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Swahili-English Dictionary

By

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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
till 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 germinant 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.

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. Declen-
sion 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 declen-
sions 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.

(6) 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 declen-
sions 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, how-
ever, 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 com-
bination, 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 shikama, 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. CONSPECTUS OF (ZANZIBAR) SWAHILI VERB

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

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Sing.</td>
<td>Pres. Indef. a</td>
<td>(e.g.) PEND y</td>
</tr>
<tr>
<td>1. ni, n</td>
<td>2. u, w</td>
<td>(love) u, o (a)n</td>
</tr>
<tr>
<td>3. a, ya, u, i, ki, li, pa, ku</td>
<td>Preter. li</td>
<td>Reverse</td>
</tr>
<tr>
<td>Plur.</td>
<td>Narrat. ka</td>
<td>Reciprocal</td>
</tr>
<tr>
<td>1. tu, tw</td>
<td>Fut. ta (-ka)</td>
<td>Neuter</td>
</tr>
<tr>
<td>2. m, mw</td>
<td>Condit. nga, ngali</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. wa, i, zi, vi, ya, pa, ku</td>
<td>Deferred ja</td>
<td></td>
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</tbody>
</table>

N.B. This Table is not intended to exhibit all the Swahili prefixes or affixes, much less to be a guide to all their possible combinations. Thus the Reflexive sign could not, of course, appear in the same word as the Passive, and in the Subjunctive the negative is -si inserted between the Subjective and Objective Prefixes. Moreover, as pointed out previously, the Affixes may be repeated any number of times and in any combinations which the meaning of the root allows, so long as they preserve the above order relatively to the original root, or the new root on which each combination is based, e.g. pend-, pendez-, pendek-, pendekez-, pendan-, &c.
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>DECLENSION</th>
<th>NOUN-PREFIX</th>
<th>ROOT</th>
<th>ADJECTIVAL PREFIX</th>
<th>PRONOUN</th>
<th>VERBAL PREFIX</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>(a) Sing. m Plur. wa</td>
<td>(b) (e.g.) tu (thing)</td>
<td>(c) m, mw wa, w</td>
<td>(d) huyu, yule hawa, wao</td>
<td>(e) 1st, 2nd, 3rd. Sing. Subj. ni, u, a Obj. ni, ku, m Plur. Subj. tu, m, wa Obj. tu, wa, wa</td>
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<td></td>
<td>e.g. (a, b) mtu, person, (c) mwema, good, (d) huyu, this, (e) ampenda, he loves him.</td>
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<tr>
<td>2.</td>
<td>Sing. m Plur. mi</td>
<td>(e.g.) ti (tree)</td>
<td>m, mw mi, m</td>
<td>huu, ule hii, ile</td>
<td>Sing. Subj. { Obj. } u, w Plur. Subj. { Obj. } i, y</td>
</tr>
<tr>
<td></td>
<td>e.g. (a, b) mti, tree, (c) mdogo, small, (d) huu, this, (e) waota, it grows.</td>
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</tr>
<tr>
<td>3.</td>
<td>Sing. ki Plur. vi</td>
<td>(e.g.) tu (thing)</td>
<td>ki, ch vi, vy hiki, kile hivi, vile</td>
<td>Sing. Subj. { Obj. } ki, ch Plur. Subj. { Obj. } vi</td>
<td></td>
</tr>
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<td></td>
<td>e.g. (a, b) kitu, thing, (c) kizuri, pretty, (d) hiki, this, (e) chapendeza, it pleases.</td>
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<td>4.</td>
<td>Sing. u, w Plur. ny</td>
<td>(e.g.) imbo (song)</td>
<td>m, mw n (with euphonic variants) huu, ule hizi, zile</td>
<td>Sing. Subj. { Obj. } u, w Plur. Subj. { Obj. } zi</td>
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<tr>
<td></td>
<td>e.g. (a, b) uimbo, song; (c) mbaya, bad, (d) huu, this, (e) wachukiza, it disgusts.</td>
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(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>Declension</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) Sing.</td>
<td>(b) (e.g.) kasha</td>
<td>(c) ma, m</td>
<td>(d) hili, lile</td>
<td>(e)</td>
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<tr>
<td></td>
<td>Plur. ma</td>
<td>(box)</td>
<td></td>
<td>haya, yale</td>
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<td></td>
<td>Sing. Subj.</td>
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<td>Plur. Subj.</td>
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<td></td>
<td>Obj.</td>
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<td>li, 1</td>
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<td></td>
<td>ya</td>
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<td></td>
<td>Plur. Subj.</td>
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<td></td>
<td></td>
<td></td>
<td>Obj.</td>
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<tr>
<td>6.</td>
<td>Sing.</td>
<td>(e.g.) kazi</td>
<td>n (with euphonic variants)</td>
<td>hii, ile</td>
<td>(e)</td>
</tr>
<tr>
<td></td>
<td>Plur.</td>
<td>(work)</td>
<td>hizi, zile</td>
<td></td>
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<td>Sing. Subj.</td>
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<td>Plur. Subj.</td>
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<td>Obj.</td>
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<td></td>
<td>i, y</td>
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<td></td>
<td></td>
<td></td>
<td>zi</td>
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<tr>
<td>7.</td>
<td>Sing.</td>
<td>mahali</td>
<td>pa, p</td>
<td>hapa, pale</td>
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<tr>
<td></td>
<td>Plur.</td>
<td>(place) (only noun in this declension.)</td>
<td></td>
<td></td>
<td>Sing. Subj.</td>
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<td>Plur. Subj.</td>
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<td>Obj.</td>
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<td></td>
<td></td>
<td>pa</td>
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<tr>
<td>8.</td>
<td>Sing.</td>
<td>(e.g.) kufa</td>
<td>ku, kw</td>
<td>huku, kule</td>
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<tr>
<td></td>
<td>Plur.</td>
<td>(dying)</td>
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<td>Sing. Subj.</td>
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<td></td>
<td>Plur. Subj.</td>
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-e.g. (a, b) kasha, box, (c) kubwa, large, (d) hili, this, (e) latosha, it suffices.

-e.g. (a, b) kazi, work, (c) ngumu, hard, (d) hii, this, (e) yachosha, it wearsies.

-e.g. (a, b) mahali, place, (c) pembamba, narrow, (d) hapa, this, (e) pasaa, it suits.

-e.g. (a, b) kufa, dying, (c) kutukufu, glorious, (d) huku, this, (e) kwasiwa, it is praised.
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.

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 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 (I) 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 Ah! or Ahh! expresses simply wonder, pleasure, pain, grief, &c.

(b) Aaa 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) A-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 vowel preceding. (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. mfulme 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) napenda (ni-a-penda), I love, apenda (a-a-penda), he loves.

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

N. A in Prefixes, (1) when followed by e, disappears regularly in ka, ma, wa, pa, sometimes in a, na, ta, never in the Neg. Pfx. ha, e.g. akenda (a-ka-endu), and he went, penpe (pa-enpe), a white place; (2) when followed by i, coalesces with it to form e, e.g. aketa (a-ka-itu), and he called, wezi (wa-tzi), 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 kwansa, 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. alimpiga wa 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 chuni, 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, kapt, gosia.)


*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. Muungu (sanamu), worship God (idols). A. sala, perform a service of prayer. Ps. abudiva, 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. mtumwa huru, let a slave go
free (set him at liberty). Colloquially, a. is used somewhat as an expletive, e.g. Acha (or, wache, for waache) Wazungu watawale kwa ngou, let alone Europeans for strong government, i.e. trust them for it. Acha mizinga ilie, 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, -tana. Also -ilwa, -iliwa, -ilika, -iliana. Kuachia moto mali, to bequeath property to a child. Amachiwa, he has had money left him. Kumwachilia makosa, to pardon his offences. Thambi hii inaachilika, this sin is venial. Watu waachilia nyama, human beings who are quite distinct from animals. Cs. ach-ishia (sometimes asha), -ishwa, -ishia, -ishika. Achishia mtoto (with or without maziwa), wean a child. Ulimwachisha mkewe, you caused him to desert (divorce) his wife. Rp. ach-ana, -ania, -anisha, leave each other, part, diverge, be different, be inconsistent. Wameachana, they have taken leave of each other. Njia zinaa., the paths diverge. Maneno yamea., the statements do not agree. Achana na, part from. (Cf. sasa, bakisha.)

*Adali, n. pickle, sauce, relish; jam, preserve. Usually of an acid mixture, made of lemon juice, salt, pepper, &c., but also of sweet ones. (Hind.)

*Ada, n. (—, and ma-), (1) custom, habit, manner, and esp. (2) customary present, commission, fee,—as to a doctor, teacher, or workman on beginning or ending a job, or at a wedding. Such gifts, whether in cash or kind, have various significant names, e.g. usito, stick, kilembo, turban, kinyosha mgongo, back-straightener, kifungua mlango, door-opener, kipa mkono, handshaker, &c. A. ya biashara, custom of trade. Nipe a. yangu, give me my fee. A. zilizompasia jumbe, customs proper to be observed as to a chief. (Ar. Cf. syn. desturi, mila, and for presents generally bakshishi.)

*Adabu, n. good manners, proper behaviour, politeness, courtesy, civility, etiquette. A. yake Arabu nyingine kuliko Waswahili, Arab etiquette is often different from Swahili. Huna a., you do not know how to behave (a very insulting expression). Tia 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, mlimwengu, mwana, wanadamu, i.e. u-anad.)

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

*Aden, n. and Adan, Aden, also 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. Wakatusindikiza hatta mtoni wakatuadhi, they accompanied us as far as the river, and took leave of us. (Arab,—the B. sindikiza being commonly used.)

*Adibu, v. teach manners to, educate. Ps. adibivu. Nt. adibika. Mtoto yale haadibiki, that child will never learn to behave. Ap. adibia, -iwa. Cs. adib-isha, -shwa,—used in same sense as the Pr. adibu, and more commonly. (Ar. Cf. adabu, taadabu, and contr. adabu, right external behaviour, with adili, right moral conduct. Also B. lea, bring up, educate.)

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

*adilifu, a. as adili. 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, E-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.)

*Afathali, 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)afathali.)

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

*Afikana, v. See Afiki. (Ar.)

*Afiki, v. agree with, correspond to, be same as, fit. Tarihi ya mwaka iliaki 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 waiki. Cf. maaafikano, mwafaka, and syn. B. patana, lingana.)

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

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

Afya, v. cause to swear, put on oath. (Cs. from apa, v. =apisha. See apa, and for interchange of f and s, 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 inaaga 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. Uli-niagia kofia, you promised me a cap. Niagie babangu, say good-bye to my father for me. Maneno waliyoagiliana yeye na rafiki zake, the terms which he and his friends agreed upon. Cs. ag-iza, -izwa, usually Intens., charge, commission, order, appoint, give strict injunctions. Kwa-griza ni kuweza? Does ordering mean it can be done? Rp. ag-ana, -ania, -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. wasia, ahidi.)

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

Agizo, n. (ma-), charge, injunction, commission, order; appoint-

Agua, v. treat medically, supply medicine, operate (on). Killa au-guaye, humwagua, every one who was sick he treated with medicine. Atuague uganga wa vita, let him supply us with war-medicine. Chukula ndimu aagulie umgongo wake, take a lime, and let him apply it to his back. (Derivs., &c. as prec. Cf. uguna.)

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

*Ahadi, n. (—), also Wahadi, promise, engagement, agreement. Toa (funga, -pa) a., make a promise. Vunja a., break a promise. Timiza (shikiza, shika) a., keep (fulfil, &c.) a promise. Ahadi yetu, tupeleke mzigo Tabora, our engagement is, to convey a load to Tabora. (Ar. Cf. ahi-di.)

*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. Mutkatika a. sake, one of his relations. (Ar. Cf. akraha, jamaa, utani, uko.)

*Ahera, 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 awali hatta aheri, from first to last, from beginning to end. (Syn. B. toka mwango hatta mwisho.) Huko ahera ni kuzuri, it is nice over yonder. Hatta Sulani ata-kwenda ahera (or, aherani), even a king must die (will come to his end).

(Ar. Cf. ahi-ri, and syn. B. mwisho, kikomo, end, and kuzini, spirit world.)

*Ahi, n. See Akhi.


*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) disgrace, shame, scandal, reproach; infamy, dishonour, shame. — v. (Pr. not used). Ap. aib-ia, -iwa, -ika, be put to shame, be disdained, be disgraced, &c. Cs. aib-isha, -isha, disgrace, bring dishonour, &c. on. (Ar. Cf. syn. fetheha, haya, and contr. heshima.)

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

*Aina, n. kind, class, sort, species. (Ar. Cf. syn. ginsi, namna, and follg.)


*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. Kusalimika ajali, to be finally delivered up, to meet one's fate, to come to the appointed end. (Ar.)

*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 Ajara, Ajira, hire, wages. (Ar. Cf. ajiri, and ajira, 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, koja.)


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

*Ajjem, n. Persia. Also Uajj., Persia. Mwajj. (wa-), a Persian. Kiassajj., 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 kuakia, mason's tools (materials, &c.). Akisha (asha), cause to build, have mason's work done, order to be built. (Cf. mwashii, uashi, and contr. jenga and unda. 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, muweyewe, or both, e.g. kiti chake, his chair, kiti chake yeye, his chair, kiti chake mweyewe, his own chair, kiti chake yeye mweyewe, 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 watu 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. (1) 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. nyingi, great intelligence, plenty of sense. Fanya a., use the brains, exercise intelligence. A. yako haikuongoka, your device did not succeed. Katika a. yangu, according to my view, so far as I understand. Jambo la a. tuju, si la kiwiliwili, something wholly immaterial, not of the body. Fuata a. yako, follow your own judgement. (Ar. Cf. busara, ufahamu, utambuzi, njuzi, moyo, welekevu.)

Akina. See Kina.

-ako, a. of pron. 2 Pers. S., your, yours, of you. (Cf. -ake for prefixes, and use of wewe, mwenyewe, for emphasis.)

*Akabra, n. kinsman, relation, connexion, family. A. za kuumeni (kukenti), relatives on the father’s (mother’s) side. (Ar. Cf. ahali, jamaa, utani, B. ukoo.)

*Akram, a. also il 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, aswabuhi, morning, livadi, 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. uo.)

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

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

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

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

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

*Alhamdu lillahi, 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 tano, 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) Ijumaa, Friday, the Mahomedan Sunday.

Ali, (1) a verb-form, he (she) is, he (she) being (a, Pfx. of 3 Pers. S. agreeing with D 1 (S), and 2, which see, and cf. relative forms, ali-ye, ali-o, &c.); (2) a common name, ‘Ali.’

Ali-, sign of 3 Pers. S. of Past Tense of the Affirm. Conjug., e.g. alipenda (a-li-penda), he (she) loved.

-al- (also -li-), sign of Past Tense of the Affirm. Conjug., following or coalescing with Pers. Pfx., e.g. nali-penda (ni-alipenda), I loved, twali-penda (tu-alipenda), we loved.

*Alia, v. make a mark on, e.g. by a blow. Bakora imemwalia mtoto, 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, -iya, -ika. Cs. alikisha, alisha, -shwa. (1) A. mbele ya wali (kazini, kuchena ngoma), summon before the governor (to work, to go a dance). Humwalika kwenda hwawe kula, he used to invite him to dinner. A. vita vikubwa, summon (for) a great war. Mwali, an invited guest. (2) A. is used of the cracking of roasted grains of Indian corn (mbisi). Alisha vidole, crack the finger-joints. Alisha ntambo wa bunduki, make the trigger of a gun click, cock the trigger.

*Aliki, v. hang; hang up, suspend. (Arab. for common B. tundika, tungika, 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 Mahommedan creed, 'there is no God but God'—sung as a monotonous chant at funerals. Allah bilikheri, a common salutation, 'God prosper you.' Alhamdulillahi, a common rejoinder, 'praised be God.' Allah dlam, 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, bis-milla, 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 sizo? Or is it not so? Do you not admit it? (Ar. Cf. ao, and negat. wala.)

*aama, Stative termination of some verbs in Swahili, often denoting a (relatively) permanent condition or state, e.g. simama, be standing, tavana, 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 kutega mita, his business was trapping. (Ar., plur. of aml. Cf. B. teni, 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, -iya, the common word for 'say to, 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. *Vyaakula ambazo hayo katika ulimwengu, (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 amefanya 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, mwambii, and kama, conj. *Amba is used for 'say, speak' in poetical
Swahili, and in other B. dialects. Cf. jambo, i.e. ji-amb.)

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. *pwani* (or, na *pwani*), coast along, hug the shore. A. *na matovu*, escape evil. *Maovu yakumbaa*, may evil not touch you. *Nalivambaa*, 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. *nwambo*, 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.)


Ambia, v. Ap. of amba, but mean-
amb, &c., and chambua, menya, paa, &c.)

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, ambua, &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, mwamale, and B. syn. tenda, fanyiza.)

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

*Amini, v. believe, trust, have faith (in), put confidence in. Ps. aminiwa. Nt. aminiika. A. Muungu, believe God, trust God. A. kwa Muungu, believe in God, have faith towards God. Sultani akanwanini sana, the Sultan had great confidence in him. Amini mtu na kitu, entrust a person with a thing. Ap. amin-ia, -iwa, -ika, Aminiwa, have a thing entrusted to. Haaminihi, he is not deserving of confidence, he is untrustworthy. Cs. amini-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. Hakuaminiwa kwenda kulala, he did not venture to go to sleep. — n. fidelity, trustworthiness, honesty, integrity, faithfulness. (Cf. umini, uamini.) — a. and -amin, faithful, honest, trustworthy, &c. Cf. -aminifu. (Ar. Cf. amana, imani.)

*-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, jumaa mosi kwa usiku kuamihimporii, on Saturday late in the night as it dawned on Sunday. Cs. am-sha, -shwa, awaken, rouse up (from sleep, lethargy, &c.). Amsha kanwa, take breakfast. Cf. chamsha kanwa, (Cf. ukka, muka, v. rise up, &c., in other dialects. Amkua, Ps. amkwa, 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. Mwenyi 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. nyingi, 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

Amua, v. judge, be umpire, arbitrate, settle dispute (between). Ps. amuliwa, Nt. amulika. Ap. amu-ia, -iwa, e.g. act as judge for, arbitrate between, and amuliwa, have a case settled, be judged (decided). Cs. (rare) amusha, -shwa. (Cf. mwamuzi, maamuzi, and Ar. syn. hukumun.)

*Amuru, v. also Amru (and so commonly the derivatives), order, command, direct, exercise authority, be the supreme power. Ps. amu-riwa. Alimwamurukwenda upesi (or, aende upesi), he ordered him to go quickly. Ap. amr-ia, -iwa, give orders about (for, at, &c.). Ameanwiriwa kazi, he has had orders as to work. Cs. amr-ishia, -ishwa, usu. intens., 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 i (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 i (S), e.g. anakwenda (a-na-kwenda), he is going.

-ania, 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, pigana, beat each other, fight. (2) community, collective action, interaction, e.g. liana, weep together, as well as lisana, excite each other to weep, lana, 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 -ania with the Nt. Pfx. ka, e.g. tendekana, 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, fungamana, &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 nyana with D 6 (P)), soft, thin, gentle (in action or effect). Upepo mwana., gentle breeze. Maji maan., quiet, still, slowly moving water. Nguo an., soft clothes (fabric). (Not common, restricted in meaning, of things rather than persons. Cf. syn. A. laini, B. -ororo.)

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

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

Andama, v. follow, accompany, go along with (or, after), follow up, come next to, succeed. Mwezi umaanda, the moon has followed on, i.e. the new month has begun. (Cf. mwezi umwando.) Ap. andam-ia, -iwa, -ika. Andamia tembo, follow up (pursue) an elephant. Cs. andam-iza, -iza, cause to follow, &c. Mvua hii itauandamisa mwezi, this rain will bring in the new moon, i.e. will last till next month begins. Rp. an-damana, follow one another, go all together, form a procession. Andama na, associate with, take the side of, be companion to. Siye mtu wa kuandama naye, he is not a proper person to associate with. (Cf. follg. and mwandani.)
ANDAMANO

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. Mwesi mwa-, moon (month) following, new moon. (Cf. prec. and amanda, mwandamo.)

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

Andasi, n. usu. in plur. maandasi, 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, set the course; (5) (andikia, andika huru), register as free, give freedom (to). A. meza, arrange (lay, set) a table, prepare a meal. A. barua (waraka), 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. andikwaa. Limeandikwa (na Muungu), it is written (by God, and therefore finally settled, destined). Liandikwalo halifutiki, what is written cannot be wiped out. Ap. andik-ia, -iwa, -ika, -iana, write for (to, at, &c.). Tafathali unianandikie barua, please write a letter for me. Andikia mtumwa, set a slave free. Andikiana, correspond (by letter). Cs. andikisha, -ishwa, -ishia, &c., e.g. cause 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. Waliandikanana vapagazi vwo, they all entered as porters together (by common consent). Andikanya sahani, set plates in rows (plies, 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 tandika and tengenesa.)

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

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

Anga, v. use sorcery, bewitch, perform incantations, &c. Watu wa Donge hunwanga uehawi wao wakama, the people of Donge practised their enchantments upon him, and killed him. (Not often in Z., where uganga, uehawi, and logo are usual. Cf. mwanga, wanga.)

Angaa, v. See Ng'aa. (Cf. angalia.)

-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. angasha, -shwa, make anxious, &c. (Cf. angana, and perh.
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, cf. take yote, bright). sharp without main to be I Mtvanga ngaza, gama, destroy. (Cs. of (angaa) ng aa, also Intens., cf. anga, angalia, ng aa, mwangasa, -angafu, &c. And cf. syn. common in Z., (1) kaza macho, koda, gaze, stare; (2) mulika, give light; (3) kesha, keep awake, and kaa macho.)

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, -ikika. Cs. ang-ikisha, -ikishwa. (Cf. angama, angua, chango, i.e. ki-ango, mwango, ?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 Pfx., and use of mini, mwenyewe for emphasis.)

Angua, v. (1) fall, drop, take down, throw down, e.g. fruit from trees; (2) let out suddenly, utter, vent, e.g. a. emb e (nazi, &c.), throw down mangoes (cocoanuts, &c.). Sultaniki aangua 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. angulwa. Nt. anguka, which see. Ap. angu-la, -lwa, -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). Muungu ame-nwanugushia 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, 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-ia, -iwa, (1) fall down into (on, before, &c.); (2) come upon, fall in with. Waka-nwangukia miguu, and they fell down
before his feet, they submitted to him. Kuangukiwa na msiba, to be the victim of a calamity. Akaangukia mji mgeni, and he lighted upon a strange city. Ukaanguka msiba mkubwa 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, asimu, and B. take. 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 kutianisi, they are drumming in order to please us. (Arab. Cf. anasa, and syn. rithisha. B. penda.)

*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. anuliwa. Nt. anuka, (1) be taken out of the sun, be dry, have done airing; (2) (of weather) be dry, have done raining; clear up. Kumeanuka, it has cleared up, it is fine again. Ap. anu-lia, -liwa, &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-nainingia 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 kusema, begin to speak. Kwansa, Infin., and ya kwansa, used as adv. ‘first, firstly, in the first place, to begin with.’ -a kwansa, first (ordinal of mosi, one). Ps. anzwa. Nyumba imeanza ku-jenga, or imeanza kujengwa, the house has begun to be built. Nt. anzika. Ap. anz-ia, -iwa. Also anz-ilia, -iliwa, -iliika, 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 -ilisa, which can be used of special earnestness, effort, or occasion. (Cf. mwanzo, kwansa.)

*Anznwa*, 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, wenyewe, for emphasis.)

Apaa, 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 kia, 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, denounced, curse, adjure. Apiszana, curse each other. Rp. apiana, take an oath together,
join in swearing.  (Cf. uapo, wapo, kiaapo, apizo.)

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

Apizo, n. (ma-), curse, imprecation. (Cf. apa, and syn. laana.)

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

*Arbi, n. scandal, shame, disgrace, dishonour.  Nikiona ari, ulimwengu wanichukiza, if I feel dishonoured, everything is hateful to me.  (Ar. Cf. aibn, feheha, 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 salaani, nakuarifu haya, after good wishes, I proceed to inform you as follows.  Ps. arifuwa.  Ap. arif-ia, -iwa, &c. — a. well-informed, ingenious, knowing. (Ar. Cf. maarifa, taarifu, and syn. hubiri.)

*Aroba, n. and a., also Ar’baa, Arbaa, four.  (Arab., used mainly in conjunction with some other Ar. numeral, as d’roba mia, 400, d’roba ashirini, 24; otherwise usually the B. syn. nne, -nne.)

*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.  Aliptoaka katika arobinai, when he was four weeks old.  -a arobaini, fortieth. (Ar. See Aroba.  B. makumi mawe.)

*Arrobatashara, n. and a., four-teen.  -a arobatashara, fourteenth. (Ar. Cf. asharini, and d’roba.  B. kumi na nne.)

*Arithi, n. (1) soil, ground, earth; (2) land, as contr. with sea; (3) land, region, country.  (Arab. Cf. udongo, ‘soil’ as a substance, barra, as opp. to bahari, sea; ulaya and vilaya, 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 mambo yataende, mume akitelekwa kwa mke, Arusi is all that is done when a man is conducted to his wife.  Yule ni arusi, leo alaingia nyumbani, yonder is the bridegroom, to-day he will enter the bride’s house. Tu-memleta arusi kwa numewa, we have brought the bride to her husband.  (Ar.—the initial Ain being often heard as a faint h in Swah. Cf. nikaha, and syn. B. ndoa, maazi.)

*Asali, 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.)

Ash, v. (1) for akisha, Cs. of aka, build, which see; (2) for achi, Cs. of aka, 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 follg.)

*Asharini, n. and a., and Ishirini, twenty.  -a asharini, twentieth.  (Ar. Cf. d’shara, and B. makumi mawili.)

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

*Asherati, n. also Hash, Uash, dissipation, profligacy, debauchery, fornication, adultery. — a. also -ash, dissipated, immoral.  Mtu huyu asherati sana, this person leads a very immoral life.  (Ar. Cf. ufisiki, ufisada, and B. usini.)
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.)

Asi, v. rebel (against), disobey, mutiny, neglect duty (towards), quarrel (with). Asi Muungu (nfulme, mke), fall 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. nasi, maasi, kalifi.)

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, and such a man is by origin a (born) slave. A. yake, atokâ waip? Where is his original home? A. ya malii, 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 connections, standing or prospects. Hakusanya kwa a., he did not act rightly (according to principle, properly). — adv. originally, by nature, in old times. (Ar. Cf. syn. B. mwanzo, chanzo.)

Assubuhi, n. also Subuhi, Ussubuhi, morning (in general), time of morning, earlier part of the day. As adv., ‘in the morning,’ and often emphasized by na mapema. Njoo assubuhi 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. athibu, and dist. adabu, good behaviour.)

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

Athana, n. the cry of the muezzin, the Mahommedan call to prayers. (Arab. Cf. athini, mwathini.)


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


Athimu, v. honour, exalt, make much of, celebrate, glorify. Ps. athi-
miwa. Nt. athimika. Ap. athimia, -twa, -ika. Siku ya kuathimika, a day to be kept (celebrated), a memorable day. Cs. athimisha, cause to honour (be honoured), and intens., honour highly. (Arab. Cf. athama, and B. syn. tukuza.)

*Athini, v. call to public prayers, of the muezzin, according to Mahomedan universal custom. Uki-sikia muathini akiathini, njoo, when you hear the muezzin calling to prayers, come. (Arab. Cf. niwa-thini, athana. In Z. the call is usu. from the steps at the door of the Mosque, or from the roof, as only one mosque has a minaret, and many are only thatched houses.)

*Athuuri, n. noon, midday, one of the regular Mahomedan hours of prayer. (Ar., with Article pre-fixed. Cf. alasiri, assubuhi, &c., and B. syn. jua kichwani, jua kali, saa sita mchana.)

*Ati, a common int. or expletive, expressing surprise, or calling attention, ‘I say, come now, look here, you see.’ Unanumiza ati, you are hurting me, I tell you. Ati wewe uliopo, u mtu gani? I say, you there, what is your tribe?

*Atia, n. also Hatia, present, free gift, and as adv. gratis, as a gift, for nothing. Vitu hivi amempa mtoto wake atia, these things he has given to his child as a free gift. (Arab., one of the less common words for ‘present.’ Cf. bakshishi, zawadi, and notes. In the form ha-tia, h represents Ain.)

Atua, v. split, crack, e.g. of splitting logs for firewood. Nt. atuka. Inchi ineatuuka kwa jua, the ground is cracked by the heat of the sun. (Cf. chanja, pasua, tema.)

*Au, conj., also Ao, or. Au—au, either—or. (Ar. Cf. ama, and the disjunct. wala.)

Aua, v. survey, view, examine, trace, track out. A. shamba, survey an estate. A. nyayo, follow up tracks of men or animals. Ps. auli-wa. Nt. auka. Shamba lote limeauka, the whole plantation has been inspected. Ap. au-lia, -liwa, -lika, survey for (with, by, &c.). Vipande vya kuanitia, surveying instruments. Cs. au-sha, e.g. cause (employ, send) to survey, show about, show the sights of. (Cf. kagwa, angalia, tazamia. Aua is sometimes used for Eua, which see.)

*Auni, v. also Awini, assist, help. — n. assistance, help. (Ar. Cf. more usual msaaada, 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 mbovu hapana, first is first, there is no bad first. Toka awali hatta aheri, from first to last, from start to finish. Awali Mwangu, 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. mwa-nso, kwanza.)

*Awaza, v. distribute, allot, arrange, dispose. (Arab. for common B. gawa, tengeneza. Cf. Mwawasi.)

*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 Coran. (Arab. Cf. juzu.)

*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.
*Azza, v. for waza, which see.
*Azama, n. See Athama (2).
*Azima, v. also Azima, and Azimu, resolve, purpose, propose, intend, decide on. Akaazima safari kwenda barra, 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 asima, as foll.)


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

*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 miji 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, babu and papu, 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 ugomvi, iba and uivi, omba and maomvi or maombi, jambia and jamvja, 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. mbyavu for nbavu, and mbel for nbele from ubele. Also when an n prefix precedes initial w of a root, mb takes the place of nw, e.g. wvingu, plur. mbingu for nwingu. (m, 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 hutomana na vijana na watumwa, all troubles proceed from children and slaves. Baa la kujitakia, a self-caused evil. (Ar. Cf. shari, msiba, ukorofa.)

*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 nakwarifu, 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, baadae, 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 mkutuwa, if older, and mdogo, if younger, than the father. Nina 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 Pronominal. 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 mvema, 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 babaso), rather than the ambiguous baba wao, their fathers. Baba ya watoto, a kind of owl. (Cf. babu, and syn. amu, and dist. mjomba.)

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 mzee, ancestor.)

*Badala, n. and Badili, (1) thing given in exchange, or for barter, a substitute, an equivalent, a swop; (2) a person filling the place or office of another, substitute, representative, successor. Badala ya, in place of, instead of. (Cf. badili, and mahali pa, in place of.)

*Badani, n. the front or back piece together forming the body of a native dress, kanzu,—also called kimo. (? Ar. or Hind. Cf. kanzu.)

BADILU, 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. ngua, change clothes, put on another suit. Ps. badilwa. Nt. badilika, change, be changed, be capable of change, be fit for exchange, be liable to change, &c. Ap. badil-ia, -iwa, -ika. Cs. badil-isha, -ishwa, -ishana, e.g. badilishana, of several persons, cause each other to exchange, agree upon terms of barter, wrangle over a sale. Rp. badiliana, e.g. of several persons engaged in a matter of exchange or barter. Sometimes Redupl. badili-badili, of frequent, rapid, or vexatious change. (Ar. As contr. with B. geuka, geuza, &c., both imply change, alteration, and so far can often be used convertibly, 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 ngua would properly mean, put on another suit of clothes, geusa ngua, put on a suit of a different kind (in a different condition). Badili mali, exchange goods, geusa mali, make goods better or worse. )—n. (ma-), change, exchange, alternation, successive change, repetition. Usu. in plur. (Ar. Cf. badala, badilifu, B. geuka, -geusi, &c.)

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

*Badono, adv. (1) of time, success-
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. kum'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. ingeresa (fine), B. fransa (thicker), B. dondo (dressed), B. maradufu (heavy), &c. (Hind. See Nguo.)

*Bagala, n. also Bágalá, 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. kiu, the high seas, ocean. B. ya Sham, Red Sea. B. il ali, Persian Gulf. B. Rum, Mediterranean, i.e. Sea of Constantinople. Watu wanaozama 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'o, 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. Tumi b., do a thing at random, take the chance, risk everything, make a plunge, speculate, trust to luck. (Ar. See follg. syn. nasibu.)

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

*Bahili, n. and a., also Bakhili, and -bahili, a miser, miserly, cove tors, grasping, parsimonious, i.e. mwenyi kuweka mali, one who hoards his money. Mali ya bahili huliwa na dudu, a miser's wealth gets worm-eaten. (Ar. Cf. ubahili, -bahi thi, 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 uthahiri, 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. bainiwa. Mwivvi amebainiwa, the thief has been detected. Nt. bainika, be shown, be made clear. Ap. bain-ia, -iwa, -tia, -ikia, -ikana. 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. thiiiri, wazi.)

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

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

*Baki, v. remain over, be left, stay behind. Ap. baki-a, -iwa, remain over to (for, in, &c.). Walibakiwa mali, they had property remaining over to them. Cs. baki-sha, -shwa, -sha, or bakiza, leave behind, cause to remain. Rp. 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 Arith., subtraction. Baki ya vitwana, the remainder of the men-servants. (Ar. Cf. B. syn. saa (ma-), salio, &c.)

*Bakora, n. a walking-stick,—usually of a white wood (the best being mtobwe, which see) with top bent at an angle, and rather larger at the lower end. Alipigwa b. kumi, he got ten strokes with a stick. (Various kinds of sticks are jimbo, ufito, (ki)-gongo, (ki)harango, rungu, mkongojo, mpiko, mpweke, kijigi, mtobwe.)

*Bakshishi, 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, bakshishi, majasi, thawbu, zawadi, kipaji, kipawa, hedaya, tuso (tuza, tunzo), others of special character, for various occasions of charity, congratulation, affection, bribery, &c., e.g. hiba, kumbu-kumbu, kisalama, kipukusa, sadaka, hongo, mlungula, rushwa, kijiri, mpnyeze, or taken from a common form of present, e.g. ufilo, kilemba, pesa, or from the service rewarded, unoongozi, uchukuzi, makombozi, makozi (and many words of similar formation), or from the immediate effect in view, e.g. kipa mkono, ki-nyosha mgongo, kifungua mlango, 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 hussunt, &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. ka-siki, which is smaller. Balasi also means 'leprosy' in Arab., and is used so in Z. Cf. ukoma.)

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

*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.)
*Balungi, n. (ma-), citron—the fruit of mbalungi. (Hind.)

Bamba, n. (ma-), a flat thin piece (esp. of metal), a sheet, plate, or strip of metal. Mambamba ya chuma, hoop-iron. Also of card-board, mill-board. Dim. kibamba. (Cf. mbamba, -embamba, and follg.)

Bambo, n. (1) an iron instrument grooved and pointed, used for drawing a sample from a sack of grain; (2) (ma-), long cord-like strip of plaited grass, used for making coarse mats and baskets, and for cording a native bedstead. (Cf. shupatu, also ubambo, mbambo, bamba.)

*Bania, n. same as Binda, n. (which see).

Banvua, n. (ma-), spring tide. (Cf. syn. maji makuti.)

Bana, v. hold as in a vice, press, squeeze, pinch. Also in neut. sense, stick fast, jam. Ps. baniwa. Nt. banika, be fixed, e.g. between two sticks, for roasting by a fire. Also used act., set to roast at fire. Ap. ban-ia, -iwa, -ika, press to (with, in, &c.). Jibanja nguo, gird oneself tightly, fasten one's clothes tight, as for work, a journey, &c. Cs. banija, ban-sa. Jibanza ukutani, squeeze oneself up against a wall, to allow something to pass. Rp. banana. (Cf. banua, bana, mbano, banzi, kibanzi, and syn. kaza, songa, &c.)

*Banada, n. also Banaderi, the ports on the Somali coast north of Zanzibar, esp. Barawa, Marka, Magdesh, Warsheikh, &c., now in the Italian Protectorate (1902). (Ar. Cf. bandari.)

*Banagiri, n. (—, and ma-), also Banajili, armlet, bracelet, in Z. usually of silver—a broad band ornamented with blunt projecting points. (Hind. Cf. kikuku, and for such ornaments generally, urembo.)

Banda, n. (ma-), large shed, workshop, factory—covered, open at the sides. B. la frasi, stable. Dim. kibanda.

*Bandari, n. harbour, anchorage, roadstead, port. B. ni mahali pa pwani watu 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, shuhu, and see Shona.)

Bandia, n. puppet, toy-figure, doll. Mrito 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. Amewabandika, 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. Bandikisa vyombo, put on an extra load, add to a load. (Cf. kandika, and follg., and n. pandika, pandikisa.)

Bandua, v. take off, detach, remove, strip off, peel off, relieve of. Nt. banduka. Hawambanduki Mzungu, they never leave (part company with) the European. Unisugue hatla nibanduke 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.)

*Banduru, n. bilge, place in ship's hold from which water is baled out, ship's well.

*Bangi, n. bhang, leaf of mbangi or Indian hemp, often chewed and smoked, and used in various sweet preparations. A strong intoxicant. (Hind. Cf. mbangi, paru, boza, majuni, ofyuni.)

*Baniani, n. (ma-), a Banyan. See Banyani.

*Baniya, n. the Caaba at Mecca. (Arab. a building.)
Banja, v. crack, break, e. g. a nut.
Bano, n. (ma-), a carpenter’s tool for holding work in position, cramp, holdfast. (Cf. bana, nbana.)
Banua, v. loosen, unfasten, slacken pressure, e. g. open the jaws of a vice. Nt. banaika. Ban-ulha, -uliva. (Rv. of bana.)
*Banjani, n. (ma-), Banyan, heat then 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. kibanzi.)
Bao, n. (ma-). See Bau.
Bapa, n. also Ubapa, used of a broad flat, or slightly rounded, sur face, e. g. b. la upanga, 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. kengee.)
*Bara, n. See Barra.
*Bara-bara, a. also Baraba, just as it should be, quite right, exact, proper, without a flaw. Ndipo mambo yawe baraba, so all may be well. Fetha hii ni baraba, this is the exact sum. Athuuri baraba, just noon. (Hind.)
*Barafu, n. ice. Takukata barafu juu ya mesa 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, siwa, for similar instruments.)
*Baraji, n. rope attached to the after end of the yard-arm in a native vessel, halyard. (Cf. hamarawi, and formali.)
*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.
Tuna b. leo, we are getting on well to-day. (Ar. Cf. bariki, mbaraka.)
*Barakoa, n. a mask, covering the face down to the mouth, all but the eyes, worn in public by Arab and Mahommedan women generally of the upper class. (Ar.)
*Barathuli, n. See Barazuli.
*Barawai, n. a swallow.
*Baraza, n. (1) place of public audience or reception. In Z. a stone seat in the entrance hall, or against the wall outside a house, or a raised platform with stone seats and sometimes roofed over in front of the house, for receiving strangers, holding audiences, and transacting business. Hence also (2) a meeting, reception, public audience, council; (3) members of a council, cabinet, committee. (Ar. Cf. barizi.)
*Barazuli, n. a dull-witted heavy man, simpleton, dupe,—one who is made a butt of by his companions. (Ar. Cf. mjinga, mzuzu.)
*Baridi, n. (1) cold, coldness, chill, dampness; (2) wind, air, draft; (3) coolness, refreshment, relief (from heat and exhaustion), comfort; (4) fig. coldness of manner, dullness, lack of interest, repelling aspect or tone. (Thus baridi may imply both pleasant and unpleasant sensations, but the verb burudisha, &c., is always used of what has a pleasant effect.) B. nyangi, high winds, or great cold. Maji ya b., (1) cold water, opp. to maji ya moto, hot water; or (2) fresh water, as opp. to maji ya chumvi (ya bahari), salt (sea) water. (Cf. maji ya mwua, maji matamu, &c.) B. yabis, rheumatism. Maneno ya b., platitudes, or chilling remarks. (Ar. Cf. burudisha, buruda, ubaridi.)
*Bariki, v. (1) bless, consecrate; (2) grant wealth (favour, prosperity, &c.) to; (3) knock down to (a bidder), accept the bid of at an auction. Ps. barikia. Ap. barik-ia, -iya, give a blessing to (for, with, &c.). Cs. barik-isha, Intens. load
with favours. (Ar. Cf. baraka, mbaraka, taburuku, and the common name Mabruki.)

*Barizi,* 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 Msungu, we attend meetings at a European's house. (Ar. Cf. barasa.)

*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, continental. 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, hati, 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, v. make worthless, reduce to nothing, cancel, annul, abolish, treat as of no use, defy, transgress.


