after, like. Ps. tamaniwaa. Nt. tamanika, e.g. be desired, be desirable, be attractive. Cs. tamanisha, -ishwa, e.g. yatanamanisha sana, it is very alluring (seductive, attractive, desirable). — n. (—, and ma-), like tama, desire, longing, lust. (Ar. Cf. tamaa).

*Tamasha, n. (—, and ma-), a spectacle, show, pageant, that which excites wonder, curiosity, amusement. (Ar. Cf. shani, ajabu, mwujiza.)

Tamba, v. strut proudly, walk in a swaggering, conceited way, leap, dance, e.g. of warriors returning in triumph from a victory. Also jetamba, e.g. Wairabu wanatamba nakujisifu, the Arabs are swaggering and bragging. (Cf. tambo, and syn. tando more used in Z., and cheza.)

Tambaa, v. creep, crawl, move slowly. Wadudu watambao, insects, reptiles. Inzi samtambaa kichwani, flies are crawling on his head. Ap. tamba-la, -la, i.e. creep up to, steal upon, e.g. akambambalika hatto akambariba, and he crawled up to him, till he got near (cf. nyatia, nyemelela). Cs. tamba-za, -za, e.g. t. maneno, speak slowly, drawl (cf. kokoteza maneno). (Cf. -tambazi, -tambuza, kitambaa.)

Tambaa, n. (ma-), a piece (strip, length) of calico or similar stuff. Usually in the dim. kitambaa (which see). Also plur. of utambaa.

Tambavu, n. (ma-), something hung on the shoulders or over the chest, e.g. charm, amulet (to protect from danger, accident, &c.),—also, shoulder straps, bandolier. (Cf. tambavu, or tambuza.)

-tambazi, a. creeping, crawling,—of an insect, reptile, or creeping plant. Also as n., name of a disease which spreads over the body. (Cf. tambaa.)

Tambi, n. macaroni, vermicelli, i.e. tambi za maandasi. Also plur. of utambi (which see). (Cf. tambuza.)

Tambika, v. used of performing certain ceremonies, e.g. making offerings at cross-ways in harvest time. (Perh. not in Z.)

Tambo, n. (1) a length, distance, height,—but not so general in idea as urefu. E.g. pale pana tambo, that place is a good way (piece, stretch) off. Yule ana tambo, that is a tall man,—also tambo la mtu, a tall, big man (cf. pande la mtu). (2) a long stride, measured step, strut, swaggering walk, e.g. akamfunata nyuma kwa tambo, and he marched proudly after him. (3) ?a knot (cf. fundo, and tambuza). (Cf. tamba, tambi, utambo, and the common dim. form kitambaa, also utambaa.)

Tambua, v. recognize, know again, remember, see the meaning of, discern, understand. Ps. tambulawa. Nt. tambulika, e.g. mtu wa kutambulika, a well-known (remarkable, distinguished) person. Hence tambulikana, be recognizable, be intelligible, be knowable. Ametambulikana kwa mwezi, he has been convicted of theft. Ap. tambu-la, -la. Cs. tambulisha, -lishwa, i.e. make known, expound, explain. Rp. tambuana. (Cf. -tambizi, utambuza, and syn. fahamu, jua, and ? root of tambo, tambaa, &c.)

*Tambuu, n. (—), (1) leaf of the betel-plant, mtambuu; (2) a mixture for chewing, of which this leaf is the chief ingredient, very popular in Z. See Uraibu. (Perh. a Hind. word.)

Tambuza, v. used of smith's work, —fashion by heat and hammering, beat out, forge, weld, e.g. a broken knife or hoe. Ps. tambuzwa. Nt. tambuzuka. Ap. tambuz-za, -za. Cs. tambuz-isha, -ishwa, e.g. have a thing welded (repaired by a smith),
&c. (Perh. cf. *tambo, i.e. a lengthening out.)
-tambusi, a. clever, quick, intelligent, knowing, shrewd. (Cf. tambuva, and syn. -jusi, -elekevu, -a akili.)

Tam’ka, v. also Tamuka, pronounce, articulate, speak in a formal (emphatic, expressive) way. Ps. tam’kwa. Ap. tam’k-ia, -iwa. Cs. tam’-sha, -shwa. (Cf. follg.)

Tam’ko, n. (ma-), act (style, way, &c.) of speaking, articulation, pronunciation, delivery, speech. Matam’ko ya maneno, ways of pronouncing words. Tam’ko la kiszungu, a European accent. (Cf. tam’ka.)

*Tamma, n. and a. See Tama.

*Tamu, n. (—), flavour, taste,— and esp. of pleasant taste, sweetness, pleasantness. Thus opp. to uchungu, e.g. vyakula ni tamu na uchungu, food is either sweet or bitter, pleasant or unpleasant. Nyama za ngurume zina tamu, pork is nice to eat. Ona tamu, enjoy, find pleasure in. Tia tamu, make pleasant, give a relish to. (Ar. Cf. luththa, and follg.)

*-tamu, a. (same with 1)4 (P), D 5 (S), D 6), sweet, pleasant, nice, delightful,—of all pleasures, esp. those of sense. Sukali tamu, sugar is sweet. Maneno matamu, pleasant, agreeable speech. Maji matamu, fresh water, as opp. to salt water. Tamu? Is it nice? Tamu is also used as adv., e.g. kumemkalia tamu, he has found it agreeable. (Ar. Cf. utamu, and follg.)

*Tanda, v. spread, spread out, spread over, be spread out (over). The idea seems to be not of mere extension (enoe) or dispersion (tawanya), but of something that is continuous and covers. Hence several special uses, and a large number of derivative forms. E.g. tanda kitanda, lace a bedstead (with cord of cocoanut fibre, making a strong springy mattress). (Dist. tandika kitanda, make a bed, i.e. supply with sleeping mat or coverlets.) Uwingu umetanda, kumetanda, the sky is overcast, it is cloudy. Jitanda, stretch oneself across (upon, over), —also jitanda nguo, cover oneself with clothes, put on an overcoat. Tanda samaki, catch fish in an outspread cloth, used as a net. Ps. tandwa. Nt. tandika, —most commonly in an Act. sense, spread out (over), lay out (on), cover (with), e.g. t. mkeka kitandani (see above), arrange a mat on a bed, make a bed, —also tandika kitanda. T. punda, harness a donkey, put saddle, &c. on, —not used of putting on dress. Tandika nguo chini, lay out clothes on the ground. T. majamvi, spread mats (as carpets), &c. Cf. wengi waliotandika chini, many were laid low, i.e. killed. Muungu ametandika mbingu na inchic, God spread out the heaven and earth. Hence derivs. tandikwa, also tandik-ia, -iwa, tand-isha, -ishwa, and tandikiana. E.g. wakowapa nyumba wakawatandikia, and they gave them houses, furnished them (with mats, &c.) for them. Ap. tand-ia, -iwa. Cs. tand-isha, -ishwa. Also tand-aza, -azwa, like tanda, tanika, but of special objects, e.g. tandaza mtama, spread out millet on a mat to dry in


*Tandawaa, v. stretch oneself at ease, recline, loll, spread oneself out on a couch. (Cf. *tanda.)

*Tandiko, n. (ma-), something spread out, but usu. of mats, carpets, &c., e.g. matandiko ya chumba yaliyotandikwa chini, the mats with which the room was furnished. Also, harness, accoutrements, but only for animals. (Cf. *tanda.)

*Tando, n. (ma-), something spread out, e.g. *ta la buibui, a spider’s web. *Tando, or *tandu, *la macho, a film over the eye, causing blindness. Also (?not in Z.) tribal marks, tattooing (cf. *chale). (Cf. *tanda, and *utando.)

*Tandu, n. (—), or *Taandu, a centipede.


*Tango, n. (ma-), (i) a vegetable like a cucumber, but with a harder rind, fruit of the *mtango; (2) aimless wandering, idling, *va^abontla^e, idle talk, gossip,—also perplexity, trouble. (Cf. *tanga, v.)

*Tangu, prep. since, from,—with reference to a time or, less commonly, place, regarded as a starting-point. *Tangu lini alipokwa hapo? How long ago was it that he came here? *Tangu miaka miwili (tangu zama^an), two years ago (a long time ago). *Tangu hapo hatta huko, from here to there. (Cf. *toka, *kutoka, used as prep.)

*Tangu, v. annul, abolish, invalidate, bring to nought, frustrate. E.g. t. sheria, cancel a law; t. ahadi, revoke a promise; t. ndoa, annul a marriage; t. usafiki,
break off friendship. Nt. tanguka. (A Rv. form, but no apparent connexion with tanga, v., and no deriv. stems in common use. Cf. follg.)

Tangulia, v. (1) go before, go first, precede, take the lead; (2) be beforehand (with), anticipate, forestall. Sometimes tangulia mbele, and mbele ya, and this is more common than construction with an objective person-pfx., i.e. nimetangulia mbele yako, rather than nimeku-tangulia. Alitangulia kuniambia, he was the first to tell me, or, he took the initiative in speaking to me. Cs. tanguli-sa, -zwa, e.g. cause to go before, send on in advance, prefer, give precedence to. Tanguliza fetha, make a payment in advance. (No apparent connexion with tangtia, or tanga. Cf. follg. and mtangulizi, and Ar. syn. takadamu.)

-tangulifu, a. (same with D 4 (P), D 5 (S), D 6), (i) in advance, before others, but commonly (2) fig. eminent, surpassing, of superior rank (quality). (Cf. prec. and mtangulizi.)

Tani, n. in the adverbial phrase kwa tani, on the back,—of position, and in tanitani, kitanitani, matanitani, sometimes tana,—in same sense. (Cf. kichalichali, kingalingali, and opp. fudifudii, and perh. tanua, spread out.)

Tano, n. and a. -tano, five. -a tano, fifth. Jumaa tano, Wednesday. See Juma. (Ar. hamsi, also used.)

Tanua, v. open wide, stretch apart, widen, expand, make room by. E.g. tanua misu, take long strides; t. kinua, open the mouth wide; t. mshua, push off a boat. Ps. tanulivwa. Nt. tanuka. Ap. tanu-tia, -tiva. (Cf. tani, and also tanda, panua.)

Tanuu, n. (—), also Tanuru, Tanu, native lime-kiln, i.e. limestone piled on a circular heap of logs and burnt. E.g. jenga tanu ya kuoka choka, make a pile of wood for burning lime. Also choma t., i.e. burn lime.

Tanzia, n. (—, or ma-), loop, noose, slipknot, snare, trap worked by a string. E.g. t. la ukamba (la ugwe, la kutegia nyama), a noose of cord (or string, for trapping animals). T. la samaki, a haul (catch, draught) of fish. T. la roko, a halter.

*Tanzia, n. (—) and Taazia, news of a death, announcement of a funeral, e.g. waraka wa tanzia (also barua ya msiba), a written notification of a mourning. Kumpa mkono wa t., to pay a visit of condolence to him. (Ar. Cf. mbirambi, hani.)

Tanzu, n. (ma-), a bough,—but in Z. usually tawi.

Tao, n. (ma-), something curved, e.g. an arch, a bend of a river, a bay or inlet, the hem round the bottom of a native dress (kanzu). E.g. njia inafanya matao, the road is winding. (Cf. pindi, maingo, kunjo, kombo.)

Tapa, n. (ma-), leaf of a fan palm (mvumo), used by natives as an umbrella. Sometimes Dapa.

Tapa, v. shiver, tremble, shudder, jump about convulsively. T. kwa baridi, shiver with cold. Mwili wanitapa, my body is shuddering. Jitapa, jump about,—for display (cf. randa, ruka). Also tapatapa, of dying fish. (Cf. kitapo, mtapo, tipika.)

Tapakaa, v. be scattered about, be spread abroad, be here and there, infest, be dotted about, e.g. of the stars in the sky, of a flood, robbers, &c. (Cf. follg.)

Tapanya, v. scatter about, disperse, throw away, waste, dissipate. T. mali, be prodigal. Nt. tapanyakia, e.g. of water in a flood. Rp. tapanyakika, of people dispersing in different directions. Cs. tapan-ish, -ishwa. (Cf. tapakaa, and tawanya.)

Tapika, v. vomit, be sick. Cs.
Tapishi, n. (ma-), vomit. Tapisho, n. (ma-), that which causes vomiting, an emetic. (Cf. tapika.)

Tapo, n. (ma-), a lot (troop, number) of men or animals, — esp. of a division (detachment, regiment) of fighting men. (A tapo would be part of a jeshi, or kundi. Cf. kikosi.)

*Tarbabe, n. used to describe a door or window of wood, strong and framed, not that of a native hut. E.g. mlango wa tarabe, tarabe ya dirisha. (? Ar. tarib, arb, firm.)

*Tarsbushi, n. and Tarbushi, a fez, red cap with tassel. (Ar. Cf. kofia.)

*Tarafu, n. (—), part, business, duty, work, task. (Ar. Cf. syn. shughuli, kazi.)


*Tarakimu, n. a written character, letter, numeral, figure. (Ar. Cf. harufu, sifuri.)

*Tarathia, v. try to satisfy, make apologies (to), conciliate, expostulate (with), remonstrate (with), urge objections (to). Ps. tarathiwa. Nt. tarathika. Cs. tarath-isha, -ishiva. (Ar., same root as rithi, urathi, &c.)

*Taratibu, n. (—), and Utaratibu, (1) arrangement, method, system, neatness, order; (2) quietness, slowness, gentleness. Kwa t. and taratibu as adv., in a regular, steady, quiet, slow, easy-going way. Also as adj. and sometimes -taratibu, quiet, slow, regular, &c. Utwaipo utaratibu, humshinda mwenyiti nguvu. i.e. method goes further than force, quietness than violence, &c. (Ar. Cf. utaratibu, ratiibu, and syn. upoke, kwauida, kiasi.)

*Taraza, n. (—), also Tarizi, a border or edging, woven on to turbans or waistcloths in Z., giving the effect of a narrow ornamental braid of silk. (Ar. Cf. tarizi.)

*Tarazaki, v. same as Ruzuku (which see). (Ar. Cf. riziki.)

*Tari, n. (—), a tambourine or small drum, used in various half-social, half-religious ceremonies. (Cf. ngoma.)

*Tarihi, n. (—), date, annals, chronicle, journal, history, — esp. of date of birth, e.g. tarihi yako in ndani ya hirizi, your date (of birth) is inside the charm. As a specimen, njezaliw DATE OF BIRTH, e.g. tarihi yako in ndani ya hirizi, your date (of birth) is inside the charm. As a specimen, njezaliw katika mwaka wakati wa Rehaji, siku ya jumaa a tatu mwezi kumi na tatu kwa saa ya tumia, sene (i.e. Ar. for mwaka 1285), I was born at noon on Monday the 13th of Rehaji, 1285.

*Tariki, n. road, path, way. (Arab. for nji.)

*Tarih, n. (ma-), a swift runner, special messenger, postman, courier, express. (Ar.)

*Tarizi, v. weave a border (to), make an embroidered edging (on), — i.e. usually a coloured silk braid-like border to a turban, or waistcloth, or lines of stitched work on the wrists and front of a native dress (kanzu). — n. like tarasa, woven border, stitched edging. (Ar.)

Taruma, n. (ma-), also Turuma, Toruma, any piece of wood used to stiffen or strengthen a structure or framework, e.g. fudge, support, strut, spoke (of a wheel), rib (of a vessel), thwart.

Tasa, n. (—) and Tassa, (1) any small metal vessel, cup, jug, mug, basin, saucer, spitoon, — usually of copper, brass, or tin. (2) a game of touch (Str.)

Tasa, a. (and Tassa), barren, that has produced offspring once only, — of any living creature. Opp. to -sazi. (Cf. utasa.)

*Tasbihi, n. (—), (1) praise, ascription of praise, to God; (2)
TASHWISHI

a Mahammedan rosary, for recording praises and prayers. *Sali t.*, recite prayers by a rosary. *Vuta urathi kwa t.*, obtain grace by use of the rosary. (Ar. *sabbah*. Cf. himidi, hemidi, sifu, sifa.)

*Tashwishi*, n. (—), doubt, perplexity. (Ar. for the more common *mashaka, fathaa.*)

*Taslimu*, n. direct delivery, prompt (cash) payment. E. g. *nunna taslimu*, buy for ready money, i. e. *mkono kwa mkono*. (Ar. Cf. salimu.)

**Tassa**, v. not often heard in Z. Used with Negat. pfxs. only, but not changing the final -a to i in the Present, and only as a kind of auxiliary before another verb in the Infinitive. Be beforehand with, manage (to), get (to), finish (doing), what the following verb implies, e. g. *sitassa kuandika*, I have not yet written.

**Tassa**, n. See Tasa.

*Taswira*, n. (—), picture, likeness, painting, portrait. (Ar. Cf. *mfano, methali, sanamu, sura.*)


*Taumu*, n. (ma-), prop, shore, — for a vessel ashore (Kr.). (Cf. gadi, and tegemeo.)

*Tauni*, n. (—), plague, pestilence, an epidemic. (Ar. Cf. *ugonjwa, marathi.*)

*Tausi*, n. (—), a peacock. (Ar.)

**Tawa**, v. (1) remain indoors, live in seclusion,—esp. for a moral or religious object, and so (2) not gad about, live a quiet, moral, religious life. Ap. *taw-ia, -iwa*. Cs. *taw-isha, -ishwa*, e. g. *kijana wwanamke akipata miaka sita hutawishwa*, a girl, when six years old, is generally confined to the house. (Cf. follg. and *mta'wa, uta'wa* which appear the same, and of Ar. origin.)

(Cf. *tatua, tatanua, tatizo, mtatio*, and dist. *tata*, plur. of *uata.*)

**Tataga**, v. make a crossing (with), get across, lay across. E. g. *tataga mti mioni*, lay a tree as a bridge across a river. (Cf. *mtatago, ulalo.*)

**Tatanua**, v. and *Tatanyua*, (1) unravel, unwind; (2) fig. clear up a complication, disentangle, simplify, extricate, explain. Nt. *tatanuka*. (Rv. of *tatana*. See Tata.)

**Tatizo**, n. (ma-), entanglement, complication, difficulty. (Cf. *tata.*)

**Tatu**, n. and a. -tatu (tatu with D 4 (P), D 6 (P)), three. -a tatu, third. (Cf. Ar. *thelatha*, also sometimes used. ' Obs. the possibility in Swahili of such a word as *mtatu*, for a ' single threefold person.')


*Taumu*,
-TAWA

• tawa, a. remaining indoors, choosing seclusion, devout, religious. (Cf. prec.)

Tawa, n. (—, and ma-), frying-pan, saucepan. (Cf. chungu, kanga.)

*Tawafa, n. (—), a candle. (Cf. syn. meshmaa.)

*Tawakali, v. put trust in, have confidence (in), rely on, take courage, hope. E.g. tawakili kwa Muungu, trust in God. (Ar. Cf. wakili, and syn. amini, tumaini.)

*Tawala, v. become governor (of), govern, rule. Ps. tawaliwa. Nt. tawalika. Ap. tawal-ia, -iwa. Cs. tawal-isha, -ishwa, and commonly tawasa, tawazwa, e.g. cause to rule, instal as ruler, set on the throne, celebrate the coronation of. (Ar. Cf. wali, liwali, and syn. milikisha.)

*Tawanyiko, n. (ma-), scattering, wasting, throwing away. (Cf. prec.)


*Tawanshi, n. (ma-), also Towashi, a eunuch. (Ar. Cf. mhassi.)

*Tawasa, v. perform ceremonial ablution,—esp. as to the feet, i.e. tawasa mi'g'uru, as dist. from nawa, chamba (which see). (Ar. wathu. Dist. tawasa, Cs. of tawala.)

Tawi, n. (ma-), (1) bough, branch (of a tree); (2) stem with growing fruit or grain, bunch, cluster, ear, e.g. t. la maizi, bunch of coconuts, t. la mazibiu (la mtende), bunch of grapes (dates). Ncha (shina) ya t., tip (stem) of the branch (bunch). (Cf. kitawi, and utawi, with plur. tawi, which dist.)

*Taya, n. (ma-), jaw, jaw-bone. Tia hatumu tayani mwa munda, put the bridle on the donkey's jaw.

Taya, v. reproach, rebuke, blame. Not common in Z. (Cf. tayo, and syn. shutumu, laumu, suta.)

*Tayari, a. ready, prepared, at hand. Fanya (waka) t., make ready, prepare. — v. be ready. (Hind. Cf. andaa.)

*Tayi, a. and Tai, obedient. See -ti. (Ar.)

Tayo, n. (ma-), reproach, rebuke. (Cf. taya, and syn. shutumu, laumu, suta.)

*Tazama, v. look (at), gaze (at), fix the eyes (on), contemplate, examine, observe, test. Ps. tazamwa. Nt. tazamika, e.g. (1) be looked at; (2) be fit to be looked at, be desirable (pleasant) to the eyes, be noteworthy. Fitazama, look at one's face in a glass. Ap. tazam-ia, -iwa, e.g. look into, examine closely, inspect, review, look with, see with. Durabini ya kutazamia, a telescope to look through. T. kasi, examine work. Tazamiwa na mg'anga, be examined by a doctor. Fitazamia (moyo), examine oneself (conscience). Cs. tazam-isha, -ishwa, e.g. attract the eye, draw attention, be attractive (to). Also intens. gaze intently. Rp. tazamana. (Cf. follg. and ona, of perception generally, and syn. angalia, chungulia, kagna.)

*Tazamo, n. (ma-), look, glance, gaze. (Cf. prec. and syn. Ar. na-thari.)

*Tazia, n. condolence. See Taania, Taasia. (Ar.)

Tega, v. (1) set ready, put in position, prepare,—esp. of a trap, and so (2) snare, entrap, decoy, catch, and (3) fig. try to deceive, beguile. E.g. t. mtego, set a trap. T. sikio, listen, give ear to, prepare to hear. T. kitendawili, propound a riddle,—the challenge being Kiteendawili! Here is a riddle,—and the reply Tega. Propound it, let us hear it. Akajitega na uta wake, he put himself ready with his bow. Tega mtego kwa tanzi, snare birds with
a noose. Ps. tegwa. Nt. tegeka.

Tegemea, v. (1) lean upon, rest on, be propped upon; (2) fig. trust (to), find protection (in), rely (upon). E.g. alimegtea mkono, he leaned on his arm. Nyumba inategemea mti, the house is supported by a tree. Also with kwa, e.g. tegemea kwa Munungu (Sultan), trust to Providence (the Sultan). Ps. tegemewa. Ap. teg-em-esa, -eza, e.g. cause to rest on, prop up, support, buttress, protect, sustain. T. chombo, prop, or shore up, a vessel (cf. gadiumu). T. miguu, rest one leg on the other. (Cf. follg. and egemea,—a variant with less general meaning.)

Tegemo, n. (ma-), prop, buttress, support, protection. Katika mategemo yangu halikutapati kitu, under my protection nothing can get at you. (Cf. prec., and syn. nguzo, hamaya, tunza.)

Tego, n. (ma-), a powerful charm, capable of causing disease and death. (Cf. tega, mtego.)

Tegu, n. (ma-), a tapeworm.

Tegua, v. Rv. of tega, let a trap go off, remove a snare or spell, take away what was set ready or specially placed, take off the fire, put out of joint, sprain. Thus t. mtambo, let off a spring-trap. T. uganga, take off a spell,—also t. tego.

Temywa, Nt. teguka (sometimes temu-). Ap. tegu-liwa, -liwa. (Cf. tega, tego, mtengo, and for 'sprain' stuka, stusha. Also tegua or tega (?) for telekua.)

*Teitei, n. (ma-), frock, gown.

Teka, v. (1) take, take up, carry off,—of water from a well, e.g. teka maji kisimani, draw water at the well. But otherwise almost always implying violence, i.e. (2) plunder, ravage, ransack; capture by force, e.g. t. mji, plunder a town; t. inch, ravage a country; t. watu na ng'ombe, carry off people and cattle. Ps. tekwa, in both senses, e.g. kisima kilichotekwa maji, a well from which water was drawn. Tumetekwa, we are prisoners of war. Ap. tek-ea, -eza. Obs. tekewa akili, be bewildered, lose one's senses (like potewa, rukwana akili). Cs. tekana.

Teke, n. (ma-), a kick. Piga teke, kick, v.

Teke, a. also -teke and Teketeke, (1) soft, yielding; (2) weak, feeble. Nyama teke, tender meat. Mtu teke, a soft, weak-spirited person. Muhindini mteke, Indian corn in a soft half-ripe state. Tunda teke, a soft over-ripe fruit. (Cf. (1) -ororo, laini, (2) thaifu, dufu.)

Tekea, v. and Tekewa. See Tek.

Tekelea, v. (1) arrive (at), reach, come to; (2) be accomplished, be carried through, come to its end. E.g. wakati umetekelea, the time has arrived. Ahadi imetekelea, the promise is fulfilled. Ps. tekelewa. Cs. tekelewa, fulfil, execute, carry out. (Cf. tekeza,—apparently from a root teka, syn. fika. Dist. teka, see above.)


Teketea, v. be consumed, be destroyed, be ruined,—commonly in the literal sense and by fire, i.e. teketea moto, or kwa moto, be burnt up,—but also of the effects of a storm, mashamba yote yanetekelea, all the plantations were ruined. Cs. teketeza, -eza, burn, destroy by fire. (Cf. choma, angamia, potea.)

Tekeza, v. cause to arrive, bring to an end. E.g. t. chombo pwani, bring a vessel to the shore. T. roho, die. (Cf. syn. fikiza, and tekelea. Dist. teka, take off.)

Tekua, v. break down, break up. See Ekua, which is a variant, also Wekua. Also for telekua, teekua,
e. g. tekua chungu mekoni, take a cooking pot off the fire. See Telekua.

Tele, n. plenty, abundance, and a. plentiful, many, much, abundant. Maji tele, or ya tele, plenty of water. Alimpa tele, he gave him a quantity. (Cf. syn. -ingi, marithawa. Dist. teli.)

Telea, v. come (go) down, descend, disembark,—but in Z. only in telem'ka (which see). Cs. teleza, e.g.

1 cause to come down, cause to fall; and so (2) be slippery. Also (3) intens. slip, slide, fall by slipping. Ametelea kwa miguu akaanguka, his feet slipped and he fell. Inchi yatela, the ground is slippery. Hence telezesa, cause to slip, make slide. (Cf. utelezi, telezi.)

Teleka, v. (i) put on the fire,—both of cooking pot and the food in it. In full, t. chungu motoni, put a pot on the fire. Hence (2) cook, boil (water), prepare food. Ps. telekwa. Ap. telek-ewa, e.g. chungu cha kutekeka maji, a pot to boil water in. Cs. telek-ewa, e.g. cause to put on the fire, get cooking done, get a meal prepared. Tumepumzika na kut., we rested and got a regular meal.

Telekua, v. and Tekua, Tagua, take off the fire,—Rv. of teleka. (Cf. epua, ipua.)

Telemua, v. cause to go down (fall down, slip down), pull down, &c. Nt. telemuka, or telem'ka, go down, descend, slope downwards, run (slide, fall), down a steep place. (Cf. dolf, and telea, also syn. shuka, nguka, poromoka.)

Telemuko, n. (ma-), and Telem'ko, act (manner, place, &c.) of going down, descent, slope, declivity, hill, fall of the ground, downward tendency. (Cf. prep. and mshuka.)

*Teli, n. gold thread, gold braid. Also tei ya shahahu, gold thread, tei ya fetha, silver thread. (Hind. Cf. usi, sari.)

*Telki, n. the quick ambling step of a donkey, half walk, half run. Enda telki, step quickly, go at a trot or run. (Ar. Cf. common syn. B. mhib.)

Tema, v. (1) cut, slash, cut up, cut in strips, e. g. with a knife, sword, or tool. T. miti (miwa, kunzi), cut down (small) trees (sugar-cane, firewood). T. nakshi, carve. T. ulimi, cut a tenon. (2) spit out, expelorate. T. mate (kikohozzi), spit out saliva (phlegm). Ps. temiwa. Nt. temeka. Ap. tem-ea, e. g. tem-eza, e-shwa. (Cf. kata, chonga, chanja, pasua.)

Tembe, n. (—), a hen full-grown but not yet laying. (Cf. kuku, koo.)

Tembea, v. go about, take a walk, stroll, wander, take exercise, go on a tour,—usually for pleasure, not 'point to point' walking, but also of a business round. Sometimes (like sunguka) of a loose, unprincipled, immoral way of living. E. g. amekwenda tembea, he has gone for a walk. Akili zake zatembea, his mind is wandering. Pakutembea, a pleasure-ground. Ap. tembe-ea, -ela, e.g. go to visit, call on, walk about in, &c. Jitembelea, go a stroll, go on a pleasure trip. Vimbo ya kutembe-ea, a fancy walking-stick. Rp. tembeleana, call on each other, be on visiting terms. Cs. emb-e-ewa, cause to walk about,—and so, hawk about for sale, advertise, parade, make a show of, send (employ) to sell goods, show (a stranger) round a town, &c. Chema chajija, kibaya chafitembeza, a good thing sells itself, a bad thing tries to (and fails). (Cf. follg.)

Tembezi, n. nm. in plur. matebezi, a walk, stroll, tour, walking exercise, &c. (Cf. tembea, utembezi.)

Tembo, n. (1) an elephant,—the regular word in Z. but elsewhere often mifou. Mkono na tembo, trunk
of an elephant,—also the name of a species of banana. (2) palm-wine, the fermented sap of the cocoanut tree (cf. *gema*). (3) name of a fish.

**Temsi**, n. filigree work.

**Tena**, adv. and conj., then, secondly, further, in addition,—also, next, still, again, afterwards. A common connective of sentences, like *hatta* and *na*, denoting sequence, succession, repetition. *Nimesema tena na tena*, I have said it again and again. *Na tena?* and then? what next? *Akanipiga tena*, and he beat him a second time, again. (Kr. suggests a connexion with the Ar. root of the second numeral, e.g. in *miteen*, two hundred.)

**Tenda**, v. do, act, practise. The most common and comprehensive word denoting action, operation, use of energy or force (cf. *tendo*, *kitendo*, *utendaji*). Often synonymous with *fanya*, e.g. *tenda kazi*, *fanya kazi*, *tenda vema*, *fanya vema*, but also broadly contrasted with it, as do with *make*, action or operation with production. See *Fanya*. The simple stem *tenda*, when used with a direct personal object, denotes not only direct acting upon, or treatment of, the person, but also commonly unfavourable action or bad treatment (cf. a similar use of the simple stems, *fanya*, *sema*, *amba*), in contrast to the Ap. form of the stem, implying favourable action and treatment. E.g. *akutendaye umtende*, do harm to him who does harm to you. *Sungura amenitenda leo*, the rabbit has done (what he liked to) me today. — n. *jitenda*, sometimes act as, pretend to be, make oneself. Ps. *tendwa*, e.g. *ametendwa mengi*, he has endured much ill-treatment. *Nt. tendeka*, e.g. be done, be practicable,—and hence, *tendekeza*, i.e. cause to be practicable, and *jitendekeza*, (1) get to be able to do, learn by practise, achieve; and also (2) make a display, show off an achievement. Also *tendeana*. Ap. *tend-esa*, *-ewa*, e.g. do to (for, on behalf of, with, in, against),—commonly of favourable treatment (see above). Cs. *tend-eshwa*, *-eshwa*, *-esa*, *-ezwa*. Rp. *tendana*. (Cf. as above, and *utenzi*.)

**Tende**, n. (—), (1) fruit of the date palm *mtende*, a date,—grown in small quantities in Z., but largely imported from Arabia. Hence *rudisha tende Manga*, send dates back to Arabia,—of proverbial folly. (2) also *teende*, swelling of the limbs, elephantiasis.

**Tendegu**, n. (*ma-*), leg of a native bedstead. (Cf. *kitanda*.)


**Tengea**, **Tengeza**, v. also *Tengelea*, *Tengeleza*, *Tengeleka*, v. are variants of *tengenea*, &c. with same meanings.

**Tengenea**, v. (with variants as prec.), be settled, be arranged, be in good order, be in state of comfort (rest, well-being, &c.). E.g. *duka limitengenea*, the shop is duly furnished (stocked, fitted, ready). *Upepo umitengenea*, the wind is steady, has regularly set in. *Chombo limitengenea*, the vessel is in good order (in trim). (So *tengea*, *tengeleza*.) Cs. *tengen-esa*, *-eswa*, also *tegeza*, *tegeleza*, put to rights, repair, put in order, arrange, correct, settle, bring to a happy conclusion, make comfortable. E.g. *jumbe hutengeleza shughuli za inchi yake*, the chief administers the affairs of his country. *Muungu haharibu neno, illa kutengeneza neno*, God's work is not to destroy, but to set right. Hence
Tengenezeka (tengezeka). Also tengenezana. (Cf. follg. and syn. ongoa, jenjiza.)

Tengeneo, n. (ma-), arrangement, orderly disposition, administration, regulation. (Cf. prec., and syn. daraka, maongozi.)

Tengo, n. (ma-), outrigger,—of a canoe. (Cf. galawa.)

Tenguua, v. Rv. of tenga, with similar meaning,—move off, put on one side. Nt. tenguka. (Cf. tenga.)

Tepetea, v. be utterly slack (idle, indolent, listless, unstrung, relaxed). (Cf. follg. and legwa.)

-tepetevu, a. lazy, listless, slack, &c. (Cf. prec., and syn. -legefu, -vuwu, -zembe.)

Teremea, v. and Terema, be at ease, be free from care and anxiety, be cheerful (happy, comfortable). Nt. terrkemka (in same sense). Cs. terrkem-esh, -eshwa. Teremeasha mgeni, make a guest comfortable, at his case, e.g. cheer up, gladden, relieve, put at ease. (Cf. mteremo, mteremeshi, and syn. changanika, cheka.)


Teso, n. (ma-), suffering, affliction, pain, trial, persecution, adversity. (Cf. tesa, umuwu, uthi.)

Teta, v. (1) act or speak strongly, strive, insist,—but generally (2) oppose (by word or action), act or speak against, obstruct, contradict, protest, dispute, quarrel, go to law. Often with na, e.g. ameteta nama, he disputed with me. Ps. teswa. Nt. teteka. Ap. tet-qa-, -wa, e.g. act (speak) for (against, in, at, &c.), defend, attack, oppose, support. Cs. tet-sha, -shwa. Rp. tetana, e.g. quarrel, wrangle, be at enmity. (Cf. tet, and syn. bisha, zuia, shindana.)

Tetea, v. cackle,—of a hen.

Tetema, v. tremble, shake, quake, quiver. Commonly in the Nt., i.e. tetemoka, e.g. natetemoka kwa homa, I am shivering with fever, i.e. in the cold stage of malarious fever. Inchi natetemoka, the earth quakes. Cs. tetem-esh, -eshwa. (Cf. follg. and tikisa, sika.)

Tetemeko (ma-), also Tetemo, shaking, trembling, shivering. (Cf. tetema.)

Teteri, n. name of a small kind of dove.

Teto, n. (ma-), objection, argument, plea, protest. (Cf. teto.)

Teuua, v. (1) choose, select, pick out; (2) be dainty, critical, fastidious. (Chagua is commonly used in Z.) Ps. teuliwa. Nt. teuliaka. (Cf. teule, mteua, mteuli.)

Teuka, v. be put out of place, be strained (sprained)—a variant of teguka (which see).

-teule, a. (same with D 4 (F), D 5 (S), D 6), choice, select, eligible, of best quality. (Cf. teua, -e being a passive termination.)

-teuzi, a. dainty, fastidious, critical. (Cf. teua, mteuzi.)

Tezi, n. (—), (1) stern, pooh,—of a ship (cf. setri); (2) a tumour, glandular swelling, goitre, wen.

TH, as used in this book, represents the same sounds as in English, i.e. th both in then and thin. These sounds in Swahili words represent the four Arabic consonants tha, thal, thad, and thah,—the three latter being pronounced as th in then. To represent this latter sound, Dh, D, and Z are regularly used in much of the increasing Swahili printed
literature, while the th of thin is written as th or s. Bishop Steere's practice is, however, here adhered to, as not only convenient, but practically sufficient, if the following rule is remembered. Always pronounce th as in then, except (1) in numerals involving the Arabic words for 2, 3, and 8, e.g. thelatha, thenashara, themanini, &c.; (2) rithi, inherit, thubut'ii, make firm, and their cognates; (3) hadithi, thawabu, thamani, methali, and some other words of little practical importance,—in which cases th is pronounced as in thin. Words not found under Th may be looked for under Z or S. When initial th is to be pronounced as in thin, Th is printed in italics. Obs. In a few words Th is used in Swahili for the Arab. consonant Shin, e.g. theliyji, snow, themanini, eighty, &c.