-batili, a. and -batilifu, worthless, invalid, of no use (force, or effect). *Hoja be batili, that marriage is null and void. (Ar. Cf. ubatili, and B. syn. tanguka, v.)

*Bati, n. log, in naut. sense, i.e. a ship’s record or journal. (? Hind.)

Batbate, n. (1) open place where dancing takes place, dancing-yard (more commonly kiwunja cha ngoma in Z.); (2) markings, coloured spots or stripes, of animal or insect. Also adv. (as if batabata) of waddling, flat-footed gait. Yule ana batbate, he walks flat-footed. Also kibatate-bato, with various spots (markings). (Cf. kipaku, and madoadao.)

*Bau, n. (—, and ma-), also Bao, a board, and as contr. with ubau (mbatu), 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 Bau simply, or Bau la mtaji, like a chess-board with 64 (sometimes 32) holes for squares, and seeds or pebbles for counters. Chesa bau, play the Bau game. Hence bau is also used of (3) a game, generally, or victory in a game. Twaliwafunga (or twaliwatia) mabau sita, we won six games. *Tia bau, mark a game, win; (4) a diviner’s board, esp. bau la mchanga, a board covered with sand, called also ramli (Ar. for sand) and (locally) kibunzi. 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 nanga ya baura. (Cf. syn. nanga.)

Bavuni, adv. loc., alongside, at the side. See Ubavu.

Bawa, n. (ma-), wing of bird or insect. Dim. kibawa. (Cf. ubawa, wing-feather.)

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

*Bawabu, n. (ma-), door-keeper, house-porter, chamberlain, turnkey. B. wa kifungo, gaoler. (Ar. Cf. mngoje mlango.)

*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, -bovu, and the opp. -ema, -zuri, -zima.) These and other words in Swahilii 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 Beyana. See Baini. (Ar.)

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

*Bazazi, n. (ma-) and Mbazazi (wa-), trader, tradesman, shopkeeper. (Ar. Cf. ubazazi, tajiri, mchuruzi.)

Beba, v. carry on the back,—as native women do their children in a cloth. Ps. bebwa. Ap. beb-ewa, -ewa, carry for (in, to, &c.). Cs. beb-esha, -eshwa, place (a child) on the back (of the mother). *Asiye na mtoto na abebe jiwel, if any one has no child, let her even bring a stone on her back.
Bebera, n. (ma-), also Beberu, (1) he-goat; (2) a strong man. (Cf. muzi. 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. Mjano wao kama Mbedawi, 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.)

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

*Beek, int. for Lebeka, which see.

Bega, n. (ma-), shoulder—of man or animal. Chukua nzigo begani (kwa bega, juu 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 Bee, trade, commerce, bargain, sale, business transaction. Piga (pigana) 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, ubasasi.)

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


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

Bemba, v. wheedle, cajole, fawn on, coax, caress, solicit, try to in-

Bembe, n. pastry, confectionery, sweetmeats, 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. maradufu, red cotton drill or twill. Tweka b., hoist a flag. Shusha (tua) b., lower a flag. Bendera hufuata pepo, 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. too 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 kivoni, cartridge belt round the waist (possibly from Eng. ‘belt’); (2) verse or couplet of a poem. Umbo 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.)

*Bi, prep. by, with, in, &c. (Arab., used in a few phrases, e.g. bi nafsi yake, by himself, and appears
in a few words such as bilashi, bismilla.)

Bia, n. used, with various verbs, of joint action, co-operation, partnership, association, in business or pleasure. 

*Biashara, n. buying and selling, trade, commerce. (Frequent)

*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, korosho, 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. (Sometimes)

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. Akanbidji kuleta wasahidi, and he bound me to produce witnesses. Frequent as an impersonal verb. Ikabidi, it was necessary, there was an obligation. Ikambidi kukanika, he was compelled (sentenced) to have his hands cut off. Imenibidi, I feel bound to. Ps. bidiwa, be under obligation to. Ap. bidia, -iwa. Cs. bidisha, and Intens. jibidisha, take special pains. (Ar. Cf. follg. and pasa, lazima, shurushida.)

*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. mwanamwali, 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. Siwesi kukan billa mke, I cannot remain without a wife. Billa ye yeyoo sikira, without his disclosing his idea. Billa uthuru, without excuse. Also with ya, b. ya amri, except by order. B. ya kujuja maana, without knowing the meaning. (Ar. Cf. B. syn. passpo.)

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

*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, timabzi.)

*Bilingani, n. (ma-), and Bilinganya (ma-), a dark purple vegetable of the tomato kind, fruit of the Mblingani (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., *toa b., pay (effect) insurance of goods in commerce. *Fanya *masharti ya 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 hierbiscus—also known as *bambi.

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

*Bingwa, a. and -bingwa, clever, knowing, shrewd, capable. *Fundi huyu mbingwa, he is a good work-

man. (Cf. *ubingwa, and syn. -stadi, *warua.)

*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 *Suleman. 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. *pila.)

*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 umwambia elo 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 *Mbisii*, parched 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 miana*, made of millet.

*Bitana*, n. lining. *Nguyo ya bitana*, clothes made with two thicknesses of material. (Ar. Cf. *bafita*, used as lining, and *tabaka, maradifu*.)

*Bithaa, n*. goods (for trading), merchandise. *Fetha na bithaa*, cash and goods, money and kind.

*bivu, a. (mbivu, with D 6, D 4 (P)), matured, ripe, well cooked, opp. to -bichi*. *Embe mbivu*, ripe man-goese. *Nyama mbivu*, well-done meat. (Cf. *ivo*, *uivo*, and the less common forms -wivu, or -ivu, uivu, but dist. -wivu, jealous.)

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

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

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

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

*Bofu, n. (ma-), a large bladder. (Also heard as variant of *pofu*, froth, and -bou, rotten. Cf. kibofu.)

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

*Bohari, n. (--, and ma-), store-house, warehouse, large shop, magazine, go-down, described as *nyumba ya mali* (ya kuwekeva 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.


*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. *boma*, and syn. *ngome*, fort, and dist. *na*, fence of yard or garden, *uktua*, wall of house, partition wall.)

*Bomba, n. (1) pump. *Bomba ya kuwvuta maji*, a pump for drawing water. Also used of (2) chimney of a steamer, or any large pipe. (?Por-tug.)

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

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. Bondei, 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, uialo.)

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-esho, -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. bop-ea. Mashavu yake yamebop-ea, his cheeks are sunken (hollow). Cs. hop-esho, -eswa (and possibly bobya, bofy-a, cf. apa, afya for apish-a), press with finger, make impression on, feel. (Cf. bonyea, bonyesha (which implies greater force and effect), tomasa, and follg.)

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. Asi-kari ndume bora, magnificent fighting men. (Ar. Cf. afathali, better, superior, and -ema, -suri.)

*Bori, n. (1) clay bowl of a tobacco pipe. See Kiko, Tosa. (2) Tusk of ivory. See Buri.

*Boriti, n. also Borte, pole of the kind used for rafters in East Africa. (These poles are still an important article of trade on the African and Arabian coasts. They are a kind of mangrove, straight, hard, and (if kept dry) very durable, and carry the heavy concrete ceilings and roofs of all stone houses, incidentally limiting the dimensions of rooms and arrangement of the whole.)

*Borohoa, n. a native dish, beans, &c., pounded into a paste or thick broth and flavoured.

Boromoka, Boromoko. See Poromoka, &c.

Boronga, v. make a mess, muddle, fuss, bungle, mix. *B. kazi, do a job badly (in a muddling, unworkman-like way). Sometimes Redupl. boronga-boronga. Ps. borongwa. (Cf. follg., also buruga, vuruga.)

Borongo, n. muddle, mess, bungle. Kazi ya b., a badly done job.

Borotangi, n. See Buratangi.

Buruga, v. See Buruga.

-bovu, a. (*mbovu with D 6, D 4 (P)), bad, chiefly of physical condition, i.e. rotten, unsound, unhealthy, spoit, decomposed, putrid. Matunda mambovu, rotten, unsound fruit. Samaki mbovu, stale fish. Hence also (2) worthless, unfit for use or service. Mtu mbovu, an ill-conditioned, unsound, worthless man. (Cf. the more comprehensive word -baya, and note, and the apparently cognate word -ovu, which indicates usually bad moral condition. Mtu mwovu, an evilly disposed, unprincipled, bad-natured man. Contr. -zima, -zuri, -ema.)

Boza, n. an intoxicating preparation of bhang. (See Bangi.) Hence perh. bozibozi, 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,
or *mu hindi*, 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 bibubu*, speak in dumb language, i. e. by signs.


*Buddi*, n. escape, way out, alternative, means of avoiding. Seldom used except with negative parts of *kuwa 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. kunambia habari yako*, there is no escape from telling me about yourself. *Billa b.*, inevitably, surely. *Basi mimi nina b. ya kulia?* What! Can I help crying? (Ar. Cf. *labuda*. *Buddi* is sometimes heard as *bundu*.)

Buhuri, n. Incense. (Arab. Cf. *ubani, uvumba, uudi*, 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 va*) *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, masa hafu.*)

Bukua, v. hunt out a secret, discover, reveal. (Cf. *mbukulia.*)

*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. ma longoni*, 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 *miili* or *deli*.


Bumbuazi, n. utter perplexity, helpless amazement, confusion of senses. *Kupigwa* (*kushikwa*) 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. (Str.)

Bundi, n. (*—, or *ma-*, according to size), an owl. (Dist. *bundi*, as a variant of *buddi*.)

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.*, fire a gun. *Elekeza b.*, point (aim) a gun. *Piga bunduki-bunduki*, keep up a fusillade. Guns are described as *b. ya jiwe*, or *ya gunegume*, a flint gun; *b. ya nirao*, a matchlock gun; *b. ya kushindiliwa*, or *ya fataki*, a muzzle-loading gun; *b. ya kwvunjia*, or *ya kuku nja*, a sporting (hinged) gun (rifle). *B. ya viasi*, a breech-loading rifle. *B. ya midomo miwili*, or *ya kasiba mbili*, a double-barrelled gun. Common
trade guns are sometimes called *bunduki ya kindoro*, or *ya mako*. (Ar.)

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

*Bungu*, 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 kiposea uji*, a dish to cool rice-gruel in. Dim. *kibungu.* (3) A kind of caterpillar.

*Buni*, v. sometimes *Bini*, (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. (1) fruit of *mbuni* (which see), coffee berry, raw coffee. *B. ya kahawa*, coffee beans. *B. iliyotwangwa*, pounded (ground) coffee berries. (2) An ostrich. (Ar.)

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

*Bunzi*, n. (ma-), a large stinging fly, building a clay nest.

*Bupu*, n. (ma-). *Bupu la dafu*, used of the cocoanut, when full of milk, and just forming a soft layer of nutty substance in the shell. (Cf. *dafu.*)

*Bupuru*, n. (ma-), an empty shell (external case). *B. la kichwa*, skull. (Cf. *fuvu.*)

*Bura*, n. a kind of Muscat cloth. See Nguo.


*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. *Kuwapaa ra-fiki 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. *Tukana 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, Mahommedan ‘Visitation of the Sick’. *Chuo cha buruda*, service for the sick. (Arab. Cf. *baridi, buruddisha, &c.*, and for other services *fattha, hitima, soma.*)


*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. *buruguwa.* Nt. *burugika.* Ap. *burug-ia*, -iwa. Cs. *burug-isha*, -ishwa. Rp. *buruganya,* stir up...
together, mix together. (Cf. boronga, mburugo, and koroga, vurugua.)
*Buruji, n. fortress, fort, castle. (Arab. Cf. ngome, boma.)
*Burura, v. pull, haul, drag along on the ground. Ps. bururwa. 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, vuta.)
*Busara, n. (1) good sense, practical wisdom, prudence, sagacity, skill, &c.; (2) plan, device, stratagem. Leta b., employ a device. (Ar. Cf. akili.)
*Busati, n. a kind of matting, made at Muscat. (Str.)
*Busha, n. gun-wad, tow (for cleaning gun or cannon).
*Bushashi, n. a kind of muslin. (Str.)
*Bushuti, n. thick woollen stuff, blanket. (Ar. Prop. of Arab burnous, black cloaks of woollen cloth or camel's hair.)
*Bustani, n. a garden. (Ar. or Pers.)
*Buthara, n. prodigality, lavish outlay. (Arab. Cf. -bathirifu, gharama, and B. syn. upotevu wa mali.)
*Buu, n. (ma-), maggot, grub, larva. B. la nyuki, bee grub. B. likamea mbawa, the grub grew wings. (Cf. jana.)
*Buyu, n. (ma-), fruit of the baobab tree (mbuyu, which see), calabash. The pith is edible, and the husk is used to draw water with. Hence buyu often means 'a native bucket, pail.'
*Buzu, n. (ma-), very large goat, for usual mbusi. Dim. kibusi.
*Bwaga, v. throw off, throw down, relieve oneself of (as to, with). B.

*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, dubwana.)
*Bweta, n. small box, such as a desk, work-box, cash-box, jewel-case, &c. (?Portug. or French, or Ar. dim. of bet. Cf. syn. kasha, sanduku.)

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 pfx. 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 chakata (for ki-a-kata), the knife cuts; kikao cheka cho chote (for ki-ema ki-o ki-ote), any good dwelling whatever; (b) sometimes before other than adjectival roots beginning with a vowel, e.g. chango (for ki-ango), chuuo (for ki-wo), a book; chombo (for kiombo), a vessel; chumba (for ki-umb), room in a house.
In all these cases the corresponding plural pf. 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 tendency, dates.

(3) In the Zanzibar dialect often represents a t or ty at Mombasa, as chupa for tupa, bottle; chungwa for tungwa, orange; inchitorini, 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 pf. 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 mvana, the master's room; and with kitu understood, cha kula, food; cha kuogeza, a bath.

Chá, 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, chelewa, &c. Mchea mwana kujia, kulia yeye, 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 Chaleswa. Cs. chesa. Rp. chana. (These derived forms must be distinguished from identical forms with different meaning, see (2) follg. Cf. -cha, uchajji, and syn. kofu, oga, ogopa). (2) Dawn, change to dawn, be morning. Kunakucha, it is dawning. Kumekucha, dawn has come. Hajacha, it is not yet dawn. Killa kukuisha, also killa uchao, i.e. ussubuhi, every morning at dawn. Ku-kucha mwanga, 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. Hakutala 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 kati kuchwa, from morning till evening.

(Cf. mchana, jicho, macho, i.e. ya jua, and for 'morning' alfajiri, assubuhi, mapampasuko, weupe, and for 'rising' of sun pandu, chomoro.) Ps. -chwa, set of (the sun), end of (daylight). (The root idea connecting the Act. and Ps. is not yet clear.) Kumekuchwa, 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, chelewa, chelesha, chelewsha, &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. chwea, chwe- wa, chwelea, chwelewa, &c. Jua limekuchewa 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. Cs. chana, e.g. usiku uma- chana, then ish is turning to day. (Cf. machwa, machweo, i.e. ya jua, and for 'evening,' jioni, usiku, magaribi, and for 'setting' of sun, shuka, tua.)

-chaa, a. fearing, having fear (awe, reverence), esp. of religious feeling. Mcha Muungu, a God-fearing, religious, devout person. Muungu humkirimu mcha wake, God is always bounteous to him who fears him. (Cf. cha, v. (1), -chaji, uchaji, and syn. -oga, -hofu.)

Cha, n. See Chaa.

Chacha, v. (1) ferment, as dough, native beer, &c.; (2) froth, foam, form a scum; (3) turn sour, go bad, spoil, as stale food, &c.; (4) fig. be sour in temper, cross, irritated. Ps. chachwa. Nt. chachika. Ap. chach-a, -iwa, -iana. Wamechachi- ana, they are cross with each other. Cs. chach-isha,-ishwa, (1) make sour (sharp, acid); (2) provoke, exasperate. (Cf. chachu, chachuka. Dist. Chachia below.)

Chachaga, v. wash—used only of washing clothes by rubbing in the hands and dabbing on a board or stone. Ps. chachagwa. Nt. chagika. Ap. chachag-a, -iwa. Cs. chachag- isha, -ishwa. (Cf. jua, osha.)

-chache, n. (chache with D 4 (P), D 6), (1) few in number, small (little) in quantity, not much, not many, slight, deficient; (2) (few, and so) rare, not easily got, scarce, (and so) of value. Siku chache, a few days. Watu wachache, not many people. Akili zake chache, or mchache wa akili, he is deficient in sense. (Cf. syn. haba, and kidogo.)

Chachia, v. press on, hamper, perplex, involve in difficulties. Ps. chachita. (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.)

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

Chafi, n. a kind of fish.

Chafu, n. (—, and ma-) also heard as Chavu, and commonly Shavu, which see.

-chafu, a. (chafu with D 4 (P), D 5 (S), D 6), dirty, filthy, unclean, impure, obscene. Ng'uo chafu chafu, very dirty clothes. Mamen mchafu, obscene language. (Cf. uchafu, and with milder meaning chafu, uchafuko. Also syn. taka, - najisi, and contr. safi, -eunje, -nathifu.)

Chafua, v. (1) make dirty, soil, spoil; (2) make in a mess, disorder, disarrange, disturb; (3) of the sea, make rough. Samaki amechafua maji, the fish has made the water muddy. Nyumba imechafuka, ya- taka kufagwiwa, the house is in a mess, it wants to be swept. Ps. chafulwiwa. Nt. chafuka. Bahari ilichafuka sana, the sea was very rough. Mambo yamechafuka-chafuka, affairs are in utter confusion. Alichaf- fuka moyo (tumbo), his stomach was upset, he was sick. Ap. chafu- lia, -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. *piqa ch., enda ch., sneeze (the v.). Paa akaenda 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. (1) 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. chagulika. Ap. chagu-ria, -liwa, -lika. Cs. chaguz-za, -zwa, offer choice to, give an order (leave, right) to choose. Rp. chaguana. Rd. chagua-chagua, of dainty, critical selection. (Cf. -chaguzi, mchaguo, and syn. *teu.)

-Chaguzi, a. given to choosing, dainty, critical, &c. (Cf. prec. and syn. *teu, also uchaguzi.)

*Chai, n. also Cha, and Chayi, tea,—plant leaf and beverage. (Hind. and Ar.)

-Chaji, a. having fear, apprehensive, reverential,—of a more fixed habit and characteristic than -cha. (Cf. cha, v., uchaji, and -cha, -oga, -hofu.)

Chaka, n. (ma-), (1) clump of trees, dense part of a forest, described as gongo la mwitu. Dim. kichaka. (2) Summer, the hot season, i. e. Dec. to Feb., but musimu, kaskasi are usual in Z.

Chakaa, v. get old, get worn, wear out, be used up (worn, faded), be past work,—of things and persons. Anglo sinechakaa, the clothes are worn out. Ap. chaka-ria, -liwa. Cs. chaka-za, -zwa, use up, wear out. (Cf. -chakafu, -kuku, and syn. *sia.)

Chakachacha, v. pound, break small, as seeds in a mortar. Ch. menoni, crunch with teeth. Ps. chakachwa. Nt. chakachika, be pounded, be fit for pounding. Ap. chakach-ia, -iwa, -ika. Cs. chakach-isha, -ishwa. Chakacha-chakacha is also used as adv. of a rustling crackling sound, as of a silk dress, cf. utakaso. (Cf. syn. twanga, ponda, seta, vunja, &c.)

-chakafu, a. (chakafu with D 4 (P), D 5 (S), D 6), worn-out, old. Nguo ch., worn-out clothes. (Cf. chakaa, and syn. -kuku.)

Chake, 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.

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

Chakula, n. (vy-), sometimes zakula, something to eat, food, victuals, provender, a meal, i. e. kitu cha kula. Ch. cha assubuhi, bath, fast, i. e. chamshakinwa. Ch. cha mchana (cha athuura), midday meal, lunch, tiffin. Ch. cha jioni, evening meal, dinner, supper. Huna chakula cha kulisha mimi wala cha kula wewe, you have no food to give me to eat or to eat yourself. (Cf. -la, v., and makuli.)

Chakura, v. scratch, e. g. the ground like a fowl. Mwana wa kuku hafunzwi kachakura, a chicken is not taught scratching. (Cf. mchakuro and chokora, 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 kuchanjia hazi-japona, our gashes for making blood-friendship have not yet healed. Mzanga akamchanje chale thelakhini na wembe, the doctor made thirty cuts on him with a razor, e. g. to reduce inflammation. (2) A kind of fish. (Cf. syn. tojo, and chanja, toja, kafa, tema.)

Chali, adv. on the back, i. e. of
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 Mahomedan prayers. (Cf. nawa, prop. of hands and face; tawaza, of feet, and dist jamba, &c.) — n. (vy-), 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. and follg.)

Chambo, n. (vy-), bait for catching animals, fish, &c. Ch. cha kwululisa samaki, fish bait. Ch. cha kutege ana, bait for luring birds. Tia chambo hatika ndoana, bait a hook. Cf. shimbika. (Cf. ambaa, chambo, n., ambika, &c.)

Chambua, v. sometimes heard as jambua, 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. cham-blea, -liwa, &c. Cs. chambu-lisha, -lishwa. (Cf. ambua, ambaa, chambo, n., &c.)

Chamburo, n. plate used in wire-drawing (Str.).

Chamchela, n. in phrase pepo ya chamchela, (1) whirlwind; (2) spirits supposed to cause the whirlwind, and propitiated as such with offerings. (Chamchela = ki-amchela. Cf. kinyamkela, also kimbunga, kivumbe.)

Chamshakinwa, n. (= kitu cha kuamsa kinwa), first food in the morning, morning meal, breakfast. (For form cf. chakula, chakwogea, and syn. chakula cha assubuhi.)

Chana, v. also Tana, slit, separate, part, comb. Ch. miyaa, slit leaves for plaiting, so ch. makuti, of cocanut fronds. Ch. nyele, comb hair. Ch. kitambaa, cut, or pull, in shreds. Ch. kwa fimbo, of a severe flogging with a stick. Ps. chaniwa. Nt. chanika. Ap. chan-ta, -twa, -tka. Cs. chan-isha, -ishwa. Rd. chana-chana, cut into small bits (shreds). (Cf. kitana, chanua, chanuuo, chaniu, chanyata, and dist. chana. Rp. of -cha, v. dawn.) — n. also Tana, (1) a bunchlet, fruit clustre, on the great fruit stem (mkungu) produced by the banana plant (mgomba), the single fruit being dele, and the fruit generally ndizi; (2) same as Chane (which see). (Cf. ngomba, mkungu, tana, dele, ndizi.)

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

Chandalua, n. (vy-), 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 mwaa.)

Changa, v. collect, gather together. Esp. ch. astikari (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 kuchanginya, 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. changa-a, -iwa, and rp. -iana, i.e. join in making contributions. Cs. changisha, -ishwa, -isa, -izana, 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. Changi is sometimes heard for chanya, v., which see.)

-changa, a. (changa with D 4 (P), D 5 (S), D 6), young, immature, undeveloped, unripe, in an early stage of growth or experience, both of animal and plant life. Moto 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, assububi 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 pwani, the estate is adjacent to the shore. (Cf. changa, changanya, and -mana.)

-changamfu, 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. Amechambam'ka, he has recovered his spirits, he is happy. Used of the sun coming out bright after cloud or rain. Also of scenery, inchia 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, masungumso.)

Changanua, 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, palm wine with water. Ps. changanywa. Nt. changanyika. Ap. changanyta, -iwa. Cs. changany-isha, iza, (1) mix, adulterate; (2) cause confusion in, perplex. (Cf. changa, v., changanua, and syn. (i) kusanya, (2) chafua.)

Changarawe, n. grit, small stones, fine gravel, bits of stone in sand or rice. (Not so fine as mchango, sand; finer than vikokoto, small stones. With termination -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 waali, wachanganao kwenda vilani, 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

Chugu, v. a fire, &c. Ch. ya chuma, a gridiron. Ch. ya kuanikia nyama moshini, a frame for drying meat on in the smoke. Ingia nyumbani hatta mwunguni hatta juu ya ch., go inside the house, and look even under the bed and even on the store-shelf.

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

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

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. chipuka.) (2) Rv. of chanua, comb (with similar meaning), uncomb, comb out. (Cf. follg.)

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

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

Chanzo, n. (vy-), (1) 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 mnwanzo.)

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). Ntaku chapa kwa ufite, I will strike you with a stick. Chapa miguu, stamp on the ground, tramp, walk heavily. (Cf. chapa, follg., chapua, and chapu.) — n. (1) stroke, blow, but esp. (2) of the result of a blow, stamp, mark, and hence used of various objects.
Cheleza, v. cause to remain till

Cheleza, n. (ma-), bow-leg, bandy-leg. Ana cheleza la miguu, ana machage, he is bandy-legged. Hence perh. chegea, walk awkwardly, in a lame way (Str.). — a. moist, watery, e. g. mihogo mchege, i.e. not dry and floury. (Not often in Z. Cf. chepe- chepe.)

Chego, n. (ma-), also Jego, molar tooth, back tooth, grinder. (Cf. jino, and kichego.)

Cheka, v. (i) laugh, smile, grin; (2) laugh at, mock, ridicule. Tulum-cheka sana, we laughed at him heartily. Ps. chekwa. Nt. chekeka. Ap. chek-ea, -ewa, also chek-elia, -elewa, smile, smile at. Cs. chek-esha, -eshwa, chesha, cause to laugh, amuse, excite ridicule (amazement). Rp. chekana. (Cf. cheka, -chesti, cheza, mchezo.)

Cheko, n. (ma-), a laugh, laughter. Piga macheko makubwa, utter roars of laughter. (Cf. cheka, &c.)

Chelea, v. Ap. from (i) -cha (which see), set (of the sun). Jua linatuchelea, we are caught by sunset, belated; (2) -cha, fear. Namchelea zaidi ya Sultan, he inspires more awe in me than the Sultan does. (Cf. follg. and chelewa, cheleza.)

Cheleo, n. (ma-), (1) delay; (2) object of fear. See Chelea, Chelewa.

Chelewa, v. be late, be too late, remain an unusual or unexpected time. Sikukawia wala sikufulewa, I did not delay and I was not late. Ukuni huu unamchelewa moto sana, this stick of wood has kept hot a wonderful time. Maji yachelewa kisimani, there is still water left in the well. (See -cha and Chelea, of sunset, of which it is apparently the Ap. Ps. form,—the idea of oversleeping, and being overtaken by dawn generalized to mean ‘lateness’ of any kind, and ‘overlong remaining.’) Cf. cheleo, cheleza, and for delay, lateness, kawia, ukawa, usiri.)

Cheleza, v. dandle, fondle, attend to, play with a child, help an invalid.

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

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

Chechele, n. absence of mind, an absent-minded person. Chukuliea 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.

Chege, n. (ma-), bow-leg, bandy-leg. Ana chege la miguu, ana machage, he is bandy-legged. Hence perh. chegea, walk awkwardly, in a lame way (Str.). — a. moist, watery, e. g. mihogo mchege, i.e. not dry and floury. (Not often in Z. Cf. chepechepe.)

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 Chap, v., but with similar meaning.)

Chapu-chapu, adv. and int., Quick! Make haste! Hurry up! Chapu-chapu ni mvendo wa 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.

Chavu, n. (ma-). See Shavu, n.

Chawu, n. (1) a louse; (2) a kind of fish. Kidole kimoja hakiuni ch., a single finger does not kill a louse. *Chayi, n. tea. See Cha, Chai.

Chaza, n. an oyster.

Chazo, n. a sucker fish.

Cheche, n. (1) (—) a small reddish-brown animal like a mungoos, common in Z.; (2) (ma-), a spark. (Cf. kimetimi.)

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Chechesha, v. dandle, fondle, attend to, play with a child, help an invalid.

e. g. postage stamp, stencil, printer’s type. Akawapiga killa mitu ch. mkononi, he branded each man on the arm. Piga limeandikwa ch., the cask has a mark on it. Piga ch. kitabzi, print a book. (Cf. prec.)

Chapeo, n. hat (of a European kind), helmet. (Cf. French chapeau, and kofia.)

Chapeo, v. 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 Chap, v., but with similar meaning.)

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morning (i.e. all night), and so cause to remain an unusual time, keep (preserve, leave) for a purpose. *Wakamcheleza mto shimoni,* they let the child remain in the pit (for safety). Ps. chelezwa. Ap. chelez-ya, -ewa. Ninekuchelezea wali hatta alfaifiri, I have left rice ready for you in the morning, i.e., saved it from the evening meal. Cs. chelez-ya, -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 *kieleacho 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. chelezo, chelewa, &c.).

**Chembe, n.** A grain, a single grain, a minute separate part of a thing, a single small thing,—e.g. a grain of sand (mchanga), of corn (nafaka), of incense (ubani), a seed, a bead (= *ushanga mmoja*). Chembe chembe, in grains, grain by grain, granular. Chembe is sometimes heard with the meaning 'arrow-head, spear-head,' i.e. ki-embe (cf. wembe and perh. jembe for zi-embe). Also chembe ya moyo, the place where the throb of the heart is felt, pit of the stomach. (Cf. syn. punje, also kichembe.)

**Chembeu, n.** (vy-), a kind of blunt chisel used for caulking.

**Chemchemi, n.** A spring (of water). (Cf. chem’ka, or ? Ar. zamzam.)

**Chem’ka, v. and Chemuka, bubble, and so of hot water, boil.** *Mazuwa yachem’ka kwa kupata moto sana,* milk bubbles up when it gets very hot. *Mayai ya kuchem’ka,* boiled eggs. Cs. chem-sha, -shwa, cause to boil, boil.

**Chemko, n.** Boiling, bubbling,—also mcheko, uchemko. (Cf. prec.)

**Cheneo, n.** See Kieneo.

**Chemzeo, n.** (vy-), a measure, measuring-rod (line), anything to measure with (stick, strip of cloth, string, grass, &c.). Described as *kidude cha kienzeza kitu,* a thing for measuring anything. (For kienezo, 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. chengwa. Ap. cheng-ya, -ewa. (Cf. chanja, pasua, kata, &c., mchengo.)

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

**Chenge-chenge, n.** Small bits, chips, snippings. (Cf. chenga, and chembe-chembe.)

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

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

**Cheo, n.** (vy-), (1) Measure, measurement, dimensions, size; (2) rank, degree, station. Toa ch., fix the size. Ch. cha kuansia kitako cha kikapo, 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 (kikubwa), high rank. (Cf. syn. chenezo, kipimo; also daraja, rank.)

**Chepe chepe,** a. wet, soaked, soppy, moist. (Cf. maji maji, 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. Kaziyach., machinesewing. (Cf. Pers. karhana, manufactory.)
CHEREHE, Cheree, n. a grindstone. (Cf. kinoo, and prec.)

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

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

Chetu, a. pron. of 1 Pers. P., agreeing with D 3 (S), our, ours, of us. (Cf. -etu, and -ake.)

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

Chewa, n. a large kind of fish.

Cheza, v. (1) 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. chzewa. Nt. chezeuka. Ap. ches-ea, -owa, play with (in, for, &c.), make sport of, mock. Kidwe cha kuchesha watoto, a child’s plaything, a toy. Cs. ches-esh, -eshwa, give a holiday (rest) to. Chezesha unyago, cause to take part in unyago (which see). Chezesha frasi, make a horse curvet (prance). Ch. mtoto, dandle a child. Rd. chesa-cheza. Likacheza cheza like jabali, and the rock swayed. (Cf. mcheso, cheso, and perh. cheka. Also of pastime, ongea, sungumza.)

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

Chicha, n. the white nutty substance inside a ripe cocoanut, when it has been scraped or grated out with an mbuzi, 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 nasi iliyojuna, iliyojuna, iliyojuna, 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, hongo, 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. chimb-ia,-iwa. Mto huu umehimbwa na Wafraansa, this canal was excavated by the French. Cs. chimb-ish, -ishwa. (Cf. chimbaua, chimbuka, chimbo. Also cf. fuka, 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.)

Chimbua, 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 chimbusa, Intens. in same sense, force its way out, make its appearance. (Cf. chimbua,
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. Yoko 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. Njia ya ch., a subterranean passage. Chumba cha ch., the lower room, or a cellar. Ch. ya Sultan, 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. inchi, and opp. juu.)

Chinjia, v. (1) slaughter, cut the throat of, kill,—esp. of killing animals for food; (2) of brutal indiscriminate killing of persons,—massacre, slaughter, murder. Alimchinjia adui, he slaughtered his opponent. (It seems sometimes locally used as kata, i.e. cut. Kuchinja kansu, to cut out a dress.) Ps. chinjwa. Nt. chinjika. Ap. chinj-ia, -twa. Cs. chinj-ish, -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 chanja.)

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

Chinusi, 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. chango.)

Chipuka, v. also Chupuka, sprawl, 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, churusika, syn. chuza.)

-chirizi, a. machozi machirizi, trickling tears. (Cf. churusika.)

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

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

Choch, v. poke, prod, stir up, e.g. an animal in a hole. Ap. choch-ia, -ewa, -elea, -elewa, elezea, -elezewa, poke at, stir up, as a fire or lamp. Chochea kwa kijiti utambi wa taa, poke at the wick of a lamp with a bit of stick. Chuma cha kuchochelea moto, a poker. Also in fig. sense, stir up, excite, provoke. Alimchocheleza maneno ya fitina, he stirred up discord against him. Cf. vumbilia. (Cf. mchocho, mchocheo, kichoko.)

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

Choka, v. become tired, get weary, be fatigued (worn out, overdone). Nimechoka, I am tired. With noun of things, ch. njia (juu, kazi, &c.), be tired of travelling (weary with the
heat, worn out by work). Ch. na mitu, be weary of a person's company.
Ap. chok- ea, -ewa, chokeana. Cs. chosha, choko- za, choko-sha, -shwa. Rp. 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. a 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 Choho, 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. mene, clean the teeth (with a toothpick). See Msuaki. Ps. chokolewa. Ap. choko- lea, -lewa, kijiti cha huchokelea mene, a toothpick.

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


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, cauterize; (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 waistband (girdle). Ap. chom- ea, -eana, -elea, -elewa. Chomea majani mkufoni, stuff grass into a bag. Chomele, stick pieces into, e.g. of repairing clothes by patches, a roof with new thatch, and in masonry of bringing a rough wall to a surface with mortar and small stones. (Cf. tumea, mtome.) Cs. chom-esha, -eshwa, e.g. chomesha mbwa, set a dog on, make him angry. (Cf. chomo, mchomo, chomeo, chomoa, chomaza, also mtome, tumea, &c., in which t represents ty, ch.)

Chombo, n. (vy-), (1) implement, instrument, utensil, tool, piece of furniture, movable, of any kind or description. Vjombo includes all personal belongings, chattels, household apparatus, baggage. Chombo cha kujanya kazi, an instrument to work with. Vjombo vya serama la, a carpenter's tools. Chukua vjombo vyangu ndani, carry my things indoors. (2) A cooking pot being the most universal and necessary utensil, Chombo, by itself, commonly refers to a vessel for containing something, 'pot, pan, jug, jar, cup,' but still more universally in Z. means (3) 'a native sailing vessel, a dhow.' In this sense it includes a number of varieties, e.g. mtepe, betela, batili, bâgala, bedeni, awesia, ghangi, but is distinguished from others of a smaller size, e.g. dau, mtumbwiri, galawa, mashua—all of which may also carry sails, and from those of European build, commonly called merikebu, jahasi, meli, manowari, &c. (All coast and foreign trade being formerly carried on in these vessels, the dhow was at once the most remarkable 'instrument' and also 'containing vessel' known to the natives, whence prob. the use of chombo as its name. Hence also many of the words connected with the dhow and its parts are of non-Bantu origin.) Panda (ingia) chomboni, go on board (embark in) a vessel. Shuka chomboni, land, go ashore, disembark. (Cf. jombo, and syn. as above, also chungu.)
Chomeo, n. (ma-), gridiron, toasting-fork, or other similar instrument for cooking, anything used for prick- ing or piercing.  (Cf. choma.)

Chomo, n. (1) a burn, stab, prick, &c.  (Cf. mchomo.)  (2) Burnt stuff, dross, 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. mwiba, extract a thorn.  Ch. kisu, unsheathe (draw, draw out) a knife.  (Rv. form of choma.  Cf. omoa, chomoa.)

Chomoza, v. (1) make a way out, come out, appear, stick out.  Maua yanachomozia, the flowers are beginning to appear.  Ras inachomosa, the cape juts out (comes into sight).  Esp. of the sun, jua linachomosa, the sun bursts out.  Hence (2) of the sun, 'be hot, scorch' (as if choma).  (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. maneno, invent (add to, modify) a story.  Ch. sanamu, cut out figures.  Ch. mawe, dress stones.  Akachonga mwine sura kama bin Adamu, and he roughly carved the log of cassiorina into a human figure.  Mti litilochongwa ncha kama mkuki, a piece of wood which was cut to a point, like a spear.  Ps. chongwa.  Nt. chongeka.  Ap. chong-za, -ewa, -eana, (1) cut with (for, in, &c.).  Chongea panda la mnazi, cut a piece off the flower-stem of a cocoanut 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 chongelea and Intens. chongeleza.  Amenichongea kwa maneno mbaya kwa wali, he discredited me with a shameful story to the governor.  Mtu huchonge wana ulimi wake, a man is betrayed by his own tongue.  Cs. chong-esha, -esa, -ezwa.  Rp. chongana.  (Cf. chongo, mchongo, chonge, chonjo, uchongezi, chongelezo, chongoa—also chanja, chenga, chinja—all referring to cutting.)

Chonge, n. also chongole, a canine (pointed) tooth, cuspid.  Chonge za meno, teeth filed to a point.  (Cf. chong, 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, uchongezi, &c.)

Chongo, n. absence of one eye, loss of an eye.  Mwenyi chonge, 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. (vy-), a large kind of fish.

Choo, n. (vy-), 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 wakawogesha,
they conducted him to a closet and gave him a bath. Also used (1) of the action of the bowels, &c. Pata ch., have a motion of the bowels. Funga ch., be constipated, have an obstruction of the bowels. Ch. saj, free action of the bowels. Ch. kidogu, is used of solid, ch. kidogu, of liquid motions; (2) of (solid) excreta. Haifai kutia mkojo ao choo kikatika 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. chopoa, v., trade in a small way, hawk goods about the country,—not used in Z. Cf. syn. churusa.)

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 chupuka, churupuka), slip from the grasp, be filched away, 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, -lewa. (Cf. chopoa, and syn. ponyoka.)

Choro, n. (—, and ma-), marks made with a tool, engraving, carving, scratch, scrawl, bad writing, hieroglyphics. Also machorororo, carved patterns, writing. (Cf. chora, and nakshi, bombo.)

Choroko, n. also Chooko, a small dark-green pea or bean, often mixed with rice and other grain for food. Considered inferior to kunde. Huku-shiba mikundeni, utashiba michoroko? If kunde did not satisfy you, will choroko? (Cf. mchoroko.)

Choshko, v. (Cs. of choka, i.e. for chokesha), make weary, be fatiguing. See Choka.

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

Choshko, 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. oga, osha, and fua, fue.)

Choshi, n. and Chozzi, includes two species of birds, one very fond of fresh coconuts sap, tembo,—a Nectarina (Sa.).

Chotta, 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-ka, -kwa. Kazi yake kunchotea maji mwalamu, his duty was to supply his teacher with water. Cs. chot-esha, -eshwa. (Cf. choto, mchoto, and danga, dona, donea, also chopa.)

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

-Choveu, 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. nguot 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. Alinchovya haya, he plunged him in confusion. Nt. chovyeka. Ap. chovy-ka, -kwa. Cs. chovy-esha, -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. *Kwva na ch.*, to be covetous, to grudge. *Lia ch.*, cry for (disappointed) greediness. Also as a., *huyu ni ch.* sana, he is a dog in the manger. (Cf. bahili, roho, tamaa.)


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


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, timazi, carpenter’s plumb line.)

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

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

Chui, n. leopard.


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

Chujua, v. Rv. form of chuja, implying an opposite result in, or by use of, a liquid, i.e. spoil with water, by washing or otherwise. *Amechujua uji wangu, una maji*, he has spoiled my gruel, it is too watery. Ps. *chujuliiwa*. Nt. *chujuka*, e.g. *ngu hizi zimechujuka*, these clothes are spoil (in colour) by washing. *Rangi hita haichujuki*, this colour does not wash out, it is a fast colour. Ap. *chujuliiwa, -iwa*. (Cf. chuja.)

Chuk, 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 sulkily. *Ona 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-isa, -izwa, e.g. cause dislike, offend, put out. Hence chukiz-ia, -iwa. But note that chukia is also used, Act. and Ps., as chukiza, i.e. cause chuki in, as well as, feel chuki towards. Bwana amechukiza na mtumwa wake, mtumwa wake alim-chukiza, the master was provoked by his slave, his slave provoked him. Jichukiza, grow angry of oneself, be angry gratuitously (without cause). Chukizia, cause to be annoying, make offensive. Chukisana, provoke each other. Rp. chukiana, hate each other. (Cf. chuki, machukio.)