*Thabihu, n. (—), a sacrifice, an offering,—both act and object. Sometimes also v. sacrifice, offer. (Ar. Cf. mathbahu, altar, mathbuha, victim; and syn. sadaka, kafara.)

*Thabiti, a. (1) firm, strong; (2) resolute, brave, steadfast,—of persons and things. (Ar. Cf. thubutu, uthabiti, and syn. imara, -gumu, -shupafu.)

*Thabhu, n. gold. (Ar. For metals cf. madini.)

*Thahiru, a. evident, plain, clear. Also as v. make clear, explain, show. (Ar. Cf. thihirisha, uthahiru, and syn. wasi, baini.)

*Thaifu, a. and -thaifu, (1) weak, feeble, infirm, powerless; (2) of a poor quality, deficient, insignificant, mean, base, despicable. E.g. kijumba cha udongo thaifu, a mud hovel is not stable. Killa hitendo thaifu kiko kwake, he is an example of every kind of baseness. (Ar. Cf. thoofika, uthaifu, and syn.thalili, hafifu, -nyonge.)

*Thalili, a. low, poor, abject, wretched. (Ar. Cf. thaifu, and maskini, hohe hahe, fukara.)

*Thalimu, a. unjust, oppressive, tyrannical, fraudulent, violent. Sometimes as v. be unjust, &c., but commonly thulumu. (Ar. Cf. uthalimu, thulumu, and syn. jevre, -korofi.)

*Thama, conj. See Thamma. (Ar.)

*Thamana, n. (—), a surety, guarantee, warrant, certificate, bail. Weka th., find bail, give surety. (Ar. Cf. thamini, and amana.)

*Thamani, n. (—), price, value, estimation. -a thamani, valuable, precious. — v. value, appraise, put a value on, price. Ps. thamaniva. Nt. thamanika. Cs. thaman-isha, -ishwa. (Ar. Cf. kadiri, kima, bei, and dist. zamani, often written thamani, or dh.)

*Thambi, n. (—, and ma-), crime, religious offence, sin, i.e. offence of the worst class (worse than hatiya, and kosa), but from the Mahomedan point of view, i.e. formal and utilitarian rather than moral. (Ar.)

*Thamini, v. guarantee, become surety, be sponsor, give bail, go bail. Huyu amethamini rafigiye, this man has gone bail for his friend. Tumethamini kama ttitamlipa, we have certified him that we will pay him. (Ar. Cf. thamana, and amana.)

*Thamiri, n. thought, mind, inner consciousness, conscience. Nt. thamiri yake kufanya vita, his real intention is to make war. Also as v. think of, intend, e.g. akamsamehe kwa yale aliyothamiria, and he forgave him the thoughts of his heart. (Ar. Cf. thana, nia, kusudi, wazo, moyo.)

*Thamma, conj. (1) alike, equally, therewith, at the same time (cf. mamojia); (2) then, next, also, too. E.g. thamma wamvonapo na wasipomwona, alike whether they see him
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*Thamanashara, n. and a., eighteen. -a th., eighteenth. (Ar. Cf. prec.)

*Themeuni, n. and a. also Thumuni, Thumini, an eighth (fractional) part. Nussu ya themuni, a sixteenth part. Used of a quarter rupee, i.e. an eighth of a dollar,—about fourpence.

*Therashara, n. and a., twelve. -a th., twelfth. (Ar. Cf. follg. and ashara.)

Theneen, n. and a., two,—but usually pili, -wili, in Z. (Ar. ihneen. Cf. prec.)

*Thihaka, n. (—), mockery, ridicule, scorn. (Ar. Cf. follg., and syn. maasa, ubishi, mcheko.)


*Thihiri, v. make plain, be plain,—but usu. in deriv. stems. Ps. thihiriwa, e. g. (1) exposure for sale, show; (2) make clear, explain. Nt. thihi-rika. Ap. thihi-ria, -iwa. Cs. thihi-isha, -ishwa, make plain, explain, show clearly. (Ar. Cf. thahiri, and syn. eteza, fajamua, baina.)

-thihirifu, a. clear, evident, plain, like thahiri. (Cf. prec.)

Thiit, v. (1) waste away, pine, be spoiled, be consumed; (2) be hard driven, be ruined, be distressed. Ps. thiitiwa. Nt. thiika. E. g. nguo zimethiwa, the clothes are spoilt eaten away). Cs. thiitsha, thiithsha. E. g. mechwa wanathiisha nyumba, the white ants are spoiling the house. Mmuungu anaamthiisha, God is sending him ruin. (Ar. Cf. uthia, uthi, and follg., and syn. chakaa, angwana, fsha.)

*Thiki, v. press hard on, put in difficulties, reduce to straits, distress. Ps. thiitiwa.* Nt. thiikika, for which thiki is also used, i.e. be hard-
pressed, be in difficulties, e.g. kama unethikika na neno, unambie, if you are in any difficulty, tell me. Ap. thik-ia, -iwa. Cs. thikisha, intens. — n. (1) narrowness, want of space, confinement; (2) being pressed, annoyance, distress, &c. (cf. uthiki). (Ar. Cf. syn. temea, funga, kwama, sumbua, &c.)

*Thikri, n. (—), name of a Dervish dance practised in Z. (Ar. ‘invocation,’—the dance being accompanied by the repeated invocation Allah hai, God the Living One.)


*Thiraa, n. (—), a cubit,—measure of length, from elbow to fingertip, thiraa kamili, or to the knuckle, thiraa konde,—about 18 inches, half a yard (wari). Commonly called mkono (which see). (Ar. For other measures cf. shibiri, pirna.)

*Thoofika, v. become weak (firm, feeble), lose strength (force). Also sometimes thoofu, (Cs. thoof-isha, -ishwa, weaken. (Ar. Cf. thaifu,)

*Thubutu, v. (1) be firm, resolute, convinced, proved; (2) venture, dare, have the courage to. Ps. thubutirwa. Nt. thubutika. Ap. thubut-ia, -iwa. Cs. thubut-isha, -ishwa, e.g. establish, prove, make firm (strong). (Ar. Cf. thabiti, uthabiti, mathubutu.)

*Thuku, v. taste, try the taste of, but commonly onja is used. (Ar. Cf. tamu, luththa.)

*Thulli, n. also Uthulli, Duli, Uduli, and Thili, abject condition, misery, distress. (Ar. See Thili.)


*Thumu, n. also Somu, garlic. (Ar. Cf. kitunguu, somu.)

*Thumuni, n. See Temuni. (Ar.)

*Thurea, n. a chandelier. (Ar. a group of stars.)

*Thuru, v. hurt, damage, cause loss or injury to, harm,—sometimes in neut. sense, be hurt, e.g. amechoka amethuru, he was weary and wounded (after a fight). Haithturu, a common expression, meaning ‘it does not matter, it is all the same, never mind’ (cf. mamoja). Ps. thuriwa. Nt. thurika. Ap. thur-ia, -iwa. Hence thuriana. Cs. thur-isha, -ishwa. (Cf. thara, and syn. hasiri, poteza.)

Tia, v. (1) put, place, set; (2) apply, use, employ, bring to bear; (3) cause, effect, affect with, bring about. One of the commonest verbs in Swahili, used freely in all the above senses, translatable according to the sense of the noun with which it is associated, and often forming one verbal notion with it. Synonymous in many senses with weka, also very common (which compare), but (generally speaking) in weka the action is regarded as ending with itself (i.e. put, and leave, put and have done with it), in tia the action involves some further effect, or something else affected by it, i.e. put to, apply, add. E.g. tia mali, put water (somewhere, in something), add water, dilute. T. dawa, apply medicine. T. rangi, paint. T. giza, darken. T. nguvu, (1) apply force; (2) encourage, strengthen. T. nga, cast anchor. T. ugonjwa, cause illness, infect with
disease. T. makhali, sharpen, make sharp. T. mashaka (mulata), cause (inspire) doubts, perplex. T. hoju, frighten. T. abu, disgrace. T. nia (moyo), apply thought, consider seriously,—so tia moyoni (maanani). T. asikari, employ soldiers, set a guard. T. utumwani, enslave. T. chuoni, send to school. T. kazini, set to a job. T. roho, risk one's life. T. /alme, call in (appeal to, bring to bear) the chief. Jitia nwele, pretend illness. Ps. tiwa. Ap. /ifia, tiliwa, tilika, e. g. akanitilia mwanangu ndiii, and he infected my child for me with small-pox. Wajitiliani mano hayo? Why do you thrust yourself into this discussion? Hence //////, tilili-ua, in various special operations, e. g. tililia uzi, darn. Also tiliana, and (rarely used) tilisha, tililisha. Cs. never used (i. e. tisa, tisha). Rp. tiana. (Tia has no cognate words, and two of the commonest deriv. stems, Nt. and Cs., are never heard. Cf. generally weka, as above.)

*Tiabu, n. a game played by throwing up bits of stick, and watching how they fall (Str.). (For games cf. mcheso.)

*Tiara, n. a kite,—the child's toy. (Cf. kishada, burutangi.)

*Tibu, v. treat medically, give aid to, attend, treat (as a patient), cure. Ps. tibiku. Nt. tibika. (Ar. Cf. tabibu, and syn. ngusa, alika, ganya.)

*Tibu, n. perfume, scent, fragrance. Also a term of endearment, sweet. (Ar. Cf. marashi, manukato.)

Tiabua, v. (1) stir up, make muddy; (2) excite, provoke. Tiabua maji, stir up the mud in water. Nt. tibuka. (Cf. shafua, and follg.)

-tifu, a. loose, crumbling, dust-like, dusty,—also tisutifu. E. g. mehanga mtifu, fine sand. Also a n. tifu (ma-), e. g. tifu la mehanga jingi, a great cloud of sand, sand-storm, or mass of loose sand. Fanya tifu, make a dust. (Cf. follg.)

Tifua, v. cause to rise like dust, stir up, make a dust. Nt. tifuka. (Cf. prec.)

*Tii, v. obey, submit to, be docile (obedient, submissive). Ps. tiwa, be obeyed, &c. E. g. hatiivi namkewe, he is not obeyed by his wife. Nt. tiika, like tii, i. e. be obedient. Cs. tii-sha, -shwa, i. e. reduce to obedience, subdue. (Ar. Cf. taa, utii, and follg. Only the simple tii is commonly used, but obs. tisha, v. frighten,—similar in general meaning, and perh. the same word as above. For syn. cf. sikia, tumikia, shika miguu.)

*Tii, a. obedient, docile, submissive. (Ar. Cf. prec. and syn. -sikia.)

*Tiki, v. used of the edging of red or white silk stitched round the neck of a native dress (kanzu). (Ar. necklace, collar.)

*Tiki, a. obedient, docile, submissive. (Ar. Cf. prec. and syn. -si')...
Timbi, n. bracelet, armlet,—the most general word. (For various kinds cf. kekee, kikuku, banagiri, dodi, kingaja, kikoa, seng'enge.)

*Timia, v. be complete, perfect, whole, finished, fulfilled, accomplished, done. E.g. wakati umetimia, the time is ended, is come. So of kazi, dent, a task, a debt, &c. Ahadi imetimia, the promise is carried out. Ap. timi-la, -iwa, -ika, e.g. be finished for, &c., or, be finished off, become complete. Hence timi-lisa, -liswa. Cs. timi-za, -zwa, and hence timis-ia, -iwa. (Ar. Cf. -timilifu, utirnizo, tamma, rttuaMUt and syn. maliza, kamilika, isha, tindika.)

*-timilifu, a. perfect, complete, finished, consummated. (Ar. Cf. prec. and ntimilifu.)

Tim'ka, v. trot, run, amble,—of the running movement of an animal. Cs. tim'sha. (Cf. telki, kimbia.)

*Timu, v. be complete, finished,—but commonly timia (which see). (Ar.)

Timvi, n. and Chimvi, one who is considered of ill-omen, unlucky, a menace to family or neighbours,—usually a child, e.g. one born with upper front teeth or other peculiarities. (Cf. kijcgo, and perh. kitimbi, utimbi,—b and v being interchanged, cf. jamvia, jambia.)

-tindi, a. in an unripe stage, half-grown. Used of mtama, muhindi, &c. (Cf. mtindi, and syn. -bichi.)

Tindika, v. be cut off, fall short, fail, be finished, come to an end. Ap. tindik-ia, -iwa, e.g. be lacking to, fail to. Tindikia kuja, fail to come. Nimetindikiva maziwa, my milk has failed me, has run short. Cs. tindik-isha, -ishwa. Rp. tindik-kiana, e.g. be cut off from each other, be separated, alienated. (Same root as chinja, chinjika,—this latter retaining a specialized meaning. Tindika is not much heard in Z. Cf. tindo, and syn. isha, katika, punguka.)

Tindo, n. a hard chisel,—for cutting metal, &c. (Cf. prec.)

Tine, n. prepuce, when removed by circumcision. Also, a person circumcised. (Cf. govi, and tahiri.)

Tinge, n. (—), a favourite dancing game. (Cf. folig.)

Tingisha, v. like Tikisa, cause to shake, e.g. tingisha inchi, make the ground shake,—by dancing. T. embe, shake down mangoes,—off a tree. Nt. tingika. (Cf. tinge.)

*Tini, n. (—), (1) a fig, fruit of the mtini. (Ar.) (2) sometimes used for the 5 gal. oil-tin, in which American petroleum is often sold in Z., but this is commonly deber. (Eng.)

Tippitipi, n. (ma-), a brown bird common in Z.

Tiririka, v. glide, trickle, slide along, e.g. of the movement of a snake, of water, &c. (Cf. churu-zika.)


Tisho, n. (ma-), that which terrifies, a menace, a scare. (Cf. prec., and syn. ogofya, kioja, afa.)

*Tissa, n. and a. and Tissya, nine. -a tissa, ninth. (Ar. Cf. tissata-shara, and common B. kenda.)

*Tissaini, n. and a., ninety, -atissa-ini, ninetieth. (Cf. Ar. tissad, and follg.)

*Tissatashara, n. and a., nineteen. -a tissatashara, nineteenth. (Ar. Cf. tissa, and prec. Also syn. kunii na kenda.)

Tita, n. (ma-), a bundle of firewood, a faggot. —v. (r) tie up in bundles, make faggots of, i.e. jinga (or, piga) tita; (2) make carry (a bundle, or load). Nt. titika, e.g. mtumwa ametitika mwigo na bwana wake, the slave has been given a load to carry by his master. Cs. tii-sha,
-shwa, (1) cause to tie in bundles; (2) intens. make carry a load. (Not often used in Z. Cf. funga, chukusa, payasa.)

Titift, n. (ma-), teat, nipple of breast. (But enda kwa matiti means 'trot,' v. ? Cf. kititi.)

Titia, v. shake, begin to sink, give way, break up,—e.g. of a rotten roof, and perh. of a rough sea. Nt. titika, with similar sense.

Titima, v. roll, rumble,—as thunder. Cs. titim'sha. (Perh. a variant of tetema, tutuma, which see.)

Titiwanga, n. also Kitiwanga, Tetekiwanga, names for an eruptive fever, chicken-pox, rose-rash.

to, a terminal suffix not commonly used in Z., but capable of being added to any appropriate noun or verb form to denote good quality, high degree, pleasing manner, i.e. excellence generally. E.g. manukato, sweet, high-class perfumes. Kunyokato, to be properly straightened. Kasi ya-nju ifanyeto, do my work well.

Toa, v. one of the commonest Swahili verbs (cf. piga, tia, weka), with a range of meanings so wide, and seemingly contradictory, that often the context alone defines them. The most general idea is 'put out,' and this idea is developed in two main lines,—A. put forward, offer, make prominent; B. put away, reject, totally exclude,—this latter being so marked that toa is regularly used to express actual negation, the negativing of an idea, and thus to supply an auxiliary of negation when combined with other verbs, e.g. kutoa fanya forms the Infinitive of the Negative Conjugation, i.e. not to do, and is often shortened to kutoa fanya, and kutofanya. The following meanings and constructions may be noted among many, all traceable to the idea of putting out, while the examples are often capable of different and contradictory translations, e.g. A. (1) show, display, &c., t. mnu, shine. T. meno, show the teeth. Toa toa, display (or, remove) the lamp. T. hadithi, tell a story. T. ukali, show fierceness (bravery). T. mua, cause flowers to grow. (2) give, supply, produce,—in this sense regularly used for -pa, give (in cases where the objective pfx. is absent, and -pa therefore cannot be used), e.g. t. mali, give money. T. gharama nyangi, lay out large sums. T. njia, grant right of way. Also (3) take out, produce,—in contrast with -pa, e.g. akatoa rupia akampa, and he took out a rupee, and gave it him. (4) offer, propose, make a plan of, arrange, e.g. toa salamu, salute. T. shauri, offer advice. T. nyumba, design a house. T. kazi, supply occupation, work. T. sharti, propose conditions. T. siku, arrange a day. B. (with the idea of removal, bringing to an end, negation, more or less prominent, and often synonymous with ondoa). (1) take out, deliver, select, except, e.g. t. ndani, take from within. T. katarini, save from danger. Akamtoa na nyumba, and he turned her out of the house. (2) give up, resign, yield, e.g. adui wakajitoa, the enemy surrendered. (3) force out, make come or go out, dismiss, take away. Akamtoa na nyumba, and he turned her out of the house. (4) refuse, decline, fail (to do), e.g. tababu ya kutoa kunirithisha, because of refusing to make me heir. Kutoa kupenda, not to love. Ps. tolewa, e.g. be put out, put forward, put away, be proposed, be rejected, &c. (as above). Nt. toka, (1) come out, appear, be (if of), be let out; (2) go out, go away, get out, disappear, cease (from),—in this sense syn. with ondoa. Used with several
constructions, e.g. toka mjini, or toka mji, go out of the town. Toka Unguya, come from Zanzibar. Toka utumwaani, be set free from slavery. Toka katika chombo, disembark from a vessel. Natoka kumwuzia pembe, I have just been (or, come from) selling ivory to him. Toka (Imperat.), Come out! But often of peremptory dismissal, Get out! Be-gone! Off with you! Toka has often a semi-transitive construction, e.g. anatoka damu, he is coming out with blood, i.e. he is bleeding. Damu inamtoka, blood is coming out of him. Thus the same thing may be described by kutoa moshi and kutoka moshi,—according to the prominence of the idea of agency, e.g. of a smoker and his pipe. Hence a Ps. form tokwa, e.g. tokwa na hari (damu, machosi, roho), of perspiring (bleeding, shedding tears, dying). (For toka as preposition, see below.) Toka has various deriv. stems, viz. (a) tokea, tokeva, and perh. tokeka, e.g. (1) come out to (for, against, in, &c., but rarely from, which is usually toka only), e.g. akatoka mji akatokoe mji mwingine, and he left the town, and appeared at another town. Ali- tokeva na malaika, he was appeared to by an angel, i.e. an angel appeared to him; (2) result (from), be a consequence (of), nambo mbaya yatoke na mtoto huyu, evil consequences follow from this child; (3) tokea is used simply as ‘appear, come on the scene, come out.’ Tokwa nje, come (appear) outside. Hence another Ap. form toke-lea, -lewa, e.g. nimetokelewa na mgeni, I had a sudden visit from a stranger,—and so tokelewa. (b) tok-eza, -ezwa, and hence tokez-ea, -eza, also tok-ezsha, -ezshwa, and tokesana, (1) cause to come out, make project (or prominent); or (2) intens. come out, ooze out, project, protrude, be prominent, e.g. jiwve latokeza mmo, the stone projects too far. Jino latokeza nje, the tooth is forcing its way out.

Sindano inatokeza mchana yake, inatokea kwa pili, the needle is getting its point through, it is appearing on the other side. Mwana chuno amentekeza maneno mabaya kwa wali, the teacher has foreshadowed bad news to the people. Muungu alimtokeza, God appeared to him in a special way. (c) tokana, leave each other, part (from), e.g. huyu ametokana na mkeewe, this man has parted from his wife. Ap. tolea, toleva, toleka, toleana, e.g. put out for (to, from, against, with, &c.), give to, present, offer (to), spend (on),—also, take away from, remove from, save from, &c. Thus kumtoleoa mali may mean,—spend money on, or, take away money from,—a person. Akumtoleoa, with-meno, gave him (or, showed him, or, took from him) his teeth,—with kisimani, took him out of the well,—with ushairi, recited to him a stanza. Hatukutoleana heshima mimi naye, we failed in courtesy to each other. (Obs. also toeza, cause to put forth, or intens. send out, urge forth, and perh. toeka, e.g. be put out, vanish, disappear, but see Toweaka, Totea.) Cs. tosa, tosowa. Hence tosea, tos-eva. Also tosesha, toseshwa, e.g. cause to put out, force (urge, persuade, allow, &c.) to give, demand, extort, expose. Also tozana. Tosea mfalme kodi, collect taxes for the chief. Kunitozea haki yangu, to vindicate my rights for me. Wahadi wa kutoza kumwuliza, a promise not to ask him. Rp. toana, e.g. put each other out (or, forward), join in putting (or going) out, e.g. waliwana katika mji kwenda vitani, they made a general move from the town to go fighting. (Cf. mtoza, toleo, tokeo, toke, tokea, utoko, and generally ondoa.)

Tosazi, n. (ma-), cymbal, large castanet. (For musical instruments cf. ngoma.)

*Toba, n. repentance, penitence,
regret, remorse. (Ar. Cf. tubu, and syn. juto.)


Tobwe, n. (——), (1) wood of the tree mtoowe (which see). Hence also (2) simpleton, fool. — n. a hole, — also kitobwe (a pass, noun in -e, from toboa (which see)).

Toea, v. also Towea (which see).

Tofaa, n. (ma-), fruit (like a small apple) of the tree nttofaa.

*Tofali, n. (ma-) and Tafali, brick, tile. (Cf. Ar. 'dry clay'.)

*Tofauti, n. (ma-). See Tafauti.

Tofua, tofuka, v. pern, variants of pofua, pofuka (which see).

Toga, v. pierce (the ear), make incision (for ear ornament). Ps. toguoa, e.g. hutogwa, maana hutuwa mapele katika masiko, the meaning of togwa is, having rings fixed in the ears. (Perhaps same as toja (which see).)

Togwa, n. (——), native beer (pombe) in the sweet unintoxicating stage, not fermented.

Tohara, n. (——), (1) purity, cleanness,— esp. in a ceremonial sense, i.e. according to Mahommedan rules, e.g. of the purification of a corpse. (With reference to details, tohara is used as a plur. from utohara.) Esp. (2) circumcision.

Ar. Cf. tahiri, and also ukumbi, weno, ngariha.

Toja, v. make incisions (cuts, gashes, &c.), scarify, tattoo, let blood, bore the ear (for ornament). *Toja mshifa, open a vein, bleed. (Cf. toga, and follg., also syn. chemsha, umika.)

Tojo, n. (ma-), gash, cut, incision, tattoo,— whether for ornament, tribal mark, or medical purposes. (Cf. prec. and nembo.)

Toka, prep. also Tokea, from, out of, away from, starting from, since. E.g. toka huko, from yonder, from that time (place). Toka leo, from to-day onwards. Toka zamani, long since. Toka hapo, or tokeapo, once on a time, long ago, from time immemorial. Often combined with kewa, katika, to define their meaning, or with locatives in -mi, e.g. toka nyumbani, from the house, toka kwa ufalme, from the king’s presence. (Cf. toka, Nt. of toa, and follg.)

Tokea, (1) prep. See Toka.

(2) Ap. form from toa (toka) (which see).

Tokeo, n. (ma-), place (time, act, mode) of going out (appearing, happening); (2) outlet, pore, e.g. matokeo ya hari, pores in the skin (cf. kitumud, nyeleo); (3) appearance, appariation, vision (cf. nyosi); (4) occurrence, result, consequence (cf. tukio). (Cf. toa, tokaw tokea.)

Tokomea, v. vanish, disappear, recede from view, extend beyond the range of the eye,— e.g. of the sea, bahari inatokomea. Cs. tokon-esa, —ewa, e.g. reduce to nothing, anihilate. (Cf. toweka, and perh. toa, toka.)

Tokosa, v. boil, cook by boiling, — of food generally. Also of frying in fat or butter, e.g. tokosa mkate pamaja na samiti (or, kw samiti), fry a cake in ghee. Of water, pika, or chemsha, is usual. Ps. tokoswa. Nt. tokseswa. Ap. tokos-esa, —ewa. (Cf. follg., and for cooking, pika, upishi.)

Tokota, v. become boiled (fried), be boiled (boiling, frying). E.g. chemsha chalokota kwa kupata moto sana, the pot boils by getting very hot. (Cf. prec.)

Tomasa, v. press, feel, knead softly with the fingers,— of a soft yielding substance, e.g. an animal, or ripe fruit. (Cf. papasa, bonye-sha, and kanda.)

Tomba, v. have sexual connexion, copulate (of animals in general,
and commonly avoided as needlessly vulgar): Ps. tombwa. Rp. tombana.

Tombo, n. or Tomboo, a quail.

Tomnea v. used of mason's work,—brings to a surface with plaster and small stones the first rough setting of stones and mortar. Ps. tomea. Nt. tomeka. Ap. tome-lea, -lewa. Cs. tomel-esha, -eshwa. (Cf. mtomo, and follg. Prob. for chomeo, but retaining ū, as at Mombasa, in this special sense. Cf. choma.)

Tomoa v. stave in, break through, pierce,—e.g. tomoa pipa, stave in a barrel,—with a pole or crowbar. (Perh. same as choma.)

Tomoko, n. (ma-), a custard-apple, fruit of mtomoko, similar to the tope-tope.

Tomondo, n. (ma-), fruit of the tree mtomondo.

Tona v. fall in drops, drop, drip, form a drop or dot. Also Nt. toneka, in same sense, and hence tonek-εα, -εwa, drop upon, e.g. tonekea mesa, drop on the table. Ap. ton-εα, -εwa. Cs. ton-esha, -eshwa, cause to drip (trickle, drop),—esp. of a blow or injury to a sore place, causing it to be painful and bleed, and so fig. cause unnecessary pain, reopen old griefs. Hence Ap. tonesh-εα, -εwa, e.g. umtoneshee tone la samli walini, pour a drop of ghee over his rice. Hence tonesheka, and toneshana. Rp. tonana. (Cf. tone, tonesho, and dontoka, donta, tiririka.)

Tone, n. (—, and ma-), a drop of liquid, a dot, a blot. Dim. kitone. (Cf. tona.)

Tonesho, n. (ma-), causing to drip, making bleed. (Cf. tona, tone.)

Tonga, n. Tonga la dafu, a cocoa-nut when full of milk and in the later stage, when the nutty part is well set and tough. (Cf. dafu.)

Tonge, n. (—, and ma-), a small rounded mass, a small lump or ball, e.g. of rice or other food, as taken in the fingers and eaten by natives. Also Donge.

Tongo, n. plur. of utongo. (See also Matongo.)

Tongosa, v. (1) draw aside, call apart; (2) seduce. Ps. tongoswa.


Tope, n. (—, and ma-), also plur. of utope, mud, mire, dirt. Tope nyembamba, thin, soft mud. Tope nene (nsito), thick mud. Watu wengi kama tope,—descriptive of a great crowd, thick as mud. (Cf. follg.)

Topea, v. (1) sink in mud or dirt, be bogged; (2) get into difficulties, get hampered (entangled), plunge in vice. Cs. top-eα, -εwa, e.g. of effect of a heavy load. Inchi inatopexa miguu yake, the earth makes his feet stick fast. T. kidole katika mwili, press the finger deep into the body. (Cf. tope, topoa, also syn. zama, tota, and perh. bopa.)

Tope-tope, n. (ma-), custard-apple, fruit of mtopenope.

Topoa, v. get out of a difficulty, set free from a spell or charm, extricate, counteract a poison, e.g. topoa mtu uganga, release a man from the power of a charm. Dawa ya kutopea, antidote. Ps. topolewa. Nt. topoka, e.g. amelala illi umtopoke ulevi, he is asleep so that his drunkenness may leave him. (Conn. with tope, and for Rv. force of ofa, cf. chomoa, bomoa, chongoa, and syn. zingua.)

*Torati, n. also Taurati, the law of Moses, the Pentateuch. (Ar.)

Toria, n. (ma-), edible fruit of the tree mtoria. Also kitoria.

Toroka, v. desert, run away (from master, home, &c.), play truant. Mtumwa amemtoroka bwana wake, the slave has run away from his master,—also ametoroka kwa bwana wake. Ps. torokwa, be deserted, be run away from. Ap. torok-εα,
-ewa. Cs. toro-sha, -shwa, induce to desert, drive into running away, seduce, entice away. (Cf. mterro, and syn. kimbia.)

Tosa, v. plunge in water, throw into the sea, cause to sink, drown. Used of launching a vessel, wakaitosa marikelu kalika bahari wakiningia, they launched the ship and went on board,—but commonly shua. (Cf. tota, and syn. chovya, zamisha, didimia. Dist. toea, Cs. of toa.)

Tosa, n. (ma-), fruit just ripening, nearly ripe, turning colour, beginning to be soft. Tosa la embe, embe tosa, a mango getting ripe. (Cf. -tvu, -pevu.)

Tosa, n. (—) and Toza, pipe-bowl for tobacco, short pipe, usu. of clay, with stem. (See kiko, which is mostly used in Z.)

Tosha, v. suffice, be sufficient (for), content, be enough (adequate, capable). Yamtosha kazi yoke, his task is enough for him. Ap. tosh-ea, -nua, -eka. Hence tosh-l-ca>, -fwa, and tosh-l-ca, -czwa, and a further deriv. form tosh-l-ca, -ewa, e.g. vtiinizi him ittamtoshelczea wake, this gravy he will find enough for his rice. Watu wawili wata~mtosheltzta kazi yoke, two men will be enough for his job. (Cf. Ar. kifu, and dist. fogg.)

Toshea, v. be amazed, astounded, staggered. Also Ps. toshewa, in same meaning,—bestruck with amazement. (Cf. sangaa, ajabu, and dist. toshea, Ap. of tosha.)

Tota, v. sink down, sink in, be overwhelmed, be drowned. Tota majini (baharini), sink in water (the sea). Tota macho, 'have the eyes sunken, have lost the eyes (sight). Merikelu imetota, the ship has sunk. Ap. tot-ena, -ewa. Cs. tot-eshwa, -eshwa (and perh. also tosa, which see). Totesha macho, make blind (cf. posusha). (Cf. zama, didimia.)

Toto, n. (ma-), same as mtoto, child, but commonly either (1) of size, a big, fine child; or (2) of some object resembling a child or offspring, e.g. toto la ndisi, the fruit bud on a banana stalk; toto la mesa, the drawer of a table. (Cf. dim. ki- toto.)

Totoma, v. wander at random, get lost, be off the path. Ap. totomea. (Commonly potea in Z.)

Towa, v. or Toea, use as a relish, i.e. prepare food for the table by adding sauce, curry, gravy, fish, meat, vegetables, &c. to season and flavour it,—such addition being kitoweo. Ap. towe-lea, -lewaa, e.g. towelewa wali kzu mchuzi, i.e. flavour boiled rice with gravy. Hence towe lea, -lewaa. Cs. towesha, towesaa. (Cf. kitoweo, and syn. unga, v.)

Toweka, v. vanish, disappear, pass out of sight, die. Cs. towesha, -shwa, e.g. put out of the way, ruin. (Perh. cf. toa, as if tocka, i.e. be put away.)

Tu, adv. only, just, exactly, simply, no more, merely, barely,—always following the word it refers to, and used with nouns as well as adj. and verbs. E.g. mtoto tu, a mere child, kidogo tu, just a little, giza tu, utter darkness. (?Cf. -tupu, e.g. giza tupu, utter darkness.)

Tu, verb-form, we are,—Pers. Pfx. of 1 Pers. Plur., e.g. sisi tu wazima, we are quite well.

-tu-, Pers. Pfx. in verbs of 1 Pers. Plur. subjective and objective, 'we, us,' and characteristic of the corresponding adjective, -etu (which see).

Tua, v. A. (1) put down, set down ; (2) fig. cause to settle, stop, decide. E.g. tua mzigo, put down a load. Tua tanga, or tua alone, lower sail. Maneno yake yalimuna asiungie, those words stopped him, so that he did not go in, or, settled him not to go in.
B. as a Nt. (1) settle down, rest, halt, bivouac, encamp, stop for the night; (2) go down, settle down, set, e.g. jua likatua, the sun set; ndege alihua, the bird alighted. Ps. tuliva. Nt. tulika. Ap. tulia, with many deriv. stems,—tuliva, tulika. Also tulii-ia, -iwa, -ika. Hence tulili-za, -zwa, and tuliliana. Cs. tuli-za, -zwa, whence tuli-zia, -ziwa, and tulizana. (i) be quiet, be calm, settle down; (2) fig. become quiet (tranquil, peaceful), reform, give up bad ways, take to a quiet settled life, cease from anger (grief, excitement, passion). E.g. tulia (Imperat.), Be quiet! Moyo wake umemtilia, or, ametilwa moyo, he has calmed down. Bahari yatulia, the sea is going down. Uso wa kutulia, a tranquil, peaceful expression. Maneno haya yamekutulilia? Have you got that matter settled? Chakula hakutilulii, the food does not agree with him, i.e. he cannot digest it. Tumetilulivu na habari hizi, we have been pleased with these news. Bahari haikutulizana, the sea was rough. Wametulizana, they have kept each other quiet. Kutuliliana, to come to an agreement or settlement among themselves. Tuliza, bring to rest, pacify, settle, relieve pain, comfort, bring to a better mind, effect a reform in. Ametuliziwa moyo, he has been tranquillized. (See Tuesha, Tusha, Tweza, all perh. Cs. forms connected with tua.) Rp. tuana, e.g. settle down together, all join in making a camp, set things into order, agree. (Cf. tuo, kituo, -tuliuviu, tuliso, tuama, besides tuesha, tusha, twesa. Obs. similar verbs tia, put to, toa, put out, tua, put down.)

Tua, v. rub. See Chua.

Tuama, v. get into a settled state, settle down, subside. E.g. of muddy water clearing itself. Achna maji yatuame, yawe safi, leave the water to settle and get clear. Mambo yanatuama, matters are settling themselves. Cs. tuam-isha, -ishwa. (A St. form from tua, cf. -ama.)

*Tubu, v. repent, be penitent, feel remorse, mend one's ways. A punished child says nimetubu, I am sorry, I will not do it again. Ap. tub-ia, -iwa, -ika, e.g. tubia kosa, repent of a fault; tubia Munugu, repent before God. Cs. tubi-sha, -shwa, e.g. correct, chastise, bring to a penitent state of mind. (Ar. Cf. toba, and syn. juta, tulia, ongoka.)

Tuesha, v. pay an evening visit to, call on at night, bid good-night to. Contr. amkia, of morning call. (Prob. specialized Cs. of tua (which see).)

*Tufane, n. storm, gale, tempest, hurricane, e.g. of rain, wind, and thunder together. (Ar. Cf. tharuba, kimbunga, chamchela.)

*Tufe, n. a ball, a game of ball. Cheza tufe, play at ball, e.g. cricket, tennis, golf. (Ar. 'inflated bag.' Often mpira in Z.)


Tui, n. (—), the creamy juice or milk got by grating the nutty part of a coconut (cf. kuna, mbuzi), mixing it with water and straining it through a sieve (kung'uto) or bag (kiteo), leaving only machicha, which is thrown away. Insikufia tuini si hasara, a fly does not mind dying in coconut cream. (Tui is much used in Z. for cooking. Cf. kasi-mele.)

*Tuili, v. be prolonged, be belated. Cs. tuili-za, -zwa, i.e. make late, delay, prolong. (Ar. for commoner kauia (which see), and chelwea, ahiri.)

Tuka, n. (—), post supporting the projecting eaves in front of a native
Tuka, jituka, v. See Stuka, of which it is perh. a variant (i.e. stuka, situka, shituka, jituuka.)

Tukana, v. use abusive language (to), abuse, revile, insult, call names. Ps. tukanwa. Nt. tukanika. Ap. tukan-ia, -iwa. Cs. tukan-isha, -ishwa, e.g. intens. treat with scorn. jitukanisha kwa watu, expose oneself to public derision, i.e. voluntarily incur abuse in public. Rp. tukanana. (Cf. follg., and syn. sula, serna, amba. Tukana is itself reciprocal in form only.)

Tukano, n. (ma-), an abusive expression, bad word, abuse. (Cf. prec., and syn. sitto, tusu.)

Tukia, v. happen (to), occur (to), present itself, come to pass. Jambo jimenitukia leo, a thing has happened to me to-day. Atajilukiaytiko mjini, he will find himself in the town. Ps. tukiwa, e.g. nimetukiwa na ulhuru, opportunity presented itself to me. Cs. tuki-za, -zwa. (Cf. follg., and syn. tokea, kuta. Possibly tukia, tukiwa are variants of tokea, tokeza, with limited meaning, as above.)

Tukio, n. (ma-), occurrence, event, accident. (Cf. prec., and tokeo.)

Tukufu, a. (same with D 4 (P), D 5 (S), D 6), exalted, grand, glorious, majestic. (Cf. follg., and utukufu, also syn. bora, -sharifu, -kuu.)

Tukuka, v. become exalted, grand, glorious, &c. (Cf. prec., and tukuswa.)

Tukusa, v. perh. a variant of tikisa (which see), cause to shake, make restless, agitate, &c. (Cf. also follg.)

Tukuta, v. be restless, nervous, always on the move, be tiresome, petulant. Nt. tu kutika, e.g. move tremulously, tremble, quiver with excitement, shudder, be in a flutter. Ap. tukut-ia, -iwa, e.g. be annoying to. Cs. tukut-isha, or -iwa, tukutu. (Cf. follg., and syn. tukuswa.)

Tukutiko, n. (ma-), tremor, tremulous movement, nervous trembling, fluttering excitement. E.g. tukutiko la moye, fluttering of the heart, excited feeling. (Cf. follg.)


Tulivyu, a. ( tulivu with D 4 (P), D 5 (S), D 6), quiet, tranquil, peaceful, composed, gentle, docile. E.g. maji matulivu, standing, tranquil water. Watu watulivu, quiet, peaceful people. (Cf. follg., and tua, utulivu, also syn. -pole, taratiku, -anana, -a amani.)

Tulizo, n. (ma-), a quieting, soothing, means of soothing, relief, comfort, sedative. Dim. kitulizo. (Cf. tua, and prec.)

*Tuluku, v. variant of taliki (which see), divorce. (Ar.)

Tuma, v. employ (a person), send (a person), give work to. E.g. tuma mta kazi (kwa kazi, kutafanya kazi), set a person to work. Tuma mta mahali (mjini, Mombasa, kwenda safari), dispatch a person to a place (to the town, to Mombasa, on an expedition). Ps. tumwa, i.e. be employed, be under orders, be on service (an errand, a job, a particular duty). Nt. tumika, e.g. (1) be engaged, be in service, be under orders, be used (in a general sense); (2) be disengaged, free to be employed, capable of service, be usable, available, &c. The Nt. applies to things as well as persons. So also
tumikana, be capable of (free for, fit for, available for) service or use. Hence tumik-ia, -iwa, be used or available by, be at the service of, — and so commonly, obey, be obedient to, submit to, be servant to. Tumikiwa, have service done, be obeyed. Also tumikish-ia, -iwa. Ap. tum-ia, -iwa, -ika, use a person or thing, make use of, employ. E.g. akatumia mali sana, he spent money extravagantly. Neno hili latumika, this word is in use, is current. Kisu kinatumiwa, the knife is being used. Hence tumil-ia, -iwa, -ika, e.g. use for (with, in, against, &c.). fitumilia, spend selfishly, waste. Tumilia mbali, use up, consume entirely. Also tumiana. Cs. tum-isha, -ishwa, -iza, -izwa, e.g. (i) cause to employ, make send; (2) commonly intens. give a special or urgent task to, impose a duty, give a charge to. Zile ng'ombe ulizotumiza zimekuja, those oxen you sent for are come. Tutatumiza watu wa mji, we will give work to all the people in the town. Hence tumish-ia,-iwa. (Cf. tum-ia, -iwa, -ika, use a person or thing, make use of, employ. E.g. akatumia mali sana, he spent money extravagantly. Neno hili latumika, this word is in use, is current. Kisu kinatumiwa, the knife is being used. Hence tumil-ia, -iwa, -ika, e.g. use for (with, in, against, &c.). fitumilia, spend selfishly, waste. Tumilia mbali, use up, consume entirely. Also tumiana.) 

*Tumai, v. and also commonly Tumaini, hope, trust, expect, be confident, be trustful, rely on. Natumai una afya, I hope you are well. Natumaini mtu haya, I trust this man. Ps. tumaiwa, tumainiwa. Nt. tumainika. Ap. tumain-ia, -iwa, -ika, e.g. hope in, confide in, rely on. Cs. tumain-isha, -ishwa, e.g. raise the hopes of. Hence tumainish-ia, -iwa. (Ar. Cf. follg., and syn. taraja, amini, tegema.)

*Tumaini, n. (ma-), confidence, trust, expectation, hope. Also as a. -tumaini, confident, sanguine, hopeful. (Ar. Cf. prec.)

Tumba, n. (—, and ma-), (1) outer case, cover; (2) case, or bale, of goods. E.g. the unopened bud of a flower, matumba mawaridi, rosebuds. Tumba la chuo, cover of a book. T. la mhesi, the halo surrounding and encasing the moon, and tumba la uso, the effect produced by oiling the face. Tumba la mchele, a bag of rice. Ndiye mweka wa tumba, (of the angel of death), he it is who sets down the load. (Cf. mtumba, kitumba, and mzigo.)

*Tumbako, n. tobacco. Vuta t., smoke. Nusa t., take snuff. Tajuna t., chew tobacco. The forms in which it is made up are known as mkate, cake, ukambaa, (ropelike) twist, pumba, lump. (Cf. kiko.)

*Tumbasi, n. (—), abscess. (? Ar., for common jipu.)

Tumbawe, n. (ma-), coral rock in the intermediate stage between coral and rock, — white and massive, but light and not fully consolidated. Used largely (from its lightness) for concrete roofs, also for cornices, being easily cut to a shape, and for lime-burning.

Tumbili, n. name of a small light-coloured monkey. Also kitumbili. (Cf. kima, nyani.)

Tumbo, n. (ma-), (1) stomach, belly, abdomen, womb; (2) anything resembling the stomach in shape,—a swelling, protuberance (cf. kitumbo); (3) or in capacity,—inside of a vessel, receptacle, hold (of a ship); (4) pain or disease in the abdominal region, colic, stomach-ache, diarrhoea, stoppage, &c. E.g. tumbo la kuhara (la kuenenda), diarrhoea, looseness of the bowels; t la kuhara damu, dysentery. Also of pregnancy, yuma tumbo, or, tumbo kubwa, she is pregnant. Ndugu tumbo moja, children of the same mother. Plur. matumbo, guts, entrails, bowels, i.e. contents of the lower part of the
body. (Cf. utumbo, kitumbo, tumbua, kitumbua, ntumbua, ntumbawi.)

Tumbua, v. (1) disembowel, rip up, cut open, make a hole (in), perforate; (2) lay open, display. Tumbua ubau, rip, or make a hole in, a plank. Tumbua kindu, rip a leaf into strips. T. jipu, lance a boil. Ps. tumbuila. Nt. tumbuka, e.g. (1) have a cut or hole made in it; (2) burst out, break open. Jipu limetumbuka, the abscess has broken. Mahali pa chombo palipotumbuka, the place in the dhow, which was ripped open. Hence tumbuk-ia, -iwa, esp. in sense (1) break out into, burst suddenly into, of a sudden rush or fall, e.g. nemetumbukia kisiman, he has tumbled into the well; (2) get suddenly involved in, be caught or strangled in. So also Cs. tumbuki-za, -iwa. Ap. tumbi-ia, -iwa, -ika, e.g. lay open for (to, at, with, against), e.g. nimokwambia, Fanya kazi yako, nawe waniumbulua macho, I said to you, go on with your work, and you glare at me (cf. kodolea macho, ngariza macho). Hence tumbuli-za, -iwa, and tumbuliz-ia, -iwa. Cs. tumbiza, intens. force a way through, penetrate, come out on the other side of, e.g. tumba through a forest; /. njia /; jua limetumbuza, the sun has burst out (cf. finya, and thimbuzdi). Jilumbuana. (Cf. tumbo, and syn. fuluse, kata, fungua, fumua.)

Tumbiuika, v. be soothed by being sung to. Ap. tumbi-ia, -iwa. Cs. tumbi-za, -iwa, -ika, e.g. lay open for (to, at, with), e.g. nimokwambia, Fanya kazi yako, nawe waniumbulua macho, I said to you, go on with your work, and you glare at me (cf. kodolea macho, ngariza macho). Hence tumbuli-za, -iwa, and tumbuliz-ia, -iwa. Cs. tumbiza, intens. force a way through, penetrate, come out on the other side of, e.g. tumba through a forest; /. njia /; jua limetumbuza, the sun has burst out (cf. finya, and thimbuzdi). Jilumbuana. (Cf. tumbo, and syn. fulluse, kata, fungua, fumua.)

Tumbuku, v. hang up, sus;
but clear of walls, &c., not touching anything (contr. angika, tungika). E.g. tundika bendera, hang up a flag (cf. tweka). Ps. tundikwa. Ap. tundik-ia, -iwa. Cs. tundik-isha, -ishwa. (? Cf. tunda, or tundu.)

Tundu, n. (—, and ma-), hole, hollow, passage, hollow receptacle,—and hence of several objects, den or lair of a wild animal, snake, &c., nest of a bird, a cage of any kind, a basket of open wicker-work. Tundu ya pua, nostril. Dim. kitundu. Fanya tundu, bore a hole. Tundu tundu, full of holes, e.g. describing trellis-work, lattice, net-work, &c., or of moth-eaten clothes. (Tundu is the most general word for 'hole.' Cf. shimo, which is usually bigger, kipango, kitobwe, ufa, mwanya.)

-tundu, a. obstinate, perverse, naughty, self-willed, troublesome, esp. of children. Mtoto mtundu lazima kurudi, a naughty child must be punished.

Tunduia, v. keep a watchful eye on, look out for, spy out, lie in wait for. E.g. of a doctor, akiugua mtoto hutawesha kumtunduia, if the child is ill, you will not be able to attend it. Ps. tunduiwa. (Cf. follg., and otea, tunza, chungulia, peleleza.)

Tunduizi, n. one who watches, guardian, spy. (Cf. prec.)

Tunduwaa, v. be still, silent, motionless, e.g. of one amazed, deceived, fascinated, deep in thought. (Cf., for the form, tandawaa.)

Tunga, v. (i) put together, put in order, put in a row; (2) form by arranging, compose, bring materials or ingredients together, construct, connect, make. E.g. (i) tunga nyama kijitini, put bits of meat in a row on a skewer. T. saniaki, string fish together, or, put them on a stick. T. ushanga, string beads. T. maau, tie flowers together, make a garland or nosegay. Tunga sindano, tunga usi (katika sindano) are both used of threading a needle.

(2) T. mayayi, form eggs,—also (Nt.) mayayi yametungu, the eggs are hard set,—the contents having taken form. Mtana unatungu, the millet (grain) is forming. T. mimba, conceive, form an embryo. T. chuo (maskairi, nyimbo), compose a book (poetry, songs). T. usaha, form matter, suppurate, e.g. of an abscess. Ps. tungwa. Nt. tungika, (1) not only as above, i.e. be put together, be formed, but (2) with the further sense, be hung up, i.e. perh. be put on a string, be suspended, be connected with, be dependent upon; and (3) sometimes Act., e.g. tungika paa, put up a roof, with Ps. tunkikwa (cf. angika, tundika), e.g. aitun- ngikwa tansi ia roho, he was hung up by a noose round the neck. T. ngaao, hang up a shield. Hence tungik-ia, -iwa. Ap. tung-ia, -iwa, e.g. uma- tungia (usi) sindano, you have threaded the needle. Cs. tung-iza, -iwa, -isha. Rp. tungana. (Cf. tungama, tungamana, tunguu, ntungo, utungo, tungo, and tsungu,—also syn. panga, and tanda.)

Tunga, n. (—), (1) a round flat basket, used for sifting husks, &c. from grain by tossing (cf. chunga); (2) tail-bones, or dried tail of a skate (tad).

Tungama, v. be in a firm, compacted state, be formed like a clot, congeal, get thick. E.g. damu inatumunga, the blood is clotted. Nyuki watungama, the bees form a cluster. Also as n., an embryonic clot, an embryo, like mimba. (Cf. follg., and tundama, tuama, and -ama.)

Tungamana, v. hold together, be connected, agree. Cs. tungsamani-sha, e.g. walti ametunganishwa watu maneno manejo, the governor got all the people to agree to one statement. (Cf. tunga, and tungamana, tagnamana, shikamana.)

Tungo, n. (ma-), way of forming, composition, device, things in a row.
Also plur. of utungo (which see).
(Cf. tunga, mtungo.)

Tungua, v. Rv. form of tunga, i.e. (1) uniform, disconnect, take to pieces; (2) unstring, take down, let down, e.g. i. madafu, get down coconuts. T. roho, discourage, dishearten. (3) fig: depress, depreciate, degrade. Ps. tunguliwa. Nt. tunguka, e.g. be let down, be taken down, sink, be depressed, &c. Ap. tungu-la, -liwa. Cs. tungu-la, -la. (Cf. tunga, tunguka, -also (angika) angua, (shuka) shua, which are common in Z.)

Tunguja, n. (ma-), an edible fruit of the shrub mtunguja.

Tunu, n. something rare, choice, valuable,—a keepsake, a souvenir, an heirloom, a special present, treasure, a rare sight, a curiosity. (Cf. tunuka, tunza, and syn. hcdaya, kioja.)

Tunuka, v. (i) set the heart on, treasure, prize, long for, have special affection for (i.e. perh. regard as a treasure (tunu) of); (2) give as a present, make a present of, e.g. namtunuka mtu huyu, I have set my heart on this man. Ps. tunukwa. Ap. tunuk-ia, -ia, e.g. make a present to. T. kofia, give a cap to. T. moskiti, make a gift to a mosque. Cs. tunuk-isha, -ishwa (tunusha, and cf. tunza). Rp. tunukana, (Cf. tunu, and follg.)

Tunza, v. treat with care or affection; (i) guard, protect, care for, tend, keep safe; (2) attend to, observe, examine, keep an eye on; (3) make a present to. E.g. tunza hazi, work with care. T. mato, mind a child. T. akili, keep the brain clear, use the wits. Ps. tunzwa. Nt. tunka. Ap. tunz-ia, -iwa. Cs. tunz-isha, -ishwa. Rp. tunzana. — n. (—, and ma-), (1) care, attention, guardianship; (2) things cared for, belongings. Akomleta kijiana na tunza zake, and he brought him the lad and his belongings. (3) gift, present, reward. (Cf. tunu, tunuka, also tusa (tunso), and syn. hisathi, shika, angalia.)

Tupa, v. (1) throw, cast, fling, e.g. a spear, stone, &c.; (2) throw away, cast off, desert, abandon. Tupa jicho, throw a glance. Ps. tupua, e.g. nimetusupa, I am an outcast. Nt. tupika. Ap. tup-ia, -iwa, e.g. throw at (from, with, to),—also, pass on to, refer to, e.g. Sultan hunutupia waziri maneno, the Sultan usually refers matters to his prime minister. Hence tupil-ia, -iwa, -ika. Also tuijana. Cs. tup-isha, -ishwa. Rp. tupiana. (Cf. mtupa, and syn. rusha, peleka, piga.)

Tupa, n. (—), a file,—for metal, i.e. tupa ya chuma. A flat file is called tupa ya msumeno; a rasp for wood, tupa ya tunga. (See Tunga.)
-tupa, a. (tupa with D 4 (P), D 5 (S), D 6, and sometimes tupa for all D), (1) empty, bare, void, naked; (2) mere, sheer, bare, by itself (themselves), unmixed, pure, without change or adulteration; (3) meaningless, worthless, vain, devoid of content. E.g. mikono mtupa, empty hands, empty-handed. Miguu mtupa, bare feet, barefoot. Mtu mtupa, just a man, a mere man, one who has nothing. Vongo mtupa, a sheer, downright falsehood. Weni watamtupa, none but black people. Maneno mtupa, idle talk, nonsense. Sometimes indecl., e.g. vyakula vitampa tupa (or vitupa), nothing but nice food. Obs. -mtupa, includes 'unclothed, naked,' but to denote nakedness in a vulgar sense, mtupa or tupa is used as an indecl. adj., e.g. huvi ni utupa, the person is naked. Mtu mtupa, a naked person. A less vulgar word is uchi. (Cf. utupa, uchi.)

*Turuhani, n. tare, allowance made in weighing for package, vehicle, &c. (? Ar. 'deduction.')

*Turuki, n. (ma-), also Turki,
Turk, an Egyptian. Hence Uturuki, Turkey. Kituruki, Turkish language.

Turuma, n. (ma-). See Taruma.


• Tusha, v. and Tushua, Cs. perh. of tua (cf. tua, tuesha, tweza), lower, degrade, humiliates, hold in contempt, treat contemptuously. Jitusha, disgrace oneself,—by unworthy conduct, &c. Ps. tushwa. Nt. tu-shuka. Ap. tush-ia, -iwa. (Cf. tua, and follg., matusu, also syn. thi, tweeza, abisha, shusa.)

• Tushi, n. (ma-), and Tusi, Tusu, insulting language or conduct, abuse, ill-treatment, outrage. Also as a. -tushi, degraded, insulted, abased, mean, low. (Cf. prec.)

Tusi, n. (ma-), a litter, palanquin, sedan, sling or hammock for carrying a person. (Cf. machela, and jeneza.)

Tuta, n. (ma-), a raised bed for planting, a long ridge of earth with deep furrows on either side. (Also perh. tuta, v. pile up. Nt. tutika, and Rv. tutua, take down, lower, deceive,—but not used in Z.)

Tutuka, v. rise in little swellings (tutu, Kr.). (Cf. follg.)

Tutuma, v. (i) make a rumbling (muttering, grumbling, growling) sound, e. g. thunder, the bowels, &c.,—perh. imitative (cf. tetema) or connected with (2) swell up, bubble up, boil up, and fig. be puffed up, swell up, e. g. with pride, anger, &c. Hence also a Nt. tutum'ka, in same sense, and Cs. tutum'-sha, -shwa. (Cf. mtutumo, tutumua, and syn. guna, nguruma, and furika.)

Tutumua, v. Rv. of tutuma, draw together, e. g. jitutumua, gather oneself up,—as for an effort. (Cf. prec. and nyata, kunja.)

Twaza, v. make a present (to), give as a reward (to). Mumewe akatuma nganga mchele, her husband gave the doctor a present of rice. Ps. tuzwa, e.g. get a present. Aka-tuzwa na wali mapsa, people gave him a reward in money. (Cf. follg., and tumu, tumuka, or perh. tunza. Tuza also represents sometimes chuza, and tusha (which see).)

Tuso, n. (—), also Tuza, and Tunzo, a present,—esp. of a reward for success. (Cf. prec., and for presents generally bakshishi, sawadi.)

Tw- often represents the sound of tu before a vowel. See Tu.

Twaa, v. take (to oneself), take away (from another), carry away (from another), take off, receive, accept, obtain. A very common verb, syn. often with pokea, pews, chuwa, pata, shika. Mimi nimetwa, I gave the money, and he received. Alitwaa mijji mingi, he seized (got possession of) many towns. Twaa ruhawa, receive leave. Ps. twawa, e.g. ametwawa na ghuruu, he is seized with infatuation,—but commonly in the Ap. Ps. form twatiwa, which thus means both (1) be taken, seized, received, or (2) be robbed of, have something taken from (or, for) one, lose. See below. Nt. twuila. Ap. twa-lia, -liwa, -lika, e.g. take (receive) from (for, with, at, &c.), rob of, relieve, rid a person of, take on behalf of, &c. Hence twaliana. Cs. and Rp. not used.

Twana, Twana, Twanza, v. be like, resemble each other,—sometimes with sura, uso, of personal resemblance. (Cf. fanana, lingana.)

Twanga, v. clean grain by pounding in a mortar, pound in order to get off the husks. Ps. twangwa. Nt. twangika. Ap. twang-ia, -iwa. Cs. twang-isha, -ishwa. (Cf. mtwango, and cf. kimu, ponda.)

Tweka, v. and a variant Twika, hoist up, raise from the ground, lift on to a person's shoulders or head,—esp. of loads, but also t. tanga (bendera), hoist a sail (a flag).
U.

**U** represents the sound of _u_ in the English _rule_, or, when not accented, in _full_. _Uu_ is written when the sound is very marked and sustained, as in _kuku_ dist. _kuku_.

Before another vowel sound, _u_ is commonly pronounced as a consonant, _i.e._ as _w_, and words not found under the one may be looked for under the other.

**U is used independently**

A. **as a verb-form,** (1) you are, agreeing with the pron. of the 2 Pers. Sing., _i.e._ _weve_, or (2) _it_ is, agreeing with _D 2 (S), D 4 (S), e.g. mzigo _u mżito_, the load is heavy.

B. occasionally as conj. and, _e.g._ _tatu u nussu_, three and a half. (Cf. **Ar. wa**.)

**U**-(before a vowel, **W**) as a formative pfx. is used

A. **in verbs,** as (1) the pfx. of the 2 Pers. Sing. subjective only, _e.g._ _unapenda, waapenda_ (for _wapenda_), you love. (2) the pfx. subjective and objective, agreeing with _D 2 (S), D 4 (S), e.g. _miti unmaota_, the tree grows. _Umbi waapenda_, you like the song. (3) inserted before the final _a_ of any verb, it forms the derived stem which may be called *Reversive*, as commonly reversing the meaning of the root, _e.g._ _funga_, fasten, _fungua_, unfasten, and _fufua_, raise to life, (Rd.) from _fa_, die.

B. **in nouns,** as the characteristic initial of a large class, like _m_ and _k_, and in contrast with _m_ and _k_, the most general and characteristic use of _u_ is to form abstract nouns, and any suitable root of verb, noun, or adjective may be given an abstract meaning by simply prefixing _u_, with or without a change in the final syllable. _E.g._ cf. _mitu_, a man (a living organized thing), _kitu_, a thing, an object (a man, only when regarded as a thing), and _utu_, humanity, human nature, and also sometimes matter, substance (though this is usually covered by _kitu_). This being so, it is impracticable to attempt a full list of actual and possible abstract nouns in _u_, and a selection is made of those most common or remarkable.

The _u_ class contains, however, many nouns with concrete meanings, _e.g._ _usfagio_, a brush, _usfunguo_, a key, _usando_, _usoko_, _umande_, and in a large number of _u_-nouns (1) there is no plural, or (2) the only plural in common use has the pfx. of _D 5 (P), ma_, usually denoting concrete forms or cases of the abstract expressed by the singular; (3) the rest following the rather difficult grammatical rules for _D 4 (P)._ Two other meanings of _u_, as a noun-pfx., may be compared with the abstract meaning, viz. (1) _u_ to denote the inward (and relatively smaller) part of an object, its substance, or quality (_cf._ _ubongo_, _ubnyu_, _udau_, _udo_, _ufupa_), and (2) _u_ to denote a country. _E.g._ cf. _Mzungu_, a European, _kizungu_, something European,—esp. European language, _Uzungu_, the European's country, but also the quality of being European.

Obs. further that (1) _u_ initial in nouns is sometimes not formative, but part of the root; (2) _u_ and _o_ are often not clearly distinguished in Swahili, esp. in Arabic words, which
make no distinction; (3) u followed by another u or w often coalesces with it, e.g. uwambo, uambo, wambo.

C. in adjectives, u- (w-) sometimes takes the place of m-, mw-, to mark agreement with (1) D 1 (S), viz. in the pronom. adj. -angu, -ako, &c.; (2) D 2 (S), D 4 (S), not only in the pronom. adj. but also in -ote, -enyi, -enyewe; (3) D 4 (S), in a few other adjs., viz. uchungu, uae, utupu.

The meaning of many nouns in u- is more fully indicated under an adjective or verb of the same root, to which reference is given. A word not found under U may be looked for under the next letter, or under W. Plurals of u nouns are sometimes irregular, and given in full.

Ua, n. (maua), a flower. Chuana maua, pick flowers. Toa maua, come into flower. (Cf. chanua.)

Ua, n. (nyua), (1) an enclosure,— commonly an open court or backyard attached to a house, and fenced with sticks, plaited leaves, or a hedge. Also (2) a fence of this kind, i.e. ua wa nyasi (miti, makuti, mabua), a fence of grass (sticks, leaves, stalks).


Ua-, for words beginning with these letters, see also under Wa-.

Uadui, Uahadi. See Wadui, Wahadi.

Uambo, n. See Uwambo.

Uambukizo, n. (nyamb. and maamb.), infection, infectiousness. (Cf. ambukiza.)

Uamini, Uaminifu, n. honesty, trustworthiness, &c. (Cf. amini.)

Uandumizi, Uandumano, n. (nyand. and maand.), a following, a procession. (Cf. andamizi, andamano.)

Uanga, n. and Wanga (which see).

Uangalifu, n. carefulness, attention. (Cf. follg.)

Uangalizi, n. (ma-), observation, taking notice, care. (Cf. angalia.)

Uangamizi, n. (ma-), ruin, collapse, description. (Cf. angamia.)

Uapo, n. (nyapo), (1) a swearing, an oath (cf. apa); (2) also wapo, a giving, a gift, e.g. ndio uapo mmono, that is a rich present. (Cf. pa v., kipaji.)

*Uarabu, n. (1) country of the Arabs, Arabia,—commonly Arabuni, or Manga; (2) Arab nature. (Dist. uharabu.)

Uashi, n. art of mason’s work, building with stone, masonry, a mason’s fee. (Cf. aka, asha, m-washi.)

*Uasi, n. (maasi), rebelliousness, disobedience, rebellion, revolt, mutiny. Fanya wasi kwa Sultani, revolt against the Sultan. (Ar.)

Uayo, n. (nyayo), also Unyago, and Wayo, sole of the foot, footprint, footprint, track. (Cf. hatua.)

Ubaba, n. paternity, fatherhood. (Cf. baba, umama.)

Ubabwa, n. and Ubwabwa, (1) gruel, pap, e.g. rice, esp. as made for hungry children or invalids, boiled with water enough to make a paste, or (2) rice cooked plainly, without cocoanut juice. Cf. the riddle Ubabwa wa mto wamwimu, a child’s pap is nice,—the answer being usingizi, sleep. (Cf. matabwa-tabwa, uji, wali.)

*Ubadili, Ubadilifu, n. (ma-), change, changeableness, exchange, interchange. (Ar. Cf. badii.)

*Ubahili, n. miserliness, niggardliness. (Ar. Cf. bahili, and syn. ukabithi, choyo.)

*Ubaini, Ubainifu, n. clearness, demonstrability, notoriety, demonstration, evidence. (Ar. Cf. baini, and syn. thahiri, wazi.)

Ubale, n. (mbale), strip, slice, piece, e.g. mbale za muhogo, cassava cut in pieces lengthways,—called also
kopa (ma-) when dried. The process of cutting is lenga (also kata) mbale. Kr. distinguishes ubale (mbale) from mbale (mitale), somewhat larger pieces, and bale (mbale) of the largest. (Cf. pande, mpande, kipande, and utamba, mbamba, bamba.)

*Ubailehi, n. marriageable age, adult state, puberty. (Ar. Cf. bailehi, and syn. uzuma, upunu.)

Ubali, n. (mbali), distance, being distant,—seldom used, but see Mbali, and cf. itele.

*Ubalozzi, n. office (position, work, salary) of a consul. (Cf. balezi.)

Ubamba, n. (bamba), thin or flat piece of stone, wood, or metal,—chip, strip, flake, sheet, a flat peg. (Cf. follg. and mbamba, bamba, -mba- mba.)

Ubango, n. (bango), reed,—but in Z. tete is usual.

*Ubani, n. frankincense. (Hind. Cf. udi, uvumba.)

Ubapa, n. (bapa), the flat part of anything, a flat surface,—e.g. the blade of a knife, ubapa wa kisu. (Cf. bapa, and kengga.)

*Ubarathuli, n. foolishness, simplicity, being easily duped. Cf. Ujinga wa kuza si ubarathuli wa kununua, to be outwitted in selling is better than to be duped in buying. (Ar. Cf. barathuli, and syn. ujinga, uziza.)

*Ubaridi, n. (1), coldness, coolness; (2), a chilling manner, dullness; (3), comfort, convalescence. (Ar. Cf. baridi, burudisha.)

*Ubashiri, n. (ma-), proclamation, prediction, announcement. (Ar. Cf. bashiri,—also hubiri, tabiri.)

*Ubashiru, Ubathirifu, n. extravagance, prodigality. (Ar. Cf. bathiri, and syn. upotevu.)

Ubati, n. (bati), an addition to a house,—wing, outhouse, lean-to. (Cf. kipenu.)

*Ubatili, n. nullity, emptiness, vanity, futility, uselessness. Mtu wa haki haamui ubatili, a just man does not give worthless judgement. (Ar. Cf. bati.)

*Ubatwabo, n. (mbau), board, plank, cut timber. Pasua mbau, saw in pieces (or, saw out) planks. (Cf. bau.)

*Ubatwu, n. (mbau), a rib, side of the body, or anything corresponding to it in relative position, e.g. skirt (slope, flank) of a mountain, side, wing (of an army, &c.). Mbaunu mwa, at the side of, on the flanks of.

*Ubowa, n. (mbawa), a wing feather. Funuwa mbawa, spread out the wing feathers. (Cf. bauwa, a wing.)

*Ubaubu, n. office (work, pay) of a door-keeper (gaoler, turnkey). (Ar. Cf. bawubu, and syn. ujogeswes wamlango.)

*Ubayia, n. (ma-), badness, wickedness, corruption, ugliness. (Cf. baya, and syn. uonu, contr. uzuri, wema.)

*Ubasazi, n. (ma-), occupation (condition, habits, &c.) of a shopkeeper,—bargaining, buying, and selling, &c. (Ar. Cf. basazi.)

*Ubele, n. position in front, a step forward, progress, promotion, advancement, success. Pata ubele, be promoted. (Cf. mbele, adv., prob. plur. of ubele, cf. ubali, mbali.)

*Ubeleko, n. See Mbeleko.

*Ubenbe, Ubelembelu, n. (bembe, mabembe), flirting, coquetry, coaxing, wheeling, fondling, allurement. (Cf. bemba, bembe.)

*Ubeti, n. (betti), verse, stanza, strophe. (Ar. Cf. beti, and shairi.)

*Ubichi, n. unripeness, immaturity, freshness, rawness, greenness. (Cf. bichi.)

*Ubilisi, n. same as ushetani, devilry, madness. (Ar. Cf. bilisi, shetani.)
UBINADAMU

Ubinadamu, n. human nature, humanity. (Cf. binadamu, and syn. utu, wanadamu.)

Ubinda, n. (mbinda). See Ubinja, Uwinda,—different words, both of which seem to be also thus pronounced. (Cf. binda, bindo.)

Ubingwa, n. cleverness, proficiency, quality of a good workman. (Cf. bingwa, and syn. ustadi, welekevu.)

Ubinja, n. (mbinja), also Uwinja, Ubinda, a whistling noise, whistle, i.e. the act or sound of whistling. Piga mbinja, whistle. (Cf. miunzi, msonyo, Aibittja, and dist. uwinda.)

Ubishi, n. (mbishi, mabishi), (i) joking, a joke, jest, fun (cf. mzaha), (a) refractoriness, contrariness, strife, opposition, obstructiveness. Ubishi mwingi huvuta mateto, joking carried too far leads to quarrelling. (Cf. bisha, also ukaidi, utundu, ushindani.)

Ubivu, n. ripeness, maturity, being well-cooked. (Cf. -bivu, iva.)

Ubongo, n. (mbongo), brain substance, brain, marrow. (Cf. bongo.)

Ubomo, n. (mbono), seed of the castor-oil plant (mbono).

Ubora, n. excellence, pre-eminence, fine quality (of any kind). (Cf. bora.)

Ubovu, n. rottenness, unsoundness, corruption, badness, putrefaction. (See -bovu, and cf. uozi, uovu, and ubaya.)

Ubua, n. (mbua), used for bua (mabua) of the smaller kinds of grain-bearing stalk, e.g. of mpungu, mwelo, and of the stalk, as substance and material. (Cf. bua.)

Ububu, n. dullness. (Cf. bubu.)

Ubugu, n. (mbugu), stem of a creeping plant, used as cord. (Cf. mbugu, mbungu.)

*Uburudisho, n. cooling, refreshment, recreation, relief. (Ar. Cf. baridi, burudisha.)

Ubuyu, n. the pithy substance or kernel inside the nut produced by a baobab tree,—a slightly acid biscuit-like substance, when ripe, occasionally eaten. E.g. hawakuona kitu ndani ya mabuyu illa ubuyu mtupu, they found nothing inside the calabashes except the pith.

Ubwabwa, n. See Ubabwa.

Ubwana, n. (1) mastership, qualities (rights, powers) of a master; (2) an overbearing, domineering, tyrannical, masterful character. (Cf. bwana.)

Uchache, n. (1) frowess, scarcity, want, slightness; (2) rarity, being scarce, (and so) of value. Uchache wa moyo, lack of spirit, feebleness of character. (Cf. -chache, haba.)

Uchafu, n. uncleanness, filthiness, dirt. (Cf. -chafu, and follg.)

Uchafuko, n. (ma-), disorder, muddle, mess, chaos, disorganization, unsettlement, confusion. (Cf. cha-fuka.)

Uchaga, n. and Uchala, store-place for grain,—as used on the mainland, but utaa more usual in Z. (Cf. mchago, utaa.)

Uchaguo, Uchaguzi, n. a choos- ing, daintiness, fastidiousness, habit of criticism. (Cf. chagua, and uteo.)

Uchaji, n. fear, respect, awe, reverence. (Cf. cha v., kicho, and syn. hofu, woga.)

Uchakacho, n. a rustling sound, rustle, e.g. of leaves, clothes, &c. (Also perh. utakaso, cf. ckakacha.)

Uchala, n. See Uchaga.

Uchale, n. (chale), gash, cut, incision. (See Chale.)

Uchanga, n. (1) immaturity, unripeness, early stage of development, babyhood, littleness (see -changa); (2) a grain of sand. (Cf. changa.)

Uchango, n. (chango), (1) smaller intestine; (2) worm in the intestine. (Cf. chango.)

Uchawi, n. witchcraft, sorcery, black arts, magic. Hapana maneno ya uchawi kwa watu Waswahili, Swahilis have nothing to do with
witchcraft, i.e. they leave it to the savages (washenzi). (Cf. uchawi, and see Mganga, Uganga.)

Uchepechepe, n. being moist, wet, watery, &c. (See Chepechepe, and cf. rútuba, umaji.)

Uchi, n. nakedness, nudity,—less vulgar than iititpu (which see). Used also as adj. Washenzi wa huko uchi, the savages in that part go naked.

Uchipuko, n. (chipuko), shoot, sprout, blade,—of a growing plant. (Cf. chipuka.)

Uchochoro, n. (ma-), narrow passage, lane, alley, e.g. between native houses in a town. (Cf. chochoro, and u/fa.)

Uchokozi, n. (/wa-), teasing, annoyance. (Cf. chokoza.)

Uchomozi, n. (i) coming out, bursting out, and so (2) of the sun, getting hot, scorching. (Cf. chornoza.)

Uchongo, n. (i) being one-eyed (cf. chongo); (2) discharge from a weak or diseased eye (also utongo).

Uchovu, n. (1) weariness, fatigue; (2) producing weariness, tediousness, dullness. (Cf. cho-ovu, choka.)

Uchoyo, n. See Choyo.

UCHU, n. longing, yearning, earnest wish. (Cf. shauko, tamaa.)

Uchukuti, n. central part, or mid-rib, of cocoanut leaf. (Cf. tuti.)

Uchukuzi, n. getting carried, conveyance, cost of carriage, porterage. (Cf. chukua, mchukuzi.)

Uchumbu, n. relation of lovers, of lover and sweetheart, wooing, being wooed, lover’s gift. The lover—his bride with clothes till marriage, ngu zo uchumbu. (See Mchumba.)