Chuku, n. cupping-horn. Pigach., 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 (hamalti, mchukuzi). Ch. uzigo 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. ondoa). 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 nyingi, that journey occupied many days. Zawadi hisi zilach. Nguo nyingi, these presents will require a lot of cloth. Chukua has many applications, e.g. neno hilach. mambo mengi, this word includes many things, i.e. has many meanings. Ch. mumba, be pregnant. Nguo hisi zinakuch., these clothes set off your appearance, give you a fine air (carriage). Ps. chukuliwa. Nt. chukulika (rarely chukuka). Ap. chuku- Lia, -liwa, &c., e.g. carry to (for, from, &c.), feel for (towards, about, &c.). Nikukukulie, let me carry it for you. Chukuliwa mashuku, be an object of suspicion. Inachu- kulika, it is not too heavy to be carried, it is endurable. Hencechuku- liana, be compatible, agree, tolerate each other’s company. Cs. chuku- za, -zwa, employ a person to carry, lay a burden on, &c. Rp. chuku- ana, e.g. carry in turns, give mutual support, endure each other, agree together. (Cf. mchukuzi, uchu- kusi.)

Chuma, n. (—, and vy-), iron, a piece of iron. Chuma pua (or pua alone), steel. Mambamba 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, ki uma.)

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.
nyumba, jumba, mchumba, also mkato.)

Chumo, n. (ma-), (1) plucking, gathering. Machumo ya zabibu, grapes plucked, vintage. (2) Profit, gain, source of gain, employment. (Cf. chuma, v., and uchumi.)

Chunvi, 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 matamu, maji ya pepo, 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 ngosi kwa visuri, msikate wala mswitoobe, wala msichune na nyama, maji matamu, maji ya pepo, fresh water. Ch. ya haluli, sulphate of magnesia, Epsom salts. Maneno yake ch., his remarks were pungent, had a flavour.

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Chunga, v. (1) tend, take care of, act as guardian to, but esp. of animals, i.e. act as keeper or herdmam of sheep, cattle, goats, &c., feed, take to pasture, graze, &c. (Cf. mechunga (-ji), machunga, and syn. tunza, lisha.) (2) Sift, separate fine and coarse particles, e.g. of flour for cooking, of lime for plaster, &c., by shaking and tossing in a flat basket. (Cf. pepeta, and tunga. Chunga (—) is sometimes n., siftings, husks, coarse particles, &c.)

Chungu, n.(1) (zy-), 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, kijungu, and for other household vessels, bakiuli, bungu, bia, chano, hero, waya, fua, kombe, kibungu, mkungu, ki-

kungu, kango, kikombe, kikango, and see Mtungi, Sufuria, and Chombo.)

(2) (—, and of size, ma-), a heap, a quantity, a pile, a mass. Chungi chungu, in heaps, quantities. Fetha zikawa nyingi, 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. mehwa, siafu, maji ya moto, which see). Also used fig. of a poor, insignificant person. (4) (—) sometimes for uchungu, of some particular kind of smart, e.g. naona chungu ya mviba, 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, unpleasant 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 peephole. Cs. chungusa, e.g. Intens. look carefully (anxiously, thoroughly) into. (Cf. syn. angalia, tazamia, kagua.)

Chungwa, n. (ma-), the common sweet orange, fruit of mechungwa (which see), abundant for nine months in the year in Z. (Cf. for other varieties, chenza, danzi, limau, ka-

ngaja, ndimu, balungu, furungu.)

Chuni, n. usu. in pl. machuni, process of skinning, flaying an animal. (Cf. chuna, mehuni.)

Chunjua, n. a small hard pro-

Chunua, v. scrape skin off, skin. Alichunua uso wake, he took the skin off his face. Ps. chunuliwa.
CHUNUSI 50 -DACHI


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 pwani nafanya chunyu, I have had a sea-water bath, and feel the salt on me. (Cf. munyu, chunvi, nyunyo.)

Chuo, n. (vy-), (1) 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-no, from the appearance of a bound book, cf. wo, and for ‘book’ Ar. syn. msahafu, kitabu, and for ‘school’ madarasa, soma, v.)

Chupa, v. ‘get over’ something by leap, step, hop, jump. Chupa gogo, step over a log. Ap. chup-ia, -iwa, and see fogg. 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. kwununja chupa, of first stage of childbirth. Dim. kitepa (preserving the t, as at Mombasa).

Chupia, v. move quickly, rush, dash, gallop. Frasi mizofu wa kuchupia, 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.

Chuza, v. or Chuuza, Churuza, trickle, glide, run down. Chossi la unyonge likichuza, as the tear of abject misery falls. Kuvuja na kuchuwa hakulingani na wazi, oozing and trickling is not the same as open (flood-gates). (Cf. chiririka, 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 Taa and Dhal. See T, Th.

D takes the place of l 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 distinguished 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 ulya 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 an'ambie, I plied him with questions to get him to tell me. Ps. dadiswa. Nt. dadisika. (?Ar. Cf. mdadisi, and syn. hoji, chungulia, pekua.)

*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 cocoanut in the stage when it is full of milk, further described as (1) bupu la dafu, punje la dafu, dafu la kukomba, 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, cocoanut 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.

*Dai, v. (1) summons, prosecute, sue at law, accuse, charge; (2) claim in court, demand as a right, claim. Nakudai, I accuse you. Nadai kwako haki yangi, I claim from you my lawful rights. Rufia amdaiyo Tuna, the rupee which Tuna claims from him. Jidai ukali, claim for oneself martial spirit, boast of prowess. Ps. daiva. Ap. daia, claim on behalf of (in reference to, for, from, &c.), act as solicitor for. Rp. daiana, of counter claims, cross-suit.—n. (ma-), legal process, suit, claim, for the more usual da'wa. (Ar. Cf. mdai, da'wa, and for 'claim' haki.)

*Daima, adv. perpetually, permanently, constantly, continually, always. Namwona d. akipita, I see him constantly passing. Dumu d., emphat., always, for ever and ever, never endingly, eternally.—a daima, a. continual, permanent, lasting. (Ar. Cf. dumu, and syn. siku zote, marra kwa marra, and for 'lasting' ishi, aushi.)

Daka, v. catch, snatch, seize, get hold of,—with a sudden, quick movement, e.g. catch a ball thrown in the air, pounce on a thief, appropriate food greedily. Also daka maneno, make a smart response (quick repartee, sharp reply). Ps. dakwa. Ap. dak-ia, -iwa. Cs. dak-iza, -izuwa, e.g. object to, rebut, contradict. (? Cf. dakizo, dukua, udaku, dakuila, and nyaka, nyakua, and for 'seize kamata, shika') —n. (ma-), recess, receptacle, niche in wall, cupboard. D. la mlango, a recess with a door, cupboard. Dim. kidaka. (Cf. dakuwa, and dukiza,—prob. the same root.)

*Dakawa, n. towing line, tow-rope, i.e. kamba ya kungusia.

*Dakika, n. the smallest division of time, moment, minute, second. Kwa d. moja, in a twinkling, at once. (Ar.)

Dakizo, n. (ma-), objection, contradiction, demurrer. (Cf. daka.)

*Daku, n. midnight meal taken by Mahommedans during Ramathan. (Ar. Cf. Ramathani, futar.)

Dakua, v. let out secrets, gossip at random, talk indiscreetly. Ps. dakuila. Ap. daku-ia, -iwa, talk foolishly to (for, about, against, &c.). Cs. dakuila, used as 'contradict, protest against, object to, rebut.' (Rv. of daka. Cf. dakizo, udaku.)

*Dalali, n. salesman, auctioneer, broker, cheap-jack. (Ar. Cf. udalali, and syn. mnadi.)
**Dalamini, n.** cinnamon, from the tree *mdalamini*. (Ar.)

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

**Datili, n.** sign, token, mark, trace, indication, evidence, signal. *D. ya mwana ni mawingu,* the sign of rain is clouds. *D. ya niguu,* 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. *ngoma.*)

**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. maji.* (Cf. *chota.*) Hence (2) fig. of enforced and tedious delay, wait, have to wait (but perhaps this is *tanga,* which see).


**Danganyifu, a.** (dang. with *D 4 (P), D 5 (S), D 6,* deceptive, delusive, cheating, &c.) (Cf. *danganya.*)

**Danzi, n.** (ma-), a bitter orange, fruit of *mdanzi,* which see (and for other varieties, *chungwa.*)

**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* chea.)

**Daraka, n.** (ma-), an arrangement, appointment, obligation, duty, undertaking. *Madarakya na 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. *durusi,* also *chu,* *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,* *oroja.*)

**Darizi, v.** See *Tarizi.*

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

**Dasi, n.** rope sewn into the edge of a sail for strength, and distinguished as *d. ya bara,* on the upper (yard) side, *d. ya chini,* on the lower, *d. ya goshini* and *ya demani,* on the narrower and broader ends.

**Dasili, n.** a powder made of the dried and pounded leaves of a tree *mkunasi,* used as a detergent (Str.) for a kind of skin disease.

**Dasturi, n.** bowsprit,—also called *mlingote wa maji.* (Dist. *desturi.*)

**Dau, n.** (ma-), a large native-built boat, both ends sharp and projecting, and usually with a square matting sail. (Cf. *chombo,* *mtumbwvi,* *mashua,* *kidau.*)

**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 kuhara*
kutapisha, an emetic. D. ya kunywa, medicine for internal use. Dawya kutia (kuapa, kubandika, kujiugu), medicine for external use. Madawa ya uongo-uongo, quack medicines. (Ar. Dist. follg.)

*Da’wa, n. or Daawa, and sometimes Mdawa (mi-), legal process, suit, litigation, legal claim, dispute. (Ar., the aa representing ain. Cf. dai, 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. Natakadebe masfuta, I want a tin of oil. Natakadebe la masfuta, 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. kifasā); (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. jivuná, jiona, piga kiburi, jifahirisha, and chawa.)

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

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

*Demani, n. (1) sheet (rope) of mainsail of a native sailing vessel. Hence (2) lee side (in navigation), also called upande wa demani (wa demanini), upande wa chini. Contr. goshi, goshini. (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, mbasi, kunđe.)

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

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

*Desturi, n. or Dasturi, custom, usage, regular practice, routine. The usual word in Z. (Hind. Cf. Ar. kawaida, ada, mila, 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. mvinyo, 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, fidī.)

*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 jenab, muhebb, akrān, nasīhi, asīsi, hashamū, karamū, fathīli,—often in pure Arab form with the article il prefixed to each. Cf. awwāni, 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 ngumkobani, stuff clothes into a wallet. (Cf. tota, zama, zizimia.)

**Difu**, n. See Kilifu.

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

*Didi, adv. See Tiki, and Shiki.*

(Art.)

**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.*

(Art.)

*Dira, n. mariner’s compass, i.e. kipande cha kusairia chombo baharini, an instrument for a ship to steer by on the sea.*

(Art.)

*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). Nalitaka kwenda, sikudiriki, I wanted to go, but I could not manage it. Sijadiriki kuisha kusema, before I could finish speaking.*

(Art. Cf. daraka.)

*Dirisha, n. (ma-), window. D. la vibau, a louvre window. D. la kuchungulilia, a window to peep through.*

(Hind. Cf. mwangasa.)

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

(Art.)

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

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

*Dodik, n. (ma-), one who washes clothes, as a trade,—always a man in Z. Usinifanye pundwa 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 luwah. 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. Mtoto 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 wandogo, 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 redup. for emphasis, vitanda vidogodo, or vidogo-vidogo, very small bedsteads.*

(Cf. contr. *-kubwa, -kwa, -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.*

(Art.)

**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, kidoile, 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. *mdomo,* *kidomo,* and for 'boasting' (*ji*) *semea,* (*ji*) *gamba,* (*ji*) *siju.*)


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

Dondo, n. (ma-), (1) large tiger-cowry 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. *Ng'oro ya dondo,* glossy calico. (3) Sometimes of 'twigs, chips, scraps' of wood, leaves, &c., e.g. for lighting fires. (Cf. *donna,* v.)

Dondo, 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). *Ukimlisha samaki utamondo* *mwill,* if you let him eat fish, you will cause sores on his body. Nt. *dondoka.* *Mbegu zimeni*dondo*ka,* the seeds dropped one by one from my hand. (Rv. of *donna,* with similar meaning. Cf. *chonga,* *chongoa,* &c.; also *donna,* n., and follg.)

Dondoro, n. (ma-), selections, notes, extracts, quotations, choice bits, e.g. in an anthology. (Cf. *donna,* *dondo,* &c., and for similar idea *okota,* *mateusi.*)

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

Dona, v. peck, strike at (with beak or fangs), e.g. of fowls and snakes. *Nyoka ilimondo* *juu ya utosi,* the snake struck him on the crown of his head. (Cf. *dona,* *dondo,* &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 loincloth, *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. *peleleza* 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. *omba,* *maambi,* and *sala,*—which suggests the outward ceremonial aspect of prayer.)

Dura, 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. *mdura,* *dura,* *mviringo.*)

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. umbuva.)*

**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.*

**Duka, n.** *(ma-)*, shop, stall. *Temba madukani, walk in the bazaar, Weka duka, open a place of business. Vunja duka, close a shop, give up business. (Cf. Ar. dakkân.)*

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

**Dukizi, n.** *(ma-)*, eavesdropping, scandal-mongering. (Cf. dukiza, ndukizi.)

**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.)*

**Dumu, n.** *(ma-)*, also Mduumu *(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, korosho, 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, marvelous, curiosity.' (Cf. ajabu, kioja, tunu.)*

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

*Duni, a.** inferior, low, mean, object, worthless. *Mtu d., a nobody, an insignificant person. Hali d., an abject condition. (Ar. Cf. thaifu, -nyonge, hafisu, -dogo.)*

**Dunia, 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. *kitende cha kutasa-mia, an instrument for seeing with. Piga d., use a glass. (Ar. or Pers. Cf. miwanti, spectacles.)*

**Duru, 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. darrasa.)

*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. Cf. utaji, shela.)

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

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 (1) 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. merikebu, rather than marikahu, 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, ilimu, &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 akaenda, he went; kwetwa for kwewita, to call them; wezi for waisi, thieves; mengi for maingi, many (things).

For e as an interjection see Ee and Ehhee. The same e is used and repeated at the end of a word intensively, esp. to express distance, e.g. akaenda e-e-e, and he went on a very long way; kule-e-e, far away yonder; pepepe-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. kiumbe, kombe, uateule, 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 i, 2, 3 Pers. S., e.g. niliye, 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. yeye, e.g. nae or naye, for na yeye, and kwa or kwaye, for kwa yeye; (4) is used as the final sound of a common contracted form of the Personal Pronouns, except the 3 Pers. P. wao, i.e. mi(y)e for mimi, we(y)e for wewe, ye for yeye, si(y)e for sisi, nyi(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 Lebeca.)

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 akavaa kaniki miiim minne, she remained in seclusion and wore mourning four months. (Ar. Cf. matanga, under Tanga.)

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

Ee, int. Oh,—in invocation or assent. Ee Muungu, O God. Ee bwana, O Sir. Ee walaa, 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. Ameegamia kifuani mwake, 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, -esa, -eshwa, &c., e.g. (1) prop up; (2) confirm, help
to establish, give support to, find ground for. Rp. egemewa. (Cf.
egama, egeshana, tegemoe.)

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

Egesha, v. Cs. cause to rest, bring into close contact, make secure, &c.
Egesha chombo pvani, bring a vessel to land, moor, make fast. E. mashiua
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
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. kirihi,—the e- or i- representing Alif.)
-ekevu, a. having aptitude, having capacity,—of persons. (Cf. wekevu,
and elekevu, of which it is a shortened form, -ekevu, for -ekevu, -elekevu.
See Elekea.)

Ekuwa, v. break, break up, break down, cause to give way. Ekuwa
dari, break through a concrete ceiling. Nt. ekuka. Maji yameekua ngazi,
the water has broken down the steps (by undermining them). Mwizi
ameekua mlango, the chief broke down the door. Boriti ya dari
imeekuka, a rafter of the ceiling has given way. Also of breaking up a
road, or floor. (Perh. a variant of wekua and tekua, with same meaning.
Cf. egemea and tegemoe.)

-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
colour ‘fair, fresh, ruddy,’ of native
‘light-coloured, reddish yellow,’ esp.
of Arabs. (ekundu, -upe, white,
and -usi, black, are the only simple
adj.s. of colour in Swahili, others are
supplied by reference to typical ob-
jects.)

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

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

*ele, a. sick, ill, bed-ridden.
(As. See Mwelu, Uele.)

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

*Eleka, v. carry astride on the
hip—as native women do their chil-
dren, secured by the arm. Mama,
EMBE

dieleke, mother, please carry me. Asio mwana na eleke jiwe hivi, who-
ever 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, agree with; (2) be rightly di-
rected, be satisfactory, turn out well, succeed. Anaeleke kwenda, he is
inclined to go. Maneno haya ya-
melekea, this matter has been satis-
factory. Cs. elek-eza, -eswa, point,
direct, show the way to. Sermala
varia awalekeza 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. nyia, show the right
course. El. nia, direct attention.
Elekesana, come to an agreement
among themselves. Rp. elekesana,
be directed towards each other, or to
a common point, be facing one
another, be opposite (contradictory),
agree, correspond. Obs. also elekana,
correspond. Cs. eleke-anisha, -ani-
shwa. (Poss. conn. with Elea,
which see, and cf. follg.)

-elekevu, a. also -lekevu, and
-kevu, handy, apt, having a capacity
for or a knack of. Mtul melekevu
wa kazi, a good capable workman.
(Cs. eleke, &c.)

Elemea, v. See Lemea.

*Elfeen, 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.
Rd. elfu elfu, of enormous numbers,
myriads. -a elfu, thousandth. (Ar.
alf, pl. alaf. Cf. elfeen, and syn.
mia kumi, and obs. e for a.)

*Elmishwa, v. Cs. with variants
elem'sha, limusha, impart knowledge
to, instruct, teach, educate. Ps.
elmishwa. (Ar. Cf. elimu.)

*Elimu, n. and Ilmu, knowledge,
learning, wisdom, science, education,
document, teaching. Elimu ndio
mwanga unogozao, knowledge is the
guiding light. (Ar. Cf. mwaliimu,
maalamu, mtxalamu, elimishia, and
syn. hekima, busara, maarifa,
akili.)

-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 va-
riety of ways, 'pleasant, beautiful,
sensible, right.' Muungu ni mwema,
God is good. Chakula chema, nice
food. Kazi njema, sound work-
manship. Uso mwema, a handsome face.
Dawa njema lakini si njema, the
medicine is effective, but nasty. Lina-
lokuya kwa Muungu late 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, cer-
tainly. Sema vema, speak clearly.
Tengenesa vema, arrange carefully.
Sometimes without a noun, mema na
mavo ni ulimu, the world is a
mixture of good and evil. (Cf.
syn. (in some senses) -zuri, -zima,
and contr. -baya, -ouv, -bou. Oc-
casionally -ema, like -ote, -enyewe,
takes pronominal forms. Javahu
هما, a good answer. Zema haziisi,
good things never go bad.)

-embamba, a. (nyemb. with D 4
(P), D 6, jembamba with D 5 (S)),
narrow, thin, slim, pinched, confined;
(2) fine, delicate, minute (in texture,
fabric, grain). Mtul mw., a thin,
spare man. Mlango mw., a narrow
entrance, strait. Mchangana mw., fine
sand. Hewa nyemb., all-penetrating,
thin air. Nguo nyemb., fine, thin
calico, gauze. (Cf. bamba, ubamba,
and contr. -pana, -nene.)

Embe, n. (—, and of size ma—),
mango, the fruit of the mvembe, 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 boribo*, i.e., the Bourbon mango. (See *Mwembe*, and *Tunda*. Dist. *uembye*.)

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

**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, kweenda.) *Enda*, go away, is commonly followed by a pronom. 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*, *za*. The Rf. form *jienda* is used of automatic, easy, or perpetual motion, e.g., *mashua inajenda*, the boat goes of itself. The Rd. form *enda enda* denotes continued motion, ‘go on and on.’ *Enda* is used in some phrases idiomatically without idea of movement, e.g., *enda chaifya*, sneeze; *enda mwavyo*, 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 walikwenda kwitwa*, the people were sent for. *Mwivi yaenda hukumiwa*, the thief is going to be tried. (See also -endapo.) *Enda tembea*, go a walk. *Enda kwa migiu*, go on foot, walk. *Enda kwa frasi*, ride. *Enda kwa gari*, drive. Ap. (1) *enda-ea, -ewa, -eka, -ekesa, -eana*, &c., go to (for, by, in, &c.). *Endea kuni*, go for (to fetch) firewood. *Jiendea*, 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 haiendeki*, this road is impassable. *Haiendeki*, 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 *mbele*, forward. *Endeleva nyuma*, go back, recede, decrease, &c. (b) Continue indefinitely, have no end. (Cf. mwendelegesi, maendeleo, &c.) *Endeleza*, cause to go on, prolong, keep working at, make progress with. *End. maneeno*, make a long speech. *End. mkeka*, work at a mat. *End. waraka*, go on with a letter. *Endeleza* is also used of spelling, i.e. making the letters or words go on. *End. neno hili*, 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. *Ende-sha mtoto*, teach a child to walk. *Endesha kazi*, push on a job. Rp. *endana*, e.g., *magurudumu yake yana-endana vizuri*, its wheels all work together beautifully, e.g., of watchwork. (Cf. *nenda, enenda, mwendo, endelelo, mwendelesi, 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 nikiifa ao nikaugwa*, suppose I died or was taken ill. (From *enda* with the generalized meaning ‘happen, take place,’ and -po, which see, Cf. *huenda*.)

**Endeleeo**, n. (*ma-*), usually in plur. form, going on, progress, advance, success. (Cf. *enda, mwendelesi*, &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 aenea dunia yote, God pervades the whole world, God is omnipresent. Maji yameeana inchi yote, the water has inundated the whole country. Amewagawanya watungwo, lakini haikuenea, he distributed cloth to the people, but it did not go round. Upanga amekuenea, the sword is just your size. Ps. eneawa. Cs. ene-za, -swa, -sea, -sana, &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. Walienezana, they compared themselves. Aliienezesa mtoto wake, he took his son’s measure. (Cf. enensa.) Muungu amenweneeza killa mtu risiki zake, God has put the means of living in every man’s hands. Enea habari, publish news, divulge information, advertise. Rf. jienezesa. Aliiienzeesa mwili mzima selaha, he armed himself from head to foot. (Cf. eneo, enezi, enenzi.)

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. Waka-enenda nji mwingine, and they went to another town. Tumbo la ku-enenda, diarrhoea.

Eneza, v. and Enza, (1) examine, inspect, consider; (2) measure, take the measure of, compare by measurement. Rp. enensana. (Cf. enesa (2), with which it appears identical, and enezi, but obs. enenzi follg., and enda.)

Enezi, n. (ma-), esp. in plur., going, walking, pace, gait, way of going on, behaviour. Maenensi ya polepole (ya haraka, ya ubesi), slow (hasty, quick) going. (Cf. enenda, enda, mweneendo.)

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. ena, and follg.)

Enezi, n. (ma-), spreading out, extension, distribution. Cf. Muungu ni mwenezi, God is the Great Giver. Maenezi ya chakula, dealing out of portions of food, making food go round. (Cf. ena, 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-ee, -swa. (Cf. engwa.)

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

-enu, a. pronom. of 2 Pers. P., your, yours, of you. (For the prefixes, and use in combination with ninyi or wenye, 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 mwenye, the man himself, the very person, the particular individual. Kasha lenye, the actual box. Viti vyenyewe, the very things. Often with the personal pronouns, mimi mwenye, wewe mwenye, &c., I myself, you yourself, and sometimes with nafsi added, nipo mimi mwenye nafsi yangu, here I am, my own proper particular self. Sitaki mwenye, I utterly refuse, I will not have it,—a strong emphatic refusal. Also with ji in reflexive verbs, e.g. alijiiumisa mwenye, he hurt himself. Miti ya mwenye, the property of the
owner, i.e. of some one else, not mine or yours. (Cf. -enyi, and mwenye.)

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

-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 mali, wealthy, -e. mawe, stony, -e. uzuri, beautiful, -e. kua, self-existing, -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 hawezi, a sick man. Nani mwenyi ataka kwenda? Who wants to go? Hao ndio wenyi hawakuwaapo, these are the absentees. Penyi, kwenyi, mwenyi are also commonly used for defining time, place, or circumstances. Penyi mwitu, in a forest. Kwenyi Ijumaa, on Friday. Mwenyi hapo, when he is absent, in his absence. (Cf. -enyewe, mwenyeyeji, mwenyi, mwenyi.)

Enza, v. See Enenza.

*Enzi, n. also Ezi, supreme power, sovereignty, dominion, rule. Mwenyi esi Mngu, Almighty God. Kiti cha enzi, chair of state, throne. (Ar. Cf. syn. mamlaka, utawala, nguwa, &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-ea, -ewa, -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 yaepea, 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-esha, -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 rahisi, light in weight, and contr. -zito, and as adv. hima, marra moja, sasa hivi.)

Epuva, v. also Ipua (which see), put out of the way, move away, take off, remove. Epuva chungu motoni, take the pot off the fire. (Cf. contr. teleka, put on.) Nt. epuka (see below). Ap. epu-lia, -liwa, -luka. Chuma cha kuefulia sufuria, an iron handle for lifting off a cooking-vessel. Hence epu-ilia, -iliwa, cause to remove, allow to take away. Cs. epu-sha, -sha, 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 nani. Ps. epukwa, be avoided. Ap. epuk-ia, -iwa. Cs. epuk-isha, -ishwa. Rp. epukana, be estranged, disunited, discordant, keep out of
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-F

-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 distinguishable, as in the adjectival termination -ju or -vu, e.g. in -kamilifu, -vumili, and in words like futu (vuta), firinga (viringa), fukiza (unikiza), funda (unyana), though a
difference of meaning is often involved. Cf. faa and vaa, jua 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. ogopa has a Cs. form ogofya as well as ogofisha, and apa
has afa as well as apisha, apisa.

(Cf. similar change of v for b in
gomba, ugomvi, iba, mwivi.)

Fa, v. (also kfa in some forms.
For the use of ku- before monosylla-
bic verb-roots see Ku- i (d.) (1)
die, perish, cease to be (live, act,
work, feel); (2) lose strength,
decay, fade, be benumbed; (3)
come to an end. Wengi waku-
ufa vitani, many died in war. Kufa,
or kufa kwa, marathi (njaa, maji,
baridi, &c.), to die by pesti-
lence (famine, drowning, cold, &c.).

Nyia imekufa, the path is disused.
Sheria inakufa, the law is falling
into abeyance, becoming obsolete.

Ap. fia, fiwa, esp. (1) in local sense,
fi a barra (bahari), die up country
(at sea), and (2) in a pathetic sense,
die to the loss or sorrow of, e.g.
amefia mamaye, he has died to his
mother's sorrow, he has died and
left his mother to mourn him.
Maua yanemenifa kwa jua, the sun
has killed my poor flowers. Ku-
fa jua and kufia jua are used of
stroke. Esp. common in the Ps.,
i.e. fiwa, have a death in one's
family or among one's friends. Ku-
meviwa, there has been a death.
Alifiwa na moto, he lost his child.

Nakimbia pafiwa, nakimbilia pali-
wafo, I run from a house of morn-
ing, I run to a house of feasting.
Cs. fisha, fishwa, fisha, fisiiwa,
fishana, cause to die, put to death.
Amemfisha kazi yake, he has ruined
his work. Fisiiwa, destroy oneself,—
of suicide.

(Cf. -fu, uf, kfo,
ufua, ?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-
neno yasiyofaa, improper language.
Kufaa hakuthuru, being of use does
no harm. Ps. faa (not usual).

faana, give mutual assistance, &c.

(Cf. mafaa, kilaa. Fana is some-
times used for faa. Cf. fanikia.)

Fafanisha, v. also Fafanusha,
likin, compare, explain (i.e. use
comparison and illustration), make
clear. Nifafanishe na nini? What
shall I liken it to? Fafanisha ma-
neno, 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 Sultan
imafanukia, the Sultan's place is
clearly in view. Ap. fafanu-ria, -liwa,
make clear to. Cs. fafanu-sha, -shwa,
make clear, explain. (Cf. mfano,
fanana, fafanisha, and syn. tambua,
pambanu, eleza.)

Fagia, v. sweep (with brush,
-fagia-ria, -liwa, sweep at, sweep away
(for, with, in, &c.). Sina ya kufagilia,
I have nothing to sweep with. Pame-
fagiliwa vizuri, the place is beau-
tifully swept. (Cf. fagio, ufagio.)

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

*Fahali, n. (ma-), bull, seldom in
Z. of other male animals. Mafahali
wawili hawakai siizi moja, two bulls
cannot live in the same farmyard.
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. Faham! or merely Faham! Take notice! Observe! Lo and behold! I tell you! Ps. fahamiwa. 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. tambua, jua, sikia, and for 'remember,' kumbuka; also usahamu, usahamifu.)

*Fahari, n. (1) grandeur, glory, pomp, sublimity, magnificence; (2) display, show, ostentation. Sultanin anaka kwa fahari kubwa, the Sultan lives in great state. Piga fahari, play the grandee, make a vulgar show of wealth. So fanya f., jifanya f. — v. Rf. jifaharisha, make a display, show off.

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


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

*Fakiri, n. a poor person, beggar. (Ar. Cf. fukara, 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 bao, uanjimu, ramli, naede, &c., and follg.)

*Fali, n. omen. (Arab.)

Fanavana, v. be like, be similar, resemble,—with na of object compared. Cs. fananisha, make like, liken, compare. (Cf. mirano, and

*Fanikia, v. turn out well for, succeed. Ps. fanikiwa, have (a thing) turn out well, succeed, prosper. Cs. fanik-isha, -ishwa, -ishi, -ishwa. (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 (njia, shamba), make a box (road, plantation). Zifanywa, manufactured articles. F. ndege, make a (model of, picture of, an artificial) bird. (Cf. umba, and huluku, 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. biashara, carry on trade. F. shughuli, attend to business. Nifanyeni? What steps am I to take? F. vyooote, 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, jusi.) (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 mimi mgonywa, you thought (made out) that I was ill (when I was not). Jifanya, make oneself, pretend to be, disguise oneself as. Usifanye mzaka, 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 fanyika, -ikiwa, be done for (for the
and also 'be favourable to, favour, give prosperity to.' Nimelenyikiwa, I have prospered, things have gone well with me. Ap. fany-iwa, -iwa, -iana, e.g. do for (to, with, at, &c.). Cs. fany-iza, -iza; also fanza, fanswa. Hence fany-iza, -iziwa, -izika, fanziá, fansíwa, 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. Nifansie nyumba kii, have this house put in order for me. Nifanyisa, I will have it done (see to it). Fanza chakula, get a meal ready. Sometimes intensive, e.g. wakansanza killa namna, they did all sorts of things to him (of ill-treatment). Rp. fanyana, of mutual, concerted action, co-operation, e.g. with kasi, 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, v. Cf. tenda, which can sometimes be used convertible with fanyá.)

*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. furifici, furika, and perf. fura.)

*Faragha, n. privacy, seclusion, leisure, retirement, secrecy. Sina f. leo, I have no time to-day, I am engaged. Faraghani, in seclusion, in secrecy. Kwa faragha, and as adv. faragha, secretly, privately. (Ar. Cf. siri, upweke, utawa, eda.)

*Faraja, n. comfort, relief, cessation of pain, ease, consolation. Pata f., be relieved. (Ar. Cf. fariji, and follg., and syn. baridi, utulizo.)

*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 hakwunji kujuan, separation is not the end of acquaintance. (Ar. Cf. faraka, fariki.)

*Faranga, n. (ma-), young bird, nestling, and esp. chick, chicken. (? Ar. faruy. Cf. syn. kinda, mtoto wa kuku.)

-faranta, a. and Fransa, FÁrása, French. Mfaranza, a Frenchman. Kifransa, the French language, of the French kind. Ufransa, or Fransa, or Ulaya Fransa, France (from Fránsai).

*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.)

*Farathú, n. (1) a matter of necessity, obligation, prescribed duty, esp. of religion. Nina farathú ya kula, I am bound to have some food (cf. lazima, sharti). (2) Place of resort, haunt, usual abode. Chakula pale ulapo, ndio farathú yako, where you take your meals, that is your abode. (Ar.)


*Fariki, v. (1) depart (from), part company (with), but esp. (2) die, decease. Hauwesi kufarikiki mkewe, he cannot bear to leave his wife. Amefariki dunia, he has departed this life (lit. from the world). Ap. farik-ia, -iwa, -iana. Amefarikiwá na mumiwe, she has lost her husband (by death or desertion). Cs.
farik-isha, -ishwa, separate, set apart, put away. Rp. see Farakanah. (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.)

*Farumi, n. ballast in a ship. Chombo halina kitu, utie farumi kidatke kwawa kizito, the dhow is empty, put some ballast on board to give it weight. (Hind.)

*Fashini, n. a block of wood fastened to the stern post (bumia) in a native-built vessel, and carrying the rudder (msukana).

*Fasifi, 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. ufasifi, and syn. swafì.)

*Fasiki, n. an immoral, profligate, vicious person. (Ar. Cf. ufasiki, and syn. asherati, mfisadi.)

*Fasili, n. sprout, shoot. Huna asili wala fasili, you have neither root nor offshoot, i.e. family or connexions, position or prospects. (Arab.)


*Fataki, n. gun cap. Also used of crackers, and other small fireworks. (Ar.)

*Fathaa, n. and Fazaa, dismay, confusion, perplexity, trouble, disquiet, bustle, agitation. Muungu hana fathaa, yuna saburi, God is not hasty, but patient. Shikwa na f., be throw into confusion. (Ar. of fear. Cf. follg. and syn. ghasia, B. mashaka, matata.)

*Fathaiika, v. be troubled, disturbed, confused, &c., see Fathaa. Cs. fathai-sha, ishwa, abasha, con-

found, startle. (Ar. Cf. fathaa, and syn. angaika, stuka.)

*Fathili, v. do a kindness (to), confer a favour (on), put under an obligation, esp. as the act of a superior. Ps. fathiliwa. Nt. fathiliika, receive a favour. Muungu hafathiliwi, there is no such thing as doing God a favour. Cs. fathili-sha, -ishwa, put under an obligation. — n. also Fathali, favour, kindness, benefit, privilege. Akili ni f. aiyofathiliwa bin Adamu, intellect is a special privilege conferred on man. Nimewika f. yao, I have experienced kindness from them, I am under an obligation to them. Hana (or hajui) f., he has no sense of favour, he is ungrateful. Lipa f., return a kindness. (Ar. Cf. afathali, tafathali.)

*Fatia, n. and Fatia, a Mahomedan office, or form of service, usually a reading from the Coran, 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. hitima similarly of a closing service.) Soma f., toa f., perform a service, usually the office of a mwalimu. Jumbe akawaombe fatia wawuvi, the chief had a dismissal service for the fishermen. (Ar. Cf. sala, hitima, buruda, hutuba, &c.)

*Fatiishi, v. prey, search, be inquisitive. (Ar. Cf. tafiti.)

*Faulu, v. (1) of a vessel, get round (a point), get past, weather, and hence (2) succeed, obtain one's wish. Ameaufaulu, he has made his point, he has scored. (Ar. Cf. syn. pata, shinda, fanikiwa.)

Feka, v. also Fyeka, 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. puwa.)

*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.

Ndio feli ya yule mitoto, that is what the boy did, the way he went on. Umrudi 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 kizungu is used of both durian, and bread-fruit.

*Fereji, n. (ma-), a large ditch, channel. Cf. more usual mfereji. (Ar. Cf. handaki, shimo.)

*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. fetaa, be judged, be sentenced. (Arab. for usual hukumu, amua.)

*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. uyingi, 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 akikti.)

*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. Amentificha 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. Alimficha 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). Rf. jificha, &c. Kujificha nwua, take shelter from rain. Kihema cha kujificha, a tent to take refuge in. Bandari hii imejificha kwa upepo mbaya, this port is sheltered from dangerous winds. (Cf. kisicho, mfichifichi, mfichaji, and syn. setiri, funika.)

Ficho, n. usually in plur., i.e. maficho, hiding-place, concealment, disguise. (Cf. ficha.)


Ap. fidia. Amemfida babaye kwa reale mia, he has paid ransom for his father with a thousand dollars. (Ar. Cf. dia, fidia, kifido, and common syn. komboa, ukombozi.)

*Fidia, n. ransom, fine, money paid as composition or reparation. Huyu hawi fidia ya gidamu ya kiatu cha babangu, he is not worth my father's shoe-lace. (Ar. Cf. dia, and prec.)
Fifia, v. be dying away, fade, pine, dribble away, disappear, e.g. of a flower, an ink spot, a scar, &c. Ps. fifiwa. Ap. fifi-lia, -liwa. Rangi yake imefisiilia mbali, its colour has completely faded away. Cs. fifi-liza, -lizwa, e.g. jua limesfiliiza mwanga wa mwili, the sun has taken all the gloss off the body. Also of money disappearing gradually, 'filch away.' (Cf. fa, die, and fusua.)

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 meko (for majiko, see Jiko).

Figili, n. (ma-), and Fijili, a kind of radish, both root and leaves being used as vegetables. See Mfigili.

Figo, n. (ma-), kidney, but in Z. usually nsolo, which see.

Fika, v. arrive (at), reach, get to, come (to). F. Unguja, arrive at Zanzibar. F. mjii, or mjini, arrive at a' town. F. kwake, reach his home. Ap. fik-ia, -iwa, -ika, -iana. Waraka wako umenjifika, your letter has reached me. Fikika, be accessible, be approachable, be hospitable (cf. jika, karibika). Also fik-ilia, -ilwa. Nimefikiliwa, I have had an arrival of guests, I am engaged with visitors. Fikilita, see below. Cs. fik-isha, -ishwa, -isa, -iswa, -ilisa, -iliwa, with further deriv. fikishia, fikiliza, &c. Chakula hiki kitani, kiti, kwetu, this food will take me home. Nt. fikishia mbele njiani, I will conduct him some way on the road. Alikishia mbele mzego, he carried his load ahead for him. Fikiliwa mabaya, bring evil (on). Fikiliwa ahadi, perform a promise, carry out an engagement. Fikilibia, ma, abuse. Fikizana and other Rp. forms, see below. Rp. fikana, arrive together. Hence fikangisha, Fikiana, meet together, arrive at same place. Fikizana, fikilizana, fi-lickia, m-lickia, these statements converge on the same point, come to the same thing, coincide. (Cf. mfiko, and syn. ja (jia), pata (patia), &c.)

*Fikara, n. and Fikira, thought, thoughtfulness, meditation, consideration, reflection, esp. in the plur. Ana f. sake, he is thoughtful. Yuko katika f. sake, he is buried in thought. Wamepata f. ya kujenga, they have got an idea of building. (Ar. Cf. fikiri, ujikira.)

Fikishia, v. crumble in the fingers, rub to pieces, e.g. of lumps in flour, clods of earth, and husking grain by rubbing. Ps. fikichwa. Nt. fikichika, -kana, be crumbling, easily crumbled, friable. Ap. fik-chia, -chiwa.

*Fikiri, v. think (about), ponder (over), meditate (upon), consider, reflect (about). Also Rd. of deep or repeated thought. Ps. fikirwa. Nt. fikirika. Ap. fikiria, -iwa. Cs. fikir-isha, -ishwa, cause to think, make thoughtful, sober. (Ar. Cf. wasa, tia moyoni, and dist. thani, nia.)


*Filipili, n. (—), a carpenter's square. (Hind.)

Filimbi, n. a kind of flute. Mpi-ga filimbi, a flute-player.

*Filisi, v. sell up, declare bankrupt, distrain on goods of, make bankrupt, ruin. Wali alimfilisi Abdallah, the governor sold up Abdallah. Ps. filisiwa. Nt. filisika,—of person or goods. Abdallah amefilisika, Abdallah is bankrupt, has lost all his money. Ap. filis-ia, -iwa. Cs. filis-isha, -ishwa. (Ar.)

Fimbo, n. a stick, esp. a light stick carried in the hand, a walking-stick, a switch. (Cf. bakora for various kinds of stick, and nji.)

Finessi, n. See Fenessi.

Fingirika, v. (also occurs as bingirika, and so in deriv. forms), large, length, long.
round, berolled along, as a log—not as a stationary revolving wheel (cf. zu-nguka), but implying movement, e.g. of a wounded snake. Cs. fingirisha, -ishwa, push along something round, roll (something) along. Usichoweza kuchukua, ufingirishe, what you cannot carry, move by rolling. (Cf. viringa, viringika, nviringo, where v seems a variant for f. Also cf. zunguka, &c. of circular motion, and duwara, duru.)