Uchumi, (1) way of earning profits, trade, business, occupation; (2) profits, earnings, salary,—in this sense also uchumo. (Cf. chuma, chumo.)

Uchungu, n. (1) sharp pain, smart, bitterness, bitter taste; (2) fig. resentment, anger, offended feeling, grudge. —a uchungu, and commonly uchungu alone (cf. utupu) as adj., bitter, painful, angry, and obs. the adv. kinuchungu. (Cf. -chungu, -kali, mchomo, umivo.)

Udaku, n. (daku), (1) objection, demurrer, protest; (2) news got hold of secretly, gossip, rumour. Also udakusi, getting hold of stories, telling tales, &c. (See Daka, Dakizo, Dakua, and Dukiza,—perh. same word.)

*Udalali, n. profession of salesman or auctioneer, salesman’s commission or fee. (Ar. Cf. dalali.)

Udanganyifu, n. (ma-), craftiness, cunning, deceitfulness, imposture. (Cf. danganya, and syn. ujanja, we-revu, hila.)

Udevu, n. (ndeuvu), a hair of the face,—of the whiskers, moustache, &c. (Cf. ndeuvu, kidevu, and unyele.)

*Udi, n. and Uudi, aromatic aloewood,—used for fumigation (vinzizo). (Ar. Cf. ubani, uvumba.)

*Udibaji, n. (i) adornment, artistic form, style; (2) mere form as opp. to substance,—and so, delusion, outward show, deceit. (Ar. Cf. dibaji.)

*Udobi, n. occupation of a washerman, laundry work, payment for washing. (Hind. Cf. dobi, and ufujie, fua.)

Udogo, n. littleness, smallness, insignificance. (Cf. -dogo.)

Udole, n. (ndole), finger, toe,—but in Z. kidole. Udole is used of the nail of a finger (in Z. ukucha) and claw of an animal. (Cf. dole, kidole.)

Udongo, n. soil, earth, clay,—including surface-soil, potter’s material, red earth used in making mortar, &c.

*Udufu, n. poorness of quality, weakness, thinness, dullness, insipidity, worthlessness, exhaustion, good-for-nothingness. (Ar. Cf. dufu, and syn. uhaifu, whasilu.)

Udugu, n. brotherhood, kinsmanship, being of same family or clan or tribe. (Cf. ndugu, and syn. ujamaa, utani.)
Udui, n. (ndui), a pimple, a vesicle.
Hence ndui, small-pox.

Uduvi, n. also Nduvi, Duvi, shrimp, prawn. Also called kamba (which see). Uduvi is also used collectively.

Ue-, for words beginning with these letters, see also under We-.

*Uele, n. sickness, illness, esp. of a severe and crippling kind, confining the patient to bed. U. wa macho, ophthalmia. U. wa viungo, rheumatism. (Ar. Cf. -ele, and syn. angamiza, potesa.)

Uembe, n. See Wembe.

*Ufa, n. (nyufa), a crack, split, slit, cleft, rent, tear,—or similar aperture. Fanya (tia) ufa, crack, v. Usipoziba ufa, iitajenga ukuta, if you neglect a crack, you will have to build a wall.

Ufafanusi, n. (ma-), explanation, revelation, interpretation, telling out, publishing abroad. (Cf. fasanina, and syn. elezo.)

*Ufagio, n. (fagio), small broom, small brush, i.e. commonly a bundle of leaf-strips tied together and used for rough sweeping, e.g. footpaths, floors, &c. (Cf. fagia.)

Ufahamu, n. (fahamu), (1) recollection, memory; (2) intelligence, sense, consciousness, recognition, comprehension. Fahamu zikamrejea, his senses returned to him, he recovered consciousness. (Ar. Cf. fahamu, and syn. akili, moyo.)

Ufalme, n. (falme, mafalme,—both seldom used), (1) chieftainship, kingship, royalty; (2) sway, rule, dominion; (3) sphere of dominion, kingdom. (Cf. mafalme, and syn. enzi, mamlaka, ukulu.)

Ufanani, n. likeness, resemblance. (Cf. fanaana, mfanano.)

*Ufasaha, n. (fasaha) and Ufa-sihi, elegance, aesthetic taste, purity of style, correct form,—esp. of a literary kind. (Ar. Cf. fasahi, and syn. dibaji, usahahi, uswafi.)

*Ufidiwa, n. (fidiwa), ransoming, ransom. (Ar. See Fidia, and cf. dia, ukombazi.)

*Ufufilisi, n. distraining, selling up, disposing of a debtor's goods,—and more generally, financial ruin, whether self-caused (i.e. extravagance, waste) or otherwise. (Ar. Cf. fitisi, and syn. angamiza, potesa.)

Ufufuko, n. also with final -ge, -ji, for -zi, art (trade, work, wages, &c.) of a potter. (Cf. fynanga, and finya.)

*Ufisadi, Ufisiki, n. vice, viciousness, debauchery, fornication. (Ar. Cf. fisadi.)

*Ufithuli, n. (fithuli), insolence, arrogance, contemptuous temper, outrage, wanton insults. (Ar. Cf. fithulika.)

*Ufitina, n., commonly Fitina (which see). (Ar.)

*Ufito, n. (fitdo), long thin piece of wood, stick, rod, lath, or anything similar in appearance, e.g. thin bar of metal, ufito wa chuma, rod iron, iron bar (cf. upao). Often of the thin straight sticks used on native roofs to carry the thatch, laid crosswise horizontally on the rafters. (Cf. fimbo, and for sticks generally, bakora.)

Ufizi, n. (fizi), gum,—of the jaw.

Ufo, n. (nyufa), act (place, state, manner, &c.) of dying. (Cf. fa, kifo, -fu, and follg., and syn. mauti.)

Ufu, n. state of being dead, death, deadness, numbness. (Cf. prec.)

Ufuaji, n. the act (manner, occupation) of beating, washing clothes, &c. (Cf. fua, and syn. udobi.)

Ufuasi, n. (fuasi, and ma-), following, accompanying, e.g. of musical accompaniment. (Cf. fuata, mfuasi.)

Ufuafuko, Ufuafuo, n. (fufuko, fufuo), restoration of life, raising from death, revival, renewing, restarting,—the neut. form in -ko meaning properly 'being restored to life, being renewed,' &c. (Cf. fufua, -fa, and syn. huisha.)
Ufukara, n. utter destitution, beggary, poverty. (Ar. Cf. fukara, fakiri, hohekahé, and syn. mashini.)

Ufuko, n. (fuko), sandy margin of the seashore about high-water mark, i.e. maji ya bahari yakomapo, -pwani, including the whole shore to low-water mark. E.g. ulichokika-chá pwani kakingoje ufukoni, the thing you left out on the shore, expect to find washed up on the sand. The Act. form ufuo is also used. (Cf. fua, used of the beating of the waves on the shore, and ufukwe, the fine white sand of the shore. Dist. mfuko, kifuko, fuko, a bag.)

Ufukwe, n. (1) the fine white sand formed by the beating of the waves on the shore (cf. prec.); (2) fig. utter destitution (cf. ufukara).

Ufumbi, n. (wa-), depression between hills, valley, bottom. In Z. commonly bonde.

Ufundí, n. art (position, work, wages) of a fundi, i.e. a skilled mechanic, artisan, master workman. Pata uf., become a master (after being an apprentice, mwanafunzi). Piga uf., show off. (Cf. fumí, ha.)

Ufunga, n. (funga), a stone bench or seat of masonry, usually against the wall in front of the house, for the reception of visitors. (Cf. barasa.)

Ufungu, n. (fungu), (1) relationship, connexion; (2) a relative, kinsman. E.g. ufungu wangu anakuja, one of my family is coming. (Cf. ukoo, ndugu, okrabha, jamaa, mtani.)

Ufunguo, n. (funguo), (1) act (means, mode, &c.) of opening, commencement, exordium, preface; (2) a key,—the commonest use, e.g. killa mlango na ufunguo wake, every door has a key (means of opening). (Cf. funga, fungwa.)

Ufuo, n. See Ufuko.

Ufupa, n. bony substance, cartilage, gristle. (Cf. mfupa, kifupa, fupa.)

Ufupi, n. shortness, brevity. (Cf. -jupi, jupiza, and contr. urefu.)

Ufupisho, n. shortening, contraction. (Cf. prec.)

Ufusio, n. sprinkling of small stones on a fresh-laid concrete floor, to bring it to a smooth surface. (Cf. fusi, kifusi.)

Ufuta, n. semsem,—the oil from which is called mafuta ya uta. (Cf. mafuta.)

Ufuu, n. the nutty part of a coconut inside the shell (kifuu), extracted by grating. Called chicha when mixed with water, and the oil strained out. (Cf. nazi, chicha, ti. Dist. funu, the fruit.)

Ufusi, n. (fusi, mafusi), a hair of the armpits, or of the pudenda.

Ufyozi, n. (1) making a contemptuous whistling noise between the teeth, so generally (2) a defiant, insolent manner of acting or speaking. (Cf. fyoa.)

Uga, n. (—), an open space in a town, or round a house. E.g. akafika uga ni panapo ile nyumba, he arrived at the open place, where the house stood. (Cf. uwanja, feufe, and dist. na.)

Ugali, n. a stiff porridge, commonly made of mtama, millet, mixed with water and cooked.

Unga, n. (ma-), (1) art (profession, fee) of a native doctor, doctoring, healing, surgical and medical aid,—including use of charms, &c. (see Mganga). Also (2) medicine, charm. E.g. pika unga, concoct (make, place in native medicine. Mganga, a doctor's appliances, materials, and operations generally. (Cf. ganga, and cont. uchenta.)

Ugeni, n. (1) state or condition of a stranger or foreigner, newness, strangeness; (2) state of being a guest; (3) a foreign region or country, foreign parts. Safiri ugeni, travel abroad, in foreign countries. (Cf. -geni.)

Ugeusi, n. (genzi, magenzi), changing, changeableness, change, varia-
tion, turning round. (Cf. genka, gen, and syn. ubadili.)

*Ughaibu, n. See Uraibu.

Ugo, n. (nyugo), (1) enclosure, fenced court, yard; (2) fence. In Z. commonly wa. (Cf. nga, wa.)

Ugomba, n. (gomba), fibre from the banana stalk (mgomba), very strong and fine.

Ugomvi, n. (gomvi, magomvi), quarrelsome, contentious, bad temper, wrangling, a quarrel. (Cf. gomba, gombana.)

Ugonjwa, n. (gonjwa, magonjwa), being ill, sickness, disease, ill health. Shikwana (patwa na, ingia) ugonjwa, get ill. Tia (fanya) ugonjwa, cause sickness. Ondoa (ponya) wa, cure sickness. Toka ugonjwani, poa ugonjwa, recover from sickness. (Cf. -gonjwa, gonjweza, and syn. marathi, uweli.)

Ugono, n. (ngono), sleeping-time—and so, night. (Cf. ngono.)

Uguia, v. (1) become sick, fall ill, be in pain, be ailing; (2) groan, wail. Ap. ugu-lia, -lia, e.g. nga za kuugulia, mourning dress. Uguia nyumba, be ill in a house. Unaugulwa, you have sickness in your house. Cs. ugu-za, -swa, (1) cause to be ill, produce sickness; but commonly (2) attend in sickness, as nurse, treat or doctor a sick person. (Cf. manyungi, ugi, also ugonjwa, and hewn.)

Ugumu, n. hardness, solidity, firmness, resolution, bravery, severity, insensibility, &c. (Cf. -guni.)

Uguzi, n. (magnusi), nursing the sick, care of sick people, operations (materials, means, &c.) of nursing. (Cf. ugwa, and mlezi.)

Ugwe, n. (ngwe, and nyugwe), string, small cord, and anything used as such. (Cf. kigwe, kitani, kamba.)

*Uhaba, n. (1) farness, sainess, rarity; (2) being too few, deficiency, lack. (Ar. Cf. haba, and syn. -chache.)

*Uhabifu, n. lightness, cheapness, commonness, poor quality, worthlessness. (Ar. Cf. hafifu.)

*Uhai, n. being alive, life. (Ar. Cf. hai, huisha, and syn. -sima, ishi.)

*Uhalifu, n. (halifu, or mahalifu), disobedience, transgression, breaking rules, rebellion, naughtiness. (Ar. Cf. halifu, and syn. uasi, ukaidi.)

*Uharabu, n. destructive, mischievousness, vandalism. (Ar. Cf. uharibifu, harabu, haribu, and syn. wunyifu.)

*Uharamia, n. brigandage, piracy, outlawry. (Ar. Cf. haramia, haramu.)

*Uharara, n. (1) warmth, heat; (2) hastiness, impetuosity, violence. (Ar. Cf. harara, hari.)

*Uharibifu, n. destruction, spoiling, corruption, mortality, waste. (Ar. Cf. haribu, uharabu, and syn. utoteno.)

*Uhasidi, n. and Uhusuda, envy, spite, malignity. (Ar. Cf. hasidi, and syn. uwayu.)

*Uhasi, n. castration, being a eunuch. (Ar. Cf. hasi, makisi.)

*Uhawara, n. being a paramour. (Ar. Cf. hawara, hawa, and dist. usuria, ukahaba.)

Uhiana, n. hardness, toughness, resistance, obstinacy, unkindness, unfairness. (Cf. hiana, and syn. ugoni.)

*Uhitaji, n. (hitaji, mahitaji), (1) want, need, requirement, desire; (2) indigence, necessitous condition. (Ar. Cf. hitaji.)

*Uhodari, n. strength, firmness, ability, resolution, courage, skill. (Cf. hodari, and syn. ngwina, uwemo.)

Uhunzi, n. work (trade, condition, wages) of a smith, metal-working. (Cf. mhunzi, and mfua chuma.)

*Uhuru, n. freedom, liberty,
emancipation. Cheti cha uhuru, freedom-certificate. Mtumwa ame-pewa uhuru, the slave has been emancipated. (Ar. Cf. huru, and unywana.)

Uhusuda, n. See Uhasidi. (Ar.)

Uiari, see Urari.

Uima, n. and adv. and Wima, uprightness (of position), upright. E.g. watu waliuimiama uima, people who stood upright. (Cf. imia.)

Uimbaji, n. being a singer (minstrel, chorister), singing (as a practice or profession). (Cf. imba, and fally.)

Uimbo, n. (nyimbo), also Wimbo, a singing, a song. (Cf. imba, and prec.)

Uivu, n. and Uwivu, jealousy, envy. Lia uivu, weep for jealousy. (Cf. -ivu, and husuda, hasidil.)

Uizi, n. thieving, robbery, theft. (Cf. iba, mwizi, and syn. unyang'-anyi.)

Ujahili, n. boldness, bravery, courage. (Ar. Cf. jahili, and syn. ushujaa, ukali, ugtumii.)

Ujaji, n. verbal of -ja, i.e. a coming, but rarely used. (Cf. -ja, ujio, tnajilio, and dist. uthaji, fear, uchache, farness.)

Ujalfu, n. fullness, being full. (Cf. jaa, v. and ujazi.)

Ujana, n. youthfulness, youth, age of kijana. (See Kijana, for definition of meaning, and Mwana.)

Ujane, n. the unmarried state,— of bachelor, spinster, widow or widower. (Cf. mjane.)

Ujanja, n. craftiness, cunning, roguery, deceit, fraud. (Cf. janjia, and syn. hila, udanganyifu, hada.)

Ujari, n. (nyari), tiller-rope, in a native vessel, i.e. kamba ya shikio, or ya msukani. (? Ar.)

Ujazi, n. fullness, abundance, plentiful supply. (Cf. jua, ujazi, lifu, and syn. wingi. Dist. jazi, ma.)

Ujensi, n. (ma-), building opera-
tions, construction, designing, architecture. Majensi, buildings,—also majengo. (Cf. jensa, mjensi.)

Ujeuri, n. more commonly Jeuri (ma-), violence, insolence, outrage, tyranny. (Ar. Cf. jeuri, and syn. uthalimu, ukorofi.)

Uji, n. gruel,—i.e. rice or other grain made into a soup or paste. Cf. ubabwa, and wali (rice so cooked that all the grains are separate and dry). Humpa uji, halaifu hukampa ubabwa, he gives him rice-porridge, and presently gruel.

Ujia, n. (t njia, majia), a passage, narrow path,—used (rarely) to mark a difference from the common general term njia, which is perh. its plur. form. (Cf. -ja, and follg.)

Ujima, n. work in common, cooperation, mutual help,—e.g. in building a house, planting or harvest,—a common native practice, repaid by a beer-drinking or by similar help on occasion. (Cf. shogoa.)

Ujinamizi, n. bending (of the body), stooping, inclination. (Cf. ji, inama, and jinamizi.)

Ujinga, n. rawness (of a newcomer), ignorance, simplicity, folly. Ujinga wa mtu ni wewe mu wake, a man's simplicity is (often) his shrewdness. (Cf. -jinga, and syn. upumbofu, ubarathuli.)

Ujini, n. the country or home of the genie (spirits, demons). (Ar. Cf. jini.)

Ujio, n. (majio), act (manner, time, &c.) of coming, approaching. (Cf. -ja, njia, and majilio, mjia.)

Ujira, n. and Jjara, hire, wages, recompense for work done. (Ar. Cf. ajiri, and mshahara.)

Ujurani, n. (1) having neighbours, neighbours, neighbourliness, e.g. ujurani ni setha katika kasha, neighbours are money in a safe. (2) neighbourhood, neighbouring district. (Cf. jjirani.)

Ujitahidi, n. energy, exertion, effort, personal endeavour. E.g.
Ujumbe, n. (1) office (dignity, duty, privilege, &c.) of a chief, chieftancy, supremacy, royal dignity (cf. mjumbe); (2) office, &c. of a messenger, ambassador (cf. jumbe). ( Cf. uf alme, ukuu, usultani, utume.)

Ujume, n. the art (profession, wages, &c.) of a mjume (which see), high-class metal work, cutlery, &c.

Ujusi, n. defilement, i. e. of a ceremonial kind, e. g. after childbirth, according to Mahommemedan rules. (Ar. Cf. unajisi, uchafu.)

Ujuvi, n. (ma-), impudence, impertinence, sauciness, precocity, knowingness. (Cf. jua, v., and follg.)

Ujuzi, n. possession of knowledge, wisdom, sagacity, practical experience. (Cf. prec., and jua, v.)

Ukabithi, n. economy, closefistedness, hoarding. (Ar. Cf. kabithi, and syn. ubahili.)

Ukadirifu, n. estimation, valuation, assessment. (Ar. Cf. ka-diri.)

Ukaguzi, n. inspection, examination, survey. (Cf. kagua.)

Ukahaba, n. prostitution, fornication. (Ar. Cf. kahaba.)

Ukaimu, n. office (dignity, work, &c.) of a vicegerent, viceroyalty. (Ar. Cf. kaimu.)

Ukali, n. (ma-), (1) a sharp, acid taste; (2) sharpness, keenness, edge; (3) strong character, firmness, resolution, spirit, bravery; (4) cruelty, severity, tyranny, fury. (Cf. -kali, makali, uchungu, utabiti, tigumu, ukorofi. Dist. ukali as a verb-form for ni, i. e. is, e. g. mtama ukali, the millet is just growing up. See Li.)

Ukalifu, n. intensity, severity, keenness, e. g. ukalifu wa jua, scorching heat of the sun. (Prob. same as ukulifu (which see), or possibly ukali.)

Ukamba, n. (kamba), cord, of plaited leaf-strips, like shupatu,—sometimes used as a whip. (Cf. kamba, of cocoanut fibre.)

Ukama, n. barrenness, bareness, waste condition,—of land. (Cf. kame, and ukiwa.)

Ukamilili, Ukamilifu, n. completeness, perfection, consummation. (Ar. Cf. kamili, and syn. -timilifu, -sina.)

Ukamio, n. (kamio), menacing, threatening, reproaching. (Cf. kamia, and syn. wogofya.)

Ukanda, n. (kanda), a strip of leather, strap, thong. E. g. ukanda wa kupigia, a scourge. U. wa kuvalia sorrvali, a trouser-suspennder. U. wa uta, a bow-string. (Cf. kanda, n.)

Ukando, n. (kando), side, edge, margin. (See Kando.)

Ukango, n. (kango), (1) frying; (2) frying-pan. (See Kaango, Ka-angana.)

Ukano, n. (i) (kano), also Kano (—), and Mkano (mi-), sinew, tendon,—but in Z. commonly mshipa (which see); (2) verbal of kana, v., denial, contradiction.

Ukarimu, n. generosity, liberality, hospitality, openhandedness. (Ar. Cf. kariniu, karamu, karama, and syn. upaji.)

Ukata, n. poverty, destitution. (Cf. mkata.)

Ukavu, n. dryness, humour, intrepidity, nonchalance. Ukavu wa macho, an unconcerned, fearless, cool look. (Cf. -kavu, kauka.)

Ukawa, n. (kawa), delay. (Cf. kawa, kawio, usiri.)

Ukaya, n. (kaya), a long piece of thin blue calico or muslin, rolled up and wound round the head and
under the chin, leaving two long ends, — worn by married free women of the poorer class.

Ukazi, n. act of residing (staying, remaining), right to reside, payment for lodging, &c. (Cf. ukao, kaa, v.)

Uke, n. (1) womanhood, female condition, status, characteristics,— but commonly for distinctness u tu uke; (2) condition (privileges, duties) of being a wife, e. g. uke na uma uma kwisha, we have ceased to be wife and husband; (3) for the vulgar kuma, vagina. (Cf. -ke, and contr. -ume.)

Ukelele, n. (keltic, and «a-) a cry, shout, exclamation, noise of voices. (Cf. keUlu. Also ukcrni, rarely used in Z.)

Ukengee, n. flat part of a cutting instrument, blade of knife, &c. (Cf. kengee, and bapa.)

Ukili, n. (—), a narrow length of plaited leaf-strip. Such lengths sewn together form the common mats of Zanzibar. Suka ukili, plait ukili. (See Mwaa, Mkindu.)

*Ukinaifu, n. (kinaifu), self-sufficiency, independence, fastidiousness, self-satisfaction, conceit. (Cf. Ainai, «., n.)

Kindu, n. (kindu), material from the mkindu, or wild date palm, i. e. leaf used for plaiting, and fibre for string. The fruit is kindu. (Cf. mkindu, mwaa, ukili.)

Ukongo, n. (kingo), (1) act (means, manner, &c.) of warding off,— and so used variously of a screen in a house, an awning to keep off the sun, a fence for directing game to a trap, a barricade of trees across a road, a parapet or balustrade, &c.; (2) edge, rim, margin, verge, border, e. g. of a river, precipice, pit, &c., edge of a squared or chamfered board. (Cf. kinga, and ukando.)

Ukinzani, n. (kinzani, ma-), obstructiveness, contentiousness, petulance, objection, contradiction. (Cf. kinga, kinzani.)

Ukiri, n. (1) acknowledgement, confession, justification, admission. jitia ukiri, justify oneself, freely allow. (2) for ukili, a plait of leaf-strips. (Ar. Cf. kiri, and syn. ungama.)

Ukowa, n. ring or band of metal, e. g. as used on a sword sheath, bridle, &c. (Cf. koa.)

Uko, n. See Kof, Ukufl.

Ukoga, n. (koga), used of accretions or incrustations, such as tartar on the teeth, scum on water, scurf on the skin, &c. (Cf. ukoko.)

Ukohozi, n. (ma-), coughing, expectoration, sputum, phthisis, any chest affection causing coughing. (Cf. koha, kifua.)

Ukoka, n. a fine, creeping kind of grass, largely collected and used as fodder for horses, donkeys, and cattle in Z. (Cf. kikoka, and the more general term majani.)

Ukoko, n. used of the hard burnt caked rice at the bottom or top of a cooking pot, and perh. of other substances in similar condition. (Cf. kikoko.)

Ukoma, n. leprosy. (Cf. also matana, balanga, balasi, and perh. conn. with koma.)

Ukomba, n. a curved tool, used for hollowing out by cutting and scraping, e. g. for native wooden mortars, drums, measures, canoes. (Cf. komba, v. and follg.)

Ukombo, n. (kombo), curve, bend, crook. (Cf. komba, kikombo, and prec.)

Ukombosi, n. (1) rescue, ransom-
ing, redemption, recovery; (2) money paid for redemption, ransom, fine. (Cf. komboa, mkombosi.)

Ukomo, n. (komo), act. (manner, time, place, &c.) of coming to a stop, end, halting-place, goal, end part, limit, destruction, death. U. wa njia (kisa), end of a road (story). U. wa bahari, seashore. U. wa uso, forehead. (Cf. koma, v., kikomo, and perh. ukoma.)

Ukonge, n. fibre of the mkonge, a kind of hemp.

Ukongojo, n. (kongojo), and Mkongojo, a staff for leaning on, a prop, a crutch. (Cf. kongoja.)

Ukongwe, n. extreme old age. (Cf. -kongwe.)

Ukono, a. (kono) used of the tendrils, by which plants grasp or cling to anything, and of other hand-like objects. (Cf. mkono, kikono.)

Ukonyezo, n. (konyezo), (1) making a silent or secret sign, esp. with eyes or hands, a wink, a shrug; and (2) fig. hint, suggestion, warning, allusion. (Cf. konyeza, and kopesa.)

Ukoo, n. (i) relationship, kinship, affinity, ancestry, pedigree, descent, family (cf. ujamaa, udugu, utani, akrabbba, nasaba); (2) perh. better ukowo, uncleanness, slovenliness, filth, dirt. (Cf. ujusi, uchafu, taka.)

Ukope, n. (kope), a hair of the eye-lash. Hatta ukope twaonea mzito, even an eye-lash we feel a burden. (Cf. kope, kopesa, and udevu.)

Ukopi, n. (kopi), (1) borrowing and not repaying, knavery, cheating, deceit, fraud (cf. ujanja, hila, udanganyifu); (2) thing borrowed, loan, advance (cf. karatha, mazimbo). (Cf. kopa, mkopi.)

Ukorofii, n. (korofi), evil temper, malignity, savagery, brutality, tyranny, &c. (Cf. -korofi.)

Ukosefu, n. (ma-), failure (to obtain, reach, get), lack, want, deficiency, defect, faultiness, shortcoming. (Cf. kosa, kosefu.)

Ukosekano, n. (ma-), like ukosefu (which see).

Ukosi, n. nape of the neck. (Cf. kikosi.)

*Ukubali, n. (1) acceptance, reception, consent, acquiescence; (2) acceptability, pleasingness. (Ar.)

Ukubwa, n. greatness, whether (1) materially, — big, bulky, huge; or (2) morally, — high, powerful, important, weighty, &c. (Cf. -kubwa, and kuu.)

Ukucha, n. (kucha, and ma-), nail (of finger or toe), claw, talon, hoof.
Piga (peleka) uk., scratch, lacerate, claw.

Ukufi, n. (kufi), as much as will lie on the flat of the hand, handful. Punje za mtama zinazopata ukufi, as much millet as would lie on the hand. (Cf. kofi, i.e. ukufi for ukofi.)

*Ukufuru, n. (ma-), unbelief, infidelity, atheism, apostacy. Maku-furu, blasphemy, sacrilege, profane words or deeds. (Ar. Cf. kafiri.)

Ukulifu, n. (1) being tired, remissness, yielding; (2) oppressive-ness, being overwhelming or too much, &c. (Cf. kua, kulia, -kulifu, and ukalifu.)

Ukulima, n. (ma-), condition (employment, operations, &c.) of a husbandman (peasant, tiller of the soil), agriculture, cultivation, peasantry. (Cf. lima, mkulima, mlimo, kilimo.)

Ukumbi, n. (kumbi), porch, vestibule, outer hall, anteroom,—inside a stone house, outside a mud house. Ingia (tiwa) kumbini is an euphemistic expression for being circumcised, i.e. to be excluded (for the time) from entering the house. Hence kumbi for tohara, e.g. akamfanyia mtoto wake kumbi, he arranged for his son to be circumcised. (Cf. sebula.)

Ukumbizi, n. (kumbizi), (1) a clearing away, sweeping up, making a clean sweep, gleaning; (2) a push-
ing off or away, thrusting aside. (Cf. kumba.)

Ukumbuko, Ukumbusho, n. a calling to mind, remembering, reminding, remembrance, memorial, souveni. (Cf. kumbuka, kumbu-kumbu.)

Ukumbuu, n. (kumbuu), girdle, sash, i.e. some textile material twisted or rolled up, and worn around the waist. (Cf. mshipi, mahazamu.)

Ukumvi, n. (kumvi), empty ear or spike or head of grain-bearing plant, rice, millet, &c., without the grain, husk, bran, chaff. (Cf. wishwa, kapi, and kumbi, which is perh. from same root. Corresp. to gandu in fruit.)

Ukunde, n. (kunde), a bean produced in pods by the plant mkunde, grown for food in Z.

Ukunga, n. the trade (work, pay) of a mkunga (which see).

Ukungu, n. (kungu, ma-), (1) damp, moisture, mouldiness, mildew; (2) fog, mist, vapour,—esp. of morning and evening, and so of twilight. Hence makungu, of the signs of dawn, and glow after sunset. E.g. ukungu unatanda (unakuja, itna-wamba), the dawn is spreading. Afkate unafanya uk., the bread is getting mildewed.

Ukunguru, n. also Mkunguru (which see).

Ukuni, n. (kuni), a stick of firewood. Chanja (Jxisua) kuni, cut wood.

Ukunjufu, n. cheerfulness, gladness, good temper, geniality and manner. (Cf. kunja-ku-«».)

Ukuraaa, n. (kurata), sheet or strip of paper, leaf or page of a book. (Ar. Cf. karata, karatani.)

Ukuta, n. (kuta), stone wall of a house, i.e. ukuta wa mawe. (Dist. homa, which may or may not be a wall, kizambasa, a partition-wall, commonly of sticks and plaster, kitatu, wall of a court.)

Ukuti, n. (kuti), a side frond of a cocoanut leaf. (Cf. kuti, ma-kuti.)

Ukuu, n. greatness,—but more in a moral than material sense. (See -kuu, and Kubwa.)

Ukwaju, n. (kwaju), a tamarind, fruit of the nkawaju.

Ukwasi, n. wealth, opulence, riches. (Cf. -kwasi and its syn. ta-jiri, mwemwi mali.)

Ukwato, n. (kwato), hoof (solid, of horse), part of a cloven hoof (of cow, &c.). Mgaa wa ng'ombe una kwato mbili, a cow's foot is cloven (in two parts).

Ukwe, n. the relationship of wa-kwe, i.e. of near connexions by marriage, e.g. father-in-law and son-in-law. (Cf. mkwe.)

Ulaanifu, n. a cursing, a curse, being cursed. (Ar. Cf. laana, -laanifu, and follg.)

Ulaanizi, n. a cursing, using imprecations, malediction. (Ar. Cf. prec.)

Ulaifi, n. (ma-), over-eating, voracity, greediness, gluttony. (Cf. -la, ulaji, and ulevi.)

Ulaika, n. (ma-), a hair of the body, a bit of down, gossamer. (Cf. udevu, uyele, ukope, and dist. Ar. malaika, angel.)

Ulaini, Ulainifu, n. softness, smoothness, tenderness, gentleness (of accent, manner, &c.). (Ar. Cf. laini, and syn. vororo, upole.)

Ulaaji, n. (ma-), act of eating, opportunity (means, chance) of eating, a feast. E.g. uwape uji wakubwa, give the leading people a feast. (Cf. -la, ulaji, chukula.)

Ulamamizi, n. (lahamamizi), supplication, humble appeal, begging for mercy. (Cf. hlamu.)

Ulaalo, n. (malake), (1) place (time, accessories, manner) of lying down or sleeping, camping-place, bed. Malale, things to sleep on, bedding (cf. kitu, kambi). (2) something lying or laid down, e.g. a tree or plank laid as a bridge across a stream (cf.
Ulambilambi, n. condition of a cocoanut, when the nutty part is just forming, still soft, and can be picked off, i.e. ul. wa dafu. (Cf. lamba, dafu, nazi. Dist. rambirambi.)

*Ulaya, n. (1) native land, home,—but commonly used of foreigners, and so (2) Europe. Ulaya Usungu, Europe. U. Hindi, India. Ulaya wa Warena, Portugal. (Ar. Cf. vilaya, and follg.)

*Ulayiti, n. European textile stuff,—esp. of a thin inferior kind of calico, not so stout as Amerikani, grey shirtings. Kamba Ul, hemp rope,—not of cocoanut fibre. (Ar. Cf. prec.)

*Uledi, n. in Z. a proper name common among slaves. (Ar., cabin boy, cook's boy.)

Ulegevu, n. and Ulegeo, (1) slackness, relaxed condition, exhaustion, weakness; (2) remissness, carelessness, negligence. (Cf. legea-legevu, and syn. utepetevu.)

Ulevi, n. (ma-), (1) a state of drunkenness, intoxication, giddiness, staggering, reeling; (2) an intoxicant, e.g. killa ulevi, all kinds of intoxicants (forbidden by Mahommedan law). Ulevi wa bahari, sea-sickness. (Cf. levya, and uaf.)

Ulezlo, n. (ma-), act (trade, work, pay) of one who has the care of children, e.g. a nurse, tutor, guardian. Malezi, education, training. (Cf. lea, mlezi.)


Ulili, n. (ma-), bedstead,—with the legs turned, not of the common Zanzibar make. (Cf. kitunda.)

Ulimbo, n. birdlime, gum, glue. Ulimbo ni utonvu wa kutegea ndege, ulimbo is a sticky stuff for catching birds with. Penyi urembo ndipo penyi urimbo (for ulimbo), finery is a snare.

Ulimbwende, n. dandyism, showy dress or manner, coxcombry. (Cf. -limbwende, umalidali.)

Ulimi, n. (ndimi), (1) the tongue,—of man and animals generally, also (2) of objects resembling it, a projection (cf. mdomo), e.g. 'tenon' in carpentering. Ulimi hauna mfupa, the tongue has no bone, i.e. nothing stable, reliable. Kama ulimi na mate, like tongue and spittle,—of things inseparable. Uji wa moto haupoi kwa ncha ya ulimi, the tip of the tongue does not cool hot rice. (Cf. -limi.)

Ulimwengu, n. (ma-), (1) the world in general, the whole creation, universe, visible things,—killa kitu kilicho na mwanga; (2) the sky, e.g. ulimwengu umetakata, the sky is clear; (3) the inhabited world, earth, globe, e.g. ul. tumaokaa sisi, the world we live in; (4) the present world (cf. kuwapo ulimwenguni, for 'to be alive'),—as opp. to the next world, which is pepomu, kusimu, ulimwengu wa huko (wa baadaye, ujao); (5) the world in a moral sense, the world as worldly, the world as transitory, unstable, evil, e.g. nema na mabaya ndio ulimwengu, the world is a mixture of good and evil; mtu wa ulimwengu, or mlimwengu, a worldly man; (6) the environment, each man's own surroundings (circle, circumstances). Ametengenesa ul. wake, he has feathered his nest. Plur. malimwengu, usually,—worldly affairs, worldly pleasures or interests. (Cf. Ar. alam, also mlimwengu, and syn. dunia.)

Ulinganifu, Ulinganyo, n. correspondence, harmony, comparison, suitableness, convenience. (Cf. linga, -linganifu.)

Ulingo, n. (lingo, and ma-), like kilingo, a platform in a plantation, for a watchman in charge of crops. (Cf. kilingo, and dungu.)

Ulinzi, n. watching, guarding, guardianship, fee for guarding. (Cf. linda, mlizi.)

Ulio, n. (lio), something for eating from or with,—and so of a wooden
platter raised on legs and used as a table. (Cf. iia, Ap. of -la, v. eat. Dist. ulio, verb-form, 'that which is, you who are'.)

Ulipizi, n. (ma-), forcing payment, exaction, vengeance. (Cf. lipa, and syn. kisasi.)

Uliza, v. also Uza, (i) question, interrogate, inquire (of, about), ask, ask about (not 'ask for, which is omba, take), demand. E.g. nali-muliza hali, I asked him about his health, how he was. Wote kadiri aniusaye habari, every one who asks me for information. Ntausa kisa hiki, I will ask about this matter. Ps. ulizwa and uzwa, e.g. be questioned,—and so, supply an answer. Siwesi kwuliza uongo, I cannot let a false answer be returned (to an inquiry). Nt. ulizika. Ap. uliz-ia, -iwa, us-ia, -iwa, e.g. ask on behalf of, e.g. kaniulizeni mimi salabu, and do you demand on my behalf to have a reason given. Rp. ulizana. (Cf. ulizo, and syn. saili, hoji, dadisi.)