Finya, v. (1) pinch, pinch up, press with fingers or nails, nip; (2) make (or, be) narrow (pinched, contracted). Alinifinya 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. finya-finya, used of pinching up, or crumbling small, as food for children. (Cf. vinya.) Rp. finyan, (1) be pinched together, be wrinkled, be creased, be folded; (2) be narrowed, contracted, cramped, confined. Uso umefinya, his face is frowning (wrinkled). Mlango umefinya, the door is narrow. Adui sharti afinya, the enemy must certainly shrivel up. (Cf. finyo and finyanga; and for pinching, nyakwa, and for making folds or creases, kunja, kunjamana.)

Finyanza, v. also Finyanga, 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 finya, of which finyanza seems to be a derivative, equivalent to finyanisha.)

Finyo, n. (ma-), crease, fold, narrow place, narrowness. Mafinuyo ya uso, wrinkles on the face, whether of a frown or grimace. Njia ya finyo, a narrow road. (Cf. finya.)


*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. ufsadi, fisidi, and syn. fasiki, m’ngosi.)

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. ufsithuli, mfithuli, and follg.)

*Fithulika, v. be arrogant, bluster, use insulting language, swagger, be insolent. Ap. fithuli-ka, -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. Akatoka mtu mmoja fitina, a certain mischief-worker appeared on the scene. (Ar. Cf. follg. and usitina, ugomwi, uasi.)


*Fitiri, n. alms and presents given at the end of Ramathan, the Mahommedan month of fasting. (Ar. Cf. futari, futuru.)

Fito, n. plur. of ufito, 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-fo, to die outright, sudden death. (Cf. fa,-fu, kifo, fisia, fufua.)
*Foromali, n. yard (of a ship), i.e. mtí wa kufungia tanga, the spar that carries the sail. It is controlled by braces fore, baraji, and aft, hama-
rawi, and hoisted by the henza, 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.)

*Frasi, n. also Farasi, horse,
mare. (Ar. See Farasi.)

-fu, a. (rarely in any forms except
mfu, wafu, kifu, mafu), dead. Mfu,
a dead person. Kifu, a dead thing.
Maji mafu, neap tides. (Cf. fa, ufu,
kifo, fiska, fusfu.)

Fua, n. (— or of size ma—), (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 chano, and for
other kinds chungu). (2) Only in
the plural mafua, chest, chest-
complaint. (See Mafua, and cf. kitfu,
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
(shaba, fetha), work in iron
(brass, silver), follow the trade of
blacksmith (silversmith, &c.). F.
kisu (jembe), make a knife-blade
(hoe). Cf. mfua (chuma, fetha, &c.),
and mhungi. (2) Of laundry work,
wash clothes in the native way,
dashing them on a stone or board.
Mfua nguo, 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 nazi, clean a
cocoanut. Ps. fuliwa. Nt. fu-
lika. Madini hihi hafuliki, this
metal is unworkable. Ap. fu-ña,
-liwa, -liwa, e.g. work metal for
(with, at, &c.), wash for. Cs.
fu-isa, -liwa, e.g. (1) set to work
as smith or washerman, employ, have
work done by them. Also (2) of
an artisan, procure work. Fulisa nguo,
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. fuana,
work together as smiths, &c., help
each other, or actually ‘beat(hammer)
each other.’ (Cf. mfua, fuawa,
fua, kifu, mfu, ufuku, fuo, and
for striking, piga, chapa, menyà, &c.
Dist. vua.) — n. see Mafua, and
cf. kifu.

Fuama, v. lie on the face—not
often in Z. Cs. fuamisha. (Cf.
lala fulili.)

Fuasa, v. copy, imitate, follow
a pattern. Cs. fuas-isha, -ishwa.
Fuasisha sauti kwa kinanda (in
music), accompany singing on the
piano. (Cf. fuata and mfua.)

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 (ad-
herent) of. Fuata maji yaendako,
swim with the stream. Bendera ya-
fuata pepo, the flag follows the wind.
N’ofuata mbio na pembe 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 Mahommedan.
Cs. fuat-isha, -ishwa, often intens.,
copy carefully—also Fuasa, which
see. Rp. fuatana, accompany,
follow in a crowd. Fuatanisha, send
(some one) to accompany. (Cf.
andama, mfua, mfuatano.)

Fuatano, n. (ma—), a following,
succession, esp. in plur., e.g. mfuat-
iano 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.)

Fua, 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. fulifuli, and follg.)

Fudikiza, v. turn upside down (inside out, face downwards), turn over, e.g. of cards in playing. (Cf. fudifudi, and syn. pindukiza.)


Fug, v. (1) keep in confinement, rear, breed (of tame animals, stock, poultry, &c.); and (2) tame, domesticate, break in (of wild animals). Fuga ng'ombe (mbusi, kuku), keep cows (goats, fowls). Ps. fugwa. Nt. fugika. Frasi huyu hafugiki, this horse is not (or, cannot be) broken in. Ap. fug-ia, -iwa. Cs. fugi-sha, -shwa, e.g. of professional horse-breaking. (Cf. fugu, mfgu.) Perh. cf. funga.

Fugu, n. (ma-), breeding, rearing, domestication, &c., of animals. (Cf. fuga, and mfgu.)

Fuja, v. make a mess of, disarrange, bungle. F. kasi, bungle work. F. mali, squander money. (Cf. fujo, and syn. boronga, chafua. Dist. vuja.)

Fujo, n. disorder, mess, bungle, disturbance, uproar, tumult. Nyumba ya f., a disorderly, much frequented house. Kazi ya f., work badly finished. Fujo-fujo, an utter mess. (Cf. fuja.)

Fuka, v. (1) 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. Fukara hakoheho, of extreme destitution. (Ar. Cf. fakiri, fukarika, and syn. maskini, mwomboji.)

*Fukarika, v. become poor. (Ar. Cf. fukara, and opp. tajiri, tajirika.)

Fuke, n. See Vuke. (Cf. fuka, vuka.)

Fukia, 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. Ap. fik-ilia, -ilwa, -itka. Tandu 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 mfiuko.)

Fukiza, Fukizo. See Vukiza, Vukizo.

Fuko, n. (ma-), a large bag or pocket, saddle-bag. (Cf. for various kinds, mfiuko.) (2) Hole, place dug out. Kuku achimmba fuku, the fowl is digging a hole. (3) A burrowing animal, mole. (Cf. fuka, v., fukia, ufuko, mfiuko.)

Fukua, v. dig out, dig up, make a hole, burrow, get out of a hole. Fisi amenfukua mtnu, a hyena has dug up the (buried) man. F. mawe, get stones by digging. Ps. fuku-liwa. Nt. fukuka, be dug out, be hollowed, be concave. Ap. fuku-ilia, -iwa. Cs. fuku-lisha, -lishwa. Rp. fukuana. (Cf. fuka, fukia, and perh. fukuza. Also syn. chimba.)

Fukuta, Fukuto. See Vukuta, Vukuto.

Fukuza, 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. Mwana wakazafukusa ngurwe wakazipata, the hounds chased the pigs and caught them. Wamefukuzia mbuli adui, they have chased the enemy quite away. Ps. fukuzwa.

Ap. fukuz-ia, -iwa. Cs. fukuzisha, -ishwa. Rp. fukuzana, e.g. of children chasing one another. (Seems to be Cs. form of fukua, with intensive force, and specialized meaning. Cf. fuka, fuki, fukia, mfukuzi, and syn, kimbiza, winda, fuata.)

Fuli, n. lesser rainy season. See Mvuli.

Fulifuli, adv. (1) also Fudi-fudi, on the face, face downwards,—of position; (2) for furisuri=farafara, in plenty, in quantities, brimful. See Fara.

Fuliza, v. keep on at, keep going, keep doing, quicken, hasten. F. mi-guwa, walk quickly. F. mwendo, go speedily. Also fulifuliza and fululiza, an emphatic Rd. form. Ps. fuli-zwa. Ap. fuli-zia, -ziwa. Rp. fulisana. (Cf. fua, 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. ame-sema, somebody has said. Nataka bithaa 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. Sändano ya kufumia ngu, 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. fumua, 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. fumaniva. Nt. fumanika, Cs. fumaniza, and Intens., e.g. alimwana mwanawme aliyemfumaniza na mkewe, he killed the man whom he surprised with his wife. (Cf. syn. gundua.)

Fumba, v. (1) shut, close, by bringing things, or parts, together. F. macho, close the eyes. F. kinwa, shut the mouth. F. mikono, close the hand. F. mikumpya, clasp the hands together. F. miguu, bring the legs together. (2) Mystify, make a mystery about, disguise, use in an obscure way. F. maneno, use unintelligible, difficult language. Fumbo humfumba njinga, a parable mystifies a fool. Ps. fumbwa. Nt. fumbika. Maua yanafumbika, the flowers are closing. See also Vumbika. Ap. fumb-ia, -iwa, e.g. shut up in (for, by, &c.), talk darkly about, &c. Cs. fumbisha, -ishwa. Rp. fumbana, e.g. hatta macho yakafumbana, till his eyes closed. Rp. fijumba, shut oneself up (in meditation, study, &c.). (Cf. fumba, kifumba, also fumbo, fumbua, fumbata, and vumbika.)

Fumba, n. (ma-), (1) a matting sleeping bag, a mat doubled lengthways and the ends sewn up, used sometimes for burying. Huruwa maiti katika fumba (mkekwa wa fumba), kushona mithili ya mfuko, the body is put in a fumba, and sewn up as in a bag. Also for drowning criminals. Wakatiwa katika mafumba, wakatoswa baharini, they were put in bags and thrown into the sea. (2) Lump, clod. F. la unga utioga-ndana, a lump in flour which was caked. F. ya mtama, caked millet. (Cf. pumba, lump.) For makuti ya fumba, cf. makuti ya kumba. See Kuti.

Fumbama, v. lose one's senses, be dazed, light-headed, e.g. huyu amembambama akili yake, this man is not in his right mind. (Cf. prec. and -ma.)

Fumbata, v. enclose (with hands,
or arms), grasp, clutch, encompass. Siwezi kunufumbata mti huu kwa mikonono yangu, my arms will not go round this tree. Amefumbata fetha mkononi, he has grasped the money with his hand. Ps. fumbatwa. Nt. fumbatika, e.g. konsi ya maji haijumbatiki, water cannot be grasped in the fist. Ap. fumbat-ia, -iwa. Cs. fumbat-isha, -ishwa. (Cf. fumba, and syn. ambata, kumbatia, kamata.)

Fumbo, n. (ma-), anything puzzling, hidden, mysterious, and so ‘puzzle, problem, dark saying, hint, proverb, parable, riddle.’ Sema kwa mafumbo, speak in an unintelligible, difficult way. Maneno ya fumbo, and jumbo la maneno, mysterious language. (Cf. fumba, also syn. siri, methali, 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 mikonono, 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. fumbulwa. Nt. fumbuka. Ap. fumbu-lia, -lika. Cs. fumbulisha, -lisha. Rp. fumbuana. (Cf. fumba, ufumbulio, and for similar meaning vumbua (perh. same word); fungua, uncover; fungua, unfasten; fungua, unravel; fundua, 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) unravel, unpick, take to pieces, unstitch, &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, mtama unafuluma, the millet is coming into ear. Maua yafumwa, the flowers are coming out. Mfumua maneno nye, of a spy or tale-bearer. Ps. fumuliva. Nt. fumuka, e.g. nguo imefumuka, ushone, my dress is come undone, sew it up. Mashua inafumua, 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. fumbua, fungua, fungwa.)

Fumukanano, n. (ma-), separation, breaking up, dispersal, e.g. of people after a meeting. (Cf. fuma, fungua.)

Fund, v. pound, bruise, triturate, pulverize, e.g. rice, pepper, ginger, &c., in a mortar (kima), also ‘pound up together, mix with other ingredients,’ e.g. ondokeni mfunde unga, get up and mix the meal. Ps. fundwa. Nt. fundika, be pounded, be mixed, and also in act. sense. (Perh. a form of vunja, retained in this special sense in Z. For the operation cf. ponda, twanga, saga, chakacha, paza. 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 shavu, esp. common of liquids. Piga mafunda, 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 fumbo.)

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**

Fungu, v. (1) fasten, make fast, tie, bind, secure. F. mzigo, 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. geresani (minyororoni, kifungoni), put in prison (in chains, under arrest). (3) Overcome (in a game or contest), win, checkmate, put in difficulties, convict. Tulivunfunga mabao sita, we won six games against them. Neno lake lilimfunga mwennyewe, his own statement convicted him. (4) Decide on, embark on, begin, take decisive steps towards. Funga biashara, 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 mwewe wa kufungu, Ramathan is the month of fasting. Muva inafungu, it is a settled rain. Cf. mfungo, mfungu. Mito imefunga, the rivers are impassable. Rf. jifunga, as above, and esp. (1) devote oneself, engage oneself, give special attention. Jifunga kusoma, apply oneself to study (kwa 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 buddi kufungwa na mti, you must be tied to a tree. Nt. fungika. Mlango haufungiki, the door is not secured, or the door will not shut. Ap. fung-ia, -iwa, -iana. Unifungie nini? Wanifungia kuonea? What would you tie me up for? are you doing it just to tease me? Akamfungia frasi na kamba, and he fastened the horse to him by a cord. Ninefungiwa nyumba, I am locked out of the house. Fungiwa deni, be imprisoned for debt. Cs. fung-isha, -ishwa, -iza, &c., cause to fasten,
cause to be fastened, and Intens. bind tight, confines, close. *N*amfungisha, I will have him put in prison. *Mw*ua inakufungisha ndani, the rain keeps you indoors. *Fungisha ngi* (ni*ja*), blockade a town (road). (Cf. *msungizo*. Cf. also *fungasa.*) 

**Fungana**, n. (1) 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 *funganisha*, e.g. *jahazi na jiwe*, make fast a vessel to a rock. Cf. also *fungamana*. See *Fungama*. (Cf. *fungu*, *kifungo*, *fungua*, &c.)

**Fungama**, v. be in a fixed, tight, dense, &c. condition. *Rp. fungama*, e.g. of interlacing branches. *Mwitu unemfungamana kabisa*, the forest is hopelessly dense, impenetrable. *Hapa pamefungamana na mbiwa*, here is a dense mass of thorns. (Cf. *funga*, and for form, -*mana*, *andamana*, *changamana*.)

**Fungate**, n. honeymoon,—period of seven days after marriage, during which food is supplied by relations. (*Fungate* = seven, in some Bantu dialects.)

**Fungo**, n. (1) 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*, *sehemu*.) (2) Heap, pile, and esp. of sandbanks, shoals, reefs, &c. in the sea. *Chombo kimepanda funguni*, the shaw 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.

**Fungua**, v. *Rv. of funga*, (1) unfasten, undo, untie, unbind, let loose, release, set free, open, &c. *Fungua* mlango, unfasten a door (cf. *shindua mlango*, set a door open). *F. mkono*, open the hand (like *fumbua*), give a gift. *Fungua*, give birth to a child, be confined. (2) Cease fasting. *Nipe kidogo nifungue kinwa*, give me a morsel to break my fast with. (So *funguka*, *funguza*.)

*Ps. fungulwa*, *Nt. funguka*. *Shikisa mlagu*, *usifunguke wala usifungike*, fix the door so that it will neither open nor shut. *Amefunguka mioto*, she has given birth to a child. *Ap. fungu-lia*, -liwa, -lika. *Nifungulie mizigo*, relieve me of my load. *Fungulia mtumwa*, give a slave freedom. *F. ng’ombe*, turn out cattle to graze. *Cs. fung-usa*, -iuswa, e.g. force (induce, allow, &c.) to open, cause to undo, &c. *Akawafunguza wale watu*, and he had those people set free. Also ‘give a meal to’ after fasting. *Alitufunguza*, he caused us to break our fast. *Rp. Funguana*. (Cf. *funga*, *mfunguo*, *mfungulia*, *ufunguo*, also as similar *funua*, *funua*, *fumbua*, *fundua*.)

**Funguo**, n. plur. of *Ufunguo*, which see. Also ‘breaking of a fast,’ but usu. *mfunguo*. (Cf. *funga*, *fungu*.)


**Funua**, v. (1) uncover, lay open, undo; (2) disclose, reveal, explain, show. *F. chungu*, take the lid off
Furushi, n. joy, pleasure, happiness, bliss, delight, gladness, mirth, merriment. Fanya f., ona f., be happy. Pokea kwa f., welcome. Also adv. gladly, with joy. Tukaenda 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, mapendezi.)

Furahi, v. rejoice, be glad, feel pleasure, be happy, be pleased, enjoy oneself. Ps. furahiwa, be pleased (with), be made happy (by), be rejoiced (at). Tulifurahiwa sana na barua yako, we were delighted at your letter. Ap. furah-ia, -iana, rejoice (at, in, for, &c.). Cs. furah-isha, -ishwa, -ishana, gladden, cheer, rejoice, delight. Ameturufurahisha sana, he caused us great amusement. (Ar. Cf. furaha.)

Furyifu, n. (furifyifu with D 4 (P), D 5 (S), D 6), joyous, cheering, pleasant. (Ar. Cf. furaha.)

Furika, v. See Fura, and cf. follg. Furiko, n. usu. in plur. mafuriko, 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 Farumi, 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.)

FUNZA

a pot. F. chuo, open a book. F. mabawa, spread wings. Ps. funu-liwa. Nt. funuka, e.g. mana yana-funuka, the flowers are opening, coming out. Mwitu unafunuka, the forest is getting more open, is passable. Ap. funu-lia. Akam-funulia maana, and he explained to him the meaning. (Cf. funika, ufuno, and similar fungua, funua, fungua, fundua.)

Funza, v. same as fundisha, teach, instruct, educate. Jifunza kasi, learn a trade,—from a fundi. Ps. funzwa. Nt. funzika, e.g. mtoto huyu hafunziki, this child is unteachable, is too stupid (or, obstinate) to learn. Ap. funz-ia, -iwa. Cs. funz-isha, -ishwa. Rp. funzana. (Cf. fundi, fundisha, and follg.) — n. (ma-), grub, maggot, worm.

Funzio, n. (ma-), teaching, instruction. (For more usual fundisho cf. funza.)

Fuo, n. (1) (ma-), washing-place, mahali pa kufilia nguo, for washing clothes. (Cf. fua, oga, chosho, kigo.) (2) Scum, froth, foam. (Cf. ufuo, ufunu, fua, and syn. pofu.)

Fupa, n. (ma-), a large bone. F. la kichwa, the skull. F. jororo, a (large) cartilage. (Cf. mfupa, kifupa, ufupa.)

-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. -reji.)

Fupika, v. be shortened, be lessened (in height, length, stature), be abbreviated, &c. Cs. fup-isha, -ishwa, -isa, shorten, abridge. (Cf. -fupi.)

*Fura, v. rise up, swell, be puffed up (in physical sense only). Mlimbo ya mtama inafura, the bud of the millet swells,—as it ripens, and finally bursts (inapasuko). Nt. furika, swell up, run over, boil over, overflow (over), make an inundation.

Cs. furik-isha, -ishwa, cause an overflow, inundate. Maji yakafurikisha inchi, the water overflowed the country. (Ar. Cf. fara, furitufi, 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. Tukaenda 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, mapendezi.)
*Fusfus, n. and Fususs, gem, precious stone. (Arab. Cf. kito.)

Fusho, n. or Vusho, something used for fumigation, something to be burnt, as a charm, or sanitary medicine. (Cf. mvuku, vukiza, 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, usfuso.)

Futa, v. (1) wipe, wipe out (away, off); (2) remove, obliterate, abolish, cause to be forgotten. F. vumbi, hide, tika, not money, e. g. wipe e. Rp. wipe tua. (Cf. mvuka, vukiza, vukizo, &c.)

Futikia, n. stick, see, 'ishwa, NGO, nose, for sticking a thing and seeing, as dist. from shibiri, full span from thumb to little finger. (Ar.)

Futuri, n. short span, as a measure, from tip of thumb to tip of forefinger,—as dist. from shibiri, full span from thumb to little finger. (Ar.)

Futurua, v. take the first meal after a day's fast. Ap. futuraia, -ta, Fs. futurisha, -isha, provide with first meal. (Ar. Cf. fitiri, futari. Dist. futuri.)

Fuu, n. (ma-), (1) a small, black berry, edible fruit of Mfuu. (See Mfuu, dist. kifuu.) (2) Fuu la kikwaa, skull (see Fuvu).

Fuvu, n. (ma-), also Fuu, empty shell, husk. F. la kikwaa, skull. F. la nasi, shell of a coconut (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 ? Fyua, let go suddenly, let off (of something which is holding, a spring, a trap, &c.). Nt. fyatuka. Ap. fyatuia, -liwa. Fs. fyatusha, fyatuliia, -shwa. (Cf. prec.)

Fyeka, v. also Feka, clear away,
clear off, make a clearing in,—of clearing away trees, grass, jungle. F. mwiti, make a clearing in the forest. Ps. fyekwa. Ap. fyek-ewa, -ewa. Cs. fyek-esha, -eshwa. (Cf. follg. and fyoa.)

Fyoko, n. esp. in plur. mofyoko, clearing operations, thing cleared away, clearings.

Fyoa, v. (1) cut. F. masuke ya mtama, cut ears of millet; (2) fig. use cutting or abusive language, reply insolently. Ap. fyo-lea, -lewa, abuse, jibe. (Cf. fyeka, and follg. Also perh. fyonya, and fyona.)

Fyonya, v. make a chirping sound with lips, expressive of contempt, or disgust. (Cf. fyoa, and follg.)

Fyonza, v. also Fyonja, Fyonza, suck, suck at, suck out. F. sukali, suck sugar. F. ziwa la mama, suck the mother's breast. F. damu, suck out blood. (Cf. fyonya, and nyonya.) -fyozai, a. abusive, scornful. (Cf. fyoa, and utfyozai.)

G.

G represents the same sound as in English 'go.' This hard g is used in Swahili for the Arabic consonants jim 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 Ghain 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 h, and is in some words slurred and hardly heard at all, or pronounced by Swahilis as g. (Cf. ghali, hamu, orofo, gubari.)

Gaagaa, v. also Garagara, (1) roll from side to side, turn restlessly, 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.)


Gae, n. (ma-), a large potsherid, a large broken piece of metal, glass, earthenware, &c. Dim. kiga. Jungu bovu limekwa magae, the cracked dish is all in pieces.

Gaga, n. (ma-). See Kigaga.

Galawa, n. sometimes Ngalawa, a small dug-out canoe, with outriggers (matengo) and sail, much used by fishermen. Galawa jiu, vimbichiini, the canoe on the surface and waves beneath,—to describe a safe voyage. (Cf. mtumbwii.)

Galme, n. also Kalme, mlingote wa galme, small second mast aft in a large dhow, mizen mast, carrying its own sail.

Gamba, v. only in the Rf. form jigamba, vaunt oneself, brag, boast. (Cf. jivuna, 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, hatta nibanduke maganda, till my shell comes off. (Cf. ngamba, and ganda, gando.)

*Gamti, n. unbleached cotton cloth from India, Indian grey sheetings. (Cf. nguo.)
Gana, n. or Kana, rudder-handle, tiller. (Cf. msukani, shikio.)

Ganda, v. become hard (fixed, congealed, curdled, frozen), get thick, coagulate, of a liquid. Mazita 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 shingani, he clasped him round the neck. Ps. ganda. Nt. gandika. Ap. gand-ia, -iwa. Cs. gandi-sha, -sha. (Cf. gandama, gandamana, and ganda, n.) — n. (ma-), husk, rind, shell, outer covering of trees, plants, fruits, &c. G. la yai, eggshell. G. la mchunguwa, orange peel. G. la mkate, crust of bread. Maganda ya maziwa, curds of milk, flakes. Maganda ya mahindi, the sheath enclosing the cob of Indian corn. (Cf. gamba, also gome, kata, kifuu, and (husk) kapi, kumzi, kumbi.)

Gandama, v. stick together, get stuck, get hard, set, freeze, curdle, coagulate. Asali imegandama na chombo, the treacle sticks to the vessel. Chngu zimegandama sam-lini, the ants are stuck in the ghee. Ps. gandamwa. Naligandamwa na kupe, I had ticks sticking to me. Nt. gandamika. Ap. gandam-ia, -iwa, stick to, adhere, cling to, be true to. G. chungu, stick to a cooking pot. G. rafiki, hold fast to a friend. Cs. gandam-iza, -izwa, e.g. G. mtu chini, pin a man to the ground. Also Intens. gandamiza ulimwengu, cling to, take to one's heart, the world. Rp. gandam-ana, -anisha, e.g. maji imegandama, the water is frozen hard. (St. of ganda, cf. simama, tuama, &c., and for similar idea shikamana, kasana, shupana, pindana.)

Gando, n. (ma-), claw of lobster (kamba) and crab (kaa), (and perh. of the cuttlefish (proesa), but cf. mnyiri). Kaa akiinua gando mambo yamekatika, when the crab raises his claw, there is an end of the matter. (Cf. ganda, v., and of animals, ukucha.)

Gandua, v. Rv. 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. ganduliwa. Nt. ganduka. Ap. gandul-a, -iwa. (Cf. banduka, 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. Mguu imekufu g., my foot is asleep (numb). Often of the teeth, tia (fanya) g. la meno, set the teeth on edge. Meno ya-fanya ganzi, my teeth are set on edge.

*Garafuu, n. (also written garo-fuu, karafuu), cloves, the flower-bud of the mgarafuu,—the most valuable and abundant article of commerce in Zanzibar and Pemba (except cocoa-nuts). (Ar. karamful.)

Garagara, v. See Gaaga.
GARI 81 -GEUZI

*Gari, n. (ma-), any vehicle on wheels, cart, waggon, carriage, barrow, perambulator, bicycle. Also g. la moshi, locomotive (or other) steam-engine. G. la pepo, bicycle. (Hind.)

*Gasia, n. See Ghasia. (Ar.)

Gauka, Gauza, v. See Geuka, Geuza.

Gawa, v. place in parts (pieces, portions, shares), divide up, distribute, deal out. G. chakula, apportion food. G. karata, deal (playing) cards. Ps. gawitwa. Nt. gawika.


Rp. gawana, e.g. utakachopata tutagawana saswasawa mimi nawe, 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. gawanyowa. Nt. gawany-iwa, -ikia, -ikiwa, be divided, be divisible. Rp. gawanyikana.


Gawio, n. (ma-), division, apportionment, sharing. Kuu ni magawioni, the critical point is in the division (of spoils). (Cf. gawa, gawanya, mgawo.)

Gema, v. get palm-wine. Also gema tembo, gema mnazi, of cutting the growing flower stem of the cocoanut 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. gemwva. Ap. gem-ia, -iwa.

Cs. gem-esha, -eshwa, employ (allow, undertake, contract) to tap cocoanut trees. (Cf. mgema, kotama, tembo. Krapf quotes a native description of the whole process.)

Genge, n. (ma-), cliff, precipice, ravine, deep ditch. Ukipika gengeni, jikathari, when you come to the steep place, be careful.

-Geni, a. (ngeni with D 4 (P), D 6, geni with D 5 (S)), strange, foreign, novel, outlandish, extraordinary, queer, curious. Jambo geni, a strange occurrence. Maneno ya kigeni, a foreign language. (Cf. mgeni, ugeni, and syn. -ja, ajabi.)

*Gerzea, n. prison, fort used as a prison, barrack. Tia (weka, funga, peleka) gerezani, put in prison. Tvo (fungua, ondoa) gerezani, let out of prison. (?Portug. Cf. syn. ki-fungo, minyororo.)

*Gesla, n. also Gezla. See Jizla.

Geuza, v. change, make different, alter. Ndiye ajigenaye nyoka, it is he who changes himself into a snake. The Cs. geusa (see below) is usual in Z. in this sense. Ps. geulwia. 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 akawwona, he turned round and saw him. Amieguka mwonge, he has become another person. Hence geuk-ia, -iwa, turn to (from, for, at, &c.).

Ap. geu-ia, -liwa. Cs. geu-za, -zwa, -zia, -ziva, -zana, cause to change, alter, make different, disguise, transform, pervert, turn round, &c. (For difference of geusa and badili, see Badili. Cf. -geuzi, -geu, mageuzi.)

-Geugeu, a. changeable, fickle, wayward. Mambo ya kigegeu, constant changes. (Cf. geu.)

Geuzi, n. esp. in plur. mageuzi, change, alteration, shifting, turn, transformation.

-Geuzi, a. changeable, fickle, unsettled, always changing. (Cf. geu, -geugeu.)
*Ghafala, n. a sudden occurrence, suddenness, carelessness, thoughtlessness, inattention, haste.  

Neno la gh., sudden, abrupt statement.  

Mara thi 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. tháruba, harar.)

*Ghafalika, v. be hurried, be thoughtless (imprudent, neglectful, inattentive), &c.  

Ap. ghafalik-ia,-iwa, be careless (hasty, &c.) about.  

(Ar. Cf. gháfala, tagháfali, 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.  

Labuda roho yake itaghairi, perhaps his mind will change.  

Akaghairi kulo lewa, 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.)

*Ghal, n. store-room, store-house, magazine, go-down.  

Weka vyakula ghalani, put away food in the larder.  

(Ar. Cf. bohari.)

*Ghal, a. often heard as r-rhali,  

(1) scarce, rare, hard to get; (2) dear, expensive, costly.  

Nguvuwe zimekwenda mbali, pigs are scarce now, they have made off to a distance.  

Sitaki ghali, nataka rahisi, I do not want an expensive one, I want a cheap one.  

(Ar. Cf. follg. and syn. ‘scarce’ -chache, haba, ‘costly’ -a thamani. Also rahisi, cheap.)

*Ghalibu, v. ‘compete’ in commerce.  

Rp. ghalibiana, carry on a commercial war.  

(Ar. Cf. mghalaba, and syn. shindana.)

*Ghalika, v. (1) be rare, occur infrequently, be an infrequent visitor;  

(2) be dear, be costly, rise in price.  

Umeghalikasana siku kisi, you seldom come to see us now.  

Viisi vimeghali, 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 epi, zidisha thamani, and contr. rahisi.)

*Ghammu, n. grief. See Hamu.  

(Ar. Cf. ghumia.)

*Ghangi, n.also Ghanji, Ghanja, and Gangi, a native vessel, like an Indian banghala, 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. gharima.)

*Gharika, n. flood, deluge, inundation.  

(Ar. Cf. furiko, and follg.)

*Gharikisha, v. cause a flood (over), make a flood (in), inundate.  

Maji imegharikisha inchi, the water has flooded the country.  

(Ar. Cf. gharika, and furika.)


Ps. gharimiwa.  

Nt. gharimika.  

Cs. gharim-isha, -ishwa, cause expense to.  

(Ar. Cf. gharama.)

*Ghashia, 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. nyangi leo, 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 tupu 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 ingwa (na), shikwa (na), putwa (na). Ana gh. ya kwenda, he goes at a furious rate. Mwenyi gh. mbele yake amesimama shetani, a man in a passion has a devil before him. (Ar. Cf. syn. hasira, uchungu.)

*Ghofra, n. (ma-), pardon, forgiveness of sins, absolution,—used only of God. Ghofra ya thambi, pardon of sins. (Ar. Cf. fogg. and syn. in a more general sense, usamehe, masamaha, ondoleo, maachilio.)


*Ghorofo, n. upper story, upper room. See Orofa. (Ar.)

*Ghoshi, v. adulterate, falsify, debase. Ameghoshi fetha kwa kiu-changanya na kitu kingine, he has debased the silver by mixing it with something else,—a common practice in Z. Ps. ghoshiviwa. Kitu kilichogishiviwa, an adulterated article. (Ar. Cf. syn. haribu, changanya.)

*Ghubari, n. (ma-), rain cloud. Ulumwengu una magubari, the whole sky is cloudy, looks rainy. (Ar. Cf. wingu.)

*Ghubba, n. (ma-), a bay of the sea, also of the 'sweep, curve, bend' of a river,—the concave aspect. (Ar. Cf. for curve, tao, pindi, mzingo.)

*Ghumia, v. be overwhelming (to), be perplexed (at), be taken aback, lose presence of mind. Ps. ghumiwa, in same sense. Ametokewa wa watu ameghumiswa, some people came on him suddenly, and he was taken aback. Cs. ghum-isha, -ishwa. (Ar. Cf. gamimu, or hamu, grief, and syn. shangaa, tekewa.)

*Ghururi, n. and Ug-, 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, ufituli.)

*Ghururika, v. also Ghurika, be proud, be arrogant. (Ar. Cf. ghururi.)

*Ghusubu, v. deceive, cheat, swindle, betray. Sultani alighusubu 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. gadinu.)

*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 -vyo introducing a dependent adverbal sentence, i. e. as a conjunction, 'the manner in which, the way in which, how, in what way.' Alimwambia ginsi aliwyo-vyofanya, he told him what he had done, or, how he had acted. (3) Also often as an interj. with either gani or -vyo. Ginsi ilivyo njema! Oh, how good it is! Njema ginsi gani, it is wonderfully good. (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.
(Ar. the Egyptian dialect, viz. g for j.
Cf. syn. namna, aina.)

Gisi, n. 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. Giza ya (or, la) usiku, the darkness of night. Macho yake yaona giza, his eyes are dim. Kiza kikubwa (kipewu), deep darkness, utter darkness. (Cf. kiza, and syn. weusi.)

Goba, v. also Koba, break off with the hand, a cob (kibusz) 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. garaju higobolewa. Ps. gobolewa. Ap. gobo-lea, -leva. (Cf. konyo, chambua, pujua, and muhindi.)

*Godoro, n. (ma-), a mattress.

Gofia, n. pulley, such as is attached to the rope (henza) 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 gofu 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. gofusha in same sense. Marathi inemgofusha, illness has broken him down. (Cf. -gofu, and syn. kondesh, konda.)

Gogo, n. (ma-), (1) log, trunk of a tree when felled, e.g. gogo la mnazi, of a cocoanut tree. Also fig. lala kigogo, sleep (lie) like a log, i.e. motionless, in a dead sleep. Dim. kigogo. (2) Used of a large and long drum (ngoma).

Gogota, 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 (afumi) prepared for smoking. (Cf. gola, expectorated matter, Kr.)

Goma, n. (ma-), a large drum. (Cf. ngoma, kigoma.)

Gomba, v. (1) gainsay, contradict, forbid; (2) argue (with), quarrel (with), wrangle. Anagomba na mcheve, he is squabbling with his wife. Ap. gomb-za, -ewa, -eka, argue (for, against, at, &c.), press a claim. Gombeza ngazi, quarrel over the gangway. Gombea daraja, stand up for one’s rank (position, status). Alitukanzwa kwa sababu weve kuku-gombea, he was abused, because he stood up for you. Cs. gomb-za, -ewa, -eka, (1) strictly forbid; (2) make quarrel, make a quarrel, scold. Gombezika, he blameworthy, deserve scolding. Tumegombeza wa tusiende (or, kwenda), we are forbidden to do. Rp. gomb-ana, quarrel with each other, squabble. (Cf. ugomy, -gomy, ugomezi, mugezi, and syn. teta, bisha, nenea, and ‘forbid’ kataza.) — n. (ma-), leaf of the banana plant (mngoma), i.e. jani la mngoma. See Mgomba.

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. Ambua (toa) magome, 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, ngosi, v., ? kome.)

Gonda, v. grow thin. See Konda.

gong-eza, -ezwa. Rp. gong-ana, -anisha. Vyombo vinagongana, the dhows are colliding. (Cf. gongo, mgongo, and syn. gota, bisha, fua, piga, chapa, &c.)

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. gongomewa, fasten up. Akazi-gongomea nguyo katika bweta, and he nailed up his clothes in a box.

-gonjwa, n. sick, ill, unwell, indisposed. U mgonjwa ao mzima? Are you ill or well? Huyu ni mgonjwa sana, this man is very ill, a great invalid. (Cf. ugonjwa, gonjweza, and cf. -wezi.)

Gonjweza, v. Cs. cause to be ill, make ill or sick. Jigonjweza, pretend to be sick, sham sickness, behave as if sick. Ps. gonjweza. (Cf. follg.)

*Gora, n. (ma-), also Jora, and commonly Jura, a length of calico, calico in the piece (of about 30 to 35 yards).

Goron'ondwa, n. a kind of lizard (Str.). Cf. mjusi. (There is perh. also a verb goron'onda, work about with a zigzag movement.

*Goshi, n. also Joshi, windward or weather side, in navigation; also called upande wa jua, upper side. Contr. demani, lee side. Upande wa goshini, weather side, windward. Pindua (chombo) kwa goshini, tack about, bout ship. Enda goshi, sail near the wind. Goshi la tanga, the lower, forward part of the sail in a native vessel. See Tanga. Katia goshi, (1) be to windward of, and so (2) fig. have an advantage over, have the best position as to. Huyu anakukalisa 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-ke, -eza. Cs. got-eka, -ezwa, cause to knock, e.g. gotesa 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 vingotana, the dhows are knocking together. (Cf. mgoto, and syn. gonga, piga, fua, bisha, &c.)


Govi, n. also Ngozi, but in Z. Ngozi, which see. Govi mbbo, prelude, 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 cocoonut tree (mnazi).

*Gudi, n. (ma-), dock for ships. (Cf. gadi, and majahaba, lit. supports, props.)

*Gudulia, n. (ma-), pitcher, porous water jar, water-cooler of earthenware. Dim. kigudulia. (Cf. kusi, mungisi.)

Gugu, n. (ma-), weed, undergrowth, wild plant of no value. Gugu mvitu, a plant resembling corn, tare. Lala maguguni, 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, splutter 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. goleza.)

Guguna, v. (1) gnaw, bite at; (2) carp at, annoy, molest. Panya ameguguna muhogo, a rat has gnawed the cassava. Ps. gugunwa. Mtu amegugunwa na fisí, the man has been gnawed by a hyena. Ng. gugunika. Ap. gugun-ia, -twa. Cs. gugun-iza, -izwa. (Cf. tafuna, guna, and perh. a verb guguna, carp at, annoy, molest.)

Gugurusha, v. also heard as gurgusha, of movement, producing a rustling or scraping sound, as of a rat, rustle about, shuffle along, rattle about. (Cf. syn. piga mtakaso and furukuta.)

Guguta, n. cob or ear of Indian corn, with the grains removed. (Cf. mhindi and kigunzi.)

Güia, v. and Guya, seize, catch, hold. Guía nyama, catch an animal in a trap. Ps. gúwa. Cs. gúza, -zwa. Rp. gú-ana. (Cf. shika, nasa, kamata, all more used in Z.)

Gumba, n. kidole cha gumba, thumb. (Mtu gumba, a solitary, childless, or sterile person.)

Gumegeume, n. bunduki ya gume-gume, a flint-gun. (Cf. bunduki, and perh. gunu.)

-gumu, a. (ngumu with D 4 (P), D 6, gumu with D 5 (S)), (1) hard, tough, firm, solid, strong. (Contr. -ororo, laini, thaisfu.) Boriti hiji ngumu kama chuma, this pole is as hard as iron. (2) Hard to deal with, difficult, laborious, puzzling. (Contr. raishi, -epesi.) Kazi ngumu, hard work. (3) Brave, resolute, stout-hearted, courageous, obstinate, self-willed, fixed, unyielding. Mbona wewe ngumu sana? Why will you not change your mind? (cf. syn. hodari, habiti, -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-gguna, some of the people sneer at him. (Cf. mguno, guno, mangunika.)

Gunda, n. (ma-), a horn used for blowing. Dim. kigunda. (In Z. commonly pembe, baragumu.)

*Gundi, n. gum-arabic.


Gunga, v. use (native) medicine (uganga, dawa) to secure health, safety, well being. Figunga, 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 yeniyi guni, as opp. to rhymed poetry, mashairi yeniyi 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, sack-cloth.

**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 Mguruguru, a large kind of burrowing lizard. (Cf. mjusi, kenge.)

**Gurgusha,** v. a variant of Gurgusha, which see.


**Gutu,** n. (ma-), stump, remainder. G. la mkono, stump of mutilated arm. (Cf. kikono.) G. la mnazi, trunk of cocoonut tree with the crown broken off. Also dim. kigutu. (Cf. shiku, baki, salio.)

**Gutua,** v. or Kutua, startle, frighten, surprise. Nt. gutuka. (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 mguu matatu, a three-legged stool, 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 ndundo, matarumpeta. Kucheza 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 $A′lif$ 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.

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**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 hayu, hawa, huu, hii, hizi, hiki, hiri, hili, haya, huku, humu, hapo, and the corresponding forms in -o,
Huyu, &c. (See esp. Huko, and Huyu, and cf. the other characteristic demonstr. letter L.) (2) As a negative prefix, is found only in the 2 and 3 Pers. S. of verb-forms. See Ha- and Hu-.

Ha, 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. Hamwona 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. hamwoni, he does not see him, or you (plur.) do not see.)

*Haba, a. (1) 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. Siku h., a few days, insufficient time. Maji h., shallow water, not enough water. Sometimes used as a n. ‘a little’ of anything. (Cf. kidogo.) Haba na haba hujaza kibaba, grain upon grain fills the measure. (Cf. Ar. haba, a grain, and syn. B. -chache, kidogo, kitambo.)