Uli/i. n. (ma-), bawling, squealing, shouting, screaming, loud cry. (From the Cs. form of /i/, with force. Cf. mizi, and syn. it/a*)

Ulo/i, 11. ma-}, witchcraft, sorcery, enchantment. (Cf. loga, mlozi, and syn. upagazi, uchawi.)

Uma, v. cause pain, hurt, bite, sting, smart, ache,—and sometimes, feel pain. E.g. nauma meno, I have a pain in my teeth, I have toothache, but usually meno (kichwa, tumbo) yanuma, my teeth (head, stomach) hurt me. Ps. umwa. (Nt. umika, rarely used. Cf. umika, of medical cupping.) Ap. umia, umiuwa, e.g. cause pain to (at, with, in, by, &c.), and also 'feel pain, like uma. E.g. nyuki ameniuma, nami nimeumia, a bee stung me, and I feel it. Nimeumia macho, I have a pain in my eyes. Simba alimeumia mwitutu (kichwani), the lion bit him in the forest (on his head). Cs. umisa, umiswa, usually inten's. and of intentional infliction of pain,—hurt, cause to feel pain. Hence umiz-ia, -iwa. Also umisana. Rp. umana, hurt each other,—hence umani-sha, -shwa, and uman-ia, -iwa. Meno ya mbwa hayaumani, a dog's teeth do not hurt each other. — n. (uma, nyuma, mauma), a metal spit, skewer, pointed tool, awl, punch, fork, sting (of an insect, or reptile). (Cf. choma, washa.)

*Umahiri, n. and Umaheli, dexterity, cleverness, good workmanship. (Ar. Cf. mahiri.)

Umaji, n. and Umajimaji, being fluid, being watery, wet, damp, moisture, humidity. (Cf. maji, and syn. rütuba, uchepchepe, baridi.)

Umalidadi, n. (i) display of dress or ornaments, fine dressing, showiness,—and so (2) over-dressing, dandyism, foppery. (Cf. ulimbwende, urembo, fahari.)

Umando, n. dew, damp cool air of the morning or evening, mist, fog. (Cf. ukungu.)

*Umakisini, n. poverty, wretchedness, misery. (Ar. Cf. masikini, and syn. ujekura, ukata.)

*Umawo, n. multitude, a number of persons, people (regarded collectively). E.g. umawi wa wati, watu umawi, and umawi alone. *umawi wa Muhamadi, Mahomet's people, the Mahommedan world. (Ar. not often used. Cf. watu, jamii, kundi.)

Umba, v. give form to, shape, fashion, create. The word used regularly of the divine creation. Muungu ameumbwa umimwengu, God created the world, Hukujimba wee, ucumwenga ona Muungu, you did not create yourself, you were created by God. But also
generally, e.g. mfsinyanzi anaumba cyungu, the potter is making cooking-vessels. Ps. umbwa. Nt. umbika, e.g. kuumbika kwake kuwuri, he has a fine figure. Ap. umb-ia, -iwa. Cs. umb-isha, -ishwa. Rp. umubana. (Cf. umbo, kiumbe, naumbile, umbua, and syn. huliku, fanya, fanyisa.)


Umbo, n. (ma-), shape, form, natural condition (appearance, constitution). U. la Adamu alelumbwa mbele, the form of Adam in which he was originally created. U. la muntu mbali, na la nyama mbali, men and animals have a different constitution. Also used like hali, methali, e.g. najiona umbo la kuwa kiziwi, I feel as if I were deaf. (Cf. umba, and syn. asili, namna, hali, tabia.)

Umbu, n. (ma-), a sister, half-sister,—i.e. ndugu mke, with at least one parent in common.

Umbua, v. Rv. of umba, take away the form of, and so (1) spoil the look of, deface, deform, disfigure; (2) depreciate, degrade, demoralize, corrupt. E.g. asioweza kutiiumba, kutiiumba hawezi, he who cannot create cannot uncreate. Ps. umbu-liiva. Nt. umbuka, e.g. umbuka mwili, — of the body disfigured by disease, &c. Ap. umbu-liia, -liwa. Rp. umubana.

*Umbuji, n. grace, elegance, pleasing appearance, accomplishments,—of dress, manner, &c. (Ar. bahaj. Cf. mbeja.)

Ume, n. and Uume, (1) male nature (sex, condition, characteristics), e.g. manliness, courage, pluck,—but commonly utu ume for manhood generally, and kiume for qualities and character, i.e. manliness, e.g. uma wa leo na kesho, true courage lasts more than a day. (2) condition of a husband, e.g. uma na uke umekwisha, we have ceased to be husband and wife. (3) for the vulgar mboo, penis. (Cf. follg., and uke.)

-ume, n. (ndume with D 4-(P), D 6, and sometimes D 1 (P)), (1) of the male sex, male, masculine; (2) like a man, virile, strong, courageous, prudent; (3) of things,—strong, firm, reliable, big. Mume (pl. waume), mtu mume (pl. watu waume), mtu wa kiume (pl. watu wa kiume), and most commonly mwanamaume (or mwanamwe, pl. waanaume) are all used of man generally, in respect of sex simply. In relation to the female sex, mume has the definite sense, ‘husband, married man,’ in contrast to mwanamaume, which denotes an irregular connexion (cf. mke, mwanaume). Mnazi mume, the male cocoonat tree,—comparatively unfertile. Mahindi maume, small, inferior grains of maize. Mkono mume, or wa kiume, right hand,—also mkono wa kulia. Ndugu kuumeni, relative on the father’s side. Maume, manly deeds, prowess, e.g. ajetea maume, he brags of his strength. (Cf. prec., and mume, ndume, kiume, kiume, also contr. -ke, mke, &c.)

Umeme, n. lightning. Yapiga umeme, it lightens. (Perh. cf. mere-meta, memetoka.)

Umika, v. cup, apply a cupping instrument, draw blood by cupping. A horn is commonly used, E.g. mwumishi ameniumika leo, the cupper has cupped me to-day. Aliiumika pembe mwiliini, he applied a horn to my body. Ps. umikwa. Ap. umikia, -iwa. Cs. umik-isha, -ishwa, e.g. employ as cupper, cause (persuade, compel) to be cupped. (Cf. follg., and umuka. Blood-letting is also done by gashing with a knife. Cf. chanja.)

Umiko, n. also Ndumiko, a cupping instrument, usually a horn. (Cf. prec., and chuku.)

*Umilele, n. and Milele, perpetuity, eternity. Also as adv. (Ar. Cf. milele.)

Umio, n. (mio), internal throat, throat-passage,—including both alimentary and air passage. Mio za
Umito, n. heaviness, sluggishness,—commonly uzito in Z.

Umivu, n. (ma-), pain, ache, smart. (Cf. uma, and syn. uchungu, uchomi.)

Umka, v. and Umuka, swell up, rise up with froth or foam,—e.g. of dough when fermenting, also of breakers and foaming waves.

Umo, n. (ma-), hurting, bite, sting, i.e. the effect rather than the cause (cf. uma, n.). (Umo is also a verb-form, 'you are (it is) in,' i.e. prefix u- agreeing with Pron. of 2 Pers. Sing. we, or with D 2 (S), D 4 (S).)

Umoja, n. oneness, unity, identity, concord. (Cf. -moja.)

Umoto, n. and Umotomoto, heat, warmth, vehemence, fury, &c. (Cf. mcto, woto.)

*Umri, n. time of life, age. Umri wake apataje? How old is he? Ukawa msima uwa umri, you were full-grown, come to years of discretion. Also of whole time of life, life in general, e.g. umri wako halali yangu, your life is at my disposal, at my mercy. (Cf. uzima, maisha.)

Umua, v. take by craft (from), deprive (of), steal away, e.g. honey from bees, woman from husband, &c. Pts. umutwa. Nt. umuku. Ap. umu-lin, -liwa. (So Kr., but not used in Z., where iba, nyang'anya, pokonya are common. And see follg.)

Umuka, v. (1) for Um'ka (which see), swell up, rise; (2) Rv. of umika, cup, i.e. take off (the cupping instrument), or Nt. come off; (3) Nt. of umua. See prec.

Umungu, n. or Umwungu, Umungu, deity of God, divinity, divine essence, or nature of a Personal God. (Cf. Mungu, and Ungu, Wungu, Unga, which properly would denote deity in general, and so as conceivably attributable to other than God Himself. But also cf. umoto, from moto, in place of moto.)

Una, verb-form, 'you have, it is,' -u pfx. agreeing with Pron. of 2 Pers. Sing. and D 2 (S), D 4 (S),—and na (which see). Unani? Una nini? What is the matter with you?

*Unafiki, n. hypocrisy, dissembling, deceit. (Ar. Cf. mnafiki, and mwengo.)

*Unajimu, n. astronomy, astrology. (Ar. Cf. mnajimu, and falaki.)

*Unanasi, n. heart or inside of the pine-apple plant (mnanasi),—and so usually a strong fibre obtained from it, and used as sewing-thread. (Cf. ukonge, ubugu, umuut, &c.)

Unda, v. construct, make, build, put together, esp. of wooden structures requiring skill, e.g. ship-building, but also of other materials. U. chombo, build a dhow. U. dema, construct, repair a fish-trap. Meri-hebi ile imungu ya thahabu, that ship was built of gold. Ps. undwa. Nt. undika. Ap. und-ia, -iwa, e.g. mti huu unandiva una maisha sana, this wood if used in ship-building is especially durable. Cs. und-isha, -ishwa, e.g. order a ship to be built, give (or, take) a contract for ship-building. (Cf. mwunda, mwunzi, ununzi, kiunzi, and in general, janyiza, jenga).

Undu, n. (nyundu), comb of a cock (jogoo).

*Uneemefu, n. abundance, plentiful supply. (Ar. Cf. neena, neemefu, and syn. wingi, wijifu.)

Unenaji, n. art (power, practice) of speaking, eloquence, fluency. (Cf. mnenaji, mneni, neena, neena, and syn. wene, wenefa.)

Uneno, n. stoutness, thickness, copulence. (Cf. neeno, neenefa.)

Uneni, n. power of speech, speaking, articulation. (Cf. unenaji, neena.)
UNGA

UNGA

Unga, v. (1) make a joining, join, join together, connect, make by joining, unite, form connexion (with), compound, combine; (2) hence used esp. of mixing ingredients skilfully, e.g. u. chakula, season food (cf. kiungo, kitoweo, kolea); u. dawa, compound medicine; u. tambuu, make a chewing mixture (cf. uraibu). Also u. mbau, join planks. U. rnfupa, set a bone. U. kamba na jiwe, put stone and rope together, i.e. in drawing at a well. Ps. ungwa. ^..wigika. Hence ungikana. Ap. nng-ia, -iwa, -ika, -ilia, -iliwa, -ilika. Cs. ung-isha, -ishwa, unganya. Rp. ungama. Hence ungam-ia, -iwa, ungan-isha, -ishwa. (Cf. ungo, mwungo, and generally funga, kuttanisha.)

Unga, n. anything powdered, or ground small, esp. grain of any kind, powder, flour, meal, &c. Unga wa msumeneno, sawdust, also—nnga wa mbau, wa mti.

Tjungama, v. acknowledge, confess, admit, allow, grant, concede. U. uizi, confess a robbery. U. rupia, admit the possession of rupees. Ps. ungangiwa. Nt. unganiika. Ap. ungam-ia, -iwa, e.g. walimwungamia nyumba, they granted him a house, i.e. agreed, allowed it. Cs. ungamisha, -ishwa, induce to confess, hear a confession. (Cf. mwungamo, mwangamishi, and syn. kiri.)

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Ungamana, n. be joined together, united, connected, coherent, interdependent. Cs. ungaman-isha, -ishwa. (Cf. unga, and fungamana, shikamana, -mana.)

Ungamo, n. (ma-), (1) confession, concession, admission; (2) a yellow stuff, used as a dye, from the shrub mwungamo.

Ungara, n. brightness, lustre, light. (Cf. ngaara, ngaa, mngao.)

Ungi, n. much, abundance, plenty, a quantity, a good deal, e.g. ungi wa chakula, plenty of food, or to express a 'multiple of three,' ungi wa tatu. (Wingi more common in Z. See -ingi.)

Ungo, n. (ma-), (1) a joining, joint, and (of the body), a member, a part, usually kiungo, but the plur. maungo is regularly used (a) of the limbs of the body collectively, and so the body as a whole, e.g. maungo yote yanantemeka, he was shaking all over. Maungo wasi, stripped to the skin, bare bodies; ana maungo, he has a fine (well-knit, well-developed, muscular) frame,—of a strong athletic man. (b) the back, backbone, in a similar inclusive sense, also uti wa maungo, i.e. the stem on which the limbs grow. E.g. jiu ya maungo ya frasi, on horseback. Ameshuka maungoni mwa mamaye, he has got off his mother’s back. (With this use of maungo, cf. mgongo, jongo, kijongo, kibiongo.) (2) the hymen. Vunjia ungo, (a) begin to menstruate; (b) deflower, deprive of virginity (cf. kisinda); (c) fig. of a tree beginning to bear fruit. (3) a round flat basket used for sifting grain (cf. tunga). (Cf. unga, v., kiungo, mwungo.)

Ungoe, n. (ngoje) and Ungoezi, a waiting (for), being in attendance on, service, a keeping watch, wages for attendance (watching, waiting). E.g. ungoje wa kungojea vyakula shamba, wages for watching crops on a plantation. (Cf. mngoje, ngoja, and the more general utumishi, huduma.)

Ungongo, n. (ng’ongo), a strip of palm-leaf, esp. of the dwarf palm mkindu,—ungongo being one of the coarser strips next to the middle rib, used for sewing together the plaits for a mat, or basket, or for the binding round the edge. (Cf. mwaa, utangule, uzimba, ukindu.)

Ungu, n. (nyungu), a cooking pot, of the common kind, of baked clay. (Cf. chungu, i.e. kiungu, and jungu, i.e. ji-ungu.)

Ungua, v. (1) be scorched, scalded,
hardened, damaged with fire, burnt. *Nyumba imeungua moto,* the house has been (more or less) burnt, damaged by fire. Ps. *ungu-liwa.* Nt. *ungulika,* e.g. (1) be hardened with fire; (2) be combustible. Ap. *ungu-la,* -liwa, -lika, e.g. apply fire to, bake (pottery). Cs. *ungu-za,* -swa, burn, scorch, scald. (Cf. *tselotea,* be burnt up, choma, set fire to, waka, be on fire.) (2) Rv. of *unga,* disjoin, disconnect, cut in two, pull apart.

Unguja, n. Zanzibar,—island and city. *Unguja ukuu,* Great Zanzibar is now a small town on the same island south of the capital. *Kiunguja,* the dialect of Swahili spoken at Zanzibar,—often carefully distinguished from the true Swahili dialect by Swahili: >, but the most generally useful on the coast and in the interior.

Ungwana, n. condition (status, rank, quality) of a freeman (*ungwana*), commonly contrasted with that of a slave (*utumwa*), but also denoting a relatively high social grade,—and so, good breeding, education, accomplishments, civilization, in contrast with *ushensi,* barbarism. Hence *kiungwana,* the speech, bearing, characteristics of a freeman (gentleman, lady). -a *kiungwana,* well-bred; educated, civilized. (Cf. *ungwana,* *kiungwana,* *kiungwana.*)

Unong’onesi, n. (*ungonesi*), whispering. (Cf. *nongona.*)

Unono, n. (1) fatness,—of animals, *unono,* of man), and so (2) richness, comfort, luxury. A common expression of good wishes is *ishi* (*ala* *unono,* may you live (sleep) in comfort. (Cf. *nona,* *-nono.*)

Ununu, n. fibre from the inner skin of the stalk of a cocaanut leaf. (Cf. *mnazi,* *ukuti.*)

Ununuzi, n. buying, purchase, bargaining, bidding (for an article), custom, price. (Cf. *numua,* *mununuzi.*)

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**Unyaa,** n. dirt, excrement. (Cf. *kinyaa,* -*nya.*)

**Unyago,** n. dancing and other ceremonies connected with the initiation of children of both sexes into tribal rights, as of adult age. Used also of other grotesque dances, i.e. mummeries, acting, farce. (Cf. *kinyago.*)

**Unyama,** n. the nature of a beast, being like a beast, brutishness, stupidity, &c. (Cf. *nyama.*)

**Unyamafu,** n. silence, quiet, re-pose, reserve, taciturnity. (Cf. *nyamaa,* -*nyamafu,* and syn. *kinyama.*)

**Unyang’anya,** n. robbery, carrying off by force, abduction, brigandage, lawless depredation. (Cf. *nyang’anya,* and syn. *uizi,* and *uharabu.*)

**Unyasi,** n. (*ma-*), a blade of coarse grass, a flag-like reed.

**Unyayo,** n. (*nyayo.* See Uayo.

**Unyefu,** n. power of absorption, retention of moisture, dampness. (Cf. -*nya,* -*nyefu.*)

**Unyegi,** n. and **Unyeji,** itching, pruriency, heat. (Cf. *negei,* *nyega.*

**Unyele,** n. (*nyele,* -*nyele*) also *unwele,* *wele,* a hair. When used alone, properly of human hair,—but *nyele za singa,* long, straight, soft hair, is used of the hair of Europeans, and of some animals when of similar kind, e.g. horse hair, mane of a lion, &c. *Nyleza kipili* (za *kuseloteka,* za *kusongomana*) describes the woolly, tufty, wiry hair of natives. The hairy (furry, woolly) coat of almost all animals is described as *manyoa.* (See *usinge,* *unyoyaa,* also *uika,* *ukuru,* *ufusi,* *ukupe,* *unyoshi,* *panja,* *shungi,* mvu.)

**Unyeloo,** n. (*nyelo,* also *unyeloo,* *manywelo,* *welo,* pore,—of the skin. (Cf. -*nya,* -*nyela.*

**Unyenyekeo,** *Unyenyekevu,* n. (*ma-*), humility, self-abasement, reverential awe, obsequiousness, servility, cringing. (Cf. *nyenyekeo,* -*nyenyekevu.*
Unyoe, n. itching, tickling. (Cf. nyea, unyoe, nyoe.)
Unyesi, n. (manyesi), passing excreta, excretion, excrement, urine. (Cf. -nya, unyaa, and the vulgar mawi, mkojo.)
Unyeti, n. being tiresome, irritability, sensitiveness, causing irritation, conceit, spite, misconduct. (Cf. nyeta.)
Unyofu, n. (1) straightness, being straight, extension; (2) straightforwardness, honesty, uprightness. (Cf. nyoka, -nyofu.)
Unyonga, n. (nyonga), (1) hip; (2) hip complaint, lameness due to disease or injury of the hip. (Cf. nyonga.)
Unyongo, n. (ma-), condition of being mean (vile, abject, low, lowly), meanness, poverty, feebleness, insignificance. In plur. low acts, conditions, &c. (Cf. -nyonge.)
Unyoya, n. (nyoya), a fibre of wool, or animal's hair, or down, &c. of birds. (See Nyoya, Unyele.)
Unyozi, n. art (profession, fee, &c.) of a barber, hair-cutting, shaving. (Cf. nyoa, kiriyvzi.)
Unywele, n. (nywele). See Unyele.
Uo, n. (nyuo), cover, case, scabbard, sheath. Uo wa kisu, sheath of a knife. Uo wa kitabu, cover, binding of a book. (Cf. chuo, i.e. ki-u, and perh. nguo.)
Uole, for wole. See Ole.
Uombaji, n. begging as a practice or profession, repeated or importunate requests. (Cf. follg.)
Uombi, n. (ma-), begging, praying, intercession, supplication, entreaty, prayer. (Cf. prec., and omba, and syn. sala, dua, kaja.)
Uongo, n. (no plur.) and Uwongo, falseness, falsehood, a lie, lies, untruth, deception, sham, fraud, delusion, pretence. Sema (toa) u., tell a lie. Sultan akalia kwa u., the Sultan shed crocodile's tears. Used also as adj. (cf. uchungu, utiipu) and adv., e.g. kuja uongo, to sham being dead (cf. kifa uongo, the sensitive plant). Uongo si thambi, uongo ndio watu watumia kwa biashara, a lie is not sinful, it is a generally recognized commercial device. Njiya ya u. fugi, lies do not go far. (Cf. -ongo, and contr. kwei, hakika.)
Uonyefu, Uonyo, n. (onye, and ma-), warning, exhortation, remonstrance. (Cf. onya, onyo.)
Uovu, n. wickedness, badness, evil, corruption. (See -ovu, and cf. ubaya, -baya, and ubovu.)
Uozi, n. (ma-), act of marrying, celebration of a wedding,—esp. of the religious ceremony at a mosque, but applicable to the part of the parents, bridegroom, or celebrant. (Cf. ova, oza, and syn. ndoa, harusi.)
Upaa, n. (and Upara), (1) crown of the head; (2) baldness. (Cf. kipara, kipaa, and perh. paa (ma-paa), roof of a native house.)
Upagazi, n. (1) work (profession, pay) of a caravan-porter; (2) witchcraft, being bewitched or possessed. (Cf. pagaa, pagao.)
Upaja, n. (paja), thigh, ham. Upaja wa tanga, broad, bulging side of a sail. Also paja. (Cf. kiweo, of animals.)
Upaji, n. giving, free giving, liberality, open-handedness, bounty, gift. Esp. of God, as the great Giver. (Cf. pa v., mpaji, kipaji.)
Upakizi, n. (ma-), loading a ship, placing goods on board, freight, freightage. Also upakio. (Cf. pakia, and follg.)
Upakuizi, n. (ma-) ladling out, serving out, distribution, &c., esp. of food. (Cf. pakua, Rv., and pakia, Ap., and prec.)
Upamba, n. (pamba), (1) a small billhook, a knife with a broad, flat, thin blade, used in getting palmwine (tembo),—also called kotama.
(cf. gema). (2) a piece of cotton wool (i.e. pamba), for a plug or bandage, lint, &c. in surgery, &c. Pambwa wa mafuta, ointment spread on cotton wool or lint. (Cf. pamba, n.)

Upambano, n. (ma-), comparison, collision, quarrel. (Cf. pambana, mpambano.)

Upambo, n. decoration, adornment, furnishing a house, furniture, decorations. (Cf. pamba, v., and syn. urembo.)

Upana, n. (ma-), width, breadth. Nbau zina mapana, the planks are broad. (Cf. -pana, and -nene, unene.)

Upande, n. (pande), a piece, a portion, a certain part, a side, a direction, region, district, place. E.g. weka ut., put aside, on one side. Kwenda ut., go sideways. Kwawa ut., to be slanting, askew, out of the level or straight. Pande za barra, the mainland region. Pande zote, on all sides. Upande wa chini, lee-side, in sailing, u. wa juu, weather side. Also used as a measure of cloth, i.e. a conventional piece or length, two (Cf. mpande, kipande, -pande, -forms which seem to be sometimes used in contrast, with reference to size, but not clearly differentiated.)

Upanga, n. (panga), (1) a sword. Also (2) a flat wooden sword-shaped instrument, used by a weaver to tighten each thread of the woof in weaving. U. wa feleji, a long, straight, two-edged sword. U. wa imani, a short sword with a kind of cross hilt. Rapa la ut., flat of the sword. Makali (ya u.), edge. Mauzo (ya u.), back. Vula ut., draw a sword. (Cf. sime, kitara.)

Upao, n. (pao), a thin stick, fastened across the rafter-poles in a native hut to carry the thatch. Used also of thin rod-iron, iron bars, upao wa chuma. (Cf. syn. usito.)

Upapi, n. (papi), long, narrow strip, flat or rounded, of wood or metal, a long lath or bar, beading, edging, border. Of clothes, a gore, gusset.

Upataji, n. buying power, value, cost, price. (Cf. pata, pato.)

Upatilifu, n. reproach, blame,—whether as inflicted or incurred. (Cf. follg.)

Upatiliso, n. (ma-), blaming, reproaching, punishing, visiting an offence. (Cf. pata, and prec.)

Upato, n. (pato, and of size ma-), a round metal dish-shaped gong, with the edges turned up. Dim. kipato.

Upawa, n. (pawa), a flat, shallow ladle,—usually of a part of a coconut-nut shell fixed on a short stick as handle. (Cf. kata, a deeper kind of ladle.)

Upekecho, n. (pekecho, ma-), (1) drilling, turning a boring tool,—but esp. (2) manner of making fire by twirling one stick pressed on another; (3) fig. annoyance, vexatious conduct. Also (4) a stick used for making fire, as above. (Cf. peke-cha.)

Upela, n. eruption, pimples, pustules, a breaking-out on the skin. (Cf. kipele.)

Upembe, n. the upper corner of the triangular sail of a native vessel of the common kind (chombo). (Cf. pembe.)

Upembo, n. ( pembo), curved end, hook, crook, a hooked stick, e.g. for pulling down fruit. (Cf. pemba, pembe, and prec. Also kiopoo, mcho ho.)

Upenda, n. habit of liking or loving something. (Cf. penda, and follg.)

Upendeleo, n. (ma-), having a special liking, bias, inclination, favour, favouritism. (Cf. prec.)

Upendelevu, n. (1) as upendeleo, but also admits of a pass. sense; (2) being favoured, being liked.

Upendzi, n. (ma-), (1) being agreeable (amiable, pleasing, lovely), pleasantness; (2) being pleased,
happiness, delight. (Cf. *penda*, and prec.)

**Upendo**, n. (*pendo*), act (manner, 
&c.) of loving, liking, affection, love. (Cf. *penda*, *pendo*.)

**Upendwa**, n. (*ma*), being loved, or liked. *Mapendwa*, things loved, liked. (Cf. prec., and *upenzi*.)

**Uopeni**, n. (*penu*), space outside a
native hut covered by the projecting frame and thatch of the roof, and
often enclosed so as to form a small
lean-to or sleeping place. Hence
any similar appendage to a house. (Cf. *kipenu*.)

**Upenyesi**, n. (*penyesi*, and *ma*),
(1) secret, underhand, illicit action;
(2) bribery, smuggling, giving com-
missions,—also (3) insinuation, sug-
gestion. (Cf. *penya*.)

**Upenzi**, n. (*ma*),
(1) loving, liking, desiring, willing, resolving. Also (2) pass. being loved, liked, &c. (Cf. *penzi*, and *penda*.)

**Upeo**, n. (*peo*), limit, extremity,
furthest part, boundary line, full ex-
tent or development. **Upeo wa macho**, as far as the eye can see, the limit of vision, horizon. E. g. *jangwa kubwa upeo wa macho yake*, a great waste extending as far as he could see. *Kupita upeo*, very ex-
treme, beyond all bounds. Used
as adv., to the utmost, thoroughly, as
much as possible. E. g. *piga upeo*,
give a sound beating to. *Furahi upeo*, be filled with joy, be enrap-
tured. (Cf. *kipeo*, *pevu*, *pevua*, and also *cheo*, *mpaka*.)

**Upepeo**, n. (*pepeo*, and *ma*), fan, 
punkah, i. e. *upepeo wa kumpepelea mtu baridi*, a fan to fan a person
with. (Cf. *kipepeo*, *pepo*, *upepo*, *pepea*, &c.)

**Upepo**, n. (*pepo*), wind, breeze, 
draught, fresh air,—i. e. of a light
movement of air,—the plur. *pepo* be-
ing used of high winds, a gale. *U. mwanana* (*mвороро*), gentle (soft)
breeze, zephyr. *Punga u*, take 
fresh air, go for a change, fan oneself.

Kaa *upeponi*, sit in a draught. (See *Pepo*, and *Pepea*.)

**Upesi**, n. and *Wepesi*, speed, 
quickness, velocity, lightness in move-
ment,—but *wepesi* commonly of 'light-
ness' in weight. (See *opesi*, *pesi*.)

Mostly used as adv., quickly, lightly, 
e. g. *njoo upesi*, come at once. *Kimbia u*, run fast. (Cf. *haraka*, 
hima, *nbio*.)

**Upeto**, n. (*peto*), folding, fold, 
roll, something rolled up, package, 
bundle. (Commonly *peto*, *kipeto* (which see), and cf. generally *kikapo*, 
furush.)

**Upigano**, n. (*ma*), fighting, con-
test, rivalry. In plur. battle, riot, 
brawl. (Cf. *piga*, *pigana*, *pi-
go*, and *ushindi*.)

**Upindani**, n. (*pindani*), stiffness, 
obstinacy, e. g. *mnefanya u na mimi*, you have behaved obstinately to me. (Cf. *-pindani*, *pinda*, and 
syn. *ukaidi*, *ugumu*, *ushindi*.)

**Upindi**, n. (*pindi*) and *Upinde*, 
a bending, a bend, a being bent, a 
things bent, but commonly a bow 
(for shooting; the weapon) only. 
**Pinda u**, bend a bow. **U. wa mvua**, a rainbow. (Cf. *pinda*, *pindi*, *ki-
pindi*, and follg. For 'bow' cf. *uta*.)

**Upindo**, n. (*pindo*),
(1) a bend, a fold, a turned edge; (2) of a cloth, 
—selvedge, hem, border, skirt; (3) a 
folding cloth, wrapper, e. g. for wrap-
ing a corpse in before placing in the 
shroud, *saanda* (Kr.). (Cf. prec., 
and *kunjo*.)

**Upindusi**, n. (*ma*), upsetting, 
overturning, capsizing. (Cf. *pindua*, 
*pinda*.)

**Upishi**, n. (*pishi*), act (method, 
means, profession, &c.) of cooking, 
wages of a cook. *Upishi ni kun*, no cooking without fuel. For ways 
of cooking cf. *takosa*, *oka*, *kanga*, 
*chemsha*, *choma*. (Cf. *pika*, *mishi*.)

**Upo**, n. (*nyupo*), a dipper, for 
balig water out of a boat, &c.,— 
commonly a calabash (*buyu*), or can
Upofu, n. deprivation, ruin, loss, but esp. of loss of sight, blindness, i.e. upofu wa macho. (Cf. pofua, and kipofu.)

Upogo, n. (pogo), condition of being cut away, i.e. one-sided, in unequal parts, being awry, distorted, zigzag. Of the eyes,—squinting. As adv. upogo-upogo, from side to side, zigzag. (Cf. pogo, pogou.)

Upole, n. gentleness, kindness, meekness, slowness of movement. (See -pole, and contr. ukali.)

Upondo, n. (pondo), also Pondo, sing. (which see).

Upongoo, n. (pongoo), central rib or stem of a coconut (or similar) leaf. (Cf. kuti.)

Uponyi, n. (ponyi), means of saving, way of escape, rescue, cure. (Cf. ponya, pona, mapoa, maponyea.)

Upooza, n. paralysis, deadness, numbness. (Cf. pooa, mapooza.)

Uporo, n. (ma-), application for al of marriage, present sent to bride's relations. (Cf. toa.)

Upote, n. (pote), thong, bowstring,—of sinew, i.e. uywe wa mikano ya ng'ombe. (Cf. ukanda, uywe.)

Upotevu, n. (1) destructiveness, waste, ruin, vandalism; (2) pass. being lost, wandering, perishing, delusion. (Cf. potea, -potevu.)

Upoteu, Upotofu, n. caprice, wilfulness, obstinacy. (Cf. potoa, -poteo, -potofu, and prec.)

Upumbafu, n. (pumbafu, and ma-), folly, stupidity, ignorance. (Cf. -pumbafu, pumbaa, and syn. upinya.)

Upumusi, Upumuuo, n. See Puimuzi.

Upunga, n. (punga), stage in the growth of a fruit-bearing tree or plant, when the flower is full-blown and the embryo fruit beginning to form. In Z. esp. of coconuts (pl. purga, the male flowers), but also used of maize, millet, &c., and obs. mpunga, of rice, while still on the plant.

Upungufo, n. (pungufo, and ma-), also Upunguo, becoming less, abatement, decrease, deficiency, defect, privation, want, lack. (Cf. -pungufo, punguka, &c.)

Upupu, n. cow-itch,—the mucuna bean, covered with velvet-like glossy hairs, extremely irritating to the skin. Up. wa bahari, a stinging jelly-fish, medusa.

Upusi, n. folly in talk or conduct, dissipation, gossip, nonsense, mere fun. (Cf. puza.)

Upweke, n. being alone, singleness, independence, singleness, singularity. E.g. amehifa upweke, he died unattended. Safari ya u. haifai, it does not do to travel alone. (Cf. pekee, -pweke.)

Upya, n. (mpya, mapya), newness, freshness, recency, novelty, strangeness. (Cf. -pya, and syn. ubichi, usemi.)

*Urafiki, n. (1) friendship, friendliness, sociability; (2) circle of friends. (Ar. Cf. rafiki.)

*Uraibu, n. and Ughaibu, a chewing mixture very popular in Z. and commonly called tambuu, from the betel leaf, in which it is wrapped and chewed. The ingredients are lime (chokaa), tobacco (tumbako), chips of areca nut (popoo), and often a red gum (kuu), and cloves (garafu). The gum and areca nut colour the saliva expectorated a blood-red colour, and also dye the teeth. E.g. umaleta tambuu, haina vifia, you have brought the leaf (wrapper), but not the mixture for chewing. (?Ar. Cf. taimum.)

*Uraari, n. also Uirari, Worari, equality, proportion, evenness, balance,—a technical term used in accounts. Uraari wa hesibu, balancing an account. Fanya u. strike a balance. (?Ar. or Hind.)

*Urasharasha, n. (ma-), sprinkling of liquid (water, rain, scent), shower,
drizzling. (Ar. Cf. *mrashi, rashi,* and syn. manyunyo.)

*Urathi,* n. feeling or making (giving) satisfaction, and so (1) contentment, satisfaction, complacency; (2) active approval, kindness, condescension, assent, authorization, sanction; (3) amends, apology, payment of claims or damages, satisfaction of demands, &c. (Ar. Cf. *rithi,* and dist. *urithi,* inheritance.)

Urefu, n. length, tallness, height, depth, distance. Also the pl. *marefu* in same sense. Further distinguished as *u. wa kwenda juu* (chini), height (depth). (Cf. *refu,* and *ubali,* and measures of length, *wanda,* *shibiri,* *mkono,* *wari,* *pima,* *thira.*)

Urembo, n. (*rembo,* ma-), adornment, ornamentation, finery, display, esp. of dress or person, e.g. the delicate black lines sometimes painted on the face to heighten a light complexion. *Piga* (*fanya* u., make a display, dress oneself up. *U. wa Mwungu,* the glorious work of God, i.e. the Universe, Cosmos. (Cf. *remba,* and syn. *pambo,* *uasiri,* *valio.* For various kinds of personal ornament see *mkufu,* *mtali,* *furungu,* *banagiri,* *kekee,* *nikuku,* *kipini,* *kipuli,* *kingaja,* *boa,* *useja,* *jasii,* *jebu,* *kipaji,* *dalila,* *ndonya,* *shamili,* *sarafu,* *acama,* *pete,* and for dress *nguo.*)

*Urithi,* n. (*rithi,* th as in thin,—inheritance, a heritage, bequest, legacy. (Ar. Cf. *rithi,* v. inherit, *warithi,* *mrithi.* Dist. *urathii.*)

*Urotha,* n. also *Worotha,* Wortha, invoice, list of goods, schedule. (? Ar.)

*Urujuani,* n. purple,—the colour. (Ar.)

*Usafiri,* n. See *Usufi.*

Usaha, n. matter (from abscess, wound, &c.), pus, discharge.

*Usahihi,* n. correctness, accuracy, freedom from fault (blemish, mistake). (Ar. Cf. *safihi.*)

*Usanifu,* n. technical skill, art. (Ar. Cf. *sanaa.*)

Useja, n. (seja), a collar of beads.

Usemaji, n. speaking as a practice or profession, eloquence, fine speech, rhetoric, fluency. (Cf. follg., and *unenaji.*)

Usemi, n. speaking, speech, talk, dictation, conversation. (Cf. prec., and *sena,* *msemo,* and generally *uneni.*)

*Ushahidi,* n. (*shahidi,* bearing witness, attestation, evidence, proof. (Ar. Cf. *shahidi,* *ushuhuda,* *shuhuida,* and syn. *mathubuti.*)

Ushanga, n. (*shanga,* and ma-), a bead,—and collectively, beads in general. Shanga in relation to beads singly, *mashanga,* collections of beads, bead articles. *Ushanga* muingi, a quantity of beads. Beads are sold in strings (*timba,* *kete,* or bunches (*shada,* *fundu,* and hitherto have largely supplied the place of money in the interior, being imported in large variety of shape and colour to suit the peculiar taste and demand of different localities.