*Habari, n. and Khabari, (1) news, report, message, information; (2) events, matters, proceedings, things. Common in salutations, of persons meeting, e.g. Habari? or Habari 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 lile, as to that matter. H. zangu zilisonipata, 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.)

*Habba, n. (ma-), and Hubba, (1) love, fondness, affection; (2) love-token, souvenir, gift. Of natural affection of friends and relatives, as well as of the sexes. Tia habban, take a fancy to. Ana habba nami, he is in love with me. Hanifanulii habba, he does not open his feelings to me. Amenitoka habbani, I have ceased to care for him. (Ar. Cf. common address in letters, muhebbi, and syn. pendo, mapenzi, shauku.)

Habeshia, n. (ma-), also Mhabeshia, Habushia, an Abyssinian. Used also of female domestic slaves of the suria class, of whatever race.

*Hadaa, v. cheat, deceive, outwit. Ps. hadaiwa. Nt. hadaika, be deceived. — n. deception, cunning, trickery, &c. (Ar. Cf. danguya, 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. 


*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. usuri, pambo, urembo.)

Hai, n. verb-form, it is not, they are not, — Negat. Pfx. with Pers. Pfx. agreeing with D 2 (P) or D 6 (S). See Ha-.

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Haina, n. 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-, Na.

Haibi, a. or Hayi, alive, living, having life, animate. Yu hai, he is alive. (Ar. Cf. uhai, huika, huisha, and syn. B. -sima.)

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-.

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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-.

*Haika, 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. Mahaji ya kisungu, people who follow the European religion. — v. also Hiji, 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. hama.)

*Hakali, n. or Hakili, payment for privilege, e.g. kushika hakali, force to make a deposit, or pay footing, as a stranger intruding, &c. (Arab. higâl.)

Haki, n. (1) justice, right, lawfulness. Mtu wa h., a just man. Hukumu h., or kwa haki, judge justly. Shika (or fanya) h., be just, deal justly. (2) In general, absolute justice, righteousness. Muungu ni request to, request something of. Sina h. naye, I have no need of him, he is of no use to me. Hana h., he is not wanted. Haina h. ya kungomba, there is no reason for quarrelling. Mabâghala ya kupakia h. sake, mules to carry his baggage. Kwa h. ya kutembea, for the sake of a walk. Ianya h., attend to the calls of nature. (Ar. Cf. hitaji, haji, hoja or huja, and syn. for ‘need,’ &c. mahitaji, maombi, ukosetu, — for ‘reason, &c.’ sababu, ajili, maana, sharti, — for ‘necessaries’ riziki, mafaa, vyombo, &c.)

Hajambo, verb-form, — Negat. Pfx. of 3 Pers. S. combined with jambo, thing, affair, matter, — he is not (affected by) anything, there is nothing the matter with him. See Jambo.
HAKI

He did not please, or (2) pfx. agreeing with Infin. Mood, e.g. kulala hakupendezi, lying down is not pleasant, or (3) pfx. of general reference, e.g. hakupendezi, the circumstances are unpleasant, or (4) Pers. Pfx. of 2 Pers. S. object, or P. object (with -enti), 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 wáradi, 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. Kiviba si h., it is unlawful to steal. Also as a n., h. yako, it is right for you, you may. Chikwa 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. Muhammedi hakhalalisha nyama ya ngururwe, Mohammed did not sanction pork (as food). Ps. halalishwa. (Ar. Cf. halali.)

*Halasa, n. sailor’s wages, i.e. ujiro wa waanamaji.

*Hali, n. state, condition, circumstances, case. A common form of address is Hali 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 kuwa ukitwa, 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 D 5 (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 aliyohalifu fullani, make an inventory of all property left by So-and-So. Ps. halifwa. Ap. halif-ia, -iwa,-iana. Cs. halif-isha,-ishwa, e.g. incite to disobedience, &c. — a. rebellious, disobedient, headstrong. (Ar. Cf. for (1) -halifu, whalifu, and syn. asi, kaidi, and B. pinga, bisha, teta, &c., for (2) halifu, and acha, rithisha.)

*Halili, Halilisha. See Halali, Halalisha.

*Halisi, a. real, genuine, true, exact, precise, accurate. Myao halisi, 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, kweli.)

*Halua, n. a common sweetmeat, made of flour, eggs, sugar, ghee, &c., and often brought by Arabs from Muscat.

*Haluli, n. Chumvi ya haluli, sulphate of magnesium, Epsom salts.

Ham, verb-form, you (plur.) are not,—Negat. Pfx. with Pfx. of 2 Pers. P.*object. (Cf. ha, and mw.)

Hama, v. change habitation, emigrate, flit, remove (from, to). H. nyanjwa (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. tahamaki.)

*Hamali, n. (ma-), porter, carrier, coolie,—the professional town carrier in Z. Cf. mchukuzi, any carrier of a parcel, or load; mpagazi, a caravan-porter. Merikebuyah, a freight vessel, merchant ship. Gari la h., a trolley, goods-vaan. (Ar. Cf. hamili, himili, stahimili, and syn. mpagazi, mchukuzi.)

*Hamami, n. a public bath, bathing establishment. (Ar. Cf. for room bath, birika ya kuwea, kiweo.)

*Hamarawi, 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 Ingeresha, under British protection, for the common chini ya mkono wa, or mkononi mwa, in the hands of. (Ar. Cf. syn. B. ulinzi, tusna.)

*Hamdu, n. praise—usually in Arab formal expressions, e.g. Al hamdu illahi, praise to God. (Cf. himidi, hemi, and syn. sifa.)

-hame, a. deserted, abandoned,—of place, e.g. mahame, pahame, a deserted village. (Cf. hama, -hamishi, and syn. -kiwa.)

*Ham, v. protect, defend. (Arab. Cf. hamaya, and the common syn. tusna, 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. chachu.)

-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, hamstahara, alhamisi.)

*Hamsini, n. and a., fifty. -a hamsini, fiftieth. (Ar. Cf. hamsi.)

*Hamstahara, n. and a., fifteen. -a hamstahara, fifteenth. (Ar.
Cf. hamsi, ashaara, 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. hussuni, sikitiiko, majonisi, &c. Dist. hamu, haste,
hurry,—not often heard, cf. hima. Tunu hamu ya kwenda zetu, we are
in a hurry to go, &c.)

haniana. (Ar. Cf. matanga.)

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.

*Hanamau, n. 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 mtungi, 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.

Hanikiza, v. Cs. talk down, bear down with loud talking, drown an
opponent's voice, bluff, prevent hearing. Rp. hanikizana.

*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, hanana, but with po, 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 begin-
nning of a story. Tangu h., tokea h.,
from long ago, ever so long. Hapo,
in that case, under the circumstances.
H. mbali, that was a different case.
Also pito 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 huku, hamo, with locative -po for -ko, -mo.

*Harava, 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-isha, -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 h. usiende mrima, the Arab is a destroyer, so do not go to the mainland. Nazi mboon h. ya nsima, 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.)

*Haraka, n. haste, hurry, bustle, excitement, fun. Fanya h., make haste. Enda kwa h., be in a hurry. Haraka, haraka, haina baraka, hurry has no blessing. Also as adv., in a hurry, hastily, flurried. (Ar. Cf. harikisha, and for haste, syn. hina, wepesi, and for flurry, angaiha, chafuka.)

*Harakisha, v. Cs. and Harikisha, cause haste (bustle, excitement, &c.). (Ar. Cf. haraka, taharuki, and syn. himisa.)

*Haramia, n. outlaw, pirate, brigand, bandit, highway robber. (Ar. Cf. follg. and syn. mtoro, pakacha, mnyanganyi.)

*Haramu, a. forbidden, unlawful, prohibited, i.e. by Mahommmedan law or custom. Mwana wa h., an illegitimate child, a bastard. (Ar. harimu, harimisha, and cf. gomba, 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 nji, 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, wunkuto.)

*Hari, n. heat in general, and esp. perspiration, sweat. H. ya jua, the heat of the sun. Mwili wangu una h., my body is hot. Toka h., perspire. H. zanitona, sweat drops off me. (Ar. Cf. harara, and syn. moto, josh.)

*Haribifu, a. (haribifu with D 4 (P), D 5 (S), D 6), destructive, wasteful, prodigal, doing harm, spoiling. Mharibifu wa mali, a spendthrift. (Cf. haribu, harabu, uharabu, and syn. -potevu, -bathirifu.)


*Harijia, v. Ap. spend money on, incur outlay for, make provision for, be liberal to. Ps. harijija. (Ar. Cf. haraja, and the more usual syn. gharimia, and cf. kirimu, karama.)

Harimu, v. make illegal, declare unlawful, forbid, ban, interdict, excommunicate. Ps. harimiwa. Ap. harimia, forbid to, declare
HARIRI 94  HATHARI

Wrong for, &c. Cs. harim-isha, -isho, often Intens. and so instead of the Fr. harimu, declare illegal, according to Mahommedan law. Harimisha mtu kitu, interdict some one from something. Tuncharimi-sha kileo, we are forbidden intox- cants. - 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, goombeza, katasu, piga, marafuku.)

*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 kiarabu, Arabic writing characters. (Ar. Cf. tarakimu.) (2) Scent, smell, odour, of any kind, good or bad. (Ar. 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.)

*Hasha, int. certainly not, by no means, impossible, God forbid,—a very emphatic negative. (Ar. Other negatives are la, sio, hakuna.)

*Hasherati, n. profligacy, vice. See Asherati. (Ar.)

Hasho, n. a piece of wood used as a patch, let in or fixed on, to close a hole, &c.

*Hasi, v. castrate, geld. Ps. hasiwa. Also n. (ma-), a bullock, a gelding. (Ar. Cf. mhasi, maki- sai, and syn. tawashi.)

*Hasibu, v. also Hasabu, count, reckon up, calculate. (Ar. For derivatives, &c., see Hasabu.)

*Hasidi, v. also Husudu, envy, grudge, be jealous of. Unamhasidi nguo wake, 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 ndiye hasidi, and we see that he was indeed our enemy. (Ar. Cf. uhasi- di, uhusuda, and syn. B. uvu re.)

*Hasimu, n. antagonist, rival, opponent. (Arab. Cf. husuma,—for common adui, and cf. mdai, mtesi, &c.)

*Hasira, n. anger, wrath, passion. Kivua na h., to be angry. Kutia h., to enrage. Used with many verbs, e.g. fanya, ona, piga, shikwa na, ingia, ingiwa, patwa na, &c. (The common word in Z. Cf. kisirika, and syn. ghathabu, uchungu, chuki. Dist. follig.)


*Hassa, adv. also Haswa, exactly, wholly, completely, very much. (Ar. Cf. halisi, barabba, kabisa, sana.)

*Hatamu, n. bridle, i.e. ugwewe wa ndomoni, 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 danger- ous to go. Jitia hatarini, run a risk, imperil oneself. (Cf. hatirisha, 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. Jihathari is a common cry of warn- ing, Mind yourself! Look out! Take
What I HAWA (Ar. hatia.)

*Hati*, n. written note, memorandum, document, certificate, writing, esp. of an official or formal kind, e.g. andikia hati, emancipate, write a freedom-paper for. (Ar. Cf. waraka, a news letter, of ordinary correspondence, and bara, cheti.)

Hatia, n. See Hatiya, and Atia.

*Hatibu*, n. (ma-), a preacher. H. anaapanda ndani ya mimbara apate kuhutubu, the preacher is mounting the pulpit to give his address. (Ar. Cf. hutubu, hotuba.)

*Hatima*, n. end, conclusion. Akakaa raha hatta hatima, and he lived happily to the day of his death. Hatimaywe, for hatima yake, used as adv., finally. — adv. finally, at last, in the end, and sometimes as prep. after, e.g. hatima kuja kwake, after his death. (Ar. Cf. hitima, hitimu, and syn. B. mwisho, 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. jitia 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. huko, from here to there. Tangu asubuhi h. jioni, from morning to evening. Simpi 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? hatta, Has he gone? Not he. (2) conj. (a) connective, so, then, next, often merely transitional and not requiring translation, h. asubuhit, so in the morning. H. siku moja, one day, once upon a time. (b) subordinative, so as to, even if, though. Niafanza akili gani, h. tugawe 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. Bahati yako h. ninekuja, Thanks to your good luck, I have even come, I am positively here. (Ar.)

Hatu, verb-form, we are not,—Negat. Pfx. with Pfx. of 1 Pers. P. See Ha-, and Tu.

*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. uayo.)

Hau, verb-form, it is 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, prn. these, plur. of huyu, agreeing with D 1 (P).

Hawa, verb-form, they are not,—Negat. Pfx. with Pfx. agreeing with D 2 (P).

*Hawa, Hawaa, Hawai, n. also Havara, a paramour, a woman living with a man who is not her husband. (Cf. suria, kinyumba, mwandani, kakaba.)

*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 1 (P), and na (which see).

Hawezi, n. 3 Sing. Pres. Indic. Negat. of wesa, 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. naliikuwa hawezi, for siwesi, I was ill. Walikuta watu wengi hawezi, they found many people sick. And even as verb, e.g. anehawezi, he has become sick, he is ill. See Weza, and Siwezi.

Hawi, v. 3 Pers. Sing. Pres. Indic. Negat. of -wa (kuwa), he is not, he does not exist. See -wa.

*Hawili, v. (1) change, transfer. H. chombo, change ship, trans-ship.

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. huyule, 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,—
Negat. Pfx., with Pfx. agreeing with D 4 (P), D 6. (Cf. ha-)

**Hazine, n.** treasure, deposit of money, exchequer, privy purse. *H. ya mali, nyumba ya h.*, treasury. (Ar. Cf. dafina, mali, akiba.)

**Hazine, 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 aliuhebbu unyo ya ile,* his father took a fancy to that feather. Ap. hebb-ia, -iwa. (Arab. seldom used. Cf. habba, hiba.)

**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, hukumu, and syn. elimu, busara, akili, maarifa.)

**Hekimiza, v. Cs.** cause to know, give instructions to, inform, direct. *Ametuhekimiza 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. *Ondo (ng'oa) h.*, strike a tent. (Ar.)

**Hemidi, n.** also *Himidi,* praise, esp. in ascription to God. (Ar. Cf. hamdu, follg. and syn. sifa.)

**Hemidi, v.** and *Himidi,* praise. Ps. hemidiwa. (Ar. Cf. hamdu, hemdi, and syn. sifa.)

**Henza, 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 (gofa) connected with another (abedari) on deck by a smaller rope (jirari), giving the necessary purchase. (Cf. tanga.)

**Henzarani, n.** a cane, canework.

**Heri, n.** happiness, blessedness, good fortune, luck, success, advantage. *H. yako ni Yetu,* your happiness is ours. *Mtwa h.*, a fortunate (happy, enviable) man. *Kujaliwa h.*, to be granted good fortune. *Kufunuliwa 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 afa-thali), e.g. *heri wende,* 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. chungu.)

**Hesabu, v.** also *Hasibu,* *Hesabu,* count, calculate, reckon up. Ps. hesabiva. Nt. hesabika. *Hesabiki,* 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. *ntahesabisha,* 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. *Chuwa cha h.*, an account book, like daftari. *Toa h.*, give an account. Andika katika h., put down to an account. *Fanya h.*, reckon up, calculate. *Taka h.*, demand an account. (Ar. Cf. idadi, pima, kadiri.)

**Hesimia, n.** often *Heshima,* (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. *Weke (wekeana) h.*, treat (each
other) with honour. *H. kwake tele,* he is full of due consideration for people. (Ar. Cf. follg. and syn. (1) utukufu, daraja, cheo; (2) hofu, adabu; (3) bakshishi, &c.)

**Heshimu**, v. honour; pay respect to, treat with courtesy, give a present to. Ps. heshimivwa. Ap. he-shim-ia, -iana. (Ar. Cf. tukusa, jali, stahi, hashimu.)

**Hessi**, n. (—, and ma-), a screw. Also msomari wa hessi. (Cf. para-fuo, msomari.)

**Hethi**, n. menses, menstruation. —more commonly mwezi or damu. *Kwua na h,* to menstruate, also ingia mweziwe (damumi). (Ar.)

**Hi-**, as first syllable of a verb-form, is (if not part of the root) a contraction for niki-, i.e. Pfx. of 1 Pers. Sing. of the Pres. Partic., e.g. hipenda, for nikipenda. (Cf. ha for nika, and see KI.)

**Hiana**, a. sometimes -hiana, (1) tough, hard, strong. *Mti 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 hanfanyi mwenzowe 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.* yako, 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. *Kasi ya h,* voluntary labour. — v. choose, prefer. *Waana ke wakahi yari kukabili risi setu,* the women deliberately faced our bullets. (Ar. Cf. iktiari, and syn. chugua, fanya kwa moyo.)

**Hiba**, n. gift, present, keepsake, souvenir, —given as sign of affection, hence also bequest, legacy. (Ar. Cf. habba, muheebbi, hebbu, and for 'present' generally bakshishi, ada, zamaadi, &c.)

**Hicho**, a. of reference, that, that yonder, agreeing with D 3 (S). (Cf. huyo and -o.)

**Hidima**, n. also Huduma, service, employment, ministration. *Mzungu atia watu katika h. yake,* this white man takes people into his service. (Ar. Cf. hudumu, mhadiimu, 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. huyule.)

**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 ile*), that very. (Cf. huyu, huyule.)

**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 ile*), this very. (Cf. huyu, huyule.) Similarly *hile,* of reference, that, that yonder. (Cf. huyo, -o.)

**Hima**, adv. quick, quickly, hastily, in a hurry. *Fanya h,* make haste. *Twenende h,* let us go quickly. *Hima! hima! quick! quick!* (Cf. himisa, hamu, and syn. upesi, haraka, mbio.)

**Himidi**, v. praise, extol, magnify, esp. of praise to God. Ps. himi-
Himila, n. (1) load, burden; (2) pregnancy. Mke wangu ana h., amechukua 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. Ruhusa kuhimili mizigo, leave to carry the loads. Himili jua, endure the heat of the sun. Ps. himiliwa. Nt. himilika. Ap. himil-ia, -iya, -iana. Cs. himil-isha, -ishwa. (Ar. Cf. himila, hamali, stahimili, and syn. chukua, vomilia, kuwa na mimba.)


Hina, n. henna, prepared from the plant mhina, a very favourite red dye.

Hindi, n. (ma-), (1) a single grain of Indian corn, a seed of the plant mhindi, which see; (2) India, also Ulaya Hindi, Uhindi. (Dist. Mhindi, 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. uganga wa kuvaa mwilini, uvaliwao, 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 Coran. (Ar. Cf. uganga, dawa, talasimu.)

Hisa, n. (1) part, portion, share (cf. fungu, sehemu); (2) indulgence, permission, pardon. (Ar.)

Hisani, n. kindness, favour, goodness. Kwa h. yako, by your kindness. (Ar. Cf. ahsante, and syn. fathili, wema.)

Hitaji, v. 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 ule sana, you should eat heartily. Sometimes 'be wanting, be wanted,' e.g. vitu vinavyohitaji katika mazishi, requisites for burial. Ps. hitajiwa. Nt. hitajika. Ap. hitatia, like hitaji, e.g. ahitaji kutigwa, he wants a beating. Ahitaji kuwapo hapa, he needs must be here. Rp. hitajiana. — n. (ma-), need, want, petition. (Ar. Cf. haja, whitaji, and syn. taka.)

Hitari, v. choose, select, prefer. Ps. hitartwa. Kalamu iliyohtartwa, a choice, selected pen. Cs. hitarisha, -ishwa, e.g. cause to choose, give choice (of). (Ar. Cf. follg., and the common syn. chagwa, teua.)

Hitari, n. also Hitiari, choice, selection, preference. H. yako, as you like, i.e. upendavyo. Nathari na h. ni kwako, the decision and choice lie with you. (Ar. Cf. hitari, and syn. hiyari, nathari.)

Hitilafu, n. also Ihtilafu, (1) difference, something out of the way (unusual, of special interest, critical); (2) defect, blemish. Shauri lao moja wala hapana h., their design is the same and there is no difference. Aka-
ona 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 im-pers. *inehitilafiana*, 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 Coran, 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* viali, 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*, *fatiha.*)

**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*, -*iva*. Cs. *hitim-ishia*, -*ishwa*. *Kulihitimisha* jambo letu, to complete our business. (Ar. Cf. *hitima*, *hatima*, and in general syn. *isha*, *maliza*, *timisa*, *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 vili*, those very (things).

**Hivyo**, a. dem. of reference, those, those yonder. Also adv., in that manner, in the manner described, so. Often *vivyo hivyo*, just so, exactly so. (Cf. *huyo*, *-yoo.*)


**Hiyo**, a. dem. of reference, that (those), that (those) yonder,—agreeing with D 2 (P), D 6 (S). (Cf. *huyo*, *-o.*)


**Hizi**, a. dem. these,—agreeing with D 4 (P), D 6 (P). *Siku* *hizi*, some days ago, lately, modern times, nowadays. Also *zisi* *hizi*, just these, these very. Also *hizile*, for emphasis, i.e. *hizi* *zile*, those very. *Hizo*, as the form of reference, those, those yonder. (Cf. *huyu*, *huyo.*)


**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, n.** (1) fear, apprehension, awe; (2) cause of fear, danger. Kuwa na h., to be afraid. Fanya (piga, ona, ingia, ingwa, patwa na, shikwa na) h., be frightened, be seized with fear. Sometimes also adj. -hofu, timid, fearful. — v. feel fear, be afraid of. Ps. hofwa.

*Hohe hahe, n.* a solitary, destitute, outcast person or state. Cf. such phrases as maskini (fukara) hohe, utterly poor and destitute. Ni hohe hahe tu, he is quite forlorn.

*Hoho.* Pili pili hoho, red pepper, as dist. from pili pili manga, black pepper. Mkate wa h., a cake flavoured 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. Kwa 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. nyingi, this is a very troublesome affair. H. ya nguvu, a powerful argument. Hatta tuishe h. hii mimi nawe, let us even wind up this matter together, you and I. (Ar. Cf. haja, and follg. Also hitaji.)

*Hoji,* v. and Huji, give trouble to, apply pressure to, urge, annoy, cross-question, examine, petition, ply with arguments. Sometimes Kd. hojihoji. Amenhoji hatta mtu kusema neno alilo nalo, he kept on asking, till the man said what he knew. Ps. hojia. An hoji is...

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**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 toktoki.)
Hori, n. (1) creek, inlet, gulf, arm of the sea. (Ar. Cf. gurba.) (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. seruji.)

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. hunefu, you are not tall. (Cf. ha-, u.)

Hu-, (1) 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 pale uwanjani akalala, he would arrive in the courtyard and go to sleep. Sometimes cynically, vita huija, wars will happen. (2) Negat. Pfx. of 2 Pers. Sing., e.g. huendi, you do not go. (3) A formative element in several pronominal advs. and adj.s. See Huku.

Hua, n. a dove. (Cf. pugi, ninga, nyiwa.)

Hubba, n. affection, desire. See Habba. (Ar.)

Hubiri, v. give information (to, about), inform, bring news (to, about), announce, report, relate. Roko yake ikamhubiri kuwa ndiye munda, his heart told him that was the wild beast. H. anjili, preach the Gospel. Ps. hubiriwa. Ap. hubiri-ia, -iya. Cs. hubir-isha, -ishwa. — n. (ma-), that which is related, report, announcement, &c. (Ar. Cf. habari, cf. syn. arifu, sumulia, eleza.)

Huduma, n. also Hudumu, Hitidima, service, attendance, waiting on a person, ministration. (Ar. Cf. follg.)

Hudumu, v. serve, wait (on), attend (on). Mn hudumu kwa usuri, see that you wait on him properly. Ps. hudumiva. Nt. hudumika. Ap, hudum-ia, -iya, serve, be in attendance upon, serve for (at, with, &c.). Cs. hudumishia, -ishwa. (Ar. Cf. huduma, mhadimu, uhadimu, and syn. tu-mikia, ngojea, andikia.)

Huenda, used as adv., sometimes Hwenda, 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, hula, labuda, yamkini.)

Hui, v. become alive, revive, rise from the dead. Ps. huiva. Nt. huika. Amehuiwa na Mnugu, naye amehuika, he was restored to life by God, so he revived. Cs. huia, -siva, -shwa, restore to life, resuscitate, save, keep alive. Hui is also used in this act. sense. (Ar. Cf. hai, and jufu, amka, ishi.)

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. wokoko, 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, *hu, ku,* and -o, for which see Huku, and -o.
For similar adv. with meanings often hardly distinguishable cf. humo, hapo, kule, pale.) — verb-form,
you are not there. — Negat. Pfx. of 2 Pers. Sing., with -ko (see Huko,
with which it is sometimes used, e.g. huko huko, you are not there).

**Huku**, (1) adj. dem. this,—agreeing with D 8, e.g. *kufa huku kusuri,* this (mode of) dying is admirable, or
with a locative form in -ni, from, to, e.g. *nyumbani huku,* to (from) this
house. (2) adv. usually of place, here, near, in this place, but also of
environment generally. *H. kusuri,* it is pleasant here (in our present
circumstances). *H. na h,* this way and that, hither and thither. *Kuku
huku,* just here. (*Hu-* is a demonstrative prefix, in *huyu, huu, huku,*
humu, and the corresponding forms ending in -o, agreeing with D 1 (S),
D 2 (S), D 8, and locat. in -ni,—
the *h* alone being the characteristic
demonstrative element throughout,
as *l* is of other demonstratives. See also *Ku.*

**Huku,** at the beginning of a verb-
form may be (1) *hu* of customary action with *ku,* Pfx. of 2 Pers. Sing.
objective, e.g. *hukupenda,* there is a
general liking for you; (2) *hu* the
Negat. Pfx. of 2 Pers. Sing. with *ku*
of general reference, e.g. *hukupendi,*
you do not like the place (circum-
stances); (3) *hu,* Negat. Pfx. as in
(2), with *ku,* sign of Negat. Past
Tense, e.g. *hukupenda,* you did not
like.

*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. *Alimhuku inu auwe,*
he ordered him to be put to death,
his passed sentence of death upon
him. So of other verdicts, *apigwe,*
african, *alipe, auwe, auwe,* &c., or *ku-
hukum-ia, -iwa, give judgement, &c.
on (for, at, &c.). Cs. *hukum-iza,
-iwaa.* — n. judgement, (1) (in
general), jurisdiction, authority, su-
preme power; (2) legal process,
trial; (3) sentence, verdict, decision,
order. *Mwenyi hukumu,* the
supreme ruler, sovereign. *Peleka
hukumuni,* send for trial, cause to
be tried in a law court, or before
a chief. *Anastikia hukumu yako,* he
obeys your order. *Hukumu ya kufa,*
capital sentence. (Ar. Cf. hakimu,
hekima, also syn. amua, and for
ruling, tawala, amuru.)

*Huluku,* v. create, usually of
original creation, by act of God.
Ps. *hulikitwa,* be created, be a crea-
ture (created being). Ap. *huluk-ia,
-iwa.* (Ar. Cf. mhuluku, and
syn. B. *umba.*)

**Humo,** (1) adv. dem. of reference to
an interior, in that place (referred to),
inside yonder, in there. *H. mwetu,*
in our house yonder. *Mumo h,* just
in there, in that very place. (2) verb-
form, you are not in (there). See
Huko, and Hu-, Mo-, &c.

**Humu,** (1) adj. dem. this,—agree-
ing with locative forms in -ni, e.g.
nyumbani humu, in this house. (2)
adv. dem. in this place, inside here.
*Mumu h,* just in here, in this very
place. See Huku, and Mu-

**Huna,** verb-form, you have not,—
Negat. Pfx. of 2 Pers. Sing., and na
(which see).

*Hundi,* n. draft, cheque, money
order, bill of exchange. (Hind. Cf.
hawala.)

**Huo,** a. dem. of reference, that
there, that yonder, that referred to,—
agreeing with D 2 (S), D 4 (S). See
H-, Huko, and -o.

*Huru,* n. (ma-), and a. (also
-huru), a freedman, a freeman, free,
not a slave, free born, emancipated.
Asha (vesha, audha), 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, kindliness; (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. rehema.)

*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. Adyetu aliyo-tuhusu, the fee which is our special privilege, which specially belongs to us. Maneno yasiyomhusi, statements which do not apply to any. Nduguye aliyoemhusi, his nearest relative. Neno lililohusu bwana sao, a peculiar privilege of their masters. Often used also in the Nt. husika in this sense. Ni mhaliifu kwa neno lililohusika, he is rebellious as regards a special duty. Jina la ‘mwenyi thambi’ limemusika 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, gereza, boma. Dist. huzuni.)

*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 waliohuthuria, 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 milopo 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 Koran, 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 Koran 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 uli. (Cf. prec. and huyu.)

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, —agreeing with D I (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 D I (S). (It includes the characteristic letter *h*, 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. -enyi huzuni, sorrowful, depressed, downcast. So -a huzuni. Kuwa na *h.* to be sad, to be sorrowful. Fanya (ona, ingia, shikwa na, &c.) *h.*, feel sorrow, be distressed, &c. (Ar. Cf. follg. and syn. *kamhu, ma- joni, sikitiiko, 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,* -eny or enyi, *ekirahi* or *ikirahi,* *settini* or *sittini,* &c.

An *i* sound before a vowel is generally consonantal, heard and written as *y.*

*I* best represents the vowel sound of *n,* where there is a tendency to pronounce *n* 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 *ungkini,* *insi* not *nsi.*

Hence words not found under I may be looked for under E, or V, or N.

The numeral *nne,* 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-* 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 *pa-* *ha-, -la-* *na-* *nga,* &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 D 2 (P), and D 6 (S).

**I**- is a Pers. Pfx., subjective and objective, of verbs, agreeing with D 2 (P), and D 6 (S). This pfx. is also often used for general reference, and supplying an impersonal form of the verb, e.g. *haifai,* it is no good, nonsense. *Imekuisha,* 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 *ibwaa,* be stolen. Nt. *ibika,* be stolen, be capable of being stolen.
Ibida, n. (1) worship, divine service. *Ameacha*, i., he has left off attending the mosque. *I*, ya sanamu, idolatrous worship. (2) Practical religion, a religious life, religious practices. *Mtu wa i.*, a devout man. *Iblisi akamharibia i. yake*, the devil corrupted his religion. (Ar. Cf. *abudu, maabudu, and syn. dini, ulawa, usufi.*)

*Iblisi*, n. the devil, Satan. (Arab. for usual *shetani.*)


*Iidi, Idili*. See *Alda, Adili.*

*Itu-ifu*, a. ash-coloured, grey. See *Jifu, Kijifu.*


*Ithaji, Ithiari, Ihtilafu, Ihtimu*. See under *Hitaji, &c.*


*Kitirihi*, n. also *Ekerahi.* See *Kirihi.*

Ikiza, v. Cs. lay across, set in position (from side to side), spread over. *I.*, *nyumba boriti*, set up the poles (or rafters) in a house, to carry a concrete floor or roof. Also *i.*, *mawe, i. dari*, of same operation. Also used of cookery, *ikiza na sukari*, spread with sugar, and *kuku ya kuikiza*.

*Iko*, verb-form, it is (they are) there,—Pfx. agreeing with D 2 (P), D 6 (S), and locative -ko (which see).

*Ila*, n. defect, blemish, drawback, disgrace, stain, blot. *Mtu mzuri lakini ana ila*, a good man but he has his faults. Also for conj. *illa*, which see. (Ar. Cf. syn. *kipunguo, hitilafu, kosa, waa.* Dist. *hila.*)

*IlE*, a. dem. that, those,—agreeing with D 2 (P), D 6 (S). (See I and *Yule.* Dist. *ile* as 3 S. Subj. from *la, eat.*)

*Iliki*, n. cardamon.

*Illa*, conj. also *Ela, Ila*, except, unless, but. *Hana illa mke mmoja*, he has but one wife. *Havai kilenba illa amekwenda Makha*, he does not wear a turban, unless he has been to Mecca. (Ar. Cf. *illakini.*)

*Illakini*, conj. but, nevertheless, notwithstanding. (Ar. Cf. *illa, and lakini.*)

*Illi*, conj. in order that, that. Used with Subj. and Infin. Moods, e.g. *amekwenda mjini illi kununua* (or, *anunu*) *chakula*, he has gone to town to buy food. (Ar. Cf. *kusudi.*)

*Ilimu*, n. See *Elimu*, knowledge, learning, &c. (Ar.)

*Ima*, conj. See *Ama.*

*Ima*, v. be erect, straight, &c.—a. B. verb, rare in Z. (Cf. *simama, simika, mwima, mwimo, ima-ima.*)

*Ima-ima*, a. and adv., upright, erect, steep, perpendicular. (Cf. *prec.*)

*Imamu*, n. the minister of a Mahommedan mosque, who conducts
the prayers and gives an address on Fridays. (Ar. Cf. muathini, mwalimu, 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 Muungu, faith towards God. (Ar. Cf. amini, amani, amama, &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-isha, -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.)

Ina, verb-form, it has, they have,—Pfx. agreeing with D 2 (P), D 6 (S), and na, which see.

Inama, v. stoop, bend down, let down, lower, bow, slope, decline, sink, depress. Used Neut. and Act. Ukuta huu umeinama, this wall has sunk, or, slopes downwards. Inama kichwa, bow the head. Mji wote umejiinama, the whole city is depressed. Ap. inam-ia, -iwa, bow to, incline towards, be directed to, depend on. Nyumba hii imeninamia, 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 kwetu, our country, fatherland. I. za barra, the regions of the continent. I. za Ulaya, the countries of Europe. (Cf. ulaya, vilaya, upande.) (2) Land, ground, dry land, i.e. i. kavu, as opp. to the sea, bahari. Piga katika i. (or chini), 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. dunta, ulimwengu.) (Cf. chini. Never of the actual substance or materials of the ground, i.e. soil, earth, which is udongo. Cf. arthi. Obs. inch i is sometimes heard for English 'inch,' as futi for a 'foot,' by measure.)

Inda, Inga. See Winda.


-Ingi, a. sometimes -nji (nyingi with D 4 (P), D 6 (P), chingi with D 3 (S), jindi with D 5 (S), wengi with D 1 (P), pengi with D 7)), many, much, large (in quantity), plentiful, abundant. Of persons, -ngi 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. tel, marithawa.)

Ingia, v. sometimes Ngia, (1) go in (to), come in (to), enter, get in, 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 katika nyumba), go into
a house. I. chomboni, go on board a vessel, embark (also panda chomboni). I. safarini, join an expedition, or, start on a journey. I. baridi, become cold. I. kuti, get rusty. Esp. common of the feelings, e.g. i. hofu, be affected by fear, feel fear, be alarmed, and so with kiburi, furaha, hasira, hazuni, uchungu, &c. The passive construction is common in same sense, ingiwa na, or ingiwa. Ps. ingiwa. Nt. ingika. Ap. ing-ilia, iliwa, ilika, -ilisa, -ilizwa, -iana, -ilizana, esp. of entry with a purpose, e.g. go in for, pry into, &c. Alimwingilia mwanamke, he went in to see the woman,—hence live with, cohabit with. Ingiliisa kazini, introduce to work, instal in office. Waingiliani maneno haya? What are you prying into these matters for? Cs. ing-iza, -izwa, -isha, -ishwa,—the latter forms being usu. intensive, i.e. ingiza, of causing, allowing, procuring entry, ingisha, of special effort or force in entry. Vitu viingiswavyo, imports. Hence ingizana. Rp. ingiana. (Cf. enda ndani, ja ndani, penya.)

-ingine, a. (but with some pfxs. commonly -ngine. Thus with D 1 (S), D 2 (S), D 4 (S) mwingine or ungine, with D 1 (P) wangine, with D 4 (P), D 6 nyinge or ogine or zingine, with D 5 (S) jingine or lingine, with D 5 (P) mangine, with D 7 phangine, with D 8 kw ingine), other, another, different, some, a second. Wangine—wangine, some—some, some—others. -ingine- ingine, of different kinds, assorted, miscellaneous, of all sorts. Vingine, as adv. variously, in another way. 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. muntu mwingineo, some other person, any one else.

In1, n. (ma-), the liver. Sometimes fig. of inmost seat of feelings, like moyo, e.g. maneno yale yalinkata maini, those words cut him to the heart.

Inika, v. (1) 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. I. chombo, careen a vessel (for repairs). Usiuinike nzigo, do not let your load hang down. I. kichwa, ji inika, hang down the head (in grief or shame). Also ji inika, make a bow, bow oneself gracefully. I. mtu, bend down a tree (to get at the fruit). Nani awe zaye kunwinika mja lime? Who can humble a king? Ps. inikwa. Ap. inik-ia, -iya. Cs. inik-isha, -ishwa, -isa, e.g. mwalimu ameinikiza watu 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, naa m, ndio.)

Inua, v. (1) set up, raise up, build up, pile up, lift up, raise, hoist; (2) fig. inspirit, cheer, restore, cure, set up. I. mzigo, raise a load (cf. twika). I. mtu, lift up a child. I. mako, raise the eyes. I. mgonjwa, restore an invalid. Ps. inulwa. Nt. inu ka, e.g. inchi yote imeinuka, the whole country is elevated, is a table-land. Ap. inu-tia, -tiwa. Cs. inu-liza, -liza, e.g. inuliza nzigo, help a man up with his load. (Cf. inama, inika, and syn. pandisha, kweza.)

Inzi, n. (ma-), a fly,—in general, the common house-fly.

Ipi, a. interr. which? what?—agreement with D 2 (P), D 6 (S). See -pi. Also generally, kama ipi? of what sort? how? (Cf. -pi, wapi.)

Ipu a, v. same as Epua, which
*Irabu*, n. a vowel sign in writing Arabic.

*Iri*ba, n. usury, money-lending. See *Riba*. (Ar.)

*Tawi*, also Chiriwa, Jiriwa, a (screw) vice.

*Isa*, n. a proper name, not uncommon in Z. Also the only name for Jesus Christ known to Mahommedans,—often with the addition bin Maryamu.

*Isha*, v. end, come to an end, bring to an end, make an end 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 wakeisha, they finished, and with a preceding i is often hardly heard, as in punsi limenisha, my breath has come to an end, and akisha, upon his finishing. It is preserved, however, after ti, e.g. alisha, not alisha. For similar use of the infin. form cf. *ita*, *iva*, *iba*, *oga*, *uzu*.)

Maneno yamekwisha, the debate has come to an end. Akala akesha akaenda zake, he ate and when he had done he went away. Akapiga nao akawaisha, 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*. Amekwisha fanya, he has already done it, he has completed it. Alipokwisha kuja, when he had actually arrived.

*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 Mahommedan; (2) the Mahommedan religion, Islam. *Kiislamu*, (of the) Mahommedan (kind).

*Isalamu*, Mwwislamu, Msilimu, also salamu, salimu, &c.) Also -islamu, a. Mahommedan.

*Istiska*, n. dropsy. (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 kumwita, 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, acknowledge a salute, 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-ia, -iwa, call to, summon for (by, in, &c.). Aka- taybe kwitwa, hukataa aitivalo, he who rejects a call, rejects what he is called for. Cs. it-isha, -ishwa (seldom used). Rp. ivana. (Cf. mwito, and syn. aika. Also taja, name, mention by name.)

*Ita, v. cast in a mould. (Str.).
*Wita. Cf. Ar. subu, and kwita.)
*Italassi, n. satin. (Arab.)

Iva, v. also Wlva, (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 sinaiv, the mangoes are ripening. Nyama inetva, the meat is cooked. Ap. ivia. Cs. iv-isha, -ishwa. (Cf. -bivu, -pewu, and tayari.)

-ivu, a. also -wivu, jealous, envious. (Cf. uwivu, 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 D6 (S) and D 2 (P), -wa, from the verb kuwa, and relative -po, of place, time, or condition generally. Used as a conj. when, if, in case, supposing, even if, although. Iwapo una akili, uke, if you have sense, wait. See -wa, v., and po.

Izara, n. slander, disparagement, backbiting. (Ar. Cf. aziri, 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). (2) 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 ju is commonly prefixed to 3 Pers. Sing. of Pres. Indic., i. e. yuaja 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 hiti, I approach you with this letter. Umekuja ku-
shtakiwa, some one has come to accuse you. Atakuja kwa-
awa, he will come to be killed, he will some day be
killed. Ap. jia, jivwa, jika, jiana, come to (for, about, at, in, &c.). Maneno tuliyojia kwako ni haya, that is the errand on which we came to you. Siku tuliyojia, 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 ? jiajia, of repeated or troublesome arrivals. Wananijiajia tu, they keep on bothering me with visits. Also Rf. jijia, e.g. nikawa kujija sangu hatta chini, and I just fell anyhow (helplessly) to the bottom. See Ji-. Hence a further Ap. jilia, jiliwa, jiliana, jiliwa, come to (at, for, &c.) with a special purpose, in a special way. Cs. not in use. Ja (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 na watu, he will come to killing people, he will pos-
tively commit murder. And it regular furnishes the formative element ja in three forms of the Swahili verb-
system. viz. (a) in the Deferred Tense, with a Negative Prefix preced-
ing, e.g. hajaja, he has not yet come, and (b) in its Subjunctive form, e.g. asijelala, without his yet lying down. Obs. also ja for je sometimes in the latter case, e.g. asijalala for asijelala, asijawa for asijekuwa (cf. nge-, nga-). Also ja 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 mwingine akathuruku, 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. nijapalala, siwezi 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. ijapo, and even japo, used as conjunctions simple, even if, sup-
posing that, although. (Cf. njia, njua, majili, of arriving, fica, wasili, and contr. enda, go. Ja appears to be one of the few roots occurring very widely in Bantu from Uganda to Zululand, and also in Arabic.)

Jaa, v. (x) become full (of); (2) fill up a given space, be plentiful, abundant, swarm. Used of any vessel or space, and of its contents. Mtungi umejaa maji, the pitcher is full of water. Maji yamejaa mtungini, the water fills the pitcher. Inchi imejaa mimi, the country abounds in trees. Nsige walijaa kotekote, locusts swarm-
ed everywhere. Maji ya kuja (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 (wa-
zungu, kiburi), be filled with fear (frenzy, conceit). Ap. ja-lia, liwa, be full up to, julia hatta juu (not usual; dist. jalia from jali). Ja-
ila, -lizwa, -lizia, -liswa, fill up, cause to fill (or, be filled), make quite full. Cs. jaza, jazwa, make full, fill (the ordinary process, juliza indicating a step further, a more complete (or additional) filling). (Cf. ujaliifu, ujazi.)

*Jaa, n. rubbish heap, dunghill, place where dust and refuse are thrown. Mkua 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. kaskazinti, 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, kansi. (Ar. Cf. mwamba, mlina, jiwe.)

*Jabari, n. Supreme Ruler, Mahomedan title of God. (Arab.)

*Jadiliana, v. Rp. argue together, reason with each other. (Ar. Cf. syn. hujiana, bishana, semezana.)

*Jaba, n. honour, glory, prosperity. Mtu alioshushiwa j., a man who was granted good fortune. Kilango cha j., the Gate of Paradise. (Ar.)

*Jahazi, n. ship, vessel,—of any description. (Ar. Cf. chombo, merikebu.)

*Jahili, a. reckless, foolish, rash, precipitate, unthinking. (Arab. Cf. mjinga.)

*Jalada, n. and Jelada, (1) cover of a book, binding; (2) whip. (Arab. leather. Cf. mjeledi, 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. Ntakwenda nikijalia, I will go, if I can (if I am allowed, if all is well, God willing). Lijaliwalo kuwa, halina usuio, what is allowed to happen, there is no preventing. (Ar. Cf. sayidia, bariki, wesexa. 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. walihuthuria 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 haiku-potei, you will not lose by your kindness. (Ar. Cf. syn. adabu, madaha, fathili.)

*Jamanda, n. (ma-), a round basket of plaited grass, usually with a cover. Used as a blinker for camels, hence macho yangu yametinja majemanda, kama ngania, 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 dachi with noise. — n. (ma-), breaking wind. (Cf. shuta, shusi.)

*Jambia, n. also Jamvia, a curved broad-bladed dagger, worn in the belt by Arabs, often highly ornamented. J. lameta kumota, the dagger is bright on one side. J. kiunjoni na bakora mkononi, dagger at waist and stick in hand.

Jambo, n. (sambo), (1) matter, affair, circumstance, business, thing (never of a concrete kind, which is kitu); (2) matter of importance, difficulty, trouble; (3) for sijambo, hujambo, see below. J. hili gumu sana, this matter is a very difficult one. Amenitenda killa j. la wema, he has treated me with every possible kindness. Mambo ya serkali, political (public, official) affairs. Ulimwengu una mambo, the world is full of troubles. Jambo (sometimes ya-mbo) 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. Inchi 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,
hawezi, &c., I am ill. Sometimes
jambo is thus used with other tense
pxfs., e.g. umemtosa nyoka, hukujambo
lolote, you got the snake out, but you
were none the better for it. Ha-
jambo, like hawezi, is sometimes used
adjectivally, e.g. nika pata hajambo,
I got well. Tukawa sote hajambo,
and we were all getting on well.
(Cf. amba, orig. speak, ji-ambo,
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.)

*Jamii, v. (1) collect together, but
commonly Cs. jami-isha, -ishwa, in
same sense; (2) copulate. — n.
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 makathi,
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. kusanya.)

*Jamvi, n. (ma-), a piece of floor-
mattting, 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. juzi, 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. buri). Hamma
asili, twajitaifunia majana, there is
no honey (in the comb), we are just
munching grubs. (From same root
as mwana, which see.)

*Janaba, n. pollution, defilement,
esp. ceremonial, according to Ma-
hammedan rule. (Ar. Cf. una-
jisi, uyusi, uchafu.)

Jangwa, n. (ma-), desert, wilder-
ness, waste, barren ground, bare
(desolate) country. (For ji-angwa
cf. wangwa, and syn. nyika, poli,
pulu.)

Jani, n. (ma-), 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 Ijapo, even if,
although. For japo as a tense sign,
and auxiliary, see -ja. (Cf. syn.
iwapo, kwamba.)

*Jarari, n. or Jerari, halliard,—
a rope running through a pulley
(abedari) on deck, and another (gofia)
attached to the thicker rope (kenza),
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 jihatidi, kaza, fanya, bidii, shika); (2) in moral sense, test, tempt. Akajaribu kuutikisa 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, -iana, 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, ta-zamia.)

Jarifa, n. (ma-), drag-net, seine,—of European make. (Cf. juya, kimia, wawu.)

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, mvuwe.)

*Jasi, n. (1) a kind of soft friable stone (chalk, gypsum, pumice) rubbed on the fingers when plaiting 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, urembo.)


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. Amejanja j. kuu, he has done a great thing. J. la kesho huandaa leo, the business of to-morrow one gets ready for to-day.

*Jaza, v. and Jazi, reward, make a present to, grant favour to, give maintenance (to), supply (to), requite, punish. Muungu amemjaza mengi, God has been bountiful to him. Ap. jaz-ia, -iwa, -izilia, -iziliwa. (Ar. Cf. tusa, lipa, -pa thawabu, &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 Jaza, which see, and Jazo.


*Jebu, n. (ma-), an ornament worn by women hanging under the chin, often from the veil. (Cf. urembo.)

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). J. la kizingwu, a spade. Piga j., hoe, use a hoe (or, strike with a hoe). Dim. kijembe. (Cf. wembe.)

*Jeneza, n. a bier, i.e. kitanda cha kuchukulia mtu aliyekufisa, a bedstead for carrying 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. merikeya, build a ship (but this is more usuallyunda). Ps. jengwa. Nt. jenga-eka. Ap. jeng-ee, ewa, build for (with in addition to, at, &c.). Nyumba hii imejengewa, this house has been added to, enlarged. Cs. jeng-esha, -eshwa, cause to build, have built. (Cf. jengo, njengo, jensi, mjensi, njenzi, also aka, unda.)

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 mawe na chokoa, a structure of stones and mortar. Majengo, building materials. (Cf. jenga.)

Jengua, v. Rv. of Jenga, take a building to pieces, demolish, pull down. (Cf. jenga, and the more usual syn. bomoa, vunjia.)

Jeni, n. (ma), building, mode of building. Ndio majenzi yao Wadoe, that is the way the Doe tribe builds. (Cf. jenga, mjensi.)

*Jeraha, n. (—, and ma-), a wound, a sore, ulcer. Dim. kijeraha. Tia j., wound. Pața j., be wounded. (Ar. Cf. follg.)

*Jeruhi, v. be wounded. (Ar. Cf. jeraha, majeruhi.)

*Jeshi, n. (ma-), a great company, assemblage, host, troop, army. J. la asikari, an army,—usually a larger body than kikosi, or kundi. Fanya (changa, kusanya) j., muster (levy, enrol) an army.

*Jesila, n. See Jizla.

Jetea, v. rely on, trust to, be confident in, be puffed up by. Jetea ulimwengu, rest the hopes on this world, of a worldly person (mi-uiwengu). Rf. jijetea, be self-confident, be self-reliant, be arrogant. Mwanamke huyu anajetea njana 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 (i) 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 i in the root), jiko (plur. meko, for maitko). (2) Declinable adjectives, when the root is monosyllabic or begins with a vowel, to mark agreement with D 5 (S), e.g. jipya, jingi, jiko, jekundu, jororo, jena, &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 mt (not kiti, a seat), kijiko (not kiko, a pipe).
kijiwé (not kije), 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 ija, imitate, mwigá, one who imitates, and mwigaji, a regular imitator, caricaturist, from omba, beg, mwomba, one who begs, prefers a request, mwombaji, a professional beggar. (Cf. ulaji, 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, jigu, jumba (jumba, cf. nyumba), jombo (ji-ombo, cf. chombo), jivuli, jinywa. (Contr. ki, as corresponding diminutive prefix.) 3. Reflexive, in verbs (often strengthened by a nafsí following) and verbal nouns (e.g. jisifu, majisifu, jivuna, majivuno, &c.), and either (a) simple, jiwa, commit suicide, jificha, 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, wilfulness, 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. Jiendea, 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. Jigondjwéza, feign sickness, sham. Jiona, be conceited, Jikalia, lead a life of ease and idleness. Jupitia, go about one's own devices. Kisee ajipitie intendensavyo, 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. nikanywa mwinyo nikanelevya, and I drank wine, and made myself drunk. Umekuepuka na rehema ya Muungu, 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 jibikanà, in same senses). Ap. jib-ia,-iza, -iana, e.g. jibiana kwa waraka, correspond (by letter). Cs. jib-iza, -iza, -ishwa, -izana. Akamjibisha majibu, and he compelled him to reply, or, and he caused an answer to be given to him (the other person). Jibizana, 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, majibu, rarely jibile, jibio. Dist. jipu, and wajibu.)

Jibwa, n. (ma-), a very large dog. (Cf. mbwa, kijibwa.)

Jicho, n. (macha), (1) eye. Fumba j-, close the eye. Fumbua j-, open the eye. Finya j-, half close the eye. Kaza j-, look fixedly, rivet the eye. Tupa j-, cast a glance. Ngariwa 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).
Walikuwa 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 mtama (?), husks of millet. (Perh. cf. -cha, v. dawn, and, for conditions of the eye, upogo, upofu, chongo, nakengeza, chamba cha jicho.)

Jifu, n. (ma-), usu. in plur. ashes,— of burnt material. (Perh. cf. jifya.) Jifujifu, sometimes used as ‘grey, ash-coloured, ashy.’ (Cf. ifu-ifu.) Jifya, n. (mafya), cooking stone,— one of the three used to support a cooking-pot over the fire. Not usu. in Z. town. (Cf. jifu, and see figa, jiko.)

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. (ma-), female—animal. Punda j., an ass. Bata j., a duck. (Cf. -ke, kijike, and contr. ndume.)

Jiko, n. (moko), fire-place, kitchen, heart. Often in the locat. form, jikoni, the kitchen. Mtoto wa jikoni, under-cook, scullery boy. Mkaa jikoni, a stay-at-home. The plur. moko is used most commonly in Z. for the (three) stones which support a cooking-pot over the fire, i.e. mawe yasuwayo chungu cha kupika katika moto. (Cf. figa, and note, jifya, and ji-.)

Jilio, n. (ma-), coming, approach, advent, usu. in plural. (Cf. jio, jilia, Ap. form of ja.)

Jimbi, n. (ma-), (1) a male fowl, a cock. J. lawika, the cock crows. (Cf. syn. jogoo, pora.) (2) A plant, of which both leaves and roots are eaten (Colocasia edulis, Sac.). (Cf. mayngwo.)

Jimbo, n. (ma-), inhabited coun-
Jio, n. (ma-), coming, approach. Seldom used. Jio la usiku, approach of night, evening. (Cf. follg. and ujio, jilo, njia,—also jia, Ap. form of ja.)

Jiona, Jipevua, Jiptoaa. See Ona, Pevua, Potoa, and Ji.

Jionii, loc. form of jio used as n. or adv., evening, in the evening. fionii hivi (or, hii, or, leo), this evening. (Cf. jio, and syn. kuchwa, mishuko wa jua, magaribi, and contr. assuubhi.)

Jipu, n. (ma-), boil, abscess. J. laivwa, the boil is coming to a head. J. limetumbuka, the boil has burst. J. litatoka usaka, the boil will discharge. (Cf. upele, kidonda.)

Jipunguza, Jipurukusha. See Punguza, Purukusha, and Ji.

Jipyaa, 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. Shamba j., adjacent estate. (Ar. Cf. ujirani, mpaka mmoja, pakia.)

*Jiri, v. come to pass, take place, take effect. Haikujiiri neno, it has no effect. Cs. jirisha. Nfalme akaa1irisha sheria, the king gave effect to the laws, enforced the law. (Ar. for common tukia, tokea, ja, wa.)

*Jiriwa, n. (ma-), also Irwa, a screw vice.

Jisifu, v. Rf. of sifu (which see), boast, brag, vaunt oneself, sing one's own praises, advertise oneself. — n. usu. in plur. majisifu, self-praise, boasting. See Ji.

Jisingizia, v. Rf. of Singizia (which see).

Jisu, n. (ma-), a large knife. (Cf. kisu, kijisu.)

*Jitahidi, v. make an effort, exert oneself, try hard, strain at. Cs. jitahidisha, in intens. sense, make a great effort. — n. effort, endeavour, exertion. Jitahidi haiendoi amri ya Muungu, human effort is powerless against God's will. (Ar. -ji not reflexive, cf. juhudi from same root, and syn. fanya bidii, kaza, shika.)

Jiti, n. (ma-), a large tree, a trunk of a tree, a large piece of wood. Unaapokamatya ngoma, kamata jiti lake, when you get hold of a drum, see you get hold of its wooden part. (Cf. miti, kijiti, and dist. kiti.)

*Jitimai, n. grief, sorrow, affliction.

Jito, n. (ma-), also Juto, as from a root uito,—large river, lake. Lake Nyassa is sometimes spoken of as jito. (Cf. mto, kijito, and ziva, lake.)

Jitu, n. (ma-), a very big man. Anakuwaa j. zima, he is becoming a perfect giant. (Cf. mtu, kijitu, and syn. pande, or pandikizi, la mtu, and dist. kitu, a thing.)

Jivi, n. (ma-), (1) a great (notori-ous, famous) thief. (Cf. mvivi, iba). (2) A wild hog (Str.).

Jivu, n. (ma-), ash, also Jifu, which see; (2) wooden socket in which the handle of a native drill turns. (Cf. kcke.)

Jivuli, n. (ma-), great shadow, shadow of large object. Jivuli la muumo, shadow of borassus palm. (Cf. mvoli, kivuli, &c.)

Jiwa, 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 (kino). Piga, or pigia, mawe, throw stones at, stone. Mtupo wa jiwe, a stone's throw. The stone of Zanzibar is coral limestone of
different ages. (Cf. mbwe, kawe, kibwe, kikawe, kijwe, and for different sizes of stone, mwamba, jabali, kokoto, changarawi, mechanga.)

*Jizla, n. also Jesila, Gesla, a measure of weight, viz. 10 frasila or 60 pishi, about 350–60 lb. (Ar.)

Josog, n. (ma-), a male fowl, a cock. Josog lawika, the cock crows. J. la kwansa, first cockcrow, about 2 a.m. J. la pili, second cockcrow, just before dawn, 4 p.m. Majosogo ndio saa la shamba, the cock is the clock in the country. (Cf. jimbi, pora, kuku.)

*Josari, n. a jewel, a gem, a precious stone, e.g. zumaridi, yakuti, almasi, ferusi, lulu. Also fig. j. za mtu ni mbili, akili na haya, the most precious qualities are these two, intelligence and modesty. (Ar. Cf. kito.)

*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. kanzu, and nguo.)

Joja, n. (ma-), a very large snake, in general,—a serpent. (Cf. nyoka, 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 kuokea vyungu. (From ji, which see, and oka. Cf. josho, and choko.)

Jombo, n. (ma-), ampl. of chombo, i.e. ji-ombo, a large utensil, a large vessel or ship. (Cf. chombo, ki-jombo.)

Jongea, v. move (pass) on, make a move, move, approach. Jongea wenjini, move into shade. Jongee huku, nipishe mimi, move aside and let me pass. Ap. jong-elea, -elewa, -eleza, -elezwa, -eleana, move to, approach, go up to, &c. Akanijongelea hatta nilipo, and he came close up to where I was. Cs. jong-eza, -ezwa, -ezana. (Cf. enda, pita, sogeia. Dist. chongea.)

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 maunjo, 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 mti 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. (ma-), for ji-oto, or same as choito, i.e. ki-oto, great heat, inflammation, pyrexia. Pata joto (or joto joto), 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. Hutazamwa 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 huwingia, my house is like a spongy cocoanut, any one who likes goes into it. (Cf. nazi.)

*Jozii, 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 (jingi), hot sun, hot weather. J. kichwani (wichwani), time of sur. overhead, noonday. J. kucha (kupanda, kutoka, kuchomoza), sunrise. J. kuchwa (tua, shuka), sunset. J.
JU*JUT

linaaga miti, 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. limekwa wa 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. Njua jambo hili (mtu huyu), I know this affair (this person). Sijuo maneno ya kiungu, I do not know the Zanzibar language. Njua kufua chuma, I know smith's work. Namiuva aliko, I know where he is. Ps. juliwa. Nt. julika, be known, be knowable, be intelligible, and juli-kana, in the latter sense. Ap. juli, -iliwa, know about, &c. Ali-njuila kama amekasiri, he recognized that he was angry. Cs. (rarely jusa), julu-sha, -lishwa, -lishana, cause to know, make known, inform. Also jirwa, jirisha (sometimes meaning 'make impertinent, provoke to or teach impertinence.' Cf. -jwvi). Rp. ju-ana, -ania, -anisha. Nimewajuanisha, I have introduced them to each other. (Cf. -jusi, -jwvi, -juvisi, &c., and syn. fahamu, tambua.)

*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, nguvo.) (2) A mortising chisel. (Cf. patasi, chembu.)

*Juhudi, n. effort, exertion, strain, arduous, zeal, painful stress, agony. Ana j. ya kazi, he is a zealous worker. Fanya j., take great pains. J. si poto, trying is not the same as succeeding. (Ar. Cf. jitahidi, and cf. syn. bidii, kazi, ngwvu.)

*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. Kwenvyi (iwoapo) 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 'nne, Tuesday, Jumaa tan, Wednesday. But Alhamisi, Thursday. See Alhamisi. (Ar. Cf. jamaa, jamii, jumla, and see Siku. Juma seems also sometimes used for njumu.)

*Jumaa, n. See Juma. Moskiti 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, shomvi, pasi. (Perh. ji-umbe, from umba, cf. kiumbo, and syn. sultani, mfsalme, mwinyi, mkuu, and dist. mjumbe.)

*Jumla, n. (1) the sum, total, a lot, all together; (2) in Arithm. addition. Also adv. wholesale, in lots. (Ar. Cf. jumaa, jamaa, and syn. jamii, 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, ung 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.)

Jutu, 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 makuu, they very bitterly regretted it. Majuto ni mjukuu, mwishowe huja 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, mangojee chini, wait below for the man who is above. Panda j., go upstairs. Shuka j. ya frasi, dismount from a horse. Angenda j., hapishili mbinguni, though he soars high, he does not get to the sky. Also of rank, dignity, &c. Aliye j. ni j., i.e. a great man is out of reach. Juu, iliyoo juu, palipo juu, juu yake, is used of 'the top' of a thing. Hapa ndipo juu, here is the top, the highest point. (2) Resting on, dependent on, obligatory on, morally binding on, the business of, the duty of, &c. J. yako, you are responsible, it depends upon you. J. ya mfasile kutawala, it is the king's business to rule. (3) Over and above, in addition to, besides. J. ya mambo haya, besides all this. Umpe mpia j. ya mishahara wake, give him a rupee in addition to his wages. (4) About, concerning, as to, in respect of, with regard to. Moto hujanya adabu j. ya mwaliimu wake, a pupil treats his teacher with all respect. Fanya shauri j. ya safari 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 juujuu is also often used, with different shades of meaning, e.g. (1) high up, very high, exalted. Tasma kijuujuu, take a birdseye, synoptic, general view; (2) proud, arrogant, supercilious; (3) superficial, foolish, shallow, excited, perplexed, &c. Wakaulizwa ya juujuu, they were asked the usual formal (civil) questions. Mambo ya juujuu, indifferent matters, gossip, topic of the hour. Tusameseza juujuu, we had a chat together. (Contr. chini.)


Juya, n. (ma-), a seine, drag-net, made of native materials. (Cf. jarifa, wawu, kimia.)

Juzi, 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. Mwaka j., or wa j., the year before last. Also used indefinitely, jusi, or juzi juzi, a few days ago, lately. J. hivi, the other day. Tangu majuzi yale, some time ago. Mtu wa j., a new-comer, a young person. Kushinda j., three days ago.

*Juzu, v. be permissible, be allowable, be suitable, be fitting for, be right for, be duty of. Nguo hii haimjuzu, 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 kuyu anijusia kumwoa, it is right for me to marry this woman. So nime-jusiwa kumwoa. 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 Coran. Anasoma j. 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 Zan- bar, 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 formative 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 (i) 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. paliondoka serlama akaenda kwa mke, there was once a carpenter and he went and married a wife. Palikuwa mtu akawa 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 kalete (ukalet, 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 (kalet), 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. kasa, he is dead. Kenda zake, he has gone away. Alikwenda njini kapanda punda, he went to town on a donkey, i.e. amepanda puna. (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, hufikia pale akala, he used to go there and eat; hutoka assubuhu hukarudi, he used to go out in the morning and come back; with a Future Tense, ntaenda nikanapata baraka, I will go and win a blessing; with a subordinate verb, nime-kwenda kwake nikamtazane, 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 asijafia, before he die; usiniipe ukajuta, 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 akaisha. Nika is often contracted into ha.

2. is a Diminutive Prefix of nouns and adjectives, more emphatic than ki, e.g. katoto, a tiny child; kajwe, a very small stone; kagongo kajufi, 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. (1) stay, stop, rest, remain, wait; (2) sit, sit down, take a seat; (3) dwell, live (in), inhabit, reside (at); (4) continue, last, endure. Unakaawapi? nakashamba (mjini), Where do you live? I live in the country (in the town). Kaa kitako, sit on the haunches, squat, sit down. Nimekaa, I am seated,—often a polite rejoinder (whether seated or not) to the invitation karibu, walk in. Nguo hii imekaa sana, this dress has lasted a long time, has worn well. Inchi hii inakaa watu, this country is inhabited, i.e. imekaliwa 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. Kumkalia mtu matanga, to join in the mourning for a person. Imemkalia tamu, it has remained agreeable to him. Akakalia nyele zake, and he waited with (for) his hair, i.e. he let it go untrimmed. Wakakaliana karibu, and they settled near each other. Cs. ka-lisha (? kaza), -lishwa. (Cf. ukao, kikao, makazi, nkaa, &c., and syn. keti, shinda, ngoja, 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 mavwe, stone coal. Makaa ya moto, live embers. Makaa zimwe (ya zimwe, maximwe), slaked embers, cinders, dead (burnt out) coal. Makaa moshi (yamoshi),soot. (Cf. masizi.) Choma (oka, pika) makaa, make charcoal.

(2) (—), a crab, the most generic term, including many varieties, e.g. kaa makoko (ya pwani), chago, ngadu, nwanamizi. (Dist. foll.)

Kaaka, n. also Kaa, the palate, also kaa la kinwa.

Kaanga, v. fry, braze, cook with fat, i.e. oka, kwa samli (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, ukaango, 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. Nguo inamkaba mwili, his clothes are too tight for him. Kaba roho, seize by the throat, throttle, choke. Wakamkaba roho hatta akazimia, they throttled him till he fainted. (Ar. Cf. syn. bana, songa, kaza, saki, shika, kamata.)

*Kaba, n. or Kaaba, (1) lining of the kanzu on neck and shoulders. See Kanzu. Also (2) a kind of vest with sleeves. (Ar. Cf. juba.)

*Kabari,n. (—, and ma-), a wedge
(of wood or iron), e.g. to split logs with.

*Kabila, n. (ma-), tribe, clan,— a smaller division than taifa, and larger than ufungu, fanaa.

*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 uso, I met him face to face. Mahali palipokabili baridi, a place exposed to the wind. Hakabili kuusa, he is not inclined (likely) to sell. Ulituuwengu unakabili mnuua, the weather portends rain. Hatuwezi kikabili bahari ile, we cannot steer for (navigate, face) that sea. Wakabili riwasi zetu, they boldly faced our bullets. Ps. kabilika. Nt. kabilika. Ap. kabili-ia,-iana, be opposite, face each other, have a mutual attraction, correspond. Cs. kabiluisha,-ishwa. Ntakukabilisha 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 syn. 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, haswa, halisi.)

*Kabithi, v. also Takabathi, (1) take in the hand, receive, hold, lay hands on, seize, keep. Also (2) Cs. (for kabithiisha), cause to hold in the hand, put in the hand (of), deliver (to), hand over (to), give (to). Amemkabithi mwenye deni, he has seized the debtor. Kabithi mali, hoard, economize. Ulitakabathi tha-

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. kabithiwa. Ap. kabith-ia, -iana. Cs. kibith-isha, -ishwa, cause to receive, hand over (to), deliver (to). (Ar. Cf. follg. and syn. (1) pokea, kamata, shika; (2) salimu, toa, pokea, 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 negative, usu. the ja tense and often with bado, or else a relative. K. hajaja bado, before he arrived. K. haiku-

tiwa nanga, before casting anchor. K. atakapohuja (ajopa), before he shall come (comes). K. ya kuja, before arrival. K. ya siku chache, before long, or, a few days before. (Ar. See Kabili, and follg. Cf. mbele.)

*Kabla, n. purpose, object, tendency, direction. Tukaona kabla yao, we saw what they were going to do. (Arab. seldom used. Cf. kabili, kibula, kibla.)

*Kabuli, n. (1) acceptance, sanction. (Ar. Cf. the more common kibali, ukabali). (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 kaburini, have one foot in the grave. (Ar. Cf. siara, kusimu.)

*Kadamu, n. (ma-), also Mka-
damu, foreman,—used of the third in authority of the men superintending work on an estate, the head man being nsimamizi, the second nokoa. (Ar. Cf. takadamu, and follg.)

*Kadimisha, v. Cs. cause to go before, send in advance. (Ar. Cf. kadamu, and tangulua.)
*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. *Na-kadiri maneno haya ni kweli, I judge that this statement is true. *Ps. kadiriwa. Nt. kadirika, e.g. be limited, be measurable, be moderate (in amount, behaviour, &c.), be finite. *Kufa ni farathii ya iliyyokadiriwa, death is a necessary condition of what is finite. *Anatakabari mmo, hakadiri, he shows great arrogance, he has no moderation. *Maneno yasiyokadiriwa, unmeasured (or, unintelligible) language. Ap. kadiri-ia, -iwa. Cs. kadir-isha, -ishwa, 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 kumi wamekufa, as many as ten people have come. *K. gani? What amount? How much? *Kaa mahali pa 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 maono unite, whenever you are badly treated, call me. *K. akitia, hukaza, as soon as he places it, he fastens it. *K. ya kukaa kitako, just when he was sitting down. Common also with -yo following, e.g. *k. aweza-yo, as far as he can, to the best of his ability. — (Ar. Cf. ukadiri, and syn. ginsi, kiasi.)

Kadogo, a. invar. dim. of -dago, and more emphatic than kidogo, 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. *Tva k., make an offering, sacrifice.

Chinja k., kill (an animal) as an offering. — (Ar. cover, atone. Cf. kafiri, kufuru, and syn. sadaka, thabiku.)

*Kafi, n. (ma-), paddle, small steering oar. *Piga k., use a paddle, paddle. — (Cf. kasia.)

*Kafia, n. a caravan. — (Arab. rarely heard, for common msafara, safari.)

*Kafini, v. cover up, wrap. *Mtu aliye-kufa hukafiniwa kwa sanda, a dead man is wrapped in a shroud. — (Ar. kafani, a pall; rarely heard, for common funua, vika.)

*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.)

*Kafuri, n. camphor. — (Arab.)

*Kago, v. protect by a charm, put a charm on (in, near, &c.), e.g. *kaga shamba (mwili, kaburi), protect by charm a plantation (person, grave). — (Cf. follg.)

Kago, n. (makago and mago), a charm (for protection or preservation). *K. la fisi, charm against a hyaena. — (Cf. kaga, and syn. kafara, dawa, hirizi, talasimu.)


*Kahaba, n. (ma-), prostitute. — (Ar. Cf. ukahaba.)

*Kahawa, n. coffee, i.e. the beverage,—the berry being bunu, or bunu ya kahawa, and the plant mbuni. — (Ar. Cf. mkahawvani.)

*Kahini, n. (ma-), also Kuhani, priest, soothsayer, and sometimes in bad sense, deceiver, swindler. — (Ar. Cf. mkohani, and kasisi.)

*Kahiria, n. Cairo. — (Arab.)

*Kaida, n. fundamental rule, canon, pattern, standard, method,—same as
Kawaida, which see. (Ar. Cf. syn. kamuni.)

*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. haijfu, asi.)

*-kaidi, a. obstinate, refractory, disobedient, rebellious, &c. (Ar. Cf. prec.)

*Kaimu, n. (ma-), superintendent, guardian, vicegerent, viceroy. Hakimu atakwawa k. wa shughuli ile, the chief will undertake that business. (Arab. Cf. waziri, wakili.)

Kajekajie, 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, njia, 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 yat, k. la changwa. (But ganda is more usual, cf. juvu, jivu.) (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.)

Kakamika, 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 yasingie 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 cocoa-nut flower stem.

Kalam'ka, v. be quick witted, be wide awake, be sharp (intelligent, on the alert), have one's eyes open. Ap. kalamkia, -wa, (usually) be too sharp for, outwit, deceive, cheat. (Cf. kalamzi, and am'ka, and syn. danganya, punja, 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.)

Kalamzi, a. crafty, cunning, sharp. (Cf. kalamka, and syn. -janja, -erevu, ayart.)

*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. uze, 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, tanu, and cf. chingu; (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, -vivu, -oga. (Cf. ukali.)

-kali, verb-form, used with Person prefixes, nikali, tkali, &c., and I am (was), and we are (were), &c. (Cf. ka, and li.)


*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, tamuu.)

*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. kama, threaten.) Cs. kamisha, -ishwa, e.g. kamisha ng'ombe za watu, act as milkman, undertake milking. (Cf. kanna, kamata, and songa, kaba, shika.)

*Kama, conj. also Kana, (1) as a particle of comparison in general, (a) as, such as, like, as if, as though, e.g. uwe kama mini, be like me. Ruka k. ndege, fly like a bird. Mtu mfupi k. weve, a man as short as you. K. hivi (vile), as thus, like 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 kamani! wonderful! marvellous! With a verb, kama is commonly followed by -vyo, e.g. k. upenda-vyo, as you please, k. ulivosema, as you said, but also k. wapenda, 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-

*Kamani, adv. wonderfully, strangely, exceedingly. (For kama nini? Like what? see Kama.)

Kamasi, n. (ma-), mucus from the nose, catarrh. Siwezi k., I have a cold in my head. (Cf. mafua, kifua.) 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. kamata. 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. (Implies some effort, difficulty to overcome. Cf. shika, kabithi, guia, nasa. For the termination cf. ambata, fumbata, nata, 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 mivaa, 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 (funga) 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, hamarawu, dasti, henza, jarari, demani, goshe, dakawa, njiari, or njari. Various materials for binding are ubungu, ugomba, ung'ong'o, unumu, ukindu, and mivaa. (Cf. ukambaa, also ugwe, kitani.)

Kamba, n. a lobster, crayfish, prawn, shrimp, sometimes distinguished as k. ya pwani, k. ya bahari, also mkamba,—the common lobster, and k. ya mtoni, crayfish. (Cf. mkamba, uduvi, 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 (15 lb. to 20 lb.)

Kambi, n. (ma-), encampment,—usually on enclosure occupied at night in travelling on the mainland. (?Eng. camp. Cf. kitua, 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, jamwia, 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. kamilwia. Nt. kamiliika.

Ap. kamil-ia, -iwa, e.g. end off, finish off. Alitokamiliita nyumba ile, when he finished off that house. Cs. kamil-isha, -ishwa, e.g. nimekamilisha mwezi wangi, 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,
KANDO


Kanda, n. ( — , and ma-), (1) a bag of native (plaited) matting,—often used for grain, broader at the bottom than at the mouth. Dim. kikanda. (Cf. kikapo.) (2) Leather thong, strap,—also plur. of ikanda.

Kande, n. and Kandi, stores, supplies,—for a journey, &c., esp. provisions. Not usual in Z. (Cf. masarufyu, akiba, riziki.)

*Kanderinya, n. kettle, tea-kettle.

Kandika, v. of the operation of covering the wooden framework of a native hut with clay to form the walls. Women bring water, while men dig and knead the clay, and apply it in lumps with the hand, between the sticks and inside and out. K. nyumba kwa udongo, plaster a house with clay. Ps. kandikwa. (Cf. follg. and kanda, kando, paka, v.)

Kandiko, n. (ma—), material for native plastering, i.e. earth or clay. (Cf. prec. and jengo.)

*Kandili, n. (ma—), lamp, candle-stick, chandelier. (Ar. Cf. fanusi, kinar.a, taa, meshmaa.)

Kando, n. ( — , and ma—), side, edge, margin, brink (esp. of river or sea), bank, coast. K. ya (or la) mto, the margin of the river. Used commonly as adv. and (with la, ya) prep., on one side, aside, by the side, on the verge or edge, e.g. aliyi kando, haangukiwi na mti, he who is on one side is not fallen upon by a tree. K. yetu, in our neighbourhood, near us. Sawasawasa k., parallel. Weka k. (or, kando-kando) ya, put by the side of. K. sote, on all sides. (Cf. ukingo, upande, and ukando.)

compress, squeeze out, e.g. k. nguo, wring wet clothes; k. chungwa, squeeze the juice out of an orange. K. jipu, make an abscess discharge. K. majiuta, extract oil by pressure. Ps. kamuliwa. Nt. kamulika. Ap. kamu-lia, -liwa, e.g. akam- kumulia ndimu mwilini, and he squeezed lime juice over his body. Cs. kumu-lisha, -lishwa. (Cf. kama, v.)

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. kibasa, halisi, hatta kidogo.)

Kana, v. also Kanya, deny, negative, say 'no,' disown, refuse, e.g. kwansa mwivi amekana, sasa au-ngama, at first the thief denied it, now he confesses. Baba aliinkana mtoto, the father disowned the child. Ps. kaniwa. Nt. kan-ika, -ikana, e.g. amekаниwa na watu si mwivi, it was denied by the people that he was a thief. Haikanikani kibasa, it is absolutely undeniable. Ap. kan-ia, -iana, forbid to, refuse to, deny to (about, for, on the part of, by, at, &c.). Baba amenkania mtoto kubwa (or, asiibe), the father had forbidden the child to steal. Cs. kan-isha, -ishwa, also kan-usha, -yusha, -ushwa, -ishia, -ishwana, -ishana, also Intens. deny emphatically, e.g. amenikanushia haki yangu, he has wholly denied me my rights. Mw-anamke amekukanisha mtoto wako, the woman has induced you to disown your child. (Cf. kanyo, kikano, kataa, kataza.)

Kana, n. rudder handle, tiller, i.e. mfono 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, v. See Kaanga.

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 utawi, cf. mnazi.) (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, nguo.)

Kangaja, n. (ma-), (1) 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.

*Kanisa, n. (ma-), synagogue, temple, church. (Arab. Cf. msikititi, hekalu.)

*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. farathishari, 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, kataso.)

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, hazine, 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 (kthururungi), 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 (joho). Worn also by women, but then shorter, of coloured and varied materials, and with red binding. Kanzu are distinguished as ya kututa, plain, common, ya ziki, with white cotton stitching at the neck, ya kazi, with ornamental stitching, and according to material, ya basia, ya kthururungi, &c. (? Cf. Ar. kasah, clothe. For parts, &c., of the kanzu see badani, taharisi, stijafu, kikwapa, jabali, mhalbori, kaba, tiki, mrera, kiboko, kinara, tarizi, mjusi, &c., and for tailoring, shona, msheoni.)

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.

Kaomwa, n. and Kauma, calumba root,—mainly procured from East Africa. Described as ‘the root of a creeping plant, like a sweet potato, a tonic of bitter taste’ (Kr.).

Kapi, n. (—, and ma-), (1) a
pulley,—consisting of a sheave (roda), enclosed in a block (makuja). (For various sorts see Gofia, Abedari.) (2) Chaff, husks. (Cf. kumvi, wishwa, kumunu, 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. kiriki, also ekerahi, ikirahi.)

*Karako, i. and Karakoni, prison. Not usual in Z. (Ar. Cf. karama, introduced by Soudanese. Cf. geres, kifungo.)

*Karama, n. (1) an honour, privilege, 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, festive entertainment. (Ar. Cf. prec.)

*Karani, n. (ma-), clerk, secretary, amanuensis, supercargo. (Ar.)

Kara, Karasia. See Kalala, Kalasia.

*Karata, n. card, playing card. (? charta, card.)

*Karatasi, n. paper, a piece of paper. (Ar.)

Karatha, n. money on loan, advance, credit. K. ya fetha, a cash advance. (Arab. Cf. follg.)

*Karathi, 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. karathwa. (Ar. Cf. prec. and the commoner kopa, kopesha, and azimu.)

*Karibia, v. Ap. come near (to), go near (to), approach, move close to, enter. Ps. karibiwa. Cs. karib-isha, -ishwa, bring near, move close, invite as guest, welcome, entertain. Karibisha chakula (kiti), invite to a meal (offer a seat to). Tulikaribishwa vizuri, we were hospitably treated. Rp. karibiana. (Ar. Cf. karibu, and soga.)

*Karibu, n. near relation, kinsman. Watu hawa 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. Aliku 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.)

Kapiria, v. Ap. use harsh language to, reprimand, scold, chide. Ps. kapiwa. (Cs. laumu, kemea, shutumu. The Pr. form kari is also used.)

*Kariri, v. repeat, say over again and again, recite, rehearse. Ps. kaririwa. Nt. karirika. Ap. 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 nytingi.)

Kasa, n. a sea turtle. (Cf. ng'amba, kobe.)

*Kasa, adv. also Kassa, 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 sita k. robo, a quarter to twelve o'clock (lit. six hours less a quarter). K. robo, three quarters (of a dollar), one rupee and a half. (Ar. Cf. kasiri, n. and kasoro.)

*Kasarani, Kasasi, n. See Kisirani, Kisasi.

*Kasha, n. (ma-), box, chest, cupboard, packing case. Kasha la fetha, (1) a silver box; (2) a money box,
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, fuma.)

*Kashifu*, v. (1) reveal, disclose; (2) show up, discredit, disparage, tell stories of, slander. Ps. kashifwa. (Ar. for more usual chongea, singizia, &c.)

**Kasia**, n. (*ma-*), an oar. *Piga* (vuta) k., row. (Cf. kafi, a paddle.)

*Kasiba*, n. barrel (of a gun). *Mdomo kama k.*, small round mouth,—a point of beauty. (Ar. 'reed.' Cf. mwansi, mdomo.)

*Kasidi*, n. Also Kusudi, which see. (Ar.)

*Kasiki*, n. (*—, and ma-*), large earthen jar (for water, ghee, treacle, &c.). (Cf. balasi, which is larger.)

**Kasimele**, n. cocanut 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 yaliyokamulika mbele katika kifumbo,—also called tui la kasimele, or tui halisi. The same nut, when mixed with water and strained again, produces tui la nyuma, tui la kupopohe, a white milky fluid. See Tui.

*Kasiri*, v. cause to be angry, vex, provoke. *Hayo ndiyo maneno yaliyokukasiri*, these are the words which annoyed you. *Sultani alimkasiri mkeue*, the Sultan vexed his wife. But the Cs. is more common in this sense (see below). Ps. kasiriwa. Nt. kasirika, be angry, be excited, whence kasirik-ia, -iwa, be angry with. Ap. kasir-ia, -iwa. Cs. kasir-isha, -ishwa, enrage, provoke, exasperate, stir up violent feeling in, incite, inflame. Rp. kasiri-ana. (?) Ar. Cf. hasira, and syn. ghathabu, uchungu. Dist. hasara, hasiri and also kasiri, n.)

**Kasiri**, n. end. Alasiri k., late afternoon, 5 p.m., i.e. mwisho wa alasiri. As adv. less. K. ya, k. kuliko, less than. (Arab., seldom heard. Cf. kasa, kasoro, and the commoner hatima, mwisho.)

*Kaskazi*, n. (1) northerly wind, north monsoon. *K. inavuma*, the north wind is blowing. Cf. kusi, south wind, and *upeto*. (2) Season of the north monsoon, i.e. December to March, the hottest part of the year in Zanzibar, i.e. *wakati wa jasho na kukuasha miti*, also called musimu, and sometimes chaka; (3) northerly direction, the north. Also called Kibula Kibla. Kaskazini, in the north, northwards. (Cf. shemali, the Ar. word for 'north,' and jaa.)