*Usharifu,* n. nobility, excellence, respectability,—esp. of rank and character. (Ar. Cf. *sharifu.*)

*Usharika,* n. (*sharika,* and *Ushirika,* (1) partnership, co-operation, sharing; (2) community of interests, common nature, intimate union, commission. (Ar. See *Shariki.*)

Ushaufu, n. delusiveness, deception, misleading display, disappointing promise. (Cf. *shaua.*)

*Ushemasi,* n. office (work, salary, of a deacon, diaconate. (Ar. Cf. *shemasi.*)

Usi, n. (*nyushi,* 1) eyebrow; (2) any ridge (projection, roughness) resembling an eyebrow, e.g. string-course of a wall, cornice, &c., rough surface of unplaned planks. (Cf. *unyushi.*)

Ushinda, n. (*shinda,* remainder. (Cf. *shinda,* *kishinda.*)

Ushindani, n. (*shindani,* rivalry, competition, emulation, contest, fight-
USHINDE

USHINDO, n. state of being conquered, defeat. Aṣiyekeke USHINDE ḤAKUWA MSHINDANI, one who does not acknowledge defeat has not been a combatant. (Cf. fagg., and mshinde.)

USHINDI, n. (ma-), victory, conquest, overcoming, success. (Cf. shinda, mshindi, and prec.)

USHOGA, n. friendship,—between women. (Cf. shoga.)

USHOHI, n. (ma-), needlework, sewing, i.e. the art, style, trade, wages, &c. of a seamstress or tailor. All sewing is done by men in Z. (Cf. shona, mshoni.)

*USHAKI, n. accusation, prosecution, making complaint. (Ar. Cf. shtaki, shtaka.)

*USHUHUDA, n. (shuhuda, ma-), testimony, evidence, proof. (Cf. usahidi, shuhudia.)

*USHUJAA, n. (ma-), bravery, courage, heroism. MASHUJAA, heroic acts, exploits,—also pl. of shujaa, a hero, a brave man. (Ar. Cf. shujaa.)

*USHUKURU, n. (ma-), (1) thanksgiving, returning thanks, gratitude; (2) resignation, ceasing to feel or care, passive acquiescence. (Ar. Cf. shukuru, shukrani.)

USHUNGI, n. (shungi), handkerchief, worn on the head by women out of doors. Lasima knjifunika ushungi, they are obliged to wear a handkerchief on their heads. (Cf. shungi, kishungi.)

USHUPAFU, n. (i) hardness, toughness, firmness, compactness; (2) resoluteness, pertinacity, obstinacy. U. wa mwili, a well-knit, muscular body. U. wa maneno, obstructive speeches.

*USHURU, n. taxation, tax, customs, duty, rate, rent, &c. TOA u., pay taxes. TOA u., collect taxes. (Ar. prop. a tenth, ashr; cf. asharini.)

USHUZI, n. breaking wind. (Cf. shuta, shuzi, and jamba.)

*USHIA, v. See WOSIA. (Ar.)

*USHIRI, n. magic, sorcery, charms, spells, enchantment. (Ar. for common uchawi, upanga, ulozi, hiriizi.)

USIKISI, n. (1) attention, hearing, listening, intelligence; (2) docility, obedience. (Cf. sikia, msikisi.)

USIKU, n. night, night time, i.e. the twelve hours of darkness, with which the day or diurnal period called siku begins, from 6 p.m. to 6 a.m., the following twelve hours of daylight being mchana. The pl. siku, and occasionally masiku, is not used distinctively of nights. Siku nne mchana na usiku, four whole days. Usiku wa manane, midnight, the dead of night. (See Siku, Mchana.)

USIMANGA, n. rejoicing over another's misfortune, ill-natured triumph, mockery. (Cf. simanga, masimanga, and syn. thika.)

USIMEMO, n. firmness, stability, strength. (Cf. simama, and syn. uthabiti, ushupafu, nyawu.)

USINGA, n. (singa), a single hair,—of the long, straight kind, of men and certain animals. (See Singa.)

USINGIZI, n. (singisi), and UZINGIZI, sleep. Lala usingizi, go to sleep. Us. maito, deep sleep. (Cf. sinzia, and perh. singa, roll up, turn round, also locpe. Dist. singizia, masingizo.)

*USIRI, v. stay, delay, be detained, but commonly in N. usirika, be detained, delayed, be behindhand. Cs. USIRISHI, ISWA. — n. detention, delay, being late, lagging behind. E.g. mwino hwa na usiri, starting always seems slow to come. (Ar. Cf. kawina, chelewa, ahiri.)

*USITAWI, a flourishing condition, healthy development, full activity, success. (Cf. sitawi.)

USO, n. (nyuso), (1) face, countenance, expression (cf. swa; a front, exterior, surface. -pa uso, put in countenance, relieve, comfort, assist. FUNJA USO, disgrace, dis-
courage. Kunja uso, express sorrow (anger, &c.), kunjua uso, of pleasure, good humour. Uso kwa uso, face to face. Usoni pa, in the presence of. Uso wa arthi, surface, crust of the earth.

Usoka, n. (masoka), brass wire,— in general, or a small piece of wire. (Cf. masoka, masango.)

Usononi, n. being hurt, pain. (Cf. sononeka.)

*Ussubuhi, n. See Assubuhi (Subuhi). (Ar.)

*Ustahifu, n. (1) respectful conduct, courtesy, deference; (2) being honoured, respected, esteemed, &c. (Ar. Cf. stahi, -stahifu, and follg.)

*Ustahiki, n. estimation, honour, worth. (Ar. Cf. prec.)

Usubi, n. a small biting gnat, midge, sandfly. (Cf. imbu.)

Usudi, n. produce of the tree msufi, i.e. a very soft silky cotton in a large pod.

*Usudi, n. conduct and character of a sufii, i.e. a Mahommedan philosopher or saint, on the higher side including piety, truthfulness, chastity, and on the lower pride, exclusiveness, solitariness. (Ar. Cf. sufii, whati, mtawa.)

*Usuhuba, n. friendship. (Ar. Cf. sahibu, for commoner urajiki.)

*Usukani, n. See Msukani.

*Usultani, n. office (dignity, privileges, &c.) of a sultan, chieftaincy, headship, royalty. (Ar. Cf. sul-tani.)

*Usuluhu, Usuluhifu, n. peacemaking, reconciliation, being reconciled, &c. (Ar. Cf. suluhi.)

Usumba, n. the fibres of the cocoa-nut husk, after being soaked and cleaned for use in making string, cord, &c. Also makumbi ya usumba. (Cf. kumbi.)

Usumbufu, n. (ma-), annoyance, vexation, worry, trouble,—whether as caused, or endured, act. or pass. (Cf. sumbuwa, and uthia, taabu, mashaka.)

Usuria, n. condition of being a

'suria,' domestic concubinage. (Cf. suria, and dist. usawa, ukahaba.)

Ususi, n. plaiting, e.g. of hair, mats, &c. Ususi wa nyele, hair-dressing, coiffure. (Cf. msuko, suka.)

*Uswafl, n. purity, lucidity, clearness,—esp. of elegance of style (cf. ufashafi, usahihii). (Ar. Cf. safi.)

Uta, n. (1) nyuta, and mata', a bow, bow and arrows, i.e. the weapon complete (cf. upindi); (2) mafuta ya uta, sesame oil (i.e. uta for ufuta (?), which see). (Cf. ute, u, and dist. uti, utu.)

Utaa, n. (taa), a stage, raised and covered, to put grain on for storage and drying. (Cf. uchaga.)

*Utabibu, n. profession (practice, fee, &c.) of a doctor, medical science, doctoring, treatment. (Ar. Cf. tabibu, and syn. uganga.)

*Utabiri, n. (ma-), interpretation, explanation, exposition, announcement, prediction. (Ar. Cf. tabiri, and syn. ubashiri, ufasiri.)

*Utadi, n. (tadi), offence, error. (Ar. Cf. tadi.)

*Utafathali, v. from tafathali (which see),—used as a polite formula, please, if you please, would you be so good. (Ar. Cf. fa-thili, afathali.)

Utaji, n. a piece of calico or stuff of any kind used by women and men as a covering of the head, whether to conceal the features, protect from sun, or as ornament, a veil. (Cf. shela, dusamali.)

*Utafijiri, n. wealth, possession of capital, status of a merchant or capitalist, riches. (Ar. Cf. tajiri, and contr. masicimi.)

Utakaso, n. (1) cleansing, a thing cleaned; (2) a rustling, perch. for uchakacho. (Cf. mtakaso, and cha-kaza.)

Utakatifu, n. cleanliness, purity,—material and moral,—and so, sanctity, holiness. (Cf. -takatifu, takasa, and syn. weupe, uswafl.)
Utako, n. (tako), breech, butt, base, lower end, bottom part. (Cf. tako, kitako.)

Utambaa, n. (tambaa), a strip of cloth, rag, bandage, duster. (See Kitambaa, more commonly used.)

Utambazi, n. (tambazi), (1) act (power, means, &c.) of creeping or crawling; (2) mark left in crawling, track, trail. (Cf. tambaa, v., -tambazi.)

Utambi, n. (tambi), (1) wick of a candle or lamp; (2) vermicelli, i.e. tambi za kupika (za maandasi); (3) stuff for a turban, e.g. tengenzenza (panza, shusha) u., arrange (put on, take off) a turban; (4) membrane enclosing the bowels. (Cf. kitambi, tamba.)

Utambu, n. (tambu), (1) strutting, swaggering, and (e.g.) of horses, prancing, high action; (2) the swinging handle of a pail, iron pot, &c. (as contr. with mpini (of a knife, &c.), mkono (of a saucepan), shiko (of a basket, &c.).) (Cf. tamba, tambo.)

Utambuzi, n. (tambuzi), mental quickness, intelligence, perception, facility, cleverness, skill. (Cf. tambua, -tambuzi, and syn. akili, ufahamifu.)

*Utamu, n. (i) flavour, taste,—in general; (2) sweet taste, sweetness, being agreeable to the sense or senses, pleasantness, charm. (Ar. Cf. tamu.)

Utamvua, n. (tamvua, and ma). See Tamvua.

Utando, n. (tando), and Utandu. Used to describe anything spread out, extended, stretched (c.f. tanda, v.), e.g. (1) a veil, screen, coverlet, tapestry, hangings; (2) a spider's web, u. wa buhuri; (3) sunset glow; (4) clouded sight, whether a film over the eyes (cf. chamtha cha jicho), or sheer drowsiness; (5) scum, crust, film, e.g. on milk, cream, or on a pot of cooked rice (cf. ukoko, &c.). (Cf. tanda, tando, syn. ukingo, kiwambo.)
sliding, steep descent. Ina matelesi, it is slippery. *U. mwingi, very slippery. (Cf. telea, tele'ka.)

Utembe, n. the chewed refuse of the mixture called tambuu or uraibu, which is expectorated. It is of a blood-red colour.

Utembezi, n. (ma-), (1) offering for sale, advertising, exhibition of goods,—but commonly (2) walking about,—for business or pleasure, not merely for progress on a journey. Sometimes a euphemism for 'a dissipated life.' (Cf. tembea, and zu-nugata.)

Utembwe, n. fibre from the leafstalk of various palms, used as string. (Perh. not in Z. Cf. ugomba.)

Utendaji, n. activity, energy, facility in doing. (Cf. tenda, -te-daji, and syn. bidii, ufitahiidi.)

Utengo, n. act (manner, place, time, &c.) of withdrawal, retirement, separation, exclusion, &c. (Cf. tenga.)

Utensi, n. (tenzi), (1) activity, action, work, operation,—but more commonly this is utendaji ; (2) a poem,—esp. of a religious kind, an old story told in verse. (Cf. tenda, utendaji, and for poetry shairi.)

Utepe, n. (tepe, ma-), a narrow strip of cloth, band, fillet, ribbon, tape, badge on the arm (of a soldier).

Utepetevu, n. languor, listlessness, indolence, lack of energy. (Cf. -tepetau, tepetaa, and syn. ulegeru, uvivu.)

Utesi, n. (ma-), (1) trouble, distress, annoyance, persecution; (2) strife, quarrelling, antagonism. Utesi wa Muungu huu, this is a visitation of God. (Cf. tesa, teso.)

Utembezi, n. (ma-), intercession, advocacy, argument or effort for or against,—and so also, opposition, obstructiveness. (Cf. teta, telea, and follg.)

Uteto, n. (ma-), debate, argument, quarrelling, strife. (Cf. prec., and teta.)

Uteusi, n. choice, choosing, criticizing, fastidious taste, daintiness,—like uchaguizi. (Cf. teua, -teule.)

*Uthabiti, n. firmness, stability, strength, courage, resolution. (Ar. Cf. thabiti, thabutu.)

*Uthaifu, n. (thaifu, and ma-), weakness, insignificance. (Ar. Cf. thaifu, thu-ofika.)

*Uthalimu, n. (thalimu, ma-), injustice, tyranny, oppression, inequality. (Ar. Cf. thalimu, thu-limu.)

*Uthammini, n. surety, bail, guaranteee. (Ar. Cf. thammini, thamana.)

*Uthani, n. See Ugani.


*Uthia, n. trouble, annoyance, difficulty, bother, confusion, disturbance, uproar, riot. (Ar. Cf. prec., and syn. usumbufu, ghasia, makelele.)

*Uthihirifu, n. (i) making clear or evident, manifestation, demonstration; (2) clearness, plainness. (Ar. Cf. thahiri, -thihirifu.)

*Uthiki, n. (1) want of room, narrowness, tightness; (2) distress, annoyance. (Ar. Cf. thiki.)

*Uthiko, n. (ma-), trouble, annoyance, vexation. (Ar. Cf. uthi, uthia.)

*Uthilifu, n. (ma-), being brought low, bringing low, abasement, humiliation, degradation. Mathilifu, troubles, disasters, adversities. (Ar. Cf. thili, -thilifu.)

*Uthuru, n. (1) excuse, pretext, reason; (2) occasion, opportunity, emergency. E.g. nalikuwa na u.
UTI 415  UTUMBO

wa kikutaka, I had a reason for asking you. Hana ruhisa kutemba billa utthuru, he is not allowed to go walks without occasion. Toa u., offer excuse. — v. excuse, allege an excuse for, use as pretext. Ps. uthuriwa. Nt. uthurika, e.g. be excused, or excusable, have an apology made for one. Ap. uthur-ia, -iuwa, e.g. allege pretext for, &c. Cs. uthur-isha, -ishwa. (Ar. Cf. koja, sababu.)

Uti, n. (nyuti), of same root as mti, but mti being practically limited to the meaning 'tree,' as a whole, whether growing or as 'timber, pole,' uti supplies a means of representing the root in other connexions, e.g. (1) stem, trunk portion of a tree or shrub (cf. uti wa kuti, the central rib (wood) of the coconut leaf); and (2) fig. of the backbone, uti wa maungo, as the central support of the human frame. Also (3) the wooden part, shaft of a spear (uti wa mbuki), the brace of a drill (uti wa kekee); and (4) of a small bit of wood, a chip, splinter, e.g. matchwood. (Cf. mti, kijiti, kiti, and dist. ule, uta, ute, utu.)

Utiko, n. roof-ridge of a thatched house,—and so, ridge-tile, or anything so used. (Cf. matiko.)

Utimbi, Utimfi, n. mischievousness, roguery. (Cf. kitimbi, timvi.)

Utiriri, n. elusiveness, being provoking.—conn. with tiririka, glide, slip away.

Utisho, n. (tisho), frightening, scaring, causing abject terror. (Cf. tisha,—and tiisha, reduce to submission.)

Uto, n. (nyuto) or Ute, and perh. Uta, of any thick, viscid, oily fluid. E.g. uho (ute) wa yai, white of egg. Uto wa msifu, oil. Uto wa lisari, lead in a semi-liquid (molten state; uho wa nyama, dripping,—from meat, melted fat. (Cf. utomvu, and perh. nto, kijuto for kijito.)

*Utohara, n. (1) cleanness, esp. ceremonial purity; (2) circumcision. (Ar. Cf. tohara, tahiri, and wenu.)

Utokezo, n. (ma-), (1) bringing out, displaying, utterance; (2) prominence, appearance. U. wa mane-wo, coming out with words, abrupt utterance, an aggressive speech. (Cf. toha, tokeza, tokoe.)

Utoko, n. mucus (Lat. e vagina). Utomvu, n. thick, viscid sap or juice from a plant. (Cf. uto, utimbo.)

Utongo, n. (ma-), a discharge from the eyes. (Cf. chongo, ma-tongo.)

Utongozi, n. (ma-), (1) vicious propensity, lasciviousness, vicious life; (2) seduction (of women). (Cf. tongoza, kitongo.)

Utoro, n. (1) running away, desertion, truancy; (2) condition (life, occupation, profits) of a runaway slave; (3) robbery, brigandage. (Cf. mtoro, toroka.)

Utosi, n. crown of the head.

Utoto, n. state (characteristics, condition) of a child or dependent, childhood, dependence. (See Mtoto.)

Utu, n. human nature, humanity, manhood, membership in the human race. Utu uma, manhood,—as contr. with utu uke, womanhood. (Cf. mtu, and dist. ute, uto, ula, uta.)

Utukufu, n. exalted state or station, majesty, glory, aggrandizement. (Cf. -tukufu, tukura, and syn. ataka, keshima.)

Utukutu, n. (1) restlessness, nervousness, tremulousness; (2) playfulness, petulance, fidgeting, mischievousness, e.g. of a child. (Cf. tikisa, tukutu, -tukutu.)

Utulivu, n. quietness, rest, peacefulness, gentleness, composed manner or mind. (Cf. -tulivu, tua, and syn. upole, unyamufu, roha.)

Utumbafu, n. swelling, bulging, rising up. (Cf. tumbaa, tumba, tumbo.)

Utumbo, n. contr. with tumbo
but utungu is limited in Z. to the special sense, pains of childbirth, birth pangs, labour, delivery, i.e. utungu wa kusaa (wa uazi).

Utunu, n. quality of being rare, choice, valuable. (Cf. tunu, tunu-ka.)

Utupa, n. the juice of a kind of Euphorbia, mtupa, used as a fish-poison.

Utupu, n. (1) barreness, emptiness, simplicity, being unmixed, purity. Not common, because of the commoner meaning (2) nakedness, nudity,—in a vulgar sense, and (3) sexual organs. E.g. wanawawume wanakwenda utupu, hawavai nguo, the men go naked, wearing no clothes. Utupu is used (like uchungu) as an adj. preserving its special meaning. (See -tupu, and cf. the less vulgar uchi.)

Uw-, this initial sound may also be looked for under U and W.

Uuaji, n. murderousness, savagery, blood-shedding, massacre. (Cf. ua, v., and -uaji.)

*Uudi, n. and Udi (which see). (Ar.)

Uuguizi, n. (ma-), nursing, medical attention, care of the sick. (Cf. ugu, mwuguizi, and syn. ulezi, un-ganga.)

Uvimbe, n. (1) being swollen, puffed out, distention, protuberance, projection, inflation; (2) girth, circumference. (Cf. vinda.)

Uvivu, n. idleness, slackness, negligence, sloth, indolence. (Cf. -vivu, and syn. ulengevu, utepetevu, uzembe.)

Uvuguvugu, n. lukewarmness, tepidity, i.e. neither cold nor hot, wala baridi wala hari. (Cf. -vgugugu.)

Uvukizo, n. (ma-), producing or causing smoke, burning of aromatics, fumigants, &c., fumigation. Plur. of things thus used. (Cf. vuka, vukisa, vukiso.)

Uvukuto, n. (1) exhalation (produced by heat), vapour, steam, smell of perspiration; (2) working
bellows. (Cf. vukuta, mvukuto, mvuk.)

Uvulana, n. age, condition, &c., of a young unmarried man, youthfulness, bachelorhood. (Cf. mvulana, and syn. ujana.)

Uvuli, n. (vuli), shade, shadiness, —in general. (See Mvuli, and cf. kivuli, mwavuli.)

Uvumba, n. an odoriferous gum, used for perfume and incense. (Cf. udi, ubani, and vuvido.)

Uvumbi, n. dust, dust as a substance, a grain of dust, dust collectively (cf. vumbi), dustiness. Tifua ut. stir up dust; also piga ut., make a dust. (Cf. vumbi, a mass of dust, and uchanga, mchanga, also tifutifu.)

Uvumi, n. (ma-), (1) any low indistinct sound, such as rumbling, roaring, humming, buzzing, murmuring; (2) common talk, rumour, report, gossip, fame. (Cf. vuma, mvumo.)

Uvumilivu, n. endurance, perseverance, patience, fortitude. (Cf. vumilia, and syn. stahimili, saburi.)

Uvundo, n. and Uvundu, a bad smell, stink, stench. (Cf. harufu, vumba, and contr. manukalo, nuka.)

Uvungu, n. and Uvurungu, hollowness. Jiwe la udwungu, a hollow stone. (Cf. mvungu.)

Uvunjifa, n. destructiveness, vandalism, destruction, devastation, broken condition, wreck. (Cf. vuva, -unjifu, and syn. uharabu, upotenu.)

Uvunjo, n. a breaking, &c. See Vunja, Mvunjo.

Uvuno, n. (ma-), harvesting, reaping, gathering crops, getting profits. Plur. mavuno, crops, harvest, returns, profits. (Cf. vuna, mavuno, and mavuna.)

Uvurungu, n. and Uvungu (which see).

Uvusho, n. act (time, place, means, fare) of carrying across, a ferry. Similarly uvushi. (Cf. vuka.)

Uwakili, n. condition (employment, methods, salary, &c.) of an agent or representative (wakili), stewardship. (Ar. Cf. wakili.)

Uwali, n. office (dignity, duties, salary, &c.) of a governor, governorship. (Ar. Cf. wali, liwali.)

Uwambo, n. (1) act (manner, operations, &c.) of stretching over, &c. (See Wamba.) (2) the laced cords of a native bedstead. (Cf. kitanda, kiwambo.)

Uwanda, n. (wanda) and Uwanja, an open space, i. e. (1) in towns, and so usually in Z.—public square, space before houses, or (in houses) courtyard, yard, plot of enclosed ground attached to a house; (2) in the country,—open ground, plain, wilderness. (Cf. uwanja, kewanja, and syn. ugo, u, and dist. wangwa, uwanga.)

Uwanga, n. and Wanga (Uanga) (which see).

Uwanja, n. court, enclosure, open space in front of a house or among houses. (Cf. kiwanja, and uwanda, which is the same word.)

Uwati, n. (mbati), (1) wall-plate. See Mbati. (2) an eruption on the skin.

Uwatu, n. the herb fenugreek.

Uwari, n. openness, plainness, clearness, distinctness, intelligibility. (Ar. Cf. wasi, and syn. uthahiri, uhaiini.)

Uwazi, n. office (dignity, duties, pay) of a minister or chief secretary of a monarch. (Ar. Cf. wasi.)

Uwele, n. (ma-), the edible grain produced by the plant mwele, a kind of millet. (Cf. mawele.)

Uwele. See Uele.

Uwęeko, n. and sometimes Uweza, Uwezi, (1) being able,—and so (2) strength, might, power, capacity, authority, ability, faculty. (Cf. weza, and syn. ngwe, enzi, maneka, amri, akili.)

Uwili, n. being twofold, duality, dualism, doubleness. (Cf. pili, -wili. For articles of double texture,
**UWIMA**

or folded in two, extra thick, cf. 

Wima, n. See Uima.

- Uwinda, n. (mbinda) and Uwinja (mbinga), also Uinda, Uinjaa, (1) hunting; (2) a way of wearing the loin-cloth, when engaged in hunting or hard work, viz. tucking it tightly between the legs and round the loins, and as the Banyan fashion is in Z. E. g. ukimpenda Banyani, umpende na uwinda wake, if you love a Banyan, love his ways too; (3) a hunter's whistle or call. E.g. pigaa uwinja, (1) adjust the loin-cloth (as above), gird up the loins; (2) give a whistle. Endeleza mbinga, give a prolonged whistle or call. (Cf. winda, pinda, and for whistling msonyo.)

Uwindaji, Uwindi, Uwindo, n. (ma-) and Windo, art (profession, method, &c.) of hunting. Mawindo, what is got by hunting, booty, prey. (Cf. winda, and prec.)

Uwinga, n. (mbinga), (1) the sky, cloud region, upper air, heaven; (2) cloudiness, darkness, gloom. Plur. mbinga, the skies, heaven,—used sometimes as sing. Mbingaikanena kwamba mimi bora, Heaven said, I am best. Mbinga sabaa, the seven heavens. Kumejanya uwinga mkubwa, there came on a deep gloom. (Cf. wingu, a cloud, and hewa, anga.)

-Uwitha, n. (mauwitha) and Watha, Witha, sermon, solemn exhortation. (Ar. Cf. hotuba, hotuba.)

Uwivu, n. and Uivu (which see).

Uwongo, n. and Uongo (which see).

*Uyabisi, n. (1) dryness, drying up, hardiness, stiffness; (2) disobliging conduct, rudeness, reserve. E.g. wa maungo, of rheumatism, and wa tumbo, costiveness. (Ar. Cf. yabisi, and ubaridi.)

Uyoga, n. (nyoga), an edible fungus, mushroom.

Uyuzi, n. for common ujusi, ingenuity, cleverness, knowingness, intelligence. (Cf. jua, ujusi, ujwii.)

Uza, v. (1) sell,—the only common word. The Infinit. form kusa is often used, making it more distinguishable from uza, for uliza, i.e. ask. Uza appears to be a Cs. form of a verb ua, buy, not used in Swahili, in which the u sound is light and faint, and to mean,—cause (invite, permit) to buy, effect a sale. Hence uza is used both (1) of persons, sell, and (2) of things, be for sale. E.g. a man may reply to, Uza, i.e. name a price, Haisi, it is not for sale. Hence also the peculiar form uliza, or liza, sell, i.e. another Cs. form of ua, from an Ap. ulia, e.g. utuliza. Siusi, please let us buy. I do not sell. Amemliza ng'ombe, he has sold him a cow. Nimemuliza shamba, I have sold him an estate. Ps. uzwa. Nt. uzika, e.g. be for sale. Ap. uzia, uziwa, and uz-ilia, iliwa, sell to (for, in, at, with, by, &c.).

No Cs. Rp. uzana. (Cf. usanya, and nadi, zabuni, nunua.) (2) ask,—for uliza (which see).

*Uzani, n. weighing, weight (by measure). (Ar. Cf. mizani, and syn. uzito. For measures of weight cf. wakia, ratli, pishi, fresila.)

Uzanya, v. be for sale, be sold. (Cf. uza.)

Uzao, n. (ma-), product, production, offspring. (Cf. follg., and mzaa, zao, kizao, zaao.)

*Uzazi, n. (1) reproduction at any stage, production of fruit, or offspring; (2) parentage (of man or animal, male or female), begetting, procreation, childbirth, delivery, confinement; (3) reproductive power, fruitfulness, fertility, fruit-bearing; (4) produce, offspring,—but this is usually mazao. Chango la uzazi, umbilical cord. (Cf. zaaz, kizazi, mazazi, zaao.)

Uzee, n. being old, old age. (Cf. nzee, kizee, and perh. zaao.)
Uzembe, n. slackness, indoleness, indifference, negligence. (Cf. -zembe, and syn. wewe, wilevu.)

Usi, n. (nyusi?), thread, cotton, string, fibre,—and similar objects, e.g. small sinew, ligature, a thin stripe, a fine beading.

Usima, n. (1) life, vitality, health, vigour, soundness; (2) being full-grown, adult age, full development; (3) completeness, wholeness, totality, full dimensions, freedom from injury, (defect, harm). Usima can also be used of 'life, lifetime,' but this is commonly maisha. (Time of life, age) is umri. Uhu usima, full age, manhood, years of discretion. (Cf. -sima, a., and see Maisha.)

Usingini, n. See Usingizi.

Usingo, n. See Usungo.

*Usini, n. irregular sexual intercourse, adultery, fornication, immoral living. (Ar. Cf. zini, zani, and syn. ujisadi, ufasiki.)

*Usinizifu, n. viciousness (of temperament or life), wantonness, lasciviousness, sexual immorality. (Ar. nfc)

Uzio, n. (nyuzio), a fish-trap consisting of a fence of upright sticks fastened together, and used for enclosing an area, sometimes very large, on a sloping tidal shore, and preventing the escape of fish as the tide falls. (Cf. kichaga, utata, and dema, also zio.)

Uziwa, n. high sea, open unbroken expanse of water, sea as seen from the shore. (Cf. ziwa.)

Uzui, n. (ma-), hindering, preventing, stoppage, obstructing, obstacle, hindrance, check. (Cf. zuia, zuio.)

Uzuka, n. condition of a kizuka (see Kizuka (3), i.e. state of mourning and seclusion. Ondoa u., bring mourning to an end (Kr.).

*Uzulu, v. remove from office, dismiss, cause to abdicate, dethrone, depose, degrade. U. kasini or katiha kazi, discharge from work.


Uzengo, n. and Uzingo, that which surrounds, goes round, is round, e.g. uzungo wa miwesi, a halo round the moon. (Cf. zinga, miwengo, zunguka, uzungu, &c.)

Usungu, n. (1) Europe, the country of the foreigners, i.e. the whites (Wausungu); (2) strangeness, wondrousness, novelty; (3) giddiness. (Cf. -zungu, muungu, kizungu, zuunguka.)

Uzuri, n. beauty,—mainly external, and appealing to the senses, and so often of things concrete, an ornament, decorative work, a work of art, a perfume, a cosmetic, &c. But also of 'excellence,' and even 'moral goodness,' considered rather as good taste than good principle (uzuma). Fon'ya u., make a display, adorn oneself. Tia u., give a finish to. A native list of points of personal beauty gives uso ndawari, a round face; shinra la mwansi, a smooth neck; macho ya kikombe, large well-opened eyes; pua ya upanga, a thin nose (not short and broad); mikonoya biyu, graceful, well-shaped arms; mwili umeviriana, a plump, well-rounded figure; mene za pembe, teeth like ivory. For personal ornaments see urembo, and cf. pambo. (See -zuri.)

Uzushi, n. and Uzusi, (1) sudden appearance or bringing to light, as out of a hole.—ontburst, emergence, coming in sight, bobbing up from water, &c. (2) invention, discovery, novelty, fiction, false accusation, gossip, invention, heresy, reform. E.g. usushi wa hulu, of a diver's work, bringing up pearls to the surface. Uzushi mweingi, a complete revolution. (Cf. zua, zuka, muushi, uzuka.)
UZUZU

UZUZU, n. condition of a new-comer, rawness, inexperience, strange-ness to country, companions, surroundings, &c.). (Cf. musuzu, zuzua, and syn. ujingga, ugeni, upya.)

V.

V represents the same sound as in English. But it is not clearly distinguishable from j in some Swahili words, partly no doubt under the influence of Arabic, which has only the j sound. Hence words not found under V may be looked for under F. (See F.)

Vaa, v. put on as clothes, dress in, clothe oneself, dress. Amewaa nguuo nzuri, he is wearing a fine dress. Hajavaa, he is still dressing. Ps. valiwa, (1) of things, be worn; (2) of persons, be dressed. Nt. vika is used as act., clothe (with), cause to wear, dress (in), with pass. vikwa, be clothed (with). Ap. valia, valiwa, valika, e.g. (1) put on with (for, in, &c.), but esp. (2) put on something by way of addition to ordinary clothes—and so, dress oneself up, wear fine clothes, be a dandy, —and of a soldier, put on accoutrements. E.g. nshipé wa kwalii ngaio, a belt to secure one’s clothes with. Amevalia leo, he has got his best things on to-day. Also in a figurative sense, neno hili lajivalia, this matter stands on its merits. Hence valiana, e.g. collectively of many persons together. Cs. vali-sha, -shwa, but usually vika, as above, and also visha, vishwa, cause to wear, give clothes to, &c. Rp. vishana. (Cf. vao, valio, vazi, vika, vua.)

Valio, n. (ma-), extra apparel, accoutrements, ornaments, additions to usual dress. (Cf. follg.)

Vao, n. (ma-), style (place, act) of dressing, mode of wearing, something worn, dress, &c. (Cf. follg.)

Vazi, n. (ma-), article of dress, wearing apparel, dress, robes, garments, clothes. (Cf. vao.)

Vema, a. and adv. for uvema, from -ema, good, i.e. rightly, well, nicely, properly, &c. Esp. as a common rejoinder of assent or approval, Certainly! Good! Very well!—like njema, ngema, inshallah, eewallah. (Cf. -ema, and vi-.)

Vi, verb-form, they are,—agreeing with D 3 (P), e.g. vyakula hivi vighali, this food is dear,—taking the place of ni, or Pres. Tense Indic. of wa, be.

Vi-(Vy-), as a pfx., (1) in nouns, is the Plur. pfx. of D 3 (P), and of adjs. agreeing with it; and (2) in verbs, is the pfx., subjective and objective, agreeing with the above nouns. Obs. also (3) vini hivi, these very things, in this very way, just so. Vi-(vy-), as a pfx. of adjs., is also the commonest way of giving them an adverbial meaning. E.g. vikubwa, on a large scale; visuri, nicely; vibaya, badly, and obs. vivyo, hivi, vile, ndivyo, and other adverbial forms. Cf. use of ki, e.g. kidogo, kizungu, &c. See Ki-.

Obs. words beginning with vi- (vy-) may, as a rule, be looked for under ki-(ch-), or under the letter following vi-.

Via, v. fail of full development (completion, perfection), and so (1) be stunted, cut short, half done, unfinished, blighted, underdone, spoilt; and (2) fig. be a failure, lack life, be of a low type, be backward, stagnate. Cs. viza, vizwa, e.g. cut short, interrupt, break off, keep back (work, progress, growth, &c.), e.g. ameni-viza kazi, he prevented me doing my work properly. Hence vizia (which see). (Perh. cf. vilia, visia, and viza, a., and syn. vunja, haribu, zuia, katiza.)

Vifaa, n. plur. (sing. kifaa not in use), things useful, requisites, appliances, necessaries, accessories. (Cf. jaa, mafaa.)

VILE

Vile, a. demonstr. from -le, (1) agreeing with D 3 (P); (2) adv. thus, in that way, so. *Vilevile, just the same, just so, as before, equally. (Cf. vi-, vivi hivi, vivyo, &c.)

Vilia, v. stop running, stagnate, e.g. of flowing blood, form clots, coagulate. Cs. vili-za, -zwa, and viza, viziwa, make stop, staunch, cut off the flow. (Cf. follg. and via.)

Vilio, n. (max.), stopping short, stagnation,—but esp. of blood, coagulation, clotting, clot. (Cf. prec. Dist. vilo, plur. of kilio, and verb-form, 'those which are,' for viliyo.)

Vimba, v. swell, expand, be distended (puffed out, swelled, bloated, stuffed). Ap. vimba-la, -iwa. Cs. vimba-isha, -ishwa, e.g. jivimbaisha, gorge oneself with food, eat glutonously. (Cf. uvimbe, and wimbi, prob. of same root, and syn. umka, fura.)

*Vinjari, v. cruise about, be on the watch, search about,—but esp. of ships or boats. So merikebu ya vinjari, a cruiser, a ship on patrol. (? Ar. finshari, and cf. sanjari.)

Vinya, n. dandle in the arms, i.e. vinya (or, vinya-vinya) mitoto. (Cf. pembeza, bembeza, and dist. finya.)

Viringa, v. become round, form a curve or bend, be rounded (spherical). Cs. viringa-isha, -ishwa, make round (curved, bent). Rp. viringana, be round,—like viringa, and hence viringanisha, for viringisha. (Cf. msiringa, and ? fisingira.)

Visha, v. give clothes to, dress. (See Vika, Vaa.)

Vita, n. (—, but vita is itself often treated as D 3 (P)), (1) war, battle, fighting; (2) contest, struggle, wrangle, dispute. Fanya (pigia) vita, make war, fight. Leta v., raid, invade. *Alika v., issue a summons to soldiers, call to arms, muster an army,—so kusanya v. Fungi v., engage in war, commence operations. Vita vikubwa, a great bat-
tle. (Cf. pigano, jeshi, asikari, and perf. cf. ita, call.)