*Kasoro*, adv. less (by), short (by). Kasoro nussu, less by a half. Sometimes as n., defect, blemish. (Ar. kasr. Cf. kasa, kasiri.)

**Kassa**, adv. See Kasa.

*Kassi*, adv. of intensity, used with verbs, much, very, with energy (vehement, 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 kaza, kazi.)

*Kastabini*, n. a thimble. (Persian, for more common subana.)

**Kasumba**, n. opium. (Hind. Cf. syn. Ar. asfuni.)

*Kata*, v. (1) cut, cut off, cut away, cut short, cut up, or in pieces; (2) fig. divide, reduce, bring to an end, decide, frustrate. The noun following may define the thing cut, the nature of the cutting, the effect produced, or the instrument used. *K. miti*, cut down trees. *K. maji*, go up stream. *K. kisu* (or *kwa kisu*), cut with a knife. *K. nguo*, cut calico, often in the sense 'buy a piece of calico, order a new dress or suit. *K. nakshi*, carve (in wood or stone). *K. pesa*, reduce (or, withhold) a sum due. *K. maneno*, conclude (break off, decide, settle) a discussion.
K. hukumu, decide a suit, give sentence. K. tamaa, bring hopes to an end, despair, despond, be desperate. K. kiw, 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, katik-ia, -iwa, be cut off, &c. at (for, in, &c.), e.g. katio 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 nalikatwa mimi, it fits me exactly, just as if it was made for me (or, I had been measured for it). Tulikatiwa maneno, we have had our matter settled. Katiana, settle accounts together, strike a balance, i.e. by striking out items on both sides. Cs. kat-iza, -izwa, -izia, -iziwa, -iiana, cause to cut (be cut, &c.), or Intens. cut (end, decide) abruptly (vigorously, sharply, &c.). Katiza maneno, break off (interrupt, stop, apply closure to) a discussion. Walikatizwa vyakula, their supplies were deliberately stopped. Rp. katana, e.g. wanakatana kwa visu, they are fighting with knives. Also Cf. jikata, jikatia, jikatiza, &c., and Rd. of emphasis, katakata, cut to pieces, make mincemeat of. (Ar. Cf. mkata, mkato, kato, kata, mkatizo, mkate, mkataa, and follg. Also syn. tema, chanja, pasua, chonga, choma, vunja, maliza.)

*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. juzu, 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.)

Kataa, v. refuse, reject, decline, say ‘no.’ Ps. kataliwa. Nt. kata-lika. Ap. kata-lia, -liwa, -liana, e.g. refuse, refuse credence to, decline acceptance from, say ‘no’ to, &c. Cs. kata-za, -zwa, -zana, prohibit, forbid, deter, cause to refuse, refuse peremptorily, &c. Also kata-zi, -ziwa, prohibit to (from, by, &c.). (Cf. katazo, kana, gombeza, dakiza, teta, marufuku.)

*Kataa, a. final, decisive, conclusive. Neno hili 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 pamba, cotton thread. (Ar. Cf. uzi, ugue, kigwe, kamba.)
Katazo, n. (ma-), prohibition, contradiction, objection. (Cf. kataa, and syn. kindano, dakiso, tetu.)

*Kathalika, adv. in like manner, likewise, similarly, in the same way. (Ar. Cf. aitha, thanma, and follg., and syn. B. vile vile, vivyo vivyo.)

*Kathawa kathwa, a. and adv., thus and thus, and so on, 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 mwamuzi.)

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; wakati 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.)

Katiba, n. ordinance, custom, natural (or original) constitution, destiny, doom,—from the idea of binding and permanent force of Mahommedan law as written in the Coran. (Ar. Cf. follg.)

Katibu, n. a writer, scribe, amanuensis, clerk. (Cf. karani, mwandish, 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. Kufis kati 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. mwanaaji.)

*Kato, n. (ma-), a cutting, fragment, thing cut or broken off. (Cf. kata, mkalo.)

*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 imekaukia maji, the water has dried off the roof. Cs. kau-sha, -shwa, dry, cause to dry up, parch. (Cf. -kaau, yabis, and of drying clothes by exposure to sun and air, anika.)

*Kauli, n. (1) sentence, expression; (2) expressed opinion, narrative, account. K. tatu ziliyosemwa, three accounts were given. Tufulase k. ya waalimu weku, let us follow the opinion of our teachers. K. ile ikamuthi, the expression vexed him. (Ar. for the common neno. Cf. kalima and kauleni, 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.

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-lisha, -lishwa, cause to delay, keep back, make late. Cs. kaw-isha, -ishwa, put off, make stand over, adjourn, e.g. kawisha kodi, get in arrears for rent. (Cf. usiri, ahiri, chelewa, and ? cf. kaa.)

Kawa, n. (—, and of size ma—), (1) a dish cover, conical in shape, made of plaited grass. Sahani istyo na k., a dish without a cover. Tulinjane 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.)

*Kawaida, n. also Kaida, regulative principle, fundamental rule, usage, custom, system, and so ‘pattern, standard, maxim.’ K. kama sheria, customary usage is like law. Hatuna k. ya kuja mtu, 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 jiwe, kijiwe. (Cf. jiwe, mbwe, and ka—.)

Kawia, Kawilia, Kawisha, &c. See Kawa.

Kaya, n. (ma—), a kind of shellfish.

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. kamb, make a rope fast. K. mbio, run hard. K. kuumba, sing with a will. *Ngua ya kikaza, tight clothes. Ps. kawua. Nt. kawika. Ap. kaz-ia, -iya, e.g. kaziya macho, rivet the gaze upon. Cs. kazi-isha, -ishwa. Rp. kasaana, (1) hold each other, make a mutual effort; (2) hold together, be compact, be firm (stiff, hard). Kasaana na, adhere to, stick to. (Cf. kazi, kazo, mkazo, 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. burre, 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 (tenda) k., work, be a labourer. *Ngua hii ni k. ya Wahindi, this stuff is made by Hindoos. K. ya maka taa, contract work, task work. (Cf. kaza.)

Kazo, n. pressing tight, holding hard, grip. Also as a. -kazo, tight. (Cf. kaza, mkazo.)

Kazoakazoaa, n. a term of abuse (perh. from zoaa and ka—, which see), i.e. wretched gutter-scrapers.

-ke, a. (1) (also -a kike, jike), of the female sex, female, feminine; (2) like a woman, timid, stupid. *Mke (Pl. wake), mtu mke (Pl. watu wake), mtu wa kike (Pl. watu wa kike), and most commonly mwana mke (Pl. waana wake, or wanaake), 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 *mwana'mke*, which denotes an irregular connexion, e.g. *mke*we wasiri ali-
kuwa *mwana'mke* wake Arabuwasi, the vizir's wife was Arabuwasi's para-
*-unu*).

**Kefu**, int. also **Kefule**, expressing disgusted surprise, indignation, aver-
sion. *K. mini killa siku*, think of me (being so treated) every day. *Mtn hamfanyisii hiana mtu asio-
amini, kefu ailionwamini*, 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 (*kekei*), fitted into a wooden handle (*msuka, msuka), which is turned in a wooden socket (*jivu*) by a bow and string (*uta*). Described generally as ki-
dude cha kuzulia mti, a tool for bor-
ing wood.

**Kekee**, 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, banana*, and *uremba*.)

**Kekevu**, n. hiccup. (Cf. *keke*, and more usu. in Z. *kwikvi*.)

**Kelele**, n. (ma-), a shout, shout-
ing, 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-

**Kemea**, v. scold, rebuke, speak loudly (roughly) to, snub. *Ps. kemeva*. (Cf. *karipia, laumu, nenea, ambilia*.)

**Kenda**, n. and a., nine. -a kenda, ninth. (Cf. syn. *Ar. tissia, tissa*, equally common.)

**Kengee**, n. and **Ukenggee**, 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.*)

**Kenjele**, 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. kefy-a-kefya, su-
mbua, tesa*.)

**Kereketa**, n. cause an irritating sensation, esp. in tongue or throat, have a rough taste, cause a choking feeling. *Ro*ho *yangu yanikereketa kwa sababu ya kula tumbako*, my throat is irritated from chewing to-
bacco. *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. *Zikerewaso*, turned articles, turnery. (Cf. follg.)

**Kerezo**, n. also **Keezo**, a ma-
chine for turning, a lathe.

*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, vexatious conduct. (Cf. kera, and syn. ghasia, masumbuo, uthia.)

Kesha, v. remain awake, keep awake, stay up at night, not to sleep, watch, keep watch. Ngoma ya vi-jana haikeshi, a children’s dance does not last all night. Kesha kucha, stay awake till the morning. Ap. kesh-ea, -ewa, 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 keso, and syn. keti na macho, kaa macho.)

Kesha, n. night watch, vigil, Nna k. yangu usiku kucha, I have my watch all night long. Siku ya k. ya mwisho, the last night of a formal mourning (matanga). (Cf. kesha, v., keso, and dist. kesha for kaiisa, 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. Kusinda kesho kuchwa, the third day (also called mtondo).

Kete, n. (1) a small kind of cowry. Also a game played with these shells. Meno 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. Tafathali 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, khafisu, khaini, khalifu, khamsi (and derivatives), khara, kharadali, khatari, khati, khatia, khatima, khazina, khema, kheri, khesa, khorji, khofu, khubiri, khutuba.

*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 hiki 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 kiunga, 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 n- 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. *kipa nkono, kifungua mlango* (denoting presents given on special occasions), also *kifa uwongo,* and cf. *kinywa,* mouth, *kidona,* *kifaa.* (b) Changes final *a* to *o,* *si,* *zi,* or is followed by *-ji,* e.g. *kitendo, kifungo, kituo,* *kicheko, kikongzi, kikohosi, kinywaji, kipaji.* Obs. also *kimbe,* and *chumbá.* 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 *nvuli* and *nvuli,* and even with reference to persons in such words as *kizee, kipofu,* *kiziwi, kiheti,* 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, kijibwa, kijiji, kijana, kijumba, kijineno.* Obs. that *ki-* may convey the idea, not only (a) of relative smallness, 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, *kichume,* 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 adverbial 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 *kinyosi,* *kiongozi* (see above (1)). *Ki* is also used as follows:—(1) as the pfx. of all adjectives and verbs (both subjective and objective) corresponding to D 3 (S), e.g. *kitu* *kili* *chungu,* *kizuri chakipendenza* *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-
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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. alikipisema, while he was still talking; alikingoja, 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, kililele, kiberiti, and others.

Kia, n. (vii), door bar. (Cf. ki- wi, pingo, komen.) Also as v., step over. (Seldom in Z. Cf. kiuka, chupa.)

*Kiada, adv. in an orderly, distinct, intelligible way. Semia 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 wailio, or perh. for kilalio. (Cf. ulalo, lala.)

Kiambaza, n. See Kiwambaza.

Kiangaza, n. (vi-), and sometimes Kiambaza, a burst of sunshine, ray of light, reflected brightness, interval of brightness, or fine weather. (Cf.anga, mwanga, angalia, &c.)

Kiango, n. (vi-), a small suspended stand, carrier, or support (for a lamp, &c.). Dim. of mwango. (Cf. anga, angika, and chango, a peg.)

Kia po, n. (vi-), an oath, an ordeal, a trial by oath or ordeal, a thing sworn by, or used in ordeal. Fanya (piga, shika) k., take an oath. Tilia (pigisha) k., administer an oath. Kula k., to submit to an ordeal. Kama husadiki, tule kia po, if you do not believe, let us try ordeal. Viapo thabiti, binding oaths. Peleka kia poni, compel to swear, require to undergo an ordeal. Various kinds of ordeal are kia po cha moto, cha mkate, cha sindano, cha mibano, cha mchele, cha kibao, &c. (Cf. apa, uapo, 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 Kass, (1) measure, quantity, amount (cf. kadiri, kipimo); (2) moderation, self-control, temperance (cf. kadiri, kujisui); (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 hili limeanza k., this business began some time ago. Ali kwenda 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 (gidamu) between the toes. (Cf. ku bazi.) K. cha miti, a kind of wooden clog, worn indoors, and held on by a peg (msurnaki) between the toes. Known as mtalawanda, from the wood used. K. cha kihindi (kizungu), Indian (European) shoe. Msiona viatu, or mshoni wa viatu, a shoe-maker.

Kiiasi, n. (vi-), a sweet potatoe,—root of a kind of convolulus. Different kinds are known as kiiasi sena (white), k. kindoro (red). K. cha kizungu, the common (European) potatoe. K. kikuu, 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 kisaga, and a quarter of a pishi. K. cha tele, a full, heaped
up measure. *K. cha msuto, 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, splitter, chip. *K. cha ukumi chaliruka, 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, fukara.)  
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 baru, 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 kuezekea, roofing shingle. Dim. of ulau, which see.  
Kibawa, n. (vi-), little wing, small feather, fin. Dim. of bawa, ulawa.  
**Kibete, n. (vi-), undersized creature (man, beast, bird), a dwarf, a bantam, &c. (Cf. mbilikimo.)  
**Kibiá, 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 loin-cloth round the waist,—by crossing the two upper (opposite) corners, and folding them back under the cloth itself. This is described as piga (funga, kaza) kibindo. *Futika 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, mabongo.)  
*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.
KICHOCHEO

Kichaka, n. (vi-), small clump of trees, thicket, clump (or, heap) of brushwood, bundle of sticks. Dim. of chaka.

Kichala, n. (vi-), bunch, cluster of fruit. K. cha mziabibu, a bunch of grapes. (Cf. uchala, chana, tana.)

Kichalichali, 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.

Kichego, n. also Kiego and Kijego (which see).

Kicheko, n. (vi-), a laugh, smile, giggle, grin. (Cf. cheka, cheko.)

Kichembe, n. (vi-), (1) dim. of chehembe, which see. Kichembe cha moyo, the pit of the stomach. Also (2) 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 va mnazi, kilile cha mnazi. See Mnazi.

Kichinjo, n. act (mode, operation, &c.) of slaughtering, or sacrificing an animal. Kichinjo cha Ibrahimu, Abraham’s sacrifice (of Isaac). (Cf. chinja, chinjo.)

Kicho, n. (vi-), cause (feeling, act) of fear, danger, alarm, show of fear. K. chake kikamponya, his panic saved him. (Cf. cha v., -cha, uchaji. Dist. jicho.)

Kichocheo, n. (vi-), act, method, or instrument of stirring up, e.g. (1) a poker, making up a fire, stoking; (2) also figurative, provocation, taunt, provocative speech, &c. (Cf. chocha, chochea, and follg.)
Kichocho, n. (vi-), sensation, excitement, stimulus. 
Mwenyi k., in an excited state. (Cf. prec.)

*Kichocho, 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 follg.)

Kichomo, n. (vi-), act (process, method, instrument, &c.) of stabbing, burning, &c. Used of cautery. (Cf. choma, mchomo, kichoml.)

*Kiehungu, a. bitter, of a bitter kind. Majani kiehungu, bitter herbs. (Cf. -chungu, uchungu.)

Kichupa, n. (vi-) also Kitupa, small bottle, phial, flask. Dim. of chupa.

Kichwa, n. (vi-), also, but less commonly in Z., heard as kitwa, (1) the head; (2) the upper part, top; (3) principal thing, important part or person, prime mover, leader, author, beginning, chief point, source; (4) anything resembling a head; (5) pain in the head; (6) obstinacy, pride, headiness. K. wazi, bare head, bare headed. Una k.? tufunge mgomba, Have you a headache? let us apply a banana leaf. Kwa na k., kisanya k., to be headstrong (presumptuous, refractory). K. kikubwa, big head, swelled head, pride, arrogance, obstinacy. Jipa k., pata k., be proud, &c. Mwenyi k., a proud, obstinate person. Kwa k. kikubwa, in a presumptuous, headstrong way. Kichwa kichwa, topsy turvy, upside down.

*Kichwa-ngomba, n. (vi-), turning head over heels, a somersault. (Cf. prec.)

Kidaka, n. (vi-), (1) a cocaanut 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 mchusi, imperial.)

*Kidamu, n. front part of vessel, bow,—but more usual omo, 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. nkufu, and urembo.)

Kidari, n. (vi-), breast, chest,—of men and animals. (Cf. kifua, 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 follg.)

*Kidawati, n. small box of writing materials, writing case. Dim. of dawati (which see, and prec.). (Ar.)

Kidewe, n. (vi-), chin. Ndevu zamwota kidevuni, a beard is growing on his chin. (Cf. udevu, and ?-refu.)

Kidimbwi, n. (vi-), also Kidumbwi, small pool, puddle, e.g. on the shore at low water.

Kidenga, 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. Mchele 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. enda, endelea, &c.)

Kieneo, n. (vi-), extending; extent, extension. (Cf. enea, eneo.)

Kienezo, n. (vi-), something to measure with, &c. See Chenezo.

Kiene, n. (vi-), dim. of mwenge, small torch, kindlings, any small thing burning or to burn.

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. faa, kifa, i.e. a sort of dying.)

Kifalme, n. and adv., also Kifamae, (1) (vi-), dim. of msalme, a petty king; (2) royal state, of a royal sort, e.g. kiti cha k., nguo za 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. mfsano, fanaana.)

Kifaranga, n. (vi-), young bird, chick, chicken. (Cf. syn. kinda, kidege, mitoto.)

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. ntamitia vifar o sita, I will give him six cuts. (Cf. kiboko.)

Kifaume, n. (see Kifalme), royal state, regal dignity, &c. Piga 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 kifichoficho,
intriguings, underhand ways. (Cf. ficha, ficho, and syn. setiri, siri.)

*Kifidio, n. (vi-), ransom, fine, redemption money. (Cf. fidii, fidia, and dia, ukombozi.)

Kifiko, n. act (time, manner, place, circumstances, &c.) of arriving, arrival, point arrived at, stage of journey, destination. (Cf. fika.)

Kifo, n. (vi-), act (circumstances, place, manner, &c.) of dying, death. Hawakuona K. chake aliokifia, they did not see where his death took place. (Cf. -fa, -fu, kifa, kifafa, a thing dying, kifu, a dead thing, ufu, the state of being dead, and syn. mauti.)

*Kifu, v. be sufficient (for), suffice; satisfy. Wanne hawakukifu, four were not enough. Ap. kif-ia, -iwa, e.g. amenikifia haja yangu, he satisfied my wish. — n. a sufficient quantity, a full amount, abundance. (Ar. Cf. syn. toshia, rithisha.)

Kifu, n. and adv. (1) (vi-), a dead thing; (2) as if dead. (Cf. -fa and syn. mauti.)

Kifu, n. (vi-), (1) breast, bosom, chest, pulmonary region,—usu. of man only (cf. kidari); (2) any chest affection, cough, consumption, pleurisy, pneumonia. Hawesi kifu, 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, pasu.)

Kifudifudi, adv. on the face, face downwards,—of position. (Cf. fudifudi, fudikisa, kifudifuli, and contr. kitanitani, kichalichali.)

Kifuko, n. (vi-), dim. of mfuko, fuko (which see), small bag, pocket, purse.

Kifulifuli, adv. on the face, face downwards. (Cf. kifudifudi.)

Kifumba, n. (vi-), dim. of fumba (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. fumba, 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 mkono, the wrist. Mwili wa kifundo kifu, 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 (mkatala), enclosure or cell. Peleka 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 fastening, &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 unfungu, 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 siri, concealment of a mystery. (Cf. funika.)

Kifunuo, n. (vi-), unfolding, uncovering, revealing, &c., that which unfolds, reveals, &c. (Cf. fumua.)

Kifuo, n. a stake fixed in the ground with a pointed end for ripping off the husk of coconuts. Also dim. of mfu, a small groove (line, mark, &c.). (Cf. fua, ufuo, ufuko.)

Kifupa, n. (vi-), dim. of funga, a small bone.

Kifupi, adv. and n. of a short, abbreviated kind, in a brief way, a short piece. (Cf. fupi.)

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. fusia.)

Kifuu, n. (vi-), (1) an empty coconu8t shell; also (2) a cuttle-fish bone, i.e. kifuu cha ngizi. (Cf. fivu, 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. &c. (Cf. kikoko, ukoko.)

Kiganda, n. (vi-), dim. of ganda. K. cha mkate, outside crust of bread (opp. to nyama, the crumb.)

Kigawanyo, n. that which divides, a divisor, distribution, division. So kigawanyiko, that which is divided or distributed, share, dividend. (Cf. gawa, gawanya.)

Kigege, n. See Kijego.

Kigelegele, n. (vi-), a peculiar high-pitched trill, shrill scream,—used by women esp. as a sign of joy or triumph, welcome on return, at a birth, &c. (Cf. kelele, and shangwe.)

Kigereng'enza, n. (vi-), a very small splinter, broken piece, fragment, chip. (Cf. kigae.)

Kigeugeu, n. a. and adv., changeable, fickle, unstable, wayward thing or person, of a changeable kind, in an uncertain fluctuating way. (Cf. genka.)

Kigoe, n. (vi-), instrument for extraction, hooked stick, small hook, crook, claw. (Cf. ng'oa, uge.)

Kigogo, n. (vi-), dim. of go, 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 mwali. Not often heard in Z.

Kigomba, n. (vi-), dim. of mgoamba, small banana plant, banana shoot.

Kigongo, n. (vi-), dim. of mgongo and gongo, (1) small club, cudgel; (2) hump, hunch, ridge, projection. Hence kigongo, or mwenyi 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 nikafanya k. cha mkono, I burnt myself, and got a bent arm. Mtu mwenyi k. (cha migwe), 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 rihani (sweet basil) sprinkled with dalia (a fragrant powder), and tied with a strip of mkadi 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 unculti-
vated way, e.g. nyumba hizi zime-
jengwa k., these houses are built like
weeds,—all huddled together.  

**Kijamanda**, n. (vi-), small box

**Kigugumizi**, n. stammering, stut-
tering, speaking in jerks or gulps, &c.,
described as kigugumizi cha maneno, or
maneno ya kigugumizi.  

(1) small gulf, inlet; (2) small
(Indian) canoe.

**Kiinamizi**, n. bending, stooping
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**Kilambatwa**, n. (vi-), a young slave
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(Indian) canoe.
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 ng'acho, and is not yet mtu msima, though still an mtoto. Mtoto akipata miaka saba, amekuwa k. mwewenyi akili, when a child is seven years old, he is a kijana and come to years of discretion. Amekuwa k., aweza kusema, he is a kijana, he can speak for himself. Wewe k., sisi watu wazima, you are a kijana, we are grown-up people. (2) As to relationship, kijana means merely son or daughter. Wakaamba kwa Mtungu kipata k., and they prayed to God that they might have offspring (a child). K. cha Sultani, 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 msee on the other, and practically synonymous with msima. (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, bwana.)

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., alitangulisa kuota meno ya juu, he was an unlucky child, his upper teeth grew first. (Cf. chego, and jino, also syn. tinvi, timfi.)

Kijembe, n. (vi-), dim. of jembe, (1) small cutting instrument, penknife, lancet (cf. kijisita, 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. Panya k., be envious, be jealous. Yuna k. rohoni, he feels envious, he is jealous. Hana k. nawe, he bears you no malice. Wangariza wana vizicho sana, their eyes glare with envy and hate. (Cf. nviwa, 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 mwikko, (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. ijara, ajiri, and syn. mlungula, rushwa.)

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

Kijuto, n. (vi-), for usual kijito, dim. of mto, a small river. (For kijii-uto. Cf. kijoyo, for kimoyo.)

Kijuujuu, n. and adv. See Juu.

Kijuvi, n. (vi-), an impertinent child, a bit of impertinence, a saucy remark. (Cf. -juvi, ujuiu, juu, v.)

Kikaango, n. (vi-), small frying-pan. (Cf. kaanga, kaango.)

Kikaka, n. and adv. (vi-), (1) dim. of kaka, a bit of rind or peel; (2) hastiness, hustle, hurry, in a hurry. Mbona wasanya k.? Why are you in such a hurry? (Cf. kaka.)

Kikalasha, n. (vi-), dim. of kalasha, small tusk of ivory. (Cf. pembe, bori.)

Kikale, n. and adv., old style, antique fashion, an antiquated thing; out of date, of the past. -a kikale, old-fashioned. (Cf. kale, and contr. kisasa, up to date.)

Kikambo, n. the relation of step-parent and child, e.g. baba ya kikambo, step-father. (Cf. kambo.)

Kikao, n. (vi-), act (place, time, style, form) of sitting, dwelling, &c. See Kaa. Hence various meanings, e.g. (1) sitting, seat, dwelling-place, habitat (cf. makao, makazi, masikani); (2) stay, duration of residence, season of residence; (3) posture, position, office, dignity (cf. mahali, cheo, daraja); (4) style of living, social standing, place in society, conduct (cf. maisha, muenendo); (5) society, club, mess, set (cf. chama, jamaa), e.g. k. chake Unguja, he lives in Zanzibar. K. cha missinga, the place where cannon are kept, battery. Katika k. chao wali-chokaa, in their company, at their meeting. Sipendi k. chake, I do not like the way he goes on. (Cf. kaa, and syn. as above.)

Kikapo, 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 kaps, kanda, jamanda, tunda, dohahi, pakacha, ungo, kiteo, kunguto, kifumbi, and cf. njuko.)
KIKARIRI

*Kikariri, n. and adv., repetition, repeated action, saying over and over again, repeatedly. (Cf. kariri, and for adv. marra kwa marra, marra nyingi, 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. (vi-), a thing which tightens, strengthens, holds together, but esp. of a board, pole, or beam over a window or doorway. (Cf. kaza, kazo.)

Kikebe, n. (vi-), dim. of mkebe, small pot, mug, canister.

Kikeukeu, n. convulsive sobbing, hiccup. (Cf. kekevu, and kwikwik.)

Kikingo, n. (vi-), 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 kukikisa, talk in a faltering uncertain way. *Maneno yake yamenmekikisa, he cannot get out his words clearly. *Jambo hili lakikisa, this business is difficult, hard to get at. (Cf. kigugumizi, gugu-miza, gota, gotesa.)

Kiko, n. (vi-), tobacco pipe—of the sort common in Z., consisting of the kiko proper, i.e. a cocoanut shell partly filled with water, and two tubes of wood or reed (digali, nda-kali), one leading from the bowl (boro) holding tobacco (tumbako) into the water, the other (shilamii) from the kiko to the mouthpiece through which the smoke is drawn. The bubbling of the water is called malio ya kiko. Other simpler pipes consist of a hollow reed and earthenware bowl only, e.g. tosa.

Kiko, verb-form, (it) is there,—agreeing with D 3 (S),—the pfx. ki and locative -ko, which see.

Kiko, 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., ntalipa 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 koo, small flat ring or band of metal,—used of the ornamentation of scabbards, also of anklets and bracelets. (Cf. koa, ukoa, and pete, kikuku.)

Kikofu, n. (vi-), the inside of the hand, what would lie on the upturned hand, a handful. (Cf. kofu, ukofu, also chopu, konzi.)

Kikohazi, n. (vi-), a cough, fit of coughing,—also of consumption, phthisis. (Cf. kohoa, ukohazi, kokoo.)

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 shoot 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 kome, 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, kome, i.e. a vessel scraped or hollowed out, -e being a passive termination, also kopo, kikopo, and for such vessels generally chombo.)

Kikomo, 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., kome, ukombo, and syn. pindo, nzinga, tao.)

Kikondoo, n. and adv. (1) a small sheep, lamb; (2) like a sheep, unresistingly, meekly, calmly. Kufa kikondoo naiko kufa kiungenwana, 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 kisee) an old woman. Sometimes used, as intensive and descriptive, with kisee. (Cf. kongwa, 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 garafiu, 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 kikozì, 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.

Kikucha, n. (vi-), also Kikuchya, Kikuchia, dim. of ukucha, 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 hand-cuff. (Cf. furungu, banasiri,
Kikuku, n. and adv., a thing old, worn out, past work, useless. -a kikuku, worn out. See -Kuku.

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. kimelea.)

Kikumbatia, 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 mkungu, 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.

Kikutu, n. (vi-), dim. of kuti, the tip of a coconuut leaf, i.e. ncha ya kuti. See Kutu. (2) Chance, hap, luck, an incident, event, accident, occurrence. Kikuta chema, a happy chance. (Cf. kuta, v., and syn. lu-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 perpiration of the armpit; (4) the gore of a native dress (kanzu) 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. Sa-

Kilembwa, n. (vi-), great-greatgrandchild. (Cf. kiningina, kijuku, njukuu.)

Kileo, n. (vi-), (1) state or case of intoxication, staggering, reeling, &c.; (2) anything intoxicating or narcotic, e.g. pombe, mvinyo, tembo, farik, a journey on foot, i.e. kwa miguu.

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 uprights, and carrying some grass as a covering. (Cf. lala, ulalo.)

Kilango, n. (vi-), dim. of mlango, a small door, narrow entrance, small opening, pass, street. K. cha bahari, a street. K. cha jaha, the street gate of Paradise.

Kile, a. dem. that,—agreeing with D 3 (S). (Also Imperat. form of -la, e.g. kitoto kile kikile kileje, 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 mlama, the top of the mountain. Also of plants and trees, k. cha mnasi kikachanua, the shoot of the coconuut blossomed. (Dist. kelele.)

Kilema, n. (vi-), (1) a deformity, defect, blemish; (2) a deformed or disfigured person. Si vema kucheka k., it is not well to mock at deformity. K. wa jicho, a one-eyed man, i.e. chongo. (Cf. kiwete, kiziwi, kipou, kibiong, &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, ufito). (3) Crest, e.g. k. cha jogoo, cock's comb. (Cf. shungi, kishungi.)
bangi, kasumba, &c. K. kimempata, he is under the influence of liquor. (Cf. ulevi, levya.)

Kiletę, n. (vi), (1) metal row-lock, 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. pfx. ki-, lī, is, and relative cho, agreeing with same.

Kilifu, n. (vi), also sometimes Kidifu, and N'difu, the cloth-like envelope of fibre binding the young leaves of the cocount round the growing stem. (Cf. mnazi, and madifu.)

Kili, n. (vi), dim. of ulili, a small bedstead. (Cf. kilanda.)

Kilima, n. (vi), dim. of mlina, hill, eminence, rising ground, mound, ascent. Also name of a kind of evil spirit.

Kilimi, n. (vi), dim. of ulimi, (1) a little tongue; (2) bad or abusive style of speaking, -ki being here depreciative as in kidomo. Ana k., he uses abusive language. (Cf. mlimi, mwambi.)

Kilimia, n. the Pleiades (constellation). K. kisamia kwa jua husuka kwa mwa, 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. Muwaka huu watu wameongokewa na kilimo, this year people have succeeded well in their cultivation. Vilimo vinasonagna, the crops are too crowded, are planted too close. (Cf. lima, mlina, mkulima, &c.)

Kilinda, n. (vi), verbal noun of linda, guard, protector, governing a noun follg., e.g. kilinda chozi, the tear-guard, i.e. the pendulous end of a cluster of banana fruits, with a pearly drop of moisture at the tip. (Cf. linda, mlinzi, and kilindo.)

Kilindi, n. (vi), a place of deep water, a deep channel, a deep. (Cf. lindi.)

Kilindo, n. (vi), (1) act (process, means, &c.) of guarding, protection, guard, charge, care. Tu katika k. cha Mungu, we are in God's keeping. (2) A watchman's platform in a plantation; (3) a shelter (from rain, sun, &c.). (Cf. linda, mlinzi, lindo, and Ar. syn. hamaya.)

Kilinge, n. (vi), mystery, puzzle, trick. Maneno ya k., dark, unintelligible utterances, i.e. maneno ya fimbo, or ya mifano. K. cha nganga, locus 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, liö, i.e. kilio kidogo. Nyamasisha k., put a stop to mourning. Tia k., cause lamentation. Amepeleka 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. mti, 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, tumibili, 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

KIMACHO, adv. wide awake, in a wakeful condition, on the watch.
Kimate (kwa) k., lie (remain) awake.
(Cf. jicho, macho, kesho.)

Kimaji, adv. and a., like water, wet, damp, watery, swampy. Also _a kima-
jaji_. (Cf. maji, majimaji, rutuba.)

Kimanda, n. (vi-), an omelette (of eggs, &c.). (Cf. maandasi.)

Kimandu, n. (vi-), a strip of wood, fixed inside a native door-frame 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. kiarabe.)

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). _Akimbia ye hawazi giza, wala haoni jua_, one who runs does not think of the darkness, or see the sunlight. _Adui wakimbia_, the enemy fled. _Moto anemkimbia simba_, the boy ran away from (escaped from) the lion. With _ji_, hide oneself away, be hidden, be out of view, e.g. _mji uliojikimbia_, a village concealed from view. _Ps. kimbiwa_, be run from, be escaped from. _Nt. kimbika_, e.g. allow of running (escape, &c.). _Ap. kimbilia_, 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. _mubisi hao watakimbia kukimbilia 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. kimbiiswa_, be run to (for, after, &c.), be a refuge (asylum, resource), and _Nt. kimblika_. With _ji_, e.g. _watu wakajikimbilia_, the people took to their heels,—of a promiscuous, shameful flight, every one for himself. Hence _kimbil-iza_, _-izwa_, cause to run on, make go fast, hurry, hasten, do in a hurry, do rashly (precipitately, carelessly)—like _endelesa_, but more emphatic, e.g. _kimbiliza maneno_, talk too fast, talk recklessly (foolishly, at random, without thinking). _Kimbiliza jipu_, open an abscess too soon, treat it prematurely. _Kimbiliza udongo_, be quick with the clay, before it gets too dry and hard to use. _Kimbiliza kazi_, hurry on the work. _Cs. kimb-iza_, _-izwa_, 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. _Akimbiza moto asije kuuawa_, he saves the child from being put to death. _Kimbiza pondwa_, run in front of a donkey, as a slave does before his Arab master, when riding. Hence _kimbis-ia_, _-iwa_, e.g. _amenikimbisa watuwa waungu_, 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, _mkindibi_, _kimbilio_.)

Kimbio, n. and adv., at a running pace, with speed, at full speed, hastily, also _kimbiombio_. 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 cocoanut trees and houses. (Cf. tharuba, 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 kimelea, the whole flora (indigenous plant-life) of a place. (Cf. mea, mmea, also kikulia, kizalia.)

**Kimeta**, n. (vi-), also Kimete, sparkling, sparkles, glitter, shining. E.g. k. cha jua, sparkling radiance of the sun. K. cha upanga, the glitter of a sword. Also in the form kimeti, kimetimeti, kimerimet, 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. vavu, jarifa.)

**Kimo**, 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 kifua, 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 mti, a man's height. Akupita k., he is taller than you. Maji 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. kipensi, mchumba). (Cf. moyo.)

**Kimrima**, 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 kimeeti.)

**Kimwa**, v. become wearied, get cross, be disgusted, lose one's temper. Kimwa kwa chakula (njia, kasi, &c.), be put out by one's food (travelling, work, &c.). (Cf. syn. more usual, kina, choka, sambuka, chukiwa.)

**Kimwitu**, n. din. of mwitu, small forest, patch of forest, jungle. (Cf. mwitu, kichaka.)

**Kimwondo**, n. (vi-), a shooting star, i.e. nyota ya kuanguka,—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 mwitu, deep silence makes a loud noise. Nyamasa k., hold one's tongue, be perfectly silent. Sali k., pray in secret. Mtu wa kinyakimya, a very quiet, reserved person. Akasikia k., and he heard no reply.

**Kina**, px. or n. used as px. (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 sis, 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 wuana, 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. ki.)

Kina, n. (vi-), a rhyme, a terminal assonance, a similar final syllable. Kwana na vina, to have rhymes,—of lines of poetry. Tia vina, make rhymes, rhyming endings. Mashairi 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. (Kilindi, lindi, usual in Z.)

*Kinaiv, 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, amekinaiv, he has had enough, he has had a full meal, (or of a sick man) he has no appetite, he revolts from food. Ji-kinai, feel quite satisfied or secure, be boastful, vaunt oneself. Sultan aji-kinai kwa ngwato, the Sultan shows his pride of power. Cs. kinaisha, satisfy, surfeit, glut, disgust, nauseate, revolt. Chakula hiki kina- nikaisha, this food revolts me. Atakukinaisha 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, chukiza, and for boasting, jisifu, jivuna.)

*Kinaifu, a. one who has enough, does not desire or need anything, and so (1) moderate, self-controlled, sober, independent; or (2) self-sufficient, contemptuous, cold, supercilious, unsociable. (Cf. kinai, and kiasi, upweke, baridi.)

Kinamasi, n. mucilage, slime, slimy substance or fluid. Majita ya- fanya k., the oil is getting thick and sticky. Also of a wet slippery soil (cf. utope).

Kinanda, n. (vi-), a stringed instrument of the kind commonest in E. Africa, a kind of banjo or guitar. Extended to include piano, organ, and almost any similar European instrument of music. Piga k., play the banjo. (Cf. ngoma for other instruments.)

*Kinara, n. (vi-), dim. of mnara, (1) small pillar, column; (2) candlestick; (3) small ornament in the embroidery worked in silk on the collar of a native dress (kanzu), i.e. vinara vya shingo. (Ar. Cf. mnara.)

*Kinaya, n. self-content, independence, selfish isolation, a supercilious air, insolence. Neno la k., a contemptuous remark. (Cf. kinai.)

Kinda, n. (ma-), young one, esp. of birds, a chick, but also of animals, e.g. k. la frasi, a foal, k. kilwa, a young dog, cub, whelp,—not of man. Sometimes a.., e.g. mnazi mkinda, a young coconu tree.

Kinda, -kindani, Kindano. See Kinza, &c.

Kindu, n. (ma-), fruit of the palm mkindu, a kind of wild date. See also Ukindu.

Kinena, n. (vi-), middle of the body between the groins (manena).

Kinga, v. is used of the effect of what is interposed between two objects, and which acts offensively to the one and defensively as to the other. Hence (1) act as screen against, ward off, parry, check, stop,
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 wangu kwa ngao, I interposed my body as a shield. Muungu amenikinga, God has protected me. Kimga mwua (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. kingia, -iwa, e.g. ngao ya kikingia selaha, a shield to keep off weapons. Cs. kingiza, usually protect, defend. Kingiza na mwua, protect from rain. Jikgingiza, 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 uwakapo, 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, pinga, and epusha, 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. kitani, kichi, kichi.)

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 inakingama njia ya mbele, another path cuts across the road leading straight on. Ap. kingam-ta, -iwa, e.g. nyoka amenikingamia njiani, a snake stopped me on the road. Cs. kimgam-isha, -ishwa, -iwa, intens. frustrate, stop altogether, block. Rp. kingamana, e.g. tumeakingama 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, handscreen, 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. fis.)

*Kini, Kinika, v. be sure, be certain, be ascertained,—apparently from Ar. yakini (which see), treated mistakenly by Swahilis as a form
of a verb kini. E. g. yamkinika (or, yamkini) Sultan kusafiri 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. kijukut, ki-
lembwe, and ning'inia, rock, dandle.)

Kinjurinjuri, n. a particular way
of cutting the hair, leaving one long
tuft, i. e. kuka kinjurinjuri (Str.).

Kinofu, n. (vi-), a scrap of meat.
(Cf. mnofu.)

Kinono, n. (vi-), a fatted animal,
a fatling. (Cf. nona, -nano, and
nenepa.)

Kinoo, n. (vi-), a whetstone, i. e.
jwe la kunolea, a stone to sharpen
things with. (Cf. noa, noo, nolo,
and cheche, a grindstone.)

KINU, n. (vi-), a wooden mortar,
made of a hard block of wood hol-
lowed 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 moshi,
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.

Kinubi, n. (vi-) and adv. (1) 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 mundu,
a little hump, knob, lump. Hence
kinundumundu, to describe a rough,
lumpy surface, as of plaster, &c.

Kinwa, n. (vi-), also Kinywa and
Kanwa, the mouth (as organ of
drinking) of man, animals, insects,
&c. (of birds, usually mdomo). Also
'something to drink, a beverage,' but
this is usually kinwaji. K. mchuzi,
the hair on the under lip, the im-
perial, place where the imperial
grows, lit. gravy drinker. K. vazi,
open mouth, with open mouth, open
mouthed. (Cf. nya, kinwaji, ka-
nya, and follg.)

Kinwaji, n. (vi-), also Kinywaji,
and rarely Kinweo, Kinwewa, some-
thing to drink, a beverage, liquid for
drinking purposes.

Kinweleo, n. (vi-), a pore (of the
skin). (Cf. nya, nyweleol)

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 vya mwi-
tu wakaona kiu, 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 sensa-
tion, itching. (From nyea, cf.
nyegi.)

Kinyegi, n. (vi-), name of a
small animal, skunk (Str.).

Kinyembi, n. and a., something
good, pleasing, acceptable. Kipya
kinyembi kingawa kidonda, a novelty
has its charms, even a new sore.
(Cf. Ar. neema.)

Kinyesi, n. (vi-), excretum,—
like kinyaa. Also in plur. manyesi.
(From nya.)