Vivi, a. only in phrase vivi hivi, i.e. agreeing with D 3 (P), these very, just these,—and as adv. just so, in this very way. (Cf. vi-, and vivyo hivyo.)

-vivu, n. (vivu with D 4 (P), D 5 (S), D 6), idle, slack, remiss, indolent, slow. (Cf. uvivu, and -legefu, -zemb.)

Viza, v. (1) Cs. of via; (2) for viliza, Cs. of vilia. — n. a spoiled thing, e.g. an addled egg. visa la yai, or yai visa. (See Via.)

Vizina, v. Ap. from via, i.e. spoil work for, frustrate, balk, try to prevent success or completion of (see Via). But vizina is commonly used in a more limited sense, waylay, be on the watch for (in a hostile sense), beleaguer, beset, keep an unfriendly eye on, molest, harass. No deriv. stems usual except Ps. visiwa, and Rp. viziana.

Vua, v. (to be distinguished from another common verb jua), A. take off clothes, undress, unclothe oneself, strip, both act. and neut.—with or without uguo. Used of any article of dress, e.g. uua kofia, take off a cap. Rarely of anything else, e.g. uua macho, utasame, open your eyes and look. Contr. vaa, put on clothes, dress. Ps. viliwa, (1) of clothes, be taken off; (2) of persons, be undressed, stripped. Nt. vuka, e.g. uguo yote inemwaka, all his clothes have come off him,—but dist. vuka, cross over. Ap. vulia, vuliwa, vulika, e.g. take off for (from, in, with, &c.). Cs. vuliza, vuliziwa, e.g. make take off clothes, force (induce, allow) to undress. Rp. vuana. (Cf. vulio.) B. fish, catch fish, try to catch fish,—with or without samaki. E. g. uua baharini, engage in sea-fishing. Vua samaki, 'catch fish. Also uua mshipi, fish with a line. Deriv. stems as above, e.g. ndiamba ya ku-
**VUATA**

vtia, a fish-hook. (Cf. mvuvi, unuvi, mvu.) C. save, preserve, get out of a difficulty,—perh. from the idea of getting across a river (see Vuka). Aowaye ni karibu, a preserver is at hand. Mungu ataku-vuua, installah utavuka, God will save you. All well, you will be safe. (Cf. vuuka, mvuko, kivuko.)

Vuata, v. put in the mouth, hold between the teeth, e. g. a bone, tobacco, sugar, &c.

Vuaza, v. (1) make a cut in, cut, pierce; (2) fig. hurt, give pain (to). E. g. v. muna, cut the flower-stem of a cocoonat tree,—to get the sap (tembo). Kisu kimenivua, the knife has cut me. Neno hili lavuua, this matter is painful. Ps. vua-za. (Cf. syn. kata, choma, chanja, toja.)

-vuguvugu, a. tepid, lukewarm, neither cold nor hot. (Cf. uvuguvu.)

Vuka, A. Nt. of vua, (i) most commonly in the sense, get across, cross over, be ferried over, pass over,—of crossing a river or the sea in a canoe or ship; but also (2) pass through (of a forest), get to the other side (of a hill), &c.; (3) be saved, escape, be preserved, e. g. walsosima vitani wakavuka, those who stood firm in the fight escaped alive. Ap. vuk-ia, -iwa, e. g. cross by (in, with, at, &c.), e. g. tulavuka chini, we crossed on our feet, by wading. Chombo cha kunkia, a ferry-boat. Cs. vuk-isha, -ishwa, vusha, vushwa, cause (allow, induce) to cross, convey across (through, past), ferry over. Rp. vukana. (Cf. vua, C., mvuko, kivuko, mvushi, wush.)

**VUMA**

cause (allow, induce) to cross, convey across (through, past), ferry over. Rp. vukana. (Cf. vua, C., mvuko, kivuko, mvushi, wush.) B. Nt. of vua, of clothes, &c., be taken off. (See Vua, A.) C. (in this sense also fuka), give out smoke or fumes, smoke, turn to smoke or vapour,—with or without moshi, evaporate, be vaporized. Nyumba yao haiwukii moshi, no smoke rises from their house. Ap. vuk-ia, -iwa. Cs. vuk-isha, -ishwa, -isa, -iswa, cause to give out smoke, turn to vapour, make fumes with, smoke (i. e. apply smoke to), fumigate, cense, burn incense. E. g. v. maiti (nyumba), fumigate a corpse (a house) with incense. V. udi, burn aloe wood,—for fumigation. Also v. maiti kwa uvumba. (Cf. vukiso, mvu, vuk, vukiso, vukuta, &c.,—all of which are also heard as fuki, fiju, &c.)

Vuke, n. (ma-), vapour, steam, a drop of condensed steam, sweat. (Cf. prec.)

Vukiso, n. (ma-), (1) vapour, fumes, steam, smoke; (2) anything burnt or used for fumigation, incense, &c. (Cf. prec., and kivukiso.)

Vukuta, v. blow with bellows, work bellows,—with or without mija, bellows. (See Mfua, Mvukuto.)

Vukuto, n. (ma-), sweat, a drop of sweat, condensed vapour. Also vukuto la jashe. (Cf. prec., and mvukuto, wukuto, also vuka, and follg.)

Vule, n. and Vuli, the season of the lesser rains in Z. (See Mvule.)

Vulio, n. (ma-), clothes laid aside or not in use, cast-off (old, rotten) clothing, the cast skin or slough of snakes, &c. (Cf. vua, A., and contr. valio.)

Vuma, v. (1) usually of any low indistinct sound, i. e. roar, growl, rumble, hum, buzz, rustle, e. g. of wind, thunder, wild beasts, insects, drum. Baridi inavuma leo, it is blowing hard to-day. (2) fig. rumour,
talk about, spread news (of)—and also, be rumoured, be in the air, be a subject of common talk—but thus usu. in Nt. form. Ps. *vumwa*. Nt. *vumika*, e.g. be rumoured, be talked about, become famous or notorious. *Ku*vumika kwaganga*, to be famed for medical skill. Ap. *vum-ia, -iwa*, and perh. *vumilia* (which see). Cs. *vum-isha, -ishwa*, e.g. (1) cause to make a noise, sound; (2) make well-known, celebrate, advertise. Also intens. *simba akavumisha kilo kikua*, the lion uttered a furious roar. Rp. *vumana*. (Cs. *vum-isha, -ishwa*.

**Vumba**, n. (ma-), something with a bad smell, dried fish, foreshore, &c. Also the name of a famous old coast town a little north of Z. now in ruins. (Cf. *vunda, uvundo*.)

**Vumbi**, n. (ma-), dust, a mass (collection, cloud) of dust, fine powder, sediment. (Cs. *vumberi, and fullg.*

**Vumbika**, v. or perh. *Fumbika* (see below)—used in a limited sense, put (cover up) in dust, ashes, leaves, embers, soil, &c., e.g. put fruit underground to ripen it, store coconuts for seed, put in the ground, plant a seed or seedling. Ps. *vumbikwa*. Ap. *vumbik-ia, -iwa*. Cs. *vumbik-isha, -ishwa*. (Cs. *vumbi, but rather perh. *fumba*, and so *vumba*.)

**Vumbila**, v. stir up, excite, get mixed up in, e.g. in a quarrel, brawl, war. Ps. *vumbiliwa*. Nt. *vumbilika*. (Cs. *vumbil*, and perh. *vumba*.)

**Vumbua**, v. or perh. *Fumbuka* (which see), discover, explore, open up, hunt out, invent, find out, come upon, bring to light, disclose. E.g. *vumbua inchi, explore a country*. Ps. *vumbua*. Nt. *vumbuka*. Ap. *vumbua*, -iwa, -ika, e.g. *vumbuliika*, be disclosed, burst out suddenly or violently, be come upon unexpectedly. Cs. *vumbusha*, e.g. intens. come on suddenly, wake up with a start. (May be compared with *fumba*, and its derivatives, or perh. *vumbi, vumbika*, and syn. *fumbua, fumua*.)

**Vumi**, n. (ma-), a loud rumble, roar, hum, roll of a drum, &c. Also name of a kind of drum. (Cf. *vuma, uvumi*.)


**Vuna**, v. (1) gather a crop, reap, get in harvest of any kind; (2) fig. reap profit, get an advantage, profit. Hence the expression *jivuma*, boast oneself, brag, swagger, show off, give oneself airs, be conceited (cf. *jiona, jiga*amba.*) Ps. *vuntwa*, Nt. *vumika*. Ap. *vunta, -iwa*, e.g. reap for (with, at, &c.). *Nimensvunia shamba lake*, I have got in his crop for him. Cs. *vun-isha, -ishwa*, e.g. employ in reaping, contract for harvesting. (Cs. *vunumi, mavuno, majivuno, uvuno*, and syn. *chuna, faidi*.)


**Vunde**, n. (ma-). See *Mavunde*. -*vungu*, a. (same with D 4 (P), D 5 (S), D 6), hollow, having a cavity. (Cf. *mvungu, uvungu*, and syn. -*tupa*,

**Vunja**, v. (1) break, break down (up, in pieces, into, through, out of, off, away), and so (2) spoil, damage, destroy; (3) put a stop to, balk, frustrate. E.g. *vunjua*, break a cooking pot (used of the final feast or carnival before the Ramathan fast begins). Ps. *thawani*, destroy the value, depreciate, disparage. Ps. *wajua*, put to shame, bring dishonour on,

**Vuruga**, v. also *Vuruja,* and *Vuruka,* (1) stir, stir up, stir round (about), mix by stirring,—esp. in cookery, or compounding medicines, &c., mixing ingredients for mortar, for embalming, &c. Also (2) stir the feelings of, excite, exasperate. *Ps. vurugwa.* *Nt. vurujika* (but dist. follg.). *Ap. vuruj-ia,* -iwa. *Cs. vuruj-isha,* -ishwa. (Cf. *boruga,* and syn. *changanya.*)

**Vurujika**, v. and *Furijika,* be in a mouldering (decaying, crumbling) condition, be completely decomposed or putrefied. E.g. *kitu hiki kinaoza,* hatta *kinafurujika,* this thing is decaying, and even becoming wholly decomposed.

**Vurumisha**, v. and *Furumiza,* *Vuvumisha.* *V.jiwe,* throw a stone. *Jivurumisha,* cast oneself headlong. (Perh. an emphatic form of *vumisha,* i.e. cause to hum. Cf. *vuma,* and syn. *rusha* from *ruka.*)

**Vusha**, v. Cs. of *Vuka* (which see), cross over.

**Vuta**, v. (1) draw, pull, drag, strain, stretch, attract, have an effect upon; (2) change, pervert, give a new direction (meaning, aspect) to; (3) have an influence on, charm, entice, tempt, allure, lead astray. Also with various special applications, e.g. *v. makasia,* use an oar, row, and *v. mashua,* row a boat. *V. upanga,* draw a sword (cf. *chomoa*). *V. mamo,* put a strain on words, i.e. strain their meaning. *V. tumbako,* smoke a pipe. *V. maji,* bale out water. *Ps. vutwa.* *Nt. vutika,* e.g. be pulled, be capable of being stretched or altered. So also *vutikana.* *Ap. vut-ia,* -iwa, and *vut-ilia,* -iliwa, -ilika, of particular operations, e.g. in plaiting. *Cs. vut-isha,* -ishwa. *Rp. vutana,* e.g. all pull together. (Cf. *mvuto,* and syn. *kokota,* move by pulling, drag along, and dist. *futa.*)

**Vuvum’ka,** v. grow up fast, develop quickly, shoot up,—of vegetation and also animal life. E.g. of mangoes, children. (Cf. syn. *chipua,* *kua.*)

**Vy-,** for *vi-* before a vowel, e.g. *vyangu,* *vyako,* &c., and *vyote,* *vyusi.*

**Vya,** prep., of,—form agreeing with *D 3* (P). (See *Vi,* -a.)

**Vyo,** -vyo, (1) pron. relat. which, agreeing with *D 3* (P),—only used separately in *vyo vyote,* whatever, and a few other phrases. (2) conj. ‘as,’ usually following *ginsi,* *kama,* *kadiri,* and other words introducing an adverbial clause,—corresponding to the use of *vi* to form adverbs from adjectives, e.g. *ginsi alivyokwana,* as he was; *kama alivyosema,* according to what he said; *kadiri niwezavyo,* as far as I can. *Mimi hapa nilivyo,* *ni m兹na,* I, as I am at present, am quite well.

**W.**

*W* represents the same sound as in English; (1) sometimes as a distinct consonant; (2) sometimes as a semi-vowel, not clearly distinguishable from *u,* or *uw.* Hence words not found under *W* may be looked for under *U,* or *Uw,* and some words are given under both.
W-, before a vowel, often represents the pfx. \( u \) (for which see U).

**Waa**, (1) prep. of,—form agreeing with D 1 (S, P), D 2 (S), D 4 (S).

(See -a, prep.)

(2) verb-form, they are, agreeing with D 1 (P), e.g. wa-

**tumwa wa rahisi**, slaves are cheap.

(3) conj. Arab. and occurs sometimes, esp. in written Swahili, letters, documents, &c., and in combination, e.g. wabadahu, wassalam, wakatabahu.

**Wa-, as a pfx., is used:**

A. in nouns, to form plur. of D 1.

It becomes \( w \) before vowels, except \( i \), with which it coalesces to form \( e \), e.g. mwivi, wevi, for waivi.

B. in adjectives, to mark agreement with plur. of D 1. It becomes \( w \) before vowels, except \( i \), e.g. watu wako wabaya, your people are bad.

C. in verbs, the subjective and objective pfx. of the 3 Pers. Plur. agreeing with D 1 (P).

Obs. (1) \( wa- \) is also one of the objective pfxs. used in agreement with \( ninyi \), i.e. the pron. of the 2 Pers. Plur., e.g. nawiwa means ‘I give them,’ or ‘I give you’ (plur.). Hence a form like waswatenda may mean (1) they love them; (2) they love you (plur.); (3) you (\( wa \) for \( u-a \), sing.) love them.

**-wa**, v. be, become, take place, exist, occur, happen. (**Kuwa** is used in certain tenses. See under **Ku**, 1 (d’), rules for monosyllabic verb-roots).

(1) The common use of the simple verb \( -wa \), in all tenses and moods, is to connect Subject and Predicate in a sentence, and to supply an auxiliary in forming compound tenses,—like the verb **To be** in English.

(2) The meaning ‘become’ is only clear in connexion with the sign of the Pres. Tense Definite, -\( na- \), e.g. jua linakwua kali, the sun is becoming scorching, and the Perf. Tense me-, e.g. amekwua ngonyuwa, he has become sick, he is ill.

(3) Concrete existence, i.e. being as fact, actual being or taking place, is expressed by -\( wa- \), e.g. mambo haya yamekuwa, these things have actually taken place, are facts; and also absolute existence, so far as a Swahili conceives it, e.g. mwenyi kuwa, as a title of God,—the Self-existent, He who is. *Ndiiye awaye*, it is he who is (exists).

Obs. however, that \( -wa \) is rarely used at all in any sense in the Pres. Positive, and not often in the Pres. Negative, e.g. \( yuwa \), he is; \( siwi \), I am not; \( hamwi \), you (plur.) are not.

As a copula, it is (1) either simply omitted,—or its place is taken by (2) \( ni \) for all persons and numbers, or by the personal pfxs. (\( ni \), \( u \), \( tu \), \( wa \), &c.) used as independent forms, or (3) \( it \), but only in combination with a relative pfx. (-o, -lo, -vyo, &c.)

Simple existence is also expressed by \( na \) in certain combinations. (See **Na** (3) for this, and also for \( -wa na \), as corresponding to the English verb ‘have.’)

Ap. \( wia \), wiwa, and wea (? wrea), (1) with the usual prepositional relations, be to (for, with, in, &c.), e.g. uniwie rathi, be kind to me, favour me, pardon me; (2) with a special and definite sense, viz. be a creditor of, have a claim on, have in one’s debt,—both in Act. and Pass. Thus ananiwiwa commonly means, I owe him money; nanuwia, he owes me money. So in the Pass, form nawiwa naye, I am his debtor; and awiwa nami, he is my debtor; e.g. wote wenyi kemwa wakutane, let all his creditors hold a meeting; nawiwa usima wangu kwa Mungu, I owe my life to (if not a different verb) is sometimes used alone for ‘be good for, turn out well to, be the property of.’ No Cs. in use.

Rk. \( wiana \), e.g. be to each other, have relations with each other, be mutually indebted or under obligations.

**Waa**, v. shine brightly, blaze,—e.g. of the sun or moon, but not often heard in Z. (Cf. \( wika \), \( washu \), \( mawao \), and the common ng \( aa \).)
Waa, n. (ma-), spot, patch of colour (light or dark), mark, stain, speck, blot, e.g. kuku mwenyti mawaa, a speckled fowl. (Perh. cf. waq, v. of a spot which catches the eye, and syn. doa, kipaku.)

*Wabadahu, Ar. for wa baada ya haya, in letters, ‘and after this, and next.’ (Cf. wa, conj.)

*Wabba, n. cholera. (Ar.)

*Wadi, Ar. (i) son of, like bin, and B. wa for mwana wa; (2) rarely, watercourse, bed of a torrent, ravine, i.e. mwanja unaopita maji.

*Wadi, v. keep to a time, complete a time, be up to time. Also Ap. be fully time (for), be in good time (for). (Ar. ? wa'ad, promise, and cf. wahadi.)

*Wadui, n. also Uadui, enmity, hostility. (Ar. Cf. adâ, and syn. uhidândi, ulesi.)

Wafi, n. a stinging plant, a kind of nettle.

*Wafi, Wafikana, v. suit, agree, — same as aflki (which see). (Ar.)

*Wahadi, n. promise. See Ahadi. (Ar.)

*Wahedî, n. and a., one,— the numeral,— often used, as well as B. mosi, -moja. (Ar. Cf. (wah-, edashara, eleven.)

*Wahi, v. and Wai, be in time, be prompt (ready, forward) to act. E.g. hakuwahi kufika mjini, he had not time to get to the town (when), i.e. before he got to the town. Akawahi kumkaribisha, he was ready to welcome him. (Cf. wadi, v.)

*Wainna, conj. if not, otherwise. (Arab. for common B. kama sivo.)

*Wajibu, n. what is right, fitting, proper, suitable; and so in moral sense, duty, obligation, due courtesy. Wajibu yako, what is expected of you, worthy of you. Mtoto wajibu heshima na wasee wake, a child should be respectful to his parents. Also sometimes as v., i.e. be proper, be a duty, be an obligation, with Ap. wajibia. (Ar. Cf. bidi, pasa, sunna, -ema.)

*Wajibi, v. appear, present oneself, — and with kwa, visit, meet face to face, interview, salute. Wakawajibi kwa Seyidi, they appeared before the Sultan. Rp. wajihiana, meet face to face. (Ar. Cf. common onana, onekana, kutana.)

Waka, v. (1) blaze, burn brightly, be lighted, show a flame; (2) smart, burn, hurt (as by burning), be inflamed. Ap. wak-ia, -iwa. Cs. washa, e.g. cause to burn, set fire to, light (a fire or lamp). Nt. washika, be lighted, burn. Hence washi-ia, -iwa, e.g. uniwashie taa, light the lamp for me, — and washikana, be inflammable, be capable of being lighted. (Cf. mvako, dist. aka, build.)

*Wakala, n. agency, appointment, commission. (Ar. Cf. wakili. Dist. wakala from -la, ‘and they ate.’)

*Wakati, n. (nya&ati), time (in general), season, period of time, point of time, sufficient time, opportunity. (Ar. Cf. saa, muda, muthula, majira, zumani, and B. pindi, kipindi, kitambo.)

Wako, a. (1) pron. a., his, hers, its, from -ake,—agreeing with D 1 (S, P'), D 2 (S), D 4 (S); (2) from -ke, mkê, females, wives. (See -ke.)

*Wakfu, n. See Wakifu. (Ar.)

*Wakia, n. an ounce (weight),— commonly reckoned in Z. as the weight of an Austrian silver dollar piece, i.e. ni usito wa reale, and as 16 to the pound weight (rati). (Ar. Dist. wakia, Ap. of wako.)

*Wakifu, v. cost, be priced at, cause expense. Ap. wakif-ia, -iwa, e.g. cost to (a person). — a. also Wakfu, and Wakf, set apart for religious purposes, consecrated, devoted to a holy use, — esp. of land or other gifts assigned to a mosque for its expenses, pay of the minister, &c. (Ar. Cf. gharamia, simama.)

*Wakili, n. (ma-), agent, steward, representative, commissioner, manager (under a proprietor). Also sometimes v., act as agent, &c., and Cs.
wakilisha, appoint as agent, commit-ion. (Ar. Cf. wakala, and mjumbe, karani.)

Wako, (1) a. form of -ako, your, agreeing with D I (S, P), D 2 (S), D 4 (S); (2) verb-form, i. e. wa, pfx. agreeing with D I (P), and -ko (cf. huko), they are (there). (See -ako, Wa, -ko.)

*Wala, conj. nor. Used (1) after a negative, repeating not reversing it, and so often translatable 'or'; (2) itself repeated, wala . . . wala, neither . . . nor. (Ar. 'and not,' cf. ao, ama, and follg.)

*Walakini, conj. but, however, nevertheless, notwithstanding. (Ar. Cf. wa, lakini.)

*Walao, adv. even, at least, anyhow, at any rate. E.g. humwachii walao kitu kidogo, you do not leave him even a little. Uyanga walao wa mvua, at least rain-medicine. (Ar.)

Wale, (i) adj. pronom. 'those, — form -x-ing with D I (P) (see Yule) ; (2) subjunct. of -la, v. that they may cat. let them eat. G. wale wa wali wale wali, let those (people) of the governor have a meal of rice.

Wali, n. (1) (nyali, seldom used), cooked rice, i. e. rice so cooked that each grain is whole and separate, though soft and thoroughly done. The staple dish of Zanzibar. Wali ni Sultan ya chakula, watawawaza katika kiti, cooked rice is the king of foods, it is placed on a royal throne, i. e. on a raised stool serving as a table. Rice cooked with too much water is wali mchungu, or. (Also cf. porojia la wali, uji, ububwa, matalatatawa mashe- nede, and see Mohole.)

*Wali, n. (ma.), governor, the Sultan's representative in a town or district, in Z. usually hiwali (ma.), —perh. because wali for 'rice' is so common. (Ar. Cf. hiwali, twala.)

*Walli, n. (—), a holy one, a saint, an angel. E.g. paka akasifanya wa-

lii sana, a cat set up as a great saint. Muungu akamshushia wali, God sent down an angel to him. (Ar. Cf. susii, mwana, and malaika, angel.)

Walio, n. (nyalio), used of bits of stick put crosswise at the bottom of a cooking pot to prevent the contents from burning. Also of a kind of wattle fence for trapping fish. (Cf. usio, utata, and dist. wato as a verb-form, 'they who are.')

*Wallai, a common Swahili oath, not considered profane by Mahomedans. (Ar. i. e. wa allah hai, by the living God. Cf. Allah, wwallah, inshallah, bismillah.)

Wamba, v. spread (bind, stretch, fix) over, overlay, overspread, overcast. E.g. w. kitanda kwa mushupatu, cover a bedstead with cords interlaced. W. ngoma kwa ngosi, stretch a skin tightly on a drum. Ufungu unawamba ulimwengu, a mist overspreads the earth. Also umewamba miango, you have blocked the door,—of one who barred the way with arms and legs. (Cf. wambo, and kiwambo, kiwambaza, and perh. ambaa.)

Wambiso, n. fastening together, holding together, attachment, clasping. (Cf. ambisha, ambaa.)

Wambo, n. for Umbo,—better Uwambo (which see).

*Wamini, Waminifu, n. faithfulness, trustworthiness, honesty, fidelity. (Ar. Cf. amini, imani, amana, amina, aminifu.)

Wana, (1) verb-form, they have, i. e. wa pfx. agreeing with D I (P) and na (which see); (2) n. (for wanana, plur. of mwana), children, or (for wana), youthfulness, childhood.

Wanadamu, n. (1) also Uanadamu, human nature, humanity (cf. mwanaadamu, and utu, ubinadamu); (2) plur. of mwanaadamu, human beings.

Wanda, v. get fat, become stout,—but in Z. commonly neno, nona. Cs. wand-isha, isheva. — n. (nya-

ndu), a finger's breadth,—about 1
inch, used sometimes in measuring (cf. chanda). Also pl. of uwanda (which see).

Wanga, v. (1) count, reckon (cf. kiwango),—but in Z. hesabu is the usual word; (2) cause pain, hurt. Ps. wangwa, but in Z. umiza, uma. — n. a kind of meal made from a plant growing in streams in Zanzibar island (Maranta arundinacea, Sac.), arrowroot,—also used as (2) starch; (3) a sweet confection, sometimes with intoxicating ingredients; (4) name of a plant, perh. the above.

Wangafu, n. and Uang-, brightness, lustre, glow, transparency, power of reflecting light. (Cf. -angafu, anga, ng'a, &c.)

Wangalifu, n. and Uang-, carefulness, attention. (Cf. angalia.)

Wango, n. See Kiwango, Mwango.

Wangwa, n. (nyangwa), waste, bare ground, sandy wilderness. In Z. usually jangwa.

Wanja, n. W. wa manga, antimony, used as a paint on the face. (Cf. dalia, manjano.)

Wano, n. (ma-), wooden part, or shaft, of a spear, arrow, harpoon, &c.—also called uti.

Wao, (1) pron. of 3 Pers. Plur., they. Denotes only persons, and sometimes animals. (2) a. pron. their,—form of -ao (which see), agreeing with D i (S, P), D 2 (S), D 4 (S).

Wapi, (1) pron. interrog. of place, where? and colloquially, how? how so? often shortened to -api and -pi, and appended to verbs, e.g. wendapi, where are you going? (2) a form of -pi, which,—agreeing with D i (P).

Wapo, (1) n. (nyapo), for Uapo, from apa, i.e. an oath, swearing; (2) used in connexion with -moja, e.g. umoja, where are you going? (3) a gift, see Uapo (cf. pa, v.). (4) verb-form, 'they are here,' i.e. wa, pfx. of 3 Pers. Plur. and -po, for hapo.

Waraka, n. (nyaraka), a written communication, a letter (of correspondence). Andikiana w. correspond (by letter). Waraka u nusu yu kuonana, a letter is next to seeing each other. (Ar. Cf. barua, cheti, hati, anwani, dibaji, and for a full account of Swahili as written in Arabic characters, Büttner, Lehrbücher des Seminars für orientalische Sprachen, Berlin, Band 10.)

*Wari, n. a yard (measure), half a fathom (pima), equal to two thiraa or mukono. (Cf. urefu.)

Waria, n. a skilled workman, foreman, master-builder, contractor. Often coupled with a defining word, seramala w., master-builder,—so mwashiki w., mwunzi w. (Cf. mboingwa, mstadi, fundi.)

*Waridi, n. also Waradi, Wardi, a rose. Also as adj. halwaridi, rose-water, essence of roses. Maji mwaridi, rose-water diluted for toilette and bathing. (Ar.)

*Warithi, n. (ma-), an heir. (Ar. Cf. mrithi, which is usual, and urithi.)

*Wasaa, n. room, space, freedom, means, leisure, opportunity. Kuwa na wasaa, to be comfortable, satisfied. Leo sina wasaa, I cannot do it to-day. (Ar. Cf. syn. nafasi.)

Washa, v. Cs. of waka, i.e. cause to blaze, set fire to, light, &c. See Waka.

*Washerati, n. and Uash-. See Asherati. (Ar.)

*Waso, n. See Uasi. (Ar.)

*Wasi, v. also Wosia, Usia, direct, commission, order, charge,—and esp. of a solemn, serious, weighty command, e.g. last directions on starting for a journey, a religious exhortation, giving the terms of a will. Thus of a dying father, Enyi waanangu, ntawausia, my children, I will say my last words to you. Wakanwosia, sfiika vema watoto, and they solemnly charged him, be a good guardian of the children. Alimwasia nyumba, he gave his house in charge to him. Ps. wasi-
Wasi, n. (ma-), solemn charge, warning, exhortation, commission, last will and testament. Ndio wasia wangu, that is my final charge, my will. Rejea w., revoke a will. (Ar. Cf. follg., and agiza.)

Wasii, n. (ma-), executor, trustee, i.e. one named in a will, or nominated as such. (Ar. Cf. prec.)

Wasili, v. arrive, reach, come to, get to destination, be delivered to, be received. Often followed by kwa, katika, hatta, and locative in -ni, e.g. w. kwake (Unguja, hatta nyumba, kisiwani), arrive at his house (at Zanzibar, at the house, at an island). Ps. wasiliwa. Ap. wasili-ia, -iwa. Waraka wako umenwasi/ia, your letter has reached me. Cs. wasilisha, e.g. cause to arrive, send. Hence wasili-ia, -iwa. — n. receipt, income, credit side of cash account. Cheti cha wasili, a

Waaii, n. (ma-), executor, trustee, i.e. one named in a will, or nominated as such. (Ar. Cf. prec.)

Waamii, n. (ma-), executor, trustee, i.e. one named in a will, or nominated as such. (Ar. Cf. prec.)

Wasi, a. sometimes -wazi, (1) open, bare, uncovered (of clear passage, free access, room inside, open book, &c.). Mlango w., open door, njia w., open road. Panalia wasi, it sounds hollow. Kitwa kwasi, bare head. (2) fig. open, manifest, evident, clear, plain. (Ar. Cf. thakiri, baini.)

Wasimu, n. (no plur., treated as D 4), madness, mania, hallucination, desperation, infatuation. E.g. yuma w., he is mad. Fanya w., go mad. Tia w., make mad. Muenyi w., a madman. Also as a. yu w., he is mad. (Cf. mzimu, kusimu, zimwe. Perh. wasimu is merely plur. of mzimu, i.e. (1) spirits, demons; (2) possession by demons, madness.)

Wazimu, n. (no plur., treated as D 4), madness, mania, hallucination, desperation, infatuation. E.g. yuma w., he is mad. Fanya w., go mad. Tia w., make mad. Muenyi w., a madman.
its,—affixed to nouns. E.g. *mwanace*, his son, *wenziwe*, his companions. (So -le, -ze, -ye.)

**Wea**, v. be good for, be in favour of, be useful for, be the property of. (Perh. an Ap. form from -wa, be, like ivia. See -wa.)


**Weka**, v. one of the very common Swahili words, with the general sense ‘place, put, set,’ and a great variety of applications, e.g. (1) put in position, set fast, place firm, e.g. w. *ulimwengu*, of the creation; w. *msinji*, lay a firm foundation; *kikao tulichomweka*, the position in which we placed him. (2) put away, put off, delay, adjourn. W. *hukumu*, defer judgement; w. *chakula*, put away food (till wanted), or else, put ready, prepare. (3) put aside, put away, put off, delay, adjourn. W. *hukumu*, defer judgement; w. *chakula*, put away food (till wanted), or else, put ready, prepare. (4) reserve, store up, keep for use, e.g. w. *akiba*, lay up in store; w. *kisinda*, preserve virginity; w. *wakfu*, devote to religious purposes. (5) make place for, accommodate, have room for, contain, make comfortable, e.g. w. *ulimwengu* *wote hawiweki*, the world is too small for him; *nyumba hainiweki*, my house is not comfortable. (6) entrust, deposit, commit, allot, assign, e.g. w. *fetha* (*heshima, amana*), give money (honour, a pledge). (7) set firm, establish, appoint, found, institute, e.g. w. *mfalme*, set a chief on his throne; w. *desturi*, establish a custom; w. *sheria*, lay down a law; *kiuwekuacho na Muungu*, *mwanda- damu* *hawezi kukiondoa*, what is appointed by God, man cannot annul. (8) a common form of pious wish or blessing is, *Muungu akuweke*, may God keep you, bless you, make you comfortable,—sometimes with *heri* added. Ps. *wekwa*. Nt. *wekeka*. Ap. *wek-ee*, *-eaa*. Hence *wekeana,* e.g. *wekeana masharti*, bet together; w. *heshima*, exchange compliments. Cs. (wek-esha, -esa, seldom used). Rp. *wekana*. (Cf. *weko*, *kiweko*.)

**Wekevu**, n. for *welekevu*, expertness, quickness, aptness, intelligence, inclination. (Cf. *eleke*, *ekkevu*.)

**Weko**, n. (*ma-*,) (1) place for putting something, stand, magazine, base, pedestal; (2) piece of metal used for welding. *Tia weko*, weld. (Cf. *weka*, *kiweko*.)

**Wekua**, v. break up, dig up, break in pieces, e.g. of a roof of concrete, or wall, with crowbars, &c. (Perh. Rv. of *weka*, or variant of *ekua*, *tekua* (which see)).

**Wekundu**, n. red colour, redness, ruddiness. (See -ekundu. The only Bantu word in Swahili for a special modification of white light (*weupe*),—*weusi* denoting its absence.)

*Wele*, n. and *Weli*, for *Uele* (which see). (Ar.)

**Welekeo**, n. (1) directing, pointing, put in the way for; (2) direction, admonition, warning, hint. (Cf. *eleke*, and follg., and syn. *onya*.)

**Welekevu**, n. and *Wekevu* (which see). (Cf. prec.)

**Weleko**, n. See *Mbeleko*.


**Wembamba**, n. thinness, slenderness, fineness, smallness, delicacy (of fabric, texture, grain, &c.). (Cf. -embamba, and *bambo*, *ubambo*.)

**Wembe**, n. (*nyembe,—but wembe* appears also to be treated as D 6, cf. dim. *kiwembe*, perh. as dist. from *kijembe*, *jembe*), a razor. (Dist. also *mwembe*, *embe*.)

**Wendeleo**, **Wendelezo**, and -i, *Wenendo*, n. going on (back), proceeding, progress, movement, and fig. conduct, behaviour, way of living. (Cf. *enenda*, *endelea*, &c.)
Wendo, n. (nyendo) and Wenzo (nyenzo), way of going, means of moving,—hence used of mechanical methods and instruments, lever, gear, tackle, roller. E.g. mti hauendo illa kwa nyenzo, a log will not move without something to move it. (Cf. enda, mwendo.)

Wenge, a plur. of -ingi, i.e. wa-ingi, many,—agreeing with D 1 (P). (See -ingi.)

Wengu, n. (—) or Wengo, the spleen.

Wenzi, n. (1) u-enzi, friendliness, friendly association, companionship; (2) plur. of mwenzzi, friend, companion; (3) sometimes for enzi (which see), rule, power, sovereignty.

Wevu, n. cunning, shrewdness, cleverness, sagacity, worldly wisdom. (Cf. revu, and wclekrevu, akili, tuvjanja.)

Weu, n. (nyeu], clearing, open space for planting, place free from trees, forest glade. (Cf. follg., and weupe.)

Weuo, n. making white, purifying, cleaning. (Cf. cua, and prec.)

Weupe, n. (1) white: grey colour, a light tint in general; as opp. to shade or darkness, brightness, and esp. of the dawn, morning light; (3) cleanliness; (4) innocence, guilelessness. (Cf. -w/e, rua, and contr. KVMTI.)

Weusi, n. (1) blackness, black or dark colour, a dark tint in general; (2) absence of light, darkness, gloom, obscurity (not used of dirt, as such, or in fig. moral sense, like weupe; cf. -cusi); (3) form of a. -cusi,—agreeing with D 1 (P).

Wevi, n. and Wesi, plur. of mwiri, mwizi, thief, i. e. wa-iri.

Wewe, pron. of a Pers. Sing., you,—also weye, wee. In sudden emphatic address often combined with ec, ewe! you there! I say, you ! (See Mimi.)

Wewedeka, v. also Weweteka, Wewezeika, Ewedeka, talk in sleep or in delirium, or unconsciously. Cs. wewed-sha, -shwa. (Cf. payuka, payo.)

Wesa, v. (1) be able, be strong, be capable, have strength. The forms of the Negative Present, siwesi, hawezi, &c., are regularly used in the special sense, I am sick, (ill, unwell, &c.),—so much so that hawezi is sometimes treated as an adj. and even a verb-root (see Hawezi, and generally under Jambo). (2) have power (means, liberty, opportunity, occasion, option, &c.), with an Infinitive following, or like the auxiliary 'can' with a verb-root form without the Infinitive sign ku. E.g. awessa kwenda, he has strength to walk, leave to go, &c. Nawesa mpiga, I can beat him. (3) get mastery over, control, overcome, defeat, subdue,—with nouns. Simba alimwesa, the lion overcame him. (4) be able to bear, endure, tolerate. E.g. ukali wako hawawezi, they cannot endure your tyranny. Rf. jiwesa, have power over oneself (or, in oneself, of oneself), have self-control, be temperate. Hence jiwesa, be able to get on (to manage, to do for oneself), be independent. Ps. weweza. Nt. weseka, e. g. be practicable, possible, permissible, probable,—and also commonly wese-kana, e. g. hawezekani, he is invincible, beyond all control. Ap. wese-ka, -twa. Cs. wese-sha, -shwa, e. g. empower, give authority (leave, strength, means, &c.) to. Kp. wesana. (Cf. wesezo, wesza, hawezi.)


Wifl, n. (—), brother-in-law, sister-in-law. (Cf. shemoj, musamua.)

Wika, v. crow,—of a cock. Jogoo lawikia, the cock crows. Likiwika lisiwikia kutakuchana, whether the cock
crows or not, the morning will come.
(See Jogoo.)

*Wilaya, n. district, province, region, country. (Ar. Cf. Ulaya.)

-willi, a. of second numeral (mbili with D 4 (P), D 6 (P)), two, a pair of, together, both. Marra mbili, twice. Upanga mkali kuwili, a two-edged sword. Walikwenda wawili, they went together, or, they both went. Viwili, in a twofold way, doubly. (Cf. pili and marudufu, and perh. mwili.)

Wima, n. being perpendicular, uprightness, standing up. (Cf. ima, uima, and simama)

Wimbi, n. (1) (ma-), a wave. Hapana maji, yasiyo maximbi, no water without waves. Killa chombo na wimbi, every vessel has its waves to meet. Maximbi ya kuwini'ka, breakers. Maximbi ya mkoba, rolling waves, swell, rollers. Max. ya kwelea, storm waves, high seas. (2) (—) and Uwimbi, a small kind of grain (Eleusine coracana, Sact.). (Cf. kwimbi, and perh. vimba.)

Winda, v. hunt,—of game in general, animals and birds, large and small, with weapons, nets, dogs, &c. Also of pursuing a flying foe, or fugitive. (Cf. mwinda, uwinda, and perh. uwinda, and syn. saka.)

Winda, n. See Uwinda.

Windo, n. (1) act (art, manner, &c.) of hunting ; (2) (ma-), what is got by hunting, booty, prey. (Cf. winda.)

Wingi, n. much (of), plenty, abundance, a quantity, a great deal. (Cf. -ingi, ungi, and syn. tele, marithaya, neema, baraka.)

Wingu, n. (ma-), cloud,—or what resembles a cloud. W. la mwua, rain cloud. W. wa moshi, cloud of smoke. Thick cloud is called nene, zito, kubwa, jeusi. Wingu la gisa, a dark cloud. (Cf. uwingu, gubari, mavunde.)

Wongo, n. See Uongo, onto.

*Wino, n. ink,—made in Z. of a gum (gundai), lampblack (moshi wa taa), and rice burnt black and powdered. Kidau cha wino, inkstand, inkpot.

Wishwa, n. (—, or ? nishwa), chaff, husks, bran. (Cf. kumvi, kupi.)

*Witha, n. See Uwitha. (Ar.)

Wito, n. (1) infection, infectiousness, contagion. Pata (pewa) w., be infected. Ndii ina wito sana, small-pox is very infectious (cf. ambukiza). (2) casting,—of metal in a mould; also, a mould for casting (cf. ila and subu); (3) calling, call, from ita (cf. n. mwito).

*Wituri, a. odd,—of numbers, i. e. not even. (Ar.)

Wivu, n. and Uivu (which see), also Uwivu.

-wivu, a. (1) and -ivu, jealous, envious (cf. prec.); (2) and most commonly -bivu, ripe, mature, fully developed. (Cf. iba, and n. -ovu, -bovu.)


Wo, relative form of -o,—agreeing with D 1 (S, P), D 2 (S), D 4 (S), but used separately only in a few phrases, e. g. wo wote, any and all, all of whatsoever kind. (See -o.)

-wo, (1) relative as prec. used as pfx. in verbs, and generally shortened to -o, e. g. wako, and subjoined to nouns, e. g. mwanawo, or mwanao, your son.

Woga, n. (no plur.), cowardice, fear, timidity, shyness. W. mkubwa, panic. Fanya (ona, ingiwa no) w., be frightened. (Cf. oga, -oga, ogopa, ogofya, and syn. hofu.)

Wogofya, n. (ny ogofya, and ma-), causing fear, threat, menace, terrifying. (Cf. oga, ogopa, and syn. kamia.)

Wokovu, n. (no plur.), deliverance, rescue, escape, salvation. (Cf. okoa, mwokosi, and ponda.)

Wongo, n. See Uongo, onto.
WONYESHO

Wonyesho, n. a showing, exhibiting, demonstrating, pointing out, &c. Also wonyeshano, showing to each other, mutual display, general exhibition. (Cf. onya, onyesha, ona, onyo.)

*Worari, n. See Urari.

*Worotha, n. See Urotha.

Wote, a. form of -ote, all, the whole,—agreeing with D 1 (S, P), D 2 (S), D 4 (S). Twende wote, let us all go,—but commonly of two persons, i.e. let us both go, or, go together. Twende sote, let us all go. Wote waawili, both of them, both together. (Cf. -ote, sote.)

Woto, n. verbal of ota, v. (which see) in all three senses, viz. (1) growing (as a vegetable), vegetation; (2) dreaming; (3) getting warm, basking, warmth. (Rarely found, perh. from this ambiguity of meaning.)

Y.

Y represents (1) the same sound as in English, i.e. a consonantal ï, which in Swahili usually takes the place of ï before another vowel, but often is not distinguishable from a slurred ï. (2) It is used in a few words to represent a very light and evanescent sound of ï between certain consonants, e.g. it is often written in kinywaa, to drink,—from the root nya, and kinywaa, from the same.

Y, as a formative, when inserted before the final -a of some verbs, gives them a Cs. meaning, e.g. mono, get well, pona, make well, cure, save,—ogofa, fear, ogofya, make afraid.

Y-, as a pfx., is the form taken by ï, before a vowel, and thus appears (1) in pronom. adj. agreeing with D 2 (P), D 4 (S), e.g. mti yangu, my trees; nyumba yao, their house. (2) in verbs, e.g. mti yosta, the trees grow; nyumba ya lilengwa, the house was built.

Ya, prep. form of -a, of,—agreeing with D 2 (P), D 5 (P), D 6 (S), e.g. nyumba ya mgeni, the stranger’s house; makasha ya mbau, boxes of wood. But ya is also the form used most generally for ‘of,’ whenever the reference is indefinite and general. E.g. ya nini? why? ya kwamba, that (conj.); ya kuwa, because, in that. Thus it is used continually with adverbs to form prepositional phrases, e.g. mbali ya, far from; karibu ya, near to; mbele ya, in front of; juu ya, above; chiné ya, below, &c. (See -a.)

Ya, verb-form, they are,—agreeing with D 5 (P), e.g. makasha ya layari, the boxes are ready,—and so in the place of ni, or Present Tense of wa, v. (which see).

Ya-, pfx. corresponding to D 5 (P) in (1) pronom. adj., e.g. makasha yangu, for ya-angu, my boxes; (2) verbs, as Plur. Pfx., subjective and objective, e.g. magari yanyachukua makasha, the carts are carrying the boxes, or yanyachukua, i.e. ya-a-ya chukua,—ya coalescing with a following, as in yangu, above.

*Yaani, conj. and Yani, that is, that is to say, I mean. (Ar., lit. ‘it meant.’)

*Yabisi, a. and Yabis, dry, hard, solid, e.g. udongoyabisi, hard, parched earth. Baridi yabis, rheumatism. Sometimes also as v., be hard, dry, with Nt IM same sense, and Cs. yabisi-sha, -shwa, make hard. (Ar. Cf. syn. -gumu, -shupafu.)


Yako, n. pronom. form of -ake, his, her, its,—agreeing with D 2 (P), D 5 (P), D 6 (S).

*Yakini, n. truth, certainty, assurance, proof. E.g. majina y. ya habari, I know the truth of the story.
Kwa yakini, really and truly. Wataka yakini gani? What sort of proof do you want? — a true, certain, proved. — v. be sure, — but usually as follg. (Ar. Cf. follg., and syn. hakika, kweli, thabiti.)

*Yakinia, v. resolve on, make up one's mind to, be sure of, determine on. Ps. yakiniwa. Nt. yakinika. Cs. yakini-sha, -shwa, e.g. make sure, establish, confirm, prove. (Ar. Cf. prec., and syn. hakikia, thabiti-sha.)

Yako, (1) a. pronom. form of -ako, your, yours, — agreeing with D 2 (P), D 5 (P), D 6 (S) (see -ako); (2) verb-form, they are (there), — prefix ya, agreeing with D 5 (P), and ko, for huko.

*Yakuti, n. ruby, sapphire. (Ar. Cf. johari.)

Yale, a. form of -le, — agreeing with D 5 (P), i.e. those. (See Yule.)

Yambo, sometimes used for jambo (which see).

*Yamini, n. (1) right hand; (2) solemn oath, sworn with right hand on the Coran. Thus 'take a solemn oath' is twaa (piga, apa, -la) yamini. E.g. naivesa kula yamini ya kuwa simjui, I can solemnly swear that I do not know him. (Ar. Cf. B. syn. mkono wa kulia, right hand.)

*Yamkini, and Yumkini, n. possibility, e.g. kwa yamkini, possibly, possibly. — a. possible, likely, probable, e.g. mambo haya ni yakini, these things are possible. — v. be possible (likely, probable). Hatayamkini kulia burre wee? Will it be likely you should cry for nothing? Hatayamkini, it is out of the question. (In Ar. an impersonal form of the verb, but in Swahili treated as above, like yakini. Cf. wesa, wezekana.)

Yangu, a. pronom. form of -angu, my, mine, — agreeing with D 2 (P), D 5 (P), D 6 (S). (See -angu.)

*Yani, conj. See Yaani. Also for ya mini? why?

Yao, a. pronom. form of -ao, their, theirs, — agreeing with D 2 (P), D 5 (P), D 6 (S). (See -ao.)

*Yasi, n. a yellow powder from India used as a cosmetic. (Cf. dalia, liwa.)

*Yasmini, n. a cultivated kind of jasmine. (Ar. Cf. afu.)

*Yatima, n. a fatherless, motherless, or orphan child. (Ar.)

Yavuyavu, n. a butcher’s term for ‘lungs,’ or ‘lights,’ of an animal. (Cf. pafu, pumu.)

*Yaya, n. (ma-), a nurse, an ayah. Killa mitoto na yaya wake, every child with its nurse. (Hind. Cf. mlesi.)

Yaya, a. a peculiar form of the adj. haya (huyu), used only in combination with it for emphasis, i.e. yaya haya, just these very things. So lili hili, zizi hizi, vivi hivi, &c., and of yayo.

Yayi, n. (ma-), egg. (See Yal.)

Yayo, a. the relative corresponding to yaya, a. (which see), e.g. yayo haya, like papo hapo, kuko huko.

Ye, (1) relative pxr. of 1, 2, and 3 Sing. referring to persons and animals. Only used independently in such phrases as ye yote, any one whatever, whosoever; (2) used in combination with verbs, — often heard as -e only. E.g. aliye mrefu, he who is tall. Anayempenda, he who loves him. (3) shortened for yake (which see), and subjoined to nouns and adverbs, e.g. nyumbaye, his house; baadaye, after that. (4) used in one form of the personal pronouns, except wao, i.e. miye for mini, siye for sisi, &c.

Yee, for yeve, pron. of 3 Pers. Sing., he, she, him, her.

Yetu, Yenyewe, Yenyi, Yenu, forms of -etu, -enyewe, -enyi, -enu, — agreeing with D 2 (P), D 5 (P), D 6 (S).

Yeyuka, v. melt, become fluid, melt away. Cs. yeyu-sha, -shwa, cause to melt, melt.

Yo, (1) relative pxr., which, — agreeing with D 2 (P), D 5 (P), D 6 (S), — only used independently in
**Yoga, n.** (—), mushroom. (See Uyoga.)

**Yonga,** v. sway, bow or bend down, stagger under a weight or from feebleness, &c. E.g. of a tree in a wind, vessel at sea, a man weak from illness, &c. Cs. yong-esha, -eshuwa. ( Cf. wayawaya, yumba, sita, lewa.)

**Yote,** a. form of -ote, all, the whole (which see), — agreeing with D 2 (P), D 5 (P), D 6 (S). Sometimes also used with D 1 (S), e.g. ye yote, whatever person; a-waye yote, whoever he is.

**Yowe,** n. a loud cry, shout, scream, esp. of a call for help. Piga y., give a shout. ( Cf. kelele, kilio, kiyowe.)

**Yu,** verb-form, he (she) is, — used as 3 Pers. Sing. Pres. Tense of -wa, like other pers. pfxs. (see -wa, N 1), — the simple a never being used independently, but only in combination with a verb.

**Yu-,** (1) pfx. of 3 Pers. Sing., referring to a person, but in Z. not usual in verb-forms, and only before the Pres. Tense sign of monosyllabic verbs, e.g. yuwa (for yu-a-wa), he is; yuna, he has; yunja, he comes. (It is, however, regularly used in combination with a verb.

**Yuka,** verb-form, he (she) is (there), — agreeing with D 1 (S), i.e. yu, pers. pfx. of 3 Pers. Sing., and ke, for huko. So yuko, yumo. ( Cf. prec.)

**Yulo,** a. form of -le, that, — agreeing with D 1 (S). The other forms of -le are wale, ule, ile, ile, kile, vile, yale, zile, pale, kule, mel. ( Cf. huyu, le, and prec.)

**Yumba, Yumba-yumba,** v. sway, wave to and fro, stagger, e.g. of trees, a balanced pole, a drunken or feeble person. ( Cf. yonga, waya, sita, lewa.)

**Yumkini,** v. See Yamkini. (Ar.)

**Yumo,** verb-form, he (she) is within. (Cf. yuko, yu, -mo.)

**Yuna,** verb-form, he (she) has. (Cf. yu, and ma.)

**Yungi yungi,** n. (ma-), name of a blue water-lily (Nymphaea stellata, Sacl.).

**Yupi,** a. form of -pi (which see), agreeing with D 1 (S), which person? Also for yu wapi, where is he (she)? (Cf. yu, -pi.)

**Yupo,** verb-form, he (she) is here. (Cf. yuko, yu, -po.)

**Z.**

Z represents the same sound as in English. But the sounds of s and z are not always easily distinguished in Swahili pronunciation, and words of Arabic origin involving the letters Thal, Thad, Thah, if not written with Th, or Dh, are (by some) written with Z.

Hence words not found under Z may be looked for under S, or Th.

Z-, for Zi before a vowel in verbs and pronom. adjs. See Zi.

-sa, and -sha, are the terminations characteristic of the Cs. form of Swahili verbs—a form which under the general idea of cause includes a wide variety of meanings and applications, some of which may be distinguished as:

**A. Causal, and so (1) Causal simply, cause to (be or act), have done, get done.** (2) Compulsive, force to (—). (3) Permissive, allow to (—). (4) Attractive, induce to (—). (5) Passive, let (be or act). (6) Consequential, lead to, end in, have the result of, be followed by being (acting, doing).

**B. Intensive, or emphatic, i.e. be emphatically, act energetically, in the way indicated by any verb.** (For illustrations cf. any verb,
which is treated at length in its de-

rivative forms toa, penda, ona, funga,
&c.)

Za, prep. form of -a (which see),
of,—agreeing with D 4 (P), D 6 (P).

Zaa, v. denotes vital reproduction,
the whole process or a stage in it, of
male or female, in any region of
organic life,—thus, bear offspring,
produce fruit, procreate, beget, have
children, be pregnant, give birth to,
be delivered (of a child), be fruitful (pro-
ductive, fertile). Ps. zawa, but com-
-liwa, -lika, e.g. bear to (for, by, at),
&c. Obs. amezaliwa mtoto, may mean
(i) a child has been born, or (2) he had
a child born to him. Also zalia
is sometimes used passively, e.g.
alizalia kapa, he was born here, he
is a native of this place (—as if for
zaliwid). Hence zali-sha, -shwa, e.g.
cause to bear (to be born), beget,
fertilize, make productive, assist at
childbirth, act as midwife, &c. Also
zaliana, breed together, multiply.
(Cf. zao, mzao, mzazi, uzaza, -zazi,
kizala, mzala, zmzeef)

*Zabadi, n. civet, musk,—substance taken
from the civet cat, and used in
perfumes. (Ar. Cf. zabidi, ngawa,
fungo.)

*Zabibu, n. (—), a grape, a raisin,
fruit of the vine mzabibu. (Ar.)

*Zabidi, v. take civet from the
civet cat. (Ar. Cf. zabadi.)

*Zabuni, v. buy, bid at an auction.
The common word is nunua. (Ar.
Dist. sabuni, soap.)

*Zaburi, n. (—), a psalm, the
psalter. (Ar. Dist. saburi, soap,
patience.)

*Zafarani, n. saffron. (Ar.)

Zagaa, v. shine, glisten, give light,
illuminate. Ps. zagawa, e.g. be
lighted up, be enlightened. Cs.
zaga-sa, -sa, cause to shine. (Cf.
more usual n'aa, mulika.)

*Zaidi, adv. and Zayidi, more, in
addition, in a greater degree or quan-
tity. Zaidi ya (kuliko, kama), more

than, beside. Also as n. zaidi ya
habari, further news. (Ar. Cf.
zi, zida, and jinu.)

*zaka, n. (—), tithe, offering for
religious purposes. (Ar.)

Zake, Zako, a. forms of -ake, and
-ako, their, theirs, your, yours,—agree-
ing with D 4 (P), D 6 (P).

Zama, v. (1) sink in a fluid, be
immersed, dive, be drowned, sink
down; (2) fig. plunge (into), be
immersed (in), be overwhelmed (by).
E. g. kilimia kikizama kwa jua,
husuka kwa mwa, if the Pleiades set
in fine weather, they will rise in wet.
Zama katika elimu (katika bahari ya
maneno), plunge into study (into
the sea of words, e. g. a dictionary).
Ap. zam-ia, -iwa, e. g. z. ilu, dive
for pearls. Cs. zam-isha, -ishwa,
e. g. engage as a diver, contract for
diving, immerse, drown. (Cf.
mzamo, mzamishi, and syn. tota,
didimia, zimimia.)

*Zamani, n. (1) time, period, e.g.
zmami moja, at a certain time, once
upon a time,—commonly in the plural.
Zamani hizi, modern times. Z. za
ekale, ancient times. (2) ancient times,
antiquity, the past. Thus often as
adv. long ago, in ancient days, some
time past, and sometimes of the
future, e. g. mwanamke htiyu atakaa
hapa zamani, this woman will remain
here for an (indefinite) time. (Ar. Cf.
wakati, and dist. samani, thamani.)

*Zambarau, n. fruit of a large
tree (msambarau), like a damson or
sloe.

*Zam, n. (—), (1) properly, a
six hours' spell of work, or watching;
(2) period of duty or occupation, e. g.
sentry, patrol, turn, innings. Z. ya-
gu, it is my turn. Ngoza z., kao z.,
keti z., shika (linda) z., are all phrases
used for keeping watch. Cf. waiwe-
kana zam, wangine kula, wa-
gine na macho, they arranged watches
amongst themselves, some to sleep,
some to remain awake. (Ar. Cf.
kesha, lindo.)
*Zangefuri, n. and Zingefuri, cinnabar, anatta. (Ar.)

Zangu, a. form of -angu (which see), my, mine,—agreeing with D 4 (P), D 6 (P). Obs. naenda zangu, I am going away. (See Enda.)

*Zani, n. same as uzini, uzinzi (which see). (Ar.)

Zao, (i) n. (wa-), fruit, produce, product, offspring. (Cf. za, mzao, usao, kiazo.) (2) a. form of -ao, their, theirs,—agreeing with D 4 (P), D 6 (P). (See -ao.)

Zarambo, n. (—), a spirit distilled from palm-wine, tembo (Str.).

*Zari, n. gold thread, (—) braid, brocade. (? Hind.)

*Zatiti, v. put in order, put ready, arrange, prepare, provide. (Ar. for the common words tcngentza, andaa, iveka t ay aril)

*Zawadi, n. present, gift, keepsake,— generally of what is ; some special or extraordinary occasion, e.g. starting on or returning from a journey,—not of regular customary, expected gifts, i.e. fees, reward for service, prize, &c. (Ar. For presents generally see bak-khishi.)

*Zawaridi, n. (ma-), Java sparrow,—a bird which swarms in the stone houses of Z.

Zayidi, adv. See Zaidi. (Ar.)

-zee, (1) subjoined to a noun, shortened form for za, his, hers, its; (2) at the end of a verb is often the subjunct. mood of Cs. form in -za.

*Zebakh, n. and Zibakh, mercury, quicksilver. (Ar.)

-zee, a. aged, old,—of animate objects,—others being described as -a samani, -a kale, -a siku nyingi, -kuku. (Cf. mzee, kisie, and perh. zaa.)

Zoma, a. an occasional form of -ema, good, for njema, agreeing with D 4 (P), D 6 (P). (Cf. this form in the pronom. adja. and -ote, -enyi, -enyewe.)

Zenu, Zenyewe, Zenyi, Zetu, a. forms of -enu, enyewe, enyi, etu (which see),—agreeing with D 4 (P), D 6 (P).

Zze, n. (—), a native stringed instrument, a kind of banjo, or guitar, common in Z.

Zi, verb-form, they are,—agreeing with D 4 (P), D 6 (P), and taking the place of ni, or Pres. Tense Indic. of -wa. Nyumba hizi zi nzuri, these houses are good.

Zi- (often Z- before a vowel) is a formative (1) of pronominal adjectives, the pfx. agreeing with D 4 (P), D 6 (P); (2) of verbs, both subjective and objective pfxs. agreeing with the above; and (3) obs. sizi hisi, these very, just these.

Ziara, n. (ma-), tomb, burying-place. (Ar. place of visiting.) Cf. siara, zuru, and kaburi.)

*Ziba, v. fill up a hole (crevice, opening of any sort),—and so, stop up, cork, plug, dam, fill up, close, shut off. Ps. zibwa. Nt. sib-ike, -ikana. Ap. sib-ia, -iwa, e.g. fill up with (for, in, &c.). Cs. sib-isha, -ishwa. Rp. sibana, e.g. stop itself up, get stopped up, get filled up. (Cf. sibo, kizibo, zibua, and cf. funkia, funga, kutaza.)

*Zibo, n. (ma-), a stopper, plug, cork,—anything that stops an opening. Dim. kisibo. (Cf. prec.)


Zidi, v. (1) become more (greater, larger, taller, longer, &c.), grow, increase, multiply, be more and more. With an Ininitive following, it is very often best translated by the adv. more 'or a comparative advb. e.g. anasidi kuenda, he is going faster (or, further). Asidi kusii, he knows better. Habari inasidi kuenda, the news goes on spreading. Zidi also means 'domore, e.g. nisidi kumfia?
Shall I beat him more? (2) be the greater, have more power (than), outstrip, gain on (in a race), be superior (to), e.g. hao ndio watusidio sisi, these are the persons who surpass us (are better than us, more powerful, &c.). Maseyidi wa Unguja waliwazidi, the sultans of Zanzibar were their overlords. (3) get the better of, beat, overwhelm, reduce to straits. E.g. kasi imenizidi sana, this work is quite too much for me. This meaning is more clearly shown in the Ps. (see below). Ps. zidiwa, e.g. (i) be surpassed; (2) very often 'be beaten by, be put in difficulties by,' and so, be in want of help about. E.g. nimezidiwa, I am in a difficulty, or with fetha, I am in want of cash, or with karatasi, I have run short of paper. Tulizidiwa na mvua, we were quite beaten by the rain. Ap. zid-ia, -iwa, e.g. increase to, grow upon. Sometimes Act. Muungu awazidie afya, may God grant them continuance of health. Cs. zidi-sha, -shwa. Hence zidi-shia, -shwa. (Ar. Cf. ziadi, ziada, zidisho, mazidio, and syn. B. ongeza.) *Zidi, n. (ma-}, Zidio (ma-), Zidisho (ma-), all used occasionally for 'increase, addition, augmentation, supplement,' &c. (Ar. Cf. prec.) *Zifuri, n. See Sifuri. (Ar.) *Zika, v. bury, assist in burying, attend a funeral. Ps. sikwa. Ap. zik-ia, -iwa, e.g. bury in (with, for, &c.). Cs. zisha, zishwa, arrange (manage, provide, attend to or at) a funeral. (Cf. mzishi, mzisho, mzisho, mziko.) *Ziki, n. kanzu ya ziki, a kanzu with a collar, i.e. with white stitching round the neck, but not the usual red-silk embroidered stitching. (Cf. kanzu, and Ar. sik, collar.) *Zikri, n. used in Z. of a kind of religious dance, like those of the dervishes, with violent jerking of the body and ejaculations of Allah hai. (Ar. 'meditation.') Zile, a. form of -le, those,—agreeing with D 4 (P), D 6 (P). (Cf. yule.) Zima, v. repress, quench, quell, extinguish, put out, rub out,—in literal and fig. sense, but with a limited range of application (the idea being not merely to restrain, put a check on (zita), nor to stop access, close an avenue or passage (ziba), nor bring to an end, destroy (komesha), but rather stop by active repression, turning back on itself), e.g. of fire, z. moto, put out a fire,—the commonest use, but also of light, z. taa, and also z. nuru; of thirst (hunger), z. kiu (njaa); of life and consciousness, z. roho. Zima maji ya chumvi, change salt water into fresh. Also fig. z. vita (ugomvi, hasira), quell a war (quarrel, anger). Also as a Nt. moto umesima, the fire has gone out. Amezima roho, the man has fainted, become unconscious. Ps. simwa. Nt. simika. Ap. sim-ia, -iwa, e.g. put off for (by, in, with, &c.), and (like zima) zimia roho, faint. Ap. sim-ilia, -iliwa, -iliza, -ilizwa, e.g. similiza maneno, rub out (written) words. Cs. sim-isha, -ishwa, and intens. (Cf. kuzimu, mzimu, wazimu, zimua, zizimia, but dist. follg. -zima, -usima, &c.) *zima, a. whole, sound, unhurt, entire, alive, perfect, in good health, full grown, adult. E.g. mimi mzima, I am quite well. Watu wasima, grown-up people. Fungu zima, a whole heap. Samaki mzima, a live fish. (See Usima, and cf. syn. hai, kamili, -pevu, and dist. zima, v.) Zimua, v. Rv. of sima, with similar meaning, i.e. quench, repress, take the life or strength out of, e.g. of taking away heat, sharpness, bitter taste, newness (of liquids) by dilution or otherwise. Z. maji ya moto, cool hot water. Z. tembo, reduce the strength of fermented

**Zimwe**, n. and **Zimwi**, (1) of a quenched, extinguished, lifeless condition, e.g. makaa ya zimwe, dead coals, burnt-out embers. Also as a. makaa masimwe. (2) condition of a hollow coconut, without milk or kernel (cf. kizimwe), e.g. nazi tna zimwe, the coconut has nothing inside. But perh. conn. with (3) a spirit, fairy, demon, ogre, goblin, ghost (cf. jini, pepo, &c.). (Cf. zima, and note mzima, wazimbwa, kuzimwe, &c., — all of the spirit world.)

**Zindika**, v. (1) inaugurate, dedicate, initiate, hold an opening ceremony (for), formally open; (2) protect with a charm or spell. E. g. z. nyumba, have a house-warming. Z. mtoto, put a child under a charm,—for protection. (Cf. follg., and syn. tabaruki, and zinduka in same sense, see note.)

**Zindiko**, n. (ma-") (1) opening ceremony, inauguration, &c.; (2) protecting charm, spell. (Cf. prec., and zinduko.)

**Zindua**, v. (1) open, declare open, inaugurate; (2) wake up suddenly from sleep, wake with a start (cf. zusha, vumbusha). Ps. zinduliwa. Nt. zinduka, i.e. (1) be opened, inaugurated, &c.; (2) wake with a start, be suddenly wakened,—and (in this sense, commonly) zindukana. (Cf. zindika, in same sense, inaugurate,—the same ceremony being at once an opening for special uses, &c., and closing for all other uses. And obs. seeming identity with sindika (shindika), sindua, sinduka, shinduka.)

**Zinga**, v. used both act. and neut. of movement in a circle, i.e. (1) go round, go about; (2) stroll, walk, loiter, waver, gad about,—with a bad object or none; (3) turn about, waver, change, chop, veer, e.g. of winds, change of mind, &c.; (4) act, turn round, roll round, coil, wind. Ps. zingua, e.g. (1) be turned round; (2) be surrounded. Ap. zing-ia, -iwa, and zing-ilia, -iliwa, e.g. unywele ukasingilia mgui, the hair turned itself round his leg. Hence zing-iliza, -iliwa. Cs. zing-isa, -iswa. (Cf. mzinga, mzingo, kizinga, zingua, mazingile, mazingia, and perch. misingi, i.e. mzeingi, usingizi,—also prob. -zungu, zungua, zunguka, &c.)

**Zingamana**, v. be of a turning, twisting, curving kind, e.g. of a winding river. (St. Rp. of prec.)

**Zingizi**, n. See **Usingizi**.

**Zingo**, n. (ma-") turn, twist, bend, revolution. (Cf. mzingo, and zinga.)

**Zingua**, v. Rv. of zinga, (1) unroll, unfold, unwrap; (2) relieve of a spell or charm, disenchant, exorcize, rid of some evil thing. Ps. zingu-lwa. Ap. zingu-lia, -liwa. (Cf. zindua, and follg.)

**Zingua**, v. Rv. of zinga, (1) unroll, unfold, unwrap; (2) relieve of a spell or charm, disenchant, exorcize, rid of some evil thing. Ps. zingu-lwa. Ap. zingu-lia, -liwa. (Cf. zindua, and follg.)

**Zinguxe**, n. (ma-") exorcism, removal of a spell, riddance of an evil. (Cf. prec.)


**Zio**, n. (ma-") post used in making the sides of a native hut,—commonly nguso in Z. (Cf. uzio.)

**Zira**, v. hate, have a grudge against, but in Z. chukia is usual.

**-zito**, a. (1) heavy,—in weight; (2) difficult, hard to deal with, of serious import; (3) severe, harsh, hard to bear; (4) sad, depressed, weighed down, heavy; (5) slow, sluggish, clumsy, awkward; (6) of fluids, thick; (7) pregnant. (Cf. uzito, and -gumu, and contr. rahisi, -opesi.)

**Ziwa**, n. (ma-") (1) lake, pond, marsh, pool; (2) breast (of female), milk-producing gland; (3) in plur.
Zizi, n. (ma-), (1) enclosure for
keeping animals, yard, fold, pen,
stable, cowshed. Dim. kizi (cf.
ua, banda, kitatu, and dist. si,
msizi). (2) adj. form in the phrase
zizi hizi, these very, just these,—agree-
ning with D 4 (P), D 6 (P). (Cf.
papa hapa, yaya haya, &c. See
Zi.)

Zizima, v. and Sisima, become
cool, get cold, settle down, sink down,
be calm and quiet, be composed.
Maji ya kuzizima, very cold water,
still water. Chakula kimezizima,
the food is quite cold (cf. boa).
Ap. zizima,-iwa, has a somewhat special-
ized meaning, sink quite away, dis-
appear completely (as a stone in
water), e.g. alizizimia, hakuzuki juu
tenya, he sank, and did not come to
the surface again. Cs. zizim-ia,
-isha, e. g. of nervous irritation.

Ziziraa, a. cold, still, stagnant,
e. g. of water. (Cf. follg.)

Zizimua, v. Rv. of zizima, (1)
lose the chill, get warm; (2) be
stirred, excited, irritated. Nt. zi-
zimuka, e. g. of nervous irritation.

Zo, (1) relat. particle, used inde-
pendently only in such phrases as
zo zote, all whatever, whatsoever,—
agreeing with D 4 (P), D 6 (P); (2)
relat. pfx. agreeing with the above,
in combination with verbs; (3) short-
ened for zako, subjoined to nouns,
e. g. babazo, your ancestors; (4) cf.
hizo, form of hizi used in reference,
those yonder, these mentioned.

Zoa, v. sweep up, gather up,
get cold, settle down, sink down,
be calm and quiet, be composed.
Maji ya kuzoa, very cold water,
still water. Chakula kimezoa,
the food is quite cold (cf. boa).
Ap. zoa, -lewa, -lewa, -lewa, -lewa,
a tree with a hole bored in it. Nt. zua
has a special sense, emerge (as from a hole,
out of water, &c.), suddenly appear, start
up, bob up (cf. muzuka, usuka).
Ap. zu-, -iwa, e. g. invent for
against, with, &c.), e.g. tell lies about, make false excuses for, &c.

Cs. su-sha,-shwa, e.g. cause to emerge, bring to light, invent, reform, produce as new. (Cf. mzushi, uzushi, and syn. vumbua. Zuia should perh. be treated as two words, (i) bore, (2) make new, invent, &c.

Zuia, v. (1) cause to stop, keep back, restrain, hinder, obstruct, prevent, balk, withhold, detain, cause to stop, delay; (2) resist a tendency, — and so, support, prop, strengthen.


-zuifu, a. or -zuivu (same with D 4 (P), D 5 (S), D 6), hindering, obstructing, delaying, &c. (Cf. follg., and zuia.)

Zuio, n. (ma-), and Zuizo (ma-), hindrance, obstruction, difficulty, support, prop, stopper. (Cf. prec.)

Zulia, n. (—, and ma-), a carpet.

Zuli-zuli, n. dizziness, giddiness, confusion. (Cf. zulu.)

Zulu, v. be giddy (dizzy), be confused in mind (bewildered, crazy). So also in Ps. zuiza, be flurried, be confused, be driven mad. Nt. zuilikwa, e.g. kichwa chamzulika, akiona shimo, his head gets dizzy if he sees a precipice. Also Ps. amezulikwa na kichwa, he has lost his head, turned giddy. Ap. zukia, -twa. Cs. sul-sha, -ishwa, e.g. kileo kinemzulisha kichwa, drink has driven him crazy, turned his head. (Cf. mazua, and cf. kichaa, kizungusha, zungusha.)

*Zumaridi, n. emerald. (Ar.)

Zumbua, v. See Vumbua.

-Zungu, a. (1) strange, wonderful, clever, extraordinary; (2) European. (Cf. mzungu, uzungu, and perh. follg.)

Zungua, v. cause to go round, turn round, put round, but usually zungusha (see below). Nt. zu-
go round, &c., and also like zunguko. E.g. mazungusho ya shamba, fencing materials, a fence of a plantation. (Cf. zungua.)

*Zuri, n. and Azúr, perjury, false swearing. Also as v. commit perjury, swear falsely. (Ar.)

-zuri, a. (nzuri with D 4 (P), D 6, zuri with D 5 (S)), beautiful, good, pleasing, fine, i.e. pleasing in any way or degree to any sense or taste,—usually of externals, and so translatable in a great variety of ways, to suit the particular sense affected, and the degree in which it was affected. But also of what commends itself to the moral sense, not as good in itself so much as consonant with that sense, i.e. agreeable, amiable, worthy, excellent, praise-worthy. Thus mtu mzuri, a handsome person, or, an excellent, pleasant person. Kulikuwaje huko uliko-kwenda? How did you like your visit? Kuzuri, very much (lit. it was nice, pleasant). (Cf. uzuri, and -ema, contr. -baya.)

*Zuru, v. visit, go on a visit to. Esp. of visiting a grave, e.g. zuru kaburi, or katika kaburi. Enda kuzu, go to pay a call. Ps. zuriwa. Nt. zurika. Ap. zur-ia, -iwa, e.g. atanizuria katika kaburi ya mtume, he will pay a visit for me to the tomb of the apostle, i.e. Mahomet. (Ar., 'visit, go on pilgrimage to.' Cf. ziara, and syn. amkia.)

Zurusuka, v. perh. a variant of zunguka, go about, wander about, loiter aimlessly, waste time, idle.

-zuzu, a. foolish, simple, inexperienced. (Cf. mzuzu, uzuzu, and follg., and syn. mjinga.)

Zuzua, v. make a fool of, play tricks on, puzzle a newcomer, treat as a simpleton. Nt. susuka, e.g. be puzzled, be at a loss, not to know what to do. (Cf. prec.)
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