Kinyonga, n. (vi-), (1) hip-com-
plaint. (Cf. kifua, kimio, &c.).
(2) Chamelion. (Perh. both from nyonga, wriggle, twist.)

Kinyonge, n. and adv., from -nyange, state of wretchedness, ab-

ject destitution, degradation, &c.

Kinyongo, n. (vi-), of a mental or moral twist, (1) fancy, scruple, fad;

(2) ill-feeling, grudge, bitterness, spite, resentment. Ushanye kasi

cwa k., do not work unwillingly, as if against the grain. Mpenzi

hana 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, hawa.)

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, Kinywelelo.

See Kinwa, Kinwaji, Kinwelelo.

Kinza, v. object, contradict, deny, oppose, rebel. Rp. kinzana, object,

stand in the way, oppose, contradict. Kinsana na mlu, dispute with a per-

son. (Not often heard. Cf. follg. and kinga, kingana, pingana.)

-kinzani, n. refractory, combative, obstructive. (Cf. prec. and ukinzani.)

Kinzano, n. (ma-), objection, ob-

struction, contradiction. (Cf. prec. and kinzana.)

Kioja, n. (vi-), something that astonishes or terrifies, an oddity, a curi-

osity, a portent, a bugbear, a monster. (Cf. kitisho, shani, ajabu, afsa.)

Kiokozi, n. (vi-), act (means, way, &c.) of recovering, and so, reward

for finding something lost or in danger. Also of persons, one who

daves, rescuer, preserver. (From oka. Cf. mwokozi, uokozi.)

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. mkwu 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. pundi kiongwe.

(Also as a., obstinate, refractory (Kr.). Cf. mbishi.)

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 kuona, transparent glass. K. cha kutazamia

uso, a looking-glass. (Perh. conn. with ona, i.e. kiono.)

Kioopo, n. (vi-), anything used for taking up, fishing up, as from

a well or pit,—a pole, stick with fork, hook, gaff. (From epoa.)

Kiosha, verbal noun from osha, that which washes, e.g. k. miguu,

that which washes the feet,—name of a wedding fee for particular service.

(Cf. kifungua mlange.)

Kiosho, n. (vi-), act (place, means,
KIOTA

&c.) of washing. (Cf. osha, and josho.

Kiota, n. (vi-), also Kioto, sitting-place of a bird, nest, roost, fowl’s laying place. (Cf. ota, oteo, mota.)

Kiotoo, n. (vi-), ambush, ambush, lurking-place. (Cf. ota, otea.)

Kiowo, n. (vi-), shout, cry for help. See Kiyowoe.

Kioza, n. state of a putrid thing, putridity, gangrene. Mtu huyu yuna k. ndani, this man is rotten inside. (From oza.)

Kipa, n. verbal of pa, act of giving, that which gives, e.g. k. mkono, a fee given at a wedding for special attendance (cf. kifungua mlango, kiosha miguu). K. inara, that which gives strength. (Cf. pa, kipaji, kipawa.

Kipaa, n. (vi-), dim. of paa, (1) 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, presentation, gift. K. cha Muungu, a gift of God. (From -pa, cf. kipa, upaaji, -paji.) (2) Part of the forehead (paji), brow, eyebrow, e.g. kunja vipaji vyaa 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 mjusi worked on the front of a native dress (kanzu), also called kiguu. See Mjusi.

Kipaka, n. (vi-), dim. of paka, a small cat, a poor cat, a kitten.

Kipakacha, n. (vi-), dim. of pakacha, a small kind of basket, of plaited cocoanut 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 kipakupaku, 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, sehemu, kitambo, kidogo, kato); (2) an instrument, tool, utensil (cf. chombo, kitu, samani). K. cha nyama, a scrap of meat. K. cha mtu, a diminutive man, a mannkin (confr. pande la mtu, pandikisi). Vipande vyaa kupimia, surveying instruments. (3) Used esp. of a light wooden rammer, used in hardening a concrete floor or roof. (Cf. pande, upande, mpande, pandikisi, ? 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 fin or feather. (Cf. papatika.)

Kipara, n. (vi-), and Kipaa, a clean-shaved patch, a bald place on the head, tonsure. Mtu wa kikoa astilpe 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. Vipele, skin eruption, erysipelas. (Cf. upele.)

Kipendi, n. (vi-), like kipensi, a beloved object, a favourite, darling. (From pendo.)

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. Mama no yake haya vipengee, these statements of his are evasive (shuffling, deceitful). (Also pengee.)

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. pe, upeo, pevuka.)

Kipepeo, n. (vi-), (1) dim. of pepeo, a small fan; (2) a butterfly; (3) a kind of flat fish. (Cf. upepo, pepea.)

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 barua, letter case, envelope. (Cf. peto, peta, pete, and syn. bahasha.)

Kipi, n. (vi-), or Kipia, cock's spur, i.e. kucha la (or mvika 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.

Kipilla, n. (vi-), a curllew. (Also called sululu.)

Kipilipi, n. and adv., like black pepper-corncs. Nyele za k., hair of a short woolly kind, growing in small tufts. (Cf. pililipi, and uele.)

Kipimo, n. (vi-), thing for measuring, a measure, a weight, amount measured. (Cf. pima, and for measures mkono, shibiri, warri, wakia, ratli, pishi, frasila, kibaba, kisaga, &c.)

Kipindu, n. and adv. Kufa kipindu, die a natural death. (Cf. pinda, n.)

Kipindi, n. (vi-), (1) a portion of time, period, e.g. killa k., chote, all times, at all times, constantly, always. K. cha atheni, noon. Kwa vipindi, at times, periodically; also, by fits and starts, irregularly. -a vipindi, 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 hattha jioni ni vipindi kumi na mbili, from morning to evening there are twelve hours. Vipindi ywa kusali, the five regular Mahomedan 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, kipindii, 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. piningi.)

Kipingo, n. (vi-), bar, pin, peg (keeping something in place), barrier, obstruction. (Cf. pina, kipingwa, and follg.)

Kipingu, n. (vi-), dim. of pingu, a small fetter.

Kipingwa, n. (vi-), a door-bar, bolt. (Cf. pina, and syn. komeo, kiwii.)

Kipini, n. (vi-), (1) handle, haft, holder,—of tools, knife, sword, &c. (cf. mpini, and for other handles mkono, utambo); (2) small stud or button-like ornament, worn on the nose or ear. (Cf. kipuli, jasi, and urembo.)

Kipipa, n. (vi-), dim. of pipa, small barrel, small cask. Khipa cha baruti, barrel of gunpowder.

Kipira, n. (vi-), dim. of mpira, a small ball. Also? (2) a carpenter's moulding-plane, k. cha mviringo (cf. randa), 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. Mtoto 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 kisivi, kilema.)

Kipokee, adv. by turns, by taking turns, e.g. chukua (twaa) kipokee, of carrying a load, a corpse to the grave, &c. (From pokea.)

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 punting, 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 cocanut mixed together in a mortar (kinaa). (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.

Kipoza, n. (vi-), verbal of poka, paralysis, deadness, a paralysed person, a withered, dried-up thing. Also adv., in a withered (dead, helpless) state. (Cf. mapoza.)

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 coockerel.

Kipuku, Kipukupuku, adv. in showers, in numbers, wholesale, like leaves falling, e.g. of the effect of an epidemic in killing people, i.e. marathi ya kipuku (pukupuku). Watu wanakuwa kipuku, people are dying like sheep. (Cf. pukusa, 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 pukusa, a small present, esp. of congratulation. (Cf. follg.)

Kipukute, n. and a. Ndizi kipukute, also kipukusa, a favourite species of banana. See Ndizi, and prec.

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 urembo.)

Kipumba, n. (1) (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. (Cf. *pumba, *pumba, *upumba, which are usual in Z.)

*Kipumbu, n. (vi-), scrotum. (Cf. *pumba, *pumba.)


*Kipungu, n. name of a fish, and also of a bird of prey.


*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, *pvani, *mapwaji.)

*Kirahi, n. also *Ekerahi, *Ikirahi, being offended, disgust, aversion, causing offence, provocation, insult. (Ar. Cf. *kirihi.)

*Kiraka, 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. *Mapwaji ya k., patches left by receding tide. *Kira-karakaka, 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.)


*Kiriba, 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.)


*Kirimb, n. (vi-), cage (for bird or animal). Also describes a meat-safe. (Cf. *kitundu, *tundu, *kitumb.)


*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.
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. nipe k. chako, tell me your story, i.e. all about yourself. *Visa vungi, many stories, a complicated business, endless difficulties. *Hakumanya 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 pishi. *Nimemipimia kisaga cha mahindi, I have measured him a quart of maize. (2) ? a weevil. (Cf. saga.)

*Kisahani, n. (vi-), dim. of sahani, a small dish, saucer. (Ar. Cf. chombo, chungu.)

Kisasa, 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.)

*Kisasi, n. (vi-), also Kasasi, vengeance, revenge, retaliation, requital, compensation for harm done, damages. *Toa (lipa) k., suffer vengeance, pay (for harm done). *Toza (tipiza, twaa) k., take revenge on, retaliate upon, extort compensation for. *Twaa k. cha ndugu, avenge a brother.

*Kisetiri, n. (vi-), and Kisitiri, a cover, screen, screening wall, parapet, partition, hiding place, retiring place, closet. (Ar. Cf. setiri, stara, kifuniko, kificho, kiwambaza.)

Kisha, adv. and Kiisha, 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 taillless 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. kungwana.)

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. genge, rundu, 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? *Kiu tele ni kishinda 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, mishindo.)

Kishogo, n. (vi-), nape of the neck, back of the head. *Kifoni ni karibu, ni kishogoni mwako, death is near, it is close behind you. Aku-
KISUO

paye kishogo si mwenzio, he who
turns his back on you is not your
friend. (Cf. kogo, kikosi.)
Kishoka, n. (vi-), dim. of shoka,
a small axe.
Kishoroba, n. (vi-), dim. of sho-
roba (which see).
*Kishubaka, n. (vi-), dim. of shu-
baka, a small recess, niche, pigeon-
hole, loop-hole.
Kishungi, n. (vi-), dim. of shunji,
(1) a small tuft of hair, crest of
feathers, plume; (2) ends of a cloth,
lappet, fringes. (Cf. matamwana.)
Kishwara, n. (vi-), a loop of rope,
used to hold an oar (like a rowlock)
in a boat, or to lift by. (Cf. ki-
tansi, 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.
mitama, 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,
born open in front. Described as k.
cha mikonone, i.e. sleeved; k. cha kik-
wapas, or cha kwapa, i.e. sleeveless,—
the usual kind, k. cha vitana, i.e.
lined; k. cha kifuta, i.e. in common
plain style. Made of all kinds of
materials and colours, and worn over
the kanzu.

Kisigino, n. (vi-), heel, elbow,
father distinguished as k. cha mguu,
and k. cha mkono. (Cf. kifundo,
kivoko.)

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.)

KISUA

Kisimi, n. (vi-), clitoris. (Cf.
simika.)

Kisinda, n. (vi-), and? Kishinda,
Kizinda, hymen. Weka k., preserve
virginity. Tomoa k., deprive of vir-
ginity. (Cf. bikira.)

Kisirani, n. also Kisarani, Kasa-
ran, used of what is awkward, un-
pleasant, causing difficulty, &c., e.g.
(1) mishap, unfortunate incident,
hitch, awkward meeting, &c.; (2)
il-humour, awkward temper, grudg-
ing, 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 up
into a thick soup or paste. (Cf.
kipondwa, 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 usaka
(pus, matter), and k. cha damu
(blood). (Cf. sononeka.)

Kisozzi, 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,
funtha, 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
kukunja, a pocket-knife, a clasp-
knife. (Cf. jisu, kijisu, also ja-
mbia, shembea, kotama, kijembe.)

Kisua, n. (1) a kind of fine cloth,
used as a turban, a kind of kitambi,
also called bura. Nimekwisha ku-
jipamba kwa kisua na selaha, I have finished arraying myself with a turban and weapons. Also (2) to describe a person well dressed, of striking appearance, ye ye ni kisua kutoako duniani, he is a fine figure, if there is one in the world.

Kisugulu, n. (vi-), mound, heap of earth. (Seldom heard, ?a Yao word for ant-hill.)

Kisuli, n. and adv., also Kizuli, giddiness. See Kizuli.

Kisusi, n. (vi-), one of the smaller slopes of a thatched roof, running up under the edge of the larger. (Cf. paa, kipaa.)

Kisusuli, n. (1) a kind of kite (cf. shada, buratangi, tiara); (2) anything whirling about, and dazing 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 Mombee, 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 Mahomedan minister.

*Kitabu, n. (vi-), a book. (Ar., the ki being part of the root. Cf. mkataba, katiba, katabahu, and syn. msahafu, chuo.)

Kitakataka, 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 (kijanda, which see).

Kitako, n. and adv. (1) part of the body between the buttocks (matoko), the fork of the legs; (2) as adv., on the base, or lower end, e.g. weka pipa 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. tako.)

Kitale, n. (vi-), a young coconut 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 meza (cha kufutia mikono, cha kungangia, &c.). (Cf. kitambi, utambi, tambi, kitambo, tamba, tam-baa, 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 kilemba,—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 muda k., he remained a short time. K. kidogo, after a little, soon, presently (cf. kipande, 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, chanuo, shanuo.)

Kitanda, n. (vi-), a wooden frame for stretching something on, esp. a native bedstead, i.e. a frame consisting of two side-pieces (mfebattu), two end-pieces (kitakizo), resting on four legs (tendegu, na-), 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) muungu. Usually a mat only (mkeka) is spread on it, sometimes a mattress (godoro) and pillows (mto). Kitanda cha mfumi, a weaver's frame, a loom, parts and instruments of which are mdoshi, faraka or mfariki, marufaa, kashabu, miladi. (Cf. tanda, tandika, and for other kinds of bedstead, uliti, samadari.)

Kitandiko, n. (vi)-, a spreading, a thing spread, a mantle, anything worn as a covering. (Cf. tanda, kitanda, tandiko.)

Kitanga, n. (vi)-, (1) a small piece of matting, usually circular, used as a praying mat (cf. msala), to lay out food on, or goods for sale. Muungu husufua nyama kitangani, 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. (vi)-, (1) gadding about, idling, loitering (cf. tanga, v.), e.g. hana kitango, he is no idle, he sticks to his work, he is steady. (2) Dim. of tango, a kind of small cucumber. (3) A bit of string, lace, shoelace, tuft on a mattress, used for fastening things up or together. (? Cf. changa, mchango.)

Kitanguo, n. (vi)-, act (means, way, &c.) of abolishing, doing away, bringing to nothing. (Cf. tangua, mtango.)

*Kitani, n. flax, string, linen. (Ar. See Katani.)

Kitanitani, adv. on the back, backwards,—of position. (Cf. tanua, stretch out, spread out, and kichali.)

Kitanzi, n. (vi)-, dim. of tansi, small loop, noose, halter, snare, gin, e.g. loop for a button, snare for animals or birds. (Cf. tansi.)

Kitao, 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, sime, 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.).

Kitawa, n. and adv., devout life (act or character), in a religious way. Nguo 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.)

Kitawi, n. dim. of tawi, a small branch, twig, cutting, bunch or cluster of fruit on a stem; (2) a kind of weed; (3) a tool used in weavimg.

Kitaya, n. jaw (cf. taya). Hatamu yatiwa kitayani, the bridle is attached to the jaw.

Kite, n. (1) a cry of pain, a moan, a groan. Piga kite, give a groan. (2) 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. kiekeken.)

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
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Kitoria, n. (vi-), edible fruit of the mtoria (a kind of Landolphia).

*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 mimb, 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. asa, 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. Genge limsimimika k., the cliff rose up perpendicularly. Mti limsimikika k., the tree stood straight up, was perpendicular.

Kitiwanga, n. chicken-pox,—also called titiwanga, and tete kwanga. (Cf. ndui.)

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 -e, 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 kitongotongo, look askance. (Cf. tongoza, kitongoji, and syn. upande, mshathari.)

Kitongoji, n. (vi-), small village, hamlet. Wote walo njie mashamba vitongojini, all who were out in the country villages. (Cf. tongoza, kitongo, and syn. kijiji.)

Kitendo, n. (vi-), act, deed, exploit. (Cf. tenda, tendo, utendaji, &c.)

Kitengele, n. (vi-), also Kichengele, stripe, band of colour, &c. (Cf. more usual msuo, mlia.)

Kitengenya, n. (vi-), ? name of a bird.

Kiteo, n. (vi-), dim. of uete, a small flat basket used for sifting. (Cf. uongo, and tunga, more usual in Z.)

Kitete, n. (vi-), small hollow reed, small pipe. (Cf. utete.)

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 umekihihi kusaa, the date tree has borne more than ever. Ap. kithir-ia, -twa, e.g. kukithirriwa mapensi, to be loved more than others. Cs. kithiri-sha, -shwa, make more, increase, &c. (Ar. Cf. syn. zi, more usual in Z.)

Kiti, n. (vi-), a native stool, seat. Hence a seat or chair of any kind. K. cha kisalme, a throne. K. cha frasi, 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.)

Fibre. (Cf. utembwe, also uzi, mizi, 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.
Kitoto, n. and adv. (vi-), dim. of moto, a small child, baby, like a child, foolishly.

Kitovu, n. (vi-), the navel, the umbilical cord.

Kitoweo, n. (vi-), and Kitoeeo, anything eaten as a relish with other food,—meat, fish, curry, &c.—the third common ingredient being m-chusi, 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, mamoja). Ha- pana 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. Tuteti 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 vya hosu, 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. kitisho, kioja, aka.)

Kitulizo, n. (vi-), a quieting influence, a soothing force, a comfort, relief, anodyne. (From tua, tuliza. Cf. ututulizou, faraja, baridi.)

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, mtumbo, mtumbwii.)

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 servile, servile kind. (Cf. tuma, mtumwa, &c.)

Kitunda, n. (vi-), (1) dim. of tuna, 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.)

Kituo, n. (vi-), (1) 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 k., 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, utulizu, tuo, and simama, pu- mzika.)

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.

Kiu, n. absence of water, drought, want of water, thirstiness, thirst. Kuwa na k., kuona k., to be thirsty. Konesha k., quench thirst. K. ya maji, lack of water.

Kiua, 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.).

Kiuaji, n. (vi-), something that kills, a fatal, deadly thing, i.e. kitu cha kuksiwa, e.g. beast of prey, snake, poison, fire-arms. (Cf. ua, v.)

Kiuka, v. step over, get (leap, pass, jump) over, surmount. (Cf. kia, chupa, and more usual in Z. ruka, uka.)

Kiuma, n. (vi-),—contr. viuma, as plur. of chuma, (1) anything that bites, pierces, stings, hurts (cf. k. mbuzi, the goat-biter, as name of a kind of lizard; k. insi, 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.)

Kiumbe, 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. kimjina, there are two animals and one man. Mti umaumbwa kuwa k., lakini si k., na nyama si k., mtu ni k., a tree is a creature like a kiumbe, but it is not strictly a kiumbe, nor is an animal a kiumbe, but only man. (Cf. umba, umbo, maumbile,—and pass. termin. —e.)

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 (bear-
ing, 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 kitu, 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. chak na nyumba yake mjini, he has an estate (garden) in the suburbs, and a house in the town. Akka kiumconi, he lives in the outskirts of the town. The kiunga is often an orchard, fruit or pleasure garden (contr. shamba which is general, and more in the country). (2) Name of a fish. (Cf. unga, kiuma.)

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 vilemachana, 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, cocoanut 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. mchusi, achali, chumvi, 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 (kinvima), of Mombasa (kinwita), and Lama (kiamvi). 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. unguja, and for the symptoms, cheuka.)

**Kiunguza, n.** (vi-), and similarly Kiunguzo, something which burns, causes the sensation of burning,—as fire, acid, &c. (Cf. unguja.)

**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 (*nyonga*), and groin (*nena*). In building, an abutment. *Jambia kiunoni na bakora nkononi,* 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,* mwinzi.)

**Kivi, n.** (vi-), elbow. (Cf. kisigina.)

**Kivimba, n.** (vi-), and similarly Kivimbe (or -i), a swelling, a pro-tuberance, girth, circumference, bigness of anything round. *K. cha miti,* girth of a tree. (Cf. vimba, and mzingo.)

**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, mvawuli.)

**Kivumbasi, n.** a strong-smelling herb, used by the natives to keep off mosquitoes,—a kind of basil. (Cf. rihani.)

**Kivumbi, n.** and adv. (vi-), a particle of dust, like dust, dusty; also, a dust-cloud, sand-storm (?). (Cf. vumbi.)

**Kivumi, n.** (vi-), also similarly Kivumo, (1) a rumbling (humming, buzzing, or roaring) sound, rumble, hum, buzz, &c.; (2) a rumour, a report, bit of gossip, hearsay. (Cf. vuna, wumti.)

**Kivunjo, n.** (vi-), act (means, way, &c.) of breaking. (Cf. vunja, mwunjo, &c.)

**Kivunu, n.** (vi-), a harvest, profit, something worth having. *Ganda la mua chungu kaona kivunu,* 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 ukiva, shamba ukiwa). (Cf. ukiwa, and upweke, peke yake, -hame.)

**Kiwaa, n.** (vi-), dim. of waa, small spot, blotch, patch, stain, blemish, blot. (Cf. kipaku, ila.)

**Kiwamba, n.** (vi-), a little frame, support, prop. *Watoto wanaotambaa na wanaokwenda 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
KIWMAWIMA

by natives, i.e. a screen of sticks fastened to upright poles and filled up with kneaded earth and stones. (Cf. wamba, kwambiza, and ukuta.)

Kiwenzi, n. (vi.), also Kiyenzi, Kiyembo, 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, ngosi ili�ɔwambiwa ngoma. K. cha makuli, a screen of coconut leaves. K. cha kitanda, the lacing of a bed-frame with cord. (Cf. wamba, kwambanza.)

Kiwango, 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 ili�ɔwambana, imevnjiika, sasa ni k. tu, this was a house, but it was taken down, and now it is only a piece of ground. Akatiwa kivandani kushona nguo, he was put in a workshop to learn tailoring. (Cf. uwanda, uwanga.)

Kiwansa, n. (vi.), (1) 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. Ni k. changu kуesema, it is my duty (it is proper for me) to speak thus. K. cha mtumwa, the position of a slave.

Kiwe, n. (vi.), pimple, vesicle, pusule,—as on the head after shaving the hair. (Cf. upele.)

Kiweko, n. (vi.), also Kiweko (cf. twewe, 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.)

Kiwenshi, n. (vi.), milk-gland of a female animal, udder.

Kiwembe, n. (vi.), dim. of kwembe, a small razor, a knife. (Cf. kiswe, kijembe.)

Kiweo, n. (vi.), thigh, ham, esp. of animals. (Cf. paja, more usual in Z.)

Kiwete, 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, kigwá, chechema.)

Kiwi, n. (vi.), (1) stout stick, bar of wood, set against a door, inside, as a fastening, &c. (cf. komeo, pinga); (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.

Kiwikwi, n. (vi.). See Kiwesha.

Kiwilili, 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. kiwimba, unene). Kizikwa kwa fisti, si k. tu? to be buried by a hyena, is not that just leaving the body as it is, no grave at all? Viwiwili wangu vyote vizima, all my members are whole. K. chake chapataje? What does its bulk come to? What does it measure round? As adv., in a bodily form. (Cf. mwili. Dist. -wili, two, kiwili, &c.)

Kiwimawima, adv. in an erect position, upright, perpendicular, steep, e.g. of a steep hill, precipice. (Cf. sinama, ima, ?wima.)
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 cocoanut without milk or nutty substance, dry and empty (cf. zima 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. Mango 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 kizingosingo. (Cf. mzingo, zinga, zunguka.)

Kizio, n. (vi-), a half of a cocoanut, i.e. kizio cha nazi, and of other fruit, cut in halves.

Kiziwi, n. (vi-), a deaf person. (Cf. ukiziwi, and possibly ziba. For form cf. kipofu, kizee, kibiongo, kilima, &c.)

Kizizi, n. (vi-), small stall, &c. Dim. of zizi, which see.

Kizua, n. See Mazua.

Kizuiio, n. (vi-), and Kizuo (and -zi), restraining, keeping back, restraint, obstruction, hindrance, stopper. (Cf. zuiio, zuia, pinga, ngogoro.)

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
in seclusion after her husband’s death. (Cf. zuka, kizushi.)

Kizuli, n. also Kisuli, giddiness, mental confusion. (Cf. zulu, mazua, zulika.)

Kizungu, n. and adv., a European language, in European style. Sema k., speak a European language. Vaa k., wear European dress. -a k., European. (Cf. mzungu (wa- and mi-), and perh. zunguka and follg.)

Kizunguzungu, n. (vi-), giddiness, whirl, i.e. kizunguzungu chakictwa, vertigo. Mkondo wa k., an eddy, whirlpool. Mzungu manmo yake ni kizunguzungu, a European’s ways makes one’s head go round. (Cf. kizua, mazua, and zunguka, mzungu.)

Kizushi, n. (vi-), a person or thing suddenly appearing, i.e. (1) newcomer, intruder, heretic, revolutionist; (2) novelty, phenomenon, sensation, apparition. Mwana wa mntu ni kizushi, akizuka zuka naye, i.e. there is no knowing what a man may do, best follow all his movements. (Cf. zua, zuka, kizuka, uzushi.)

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. (?Cf. prec. and zua, also see Uchawi.)

-kö is a form of the Demonstr. Pfx. ku, the o (a) either denoting reference or relative distance, ‘there’; (b) or else giving it the force of a relative pronoun, ‘where’ (see KU). Ko (1) forms part of the Demonstr. adv. huko and kuko, which see; (2) affixed to ndi- and Pers. Pfx. and the verb -wa or its equivalents, has a demonstrative force usually local, ‘there, thence, thither,’ e.g. yuko, he is there. Ndiko aliko, that is where he is. (3) In verb-forms generally is the form of relative pronoun agreeing with the Infin. Mood, and nouns and pronouns, &c. with the Pfx. ku. Huko anakowenda, there where he is going. Kufa kulikompta, the death which overtook him. Ko as a separate word only appears in such a phrase as ko kote, wherever, under whatever circumstances. (Cf. huko, ku, no, po.)

Koa, n. (1) (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, kiku, and for ornaments generally urembo). (2) (—, and ma-), a snail, slug. Ute wa k., the slime of a snail. (Cf. konoko.)

Kobe, n. (ma-), a land tortoise. (Cf. kasa, ng’amba. Dist. mkobe, a wallet.)

Koboja, v. See Goboja.

Kobwe, n. a kind of bean, like kunde, sold in Z.

Koche, n. (ma-), the edible fruit of a kind of palm. See Mkoche.

*Koche. n. rent, tax, customs. (?Hind. Cf. Ar. ushuru.)

Kodoa, v. esp. with macho, open the eyes wide, stare, glare. Ap. kodolea (macho), -ewa, stare at, gaze at fixedly with eyes wide open. Kivani kunikodolea macho? Why are you staring at me? (Cf. ngarisa, kasa macho.)

Kodwe, n. small stone, used as a marble in games,—as are korosho and konwe. (Cf. jiwé, mbwe.)

Kofi, 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. Piga k., (1) slap, box on the ear, (2) clap the hands. (Cf. mabono, and for handfull ukufi, kikof, chop, konsi.)

*Kofia, n. cap,—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. Vua k., take off a cap. (Cf. chapeo.)

Kogo, n. the part of the skull which projects at the back, the back of the head, occiput. (Cf. *kikosi*, *kishogo.*

Kôhoa, v. cough. Cs. *koko-za*, -*zwa*. *Fikohosa*, cough on purpose (as a sham, to attract attention, to deceive a person, &c.). (Cf. follg. and *koo.*

Kohoi, n. (*ma*)- and Kohozi, expectation, sputum, phlegm coughed up. (Cf. prec., and *ukohosi*, *ki-kohobi*, belghamu.)

Koikoi, n. (*ma*), a kind of evil spirit. (Cf. *pepo.*

Koja, n. (1) a neck ornament, a ring with disks or coins attached worn round the neck (cf. *koa*, and *uremba*); (2) a kind of metal pot (cf. *kopo*, *sufuria*); (3) see *Khoja.*


Kojozi, n. urine (for common *mkojo*). Also, that which causes micturation. (Cf. prec.)

Koka, v. set on fire (or? heat up, e.g. *koteni* mabivi ya moto, of burning rubbish). Seldom in Z., for common *tia* (or, *choma*) moto, *washa.* Also *koka* for *kuoha*, bake (see Oka, and cf. *koga* for *kuoga*). (Perh. cf. *chocha*, and obs. *kokoa.*

Koko, n. (—, and *ma*), (1) stone of a fruit,—the kernel being *kiini* (cf. *kowka*); (2) bush, underwood, jungle. *Mbowa koko*, a bush-dog, i.e. in a semi-wild state. *Kaa makoko*, small mud crabs (cf. *mkoko*). (Dist. *koko* for, or plur. of, *ukoko.*

Kokoa, v. sweep up, collect together in a heap,—of dust, rubbish, &c., i.e. *k. matakataka*. Ps. *koko-lewa*, e.g. *mchanga* unakolewa na *maji*, the sand is swept away by the water. (Cf. *zoa*, *fagia.*

Kokomoka, v. belch, vomit violently, and fig. blurt out, burst out with. (Cf. *bubujika*, and *tapika.*


*Kokotu*—e. *kokoteva*, a. (same with D 5 (S), D 6), dragging, dilatory, slow. (Cf. prec.)

Kokoto, n. (*ma*), usu. in plur. small stones, esp. with reference to use as material (e.g. *makokoto* ya kupigilia, for use in concrete, *m. ya kutomelea*, for use in plastering), and classed according to size, as compared with common fruits, e.g. *makokoto* ya ndimu (lime size), *m. ya malima* (lemon size); *m. ya nazi* (coconut size). (Cf. *kokota.*

Kokwa, n. (—, and *ma*), stone—of a fruit. See Koko (with which it seems connected).

Kolea, v. (1) 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 *koleza* moto, make up a fire, make it burn up (with oil, shavings, &c.) (? cf. *koka*). (Cf. follg., also syn. *unga*, *kiundo*, and *kitowe.* Also cf. in Kr. *koleza*, v., seize person or property.)
KOLEKOLE

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 chuma, a pair of tongs, e.g. kusima koleo si mwisho wa uhunzi, 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. kuli.)

Koma, v. cease, come to an end, stop, decease. Also sometimes act., bring to an end, close. Lisiyo mkoma, hujikoma ililo, what has no one to end it, ends of itself. Wali-pokoma nussu ya njia, when they ended half the journey. Yali-pokoma magerebi, when evening set in. Koma usiye, stop, coming further. Cs. kom-esha, -eshwa, make stop, bring to an end, thwart, forbid, kill,—usually implying some force or abruptness. Komeshia maneno, stop conversation, cut short a debate. (Cf. kikomo, ukomo, ?ukoma, and syn. isha, nyamaa, tindika.) — n. (ma-), the edible fruit of a kind of palm, mkoma (same as koche, a local name).

Komatia, v. (1) 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. Ustinene nakukomaza, do not say I am talking improperly with you. (Cf. pevuka, balehi, -sim.)

Komalifa, n. (ma-), fruit of the tree Mkomafi, which see.

Komatangana, n. (ma-), pomegranate, the fruit of the mkomama, (Cf. mkoma, and manga.)

Komba, v. scrape out, hollow out, clean out. E.g. k: ngoma, makea drum (by hollowing it out). K. dafu, scrape out the nutty part of a coconut. Cf. daju la kukuma, a coconut full of milk, but beginning to form the soft nutty substance inside. K. chungu, clean out a cooking pot. K. taka (maji, vumbi), clean out dirt (water, dust). K. mitu mali, clear a man out of his money, ruin, impoverish. Ps. komba. Nt. kombe, be cleaned or cleared out. Ap. kom-b-a, -ewa,—also komb-ela, -ela, -eleka, -elesha, -eleshwa, e.g. amekomeleka mali, he has lost every penny he had. Kombelesha mhuzi kwa waliri, sop up the gravy with the rice. Cs. kombe-sha, -eshwa. (Cf. ukumba, kombe, kikomba, kombu, kombeo, and ?kumba.)

Komba, n. a small racoon-like animal, galago,—common in Z. and very destructive to coconuts. (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 (nguso) and carrying the cross-pieces (flo) and thatch.

Kombo, 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. kikomo). (2) bivalve shell-fish and their shells, such as oysters, &c., k. ya pwani (cf. kome, konokono, kaului). (3) Shoulder blade, k. la bega, or la mkono, also of an empty skull, k. la kichwa (cf. kichwa, kupuru, fuku or futa). (4) Like ukombo, a gouge, scraper, e.g. miiba na kombe sa kunichoma, 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 on the spoon, etc., (2) any kind of food, especially fish, (3) see a. s. kamba.
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. Miti huu ni kumbo 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. komboza, and komba, v. and note.)

Komboa, v. (1) scrape out, and so (2) ransom, redeem, deliver, make compensation for, pay for. Nita-komboa mtu aliye uwaza, I will redeem the man who was sold. K. deni, 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, -leza, -lezwa, e.g. mali ya kukombolea, money for a ransom. Cs. kombo-za, -zwa, (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 pwaani, univalves. (Cf. kombe, and gome.)

Komea, v. bolt, bar, fasten with a komeo. Ps. komewa. Nt. komeka. Ap. kome-lea, -lewa, e.g. ufungu wa kikombolea, a key to move a bolt. Cs. kom-esa, -ezwa, cause to fasten a door. (Cf. komeo, komea, 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. kome-lea, -lewa. (Cf. komea.)

Komwe, n. (ma-), seed of a plant nkomwe, 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.)

Kondo, 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. kikondo. 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 huyu amekonga, hawesi kifanya kazi; this old man is weak with age, he cannot work. Cs. kong-esha, -eshwa, make old, add to the age of, wear out, e.g. with nagging or abuse. (Cf. kongwe, kongoja.)

Kongo, 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,
Kongoja. K. mismari, draw a nail. K. jino, extract a tooth (commonly ng'oa jino). Walikongoa pembe, they cut out the (elephant's) tusks. K. unyele, draw out a hair. Ap. kongoa-lea, -lewa, take to pieces, break up, e.g. a frame of any sort, a box, a boat. Mashua yote ilikongolewa vipingane, the whole boat was taken to pieces. Kongoalea sanduku, open a case,—by extracting the nails, &c. (Cf. ng'oa, kongomana.)

Kongoja, v. walk feebly (with difficulty), totter, stagger. Ap. kongoj-ee, -ewa, e.g. fimbo la kuko-ongoja, a stick to steady one's steps with. Jikongoja, prop oneself, steady oneself,—as with a stick. Nipe gongo langu mkongojo nipate kuyikongoja, give me my staff that I walk with, so that I may steady myself. (Cf. konga, -kongwe, mkongo.)

Kongomana, v. meet together, be united, be joined, be assembled, be heaped (gathered, piled) together. Cs. kongomanshipa, gather, assemble, unite, weld, heap together, agglomerate. (Cf. mkongomano, kongoa, and the more common kuta, kutana, kutanisha, kusanya, &c.)

Kongomea, v. fasten up, nail up, put together. Aksikongomea nguo sangu katika bweta, 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 cross-pin. (Cf. mpanda, panda la miti.)

Kongwe, n. a lead in singing. Toa k., start a song, give a lead, lead off. (Cf. bwaga umbo.)

-kongwe, a. old, worn-out, aged, past work. Nsee mkongwe, a feeble old man. (Cf. konga, kikongwe, kongwe.)

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.)

Kona, v. See Konyoa. Konokono, n. (ma-), a snail. (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. kwamkono, 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. vidole viliyofumwa, e.g. teka konzi mbili sa michele, take two fistfuls of rice. (Cf. konde, ngumi, also kofi, chopha.)

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, mkuki.)

Koo, n. (ma-), (1) throat; (2) aiment of the throat; (b) mucus from throat, expectoration (cf. koho, as if kohoo and kohost). (2) Of a breeding animal or bird, e.g. k. la kuku, a breeding fowl. K. la mbuvi, a breeding goat (an idiomatic inversion of koo, hence profane, illbred, etc., in the same way as heri, goat).
&c.). (Dist. mkoo, ukoo, and cf. umio, roho.)

**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. kopa, i.e. (1) of things be borrowed; (2) (of persons) be swindled. Ap. kop-eya, -ewa, borrow from (for, with, &c.), cheat by (for, with, &c.), e.g. nimekukopea nguo kwa Baniani kwa reale mbili, kwa muda wa mimi niwili, I have borrowed cloth for you from the Banian for two dollars on a credit of two months. Cs. kop-yesa, -eshwa, -eshe, -eshwa, lend, supply goods on credit (to), advance as a loan, e.g. mlite mti kadiri akukopeshevyo, pay him as much as he advances to you. (Cf. Ar. azimu, karithi.)

**Kope**, n. (—, and ma-), (1) 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 chozi likichuza, outside the eye-lid a tear was trickling. Kwa kope la juu na chini, in the twinking of an eye. (Cf. ukope, kikope, kopesa.)

**Kopesa**, v. kopesa macho, wink. (Cf. kope, pepeza 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. kikopo, 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, c. g. be loved by, have one’s wishes met by, be pleased with. (Ar. Cf. syn. pendeza, rithisha.)

**Korani**, n. the Coran, the Mahomedan Bible. (Cf. sara, 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.)

-korofai, a. (same with D 4 (P), D 5 (S), D 6), (1) evil-minded, tyrannical, destructive, malignant, brutal, savage; (2) inauspicious, of ill omen, unlucky. Mkorofai sana huyu, 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. korofish, -ishwa, treat with cruelty, bring to ruin. (Cf. prec., and syn. haribika, angamia.)

**Koroga**, v. stir, stir up, mix by stirring (of liquids). K. maji, make water muddy by stirring. Ps. korogwa. Ap. korog-eya, -ewa, stir with (in, for, &c.). Cs. korog-esha, -eshwa. (Cf. buruga, vuruga, pigisha, mkoro.)

**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, mkoroma, 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 dixedled or dug in the ground for planting or sowing. Mamlaka ya kupiga makorongo na kupiga mrabba, the office of making the holes and marking out the plots. (2) Name of
a crane, and so fig. used of a lean, lanky person.

Kororo, n. (mas.), a crested guinea-fowl,—the common sort being kanga.

Korosho, n. (mas.), a cashew nut, produced by the tree mbibo or m-kanju. (Cf. bibo, 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. Hamkunikosa neno hatta siku moja, you never treated me badly (failed in duty to me) in any particular. Mut akikosa mai hawi mtu mbele ya watu, a man without money is not a man in the sight of men. Amemkosa nduguye, he has lost his brother. K. njia, miss the road. K. nyama, miss (shooting) an animal. K. shaba, miss the mark. Kosakosa, make a series of blunders. Ps. kowsa. Nt. koseka, e.g. be done wrongly,—with Rp. kosekana, e.g. be missed, be wanting, be not to be had, fail. Mwungu hakosekani wala hafi, God never fails (is absent) or dies. Neno hili limekoseka, this affair has been bungled. Ap. kos-ea, -eza, offend (against, about, &c.).
Kosea sheria, commit a legal offence. Cs. kos-esha, -eshwa, cause to do wrong, mislead. Rp. kosana, e.g. miss each other, quarrel, treat each other badly, disagree. (Cf. -kosefu, ukosefu, ukosekana.) — n. (mas.), mistake, a miss, error, fault, failing, failure, defect, wrongdoing, sin. Si kosa lake, it is not his fault. Tia kosani, blame, accuse. Sambhisha makosa, correct mistakes.

-Kosefu, a. (same with D 4 (P), D 5 (S), D 6), full of (given to, liable to) mistakes, erroneous, defective, &c.
Kuna safari leo, there is a journey to-day. (2) May refer to an Infinitive or noun beginning with k-; e.g. kusafiri kumekwisha, travelling is over. (3) 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 of the form of the objective Pfx. of 2 Pers. Plur. Nakuambieni, 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. sikuwa, I did not know. Hasikutumpenda, they have not been liked. Kuja huku hakukukuku-mbusha, coming here did not remind you. (c) Ku is the sign of the Infinit. Mood in all verbs, e.g. kwawa, 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, -wa), 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. alikufu, amekufa, alapuja, not alifa, amepa, alaja. Obs. ku as Infinitive sign is sometimes dropped, esp. when a verb preceding and governing the Infinitive is a semi-auxiliary, e.g. nimekufu pata (for kupata), I have got. Ataka fanya, he wants to do it. Aenda tafuia, he goes to search. 2. In adjectives, ku- is the pfx. agreeing (a) with D 8; (b) like pangu and nwangu, with nouns of the Locative form, ending in -ni, e.g. kukuwa 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, kumoya, one kind, e.g. kazi zetu hazina kumoja, 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. jamaa ya kikeni, 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 kuuvi, the sword cuts on both sides, is double-edged. Kaa 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 po, and mu, no.)

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). Moto umleayo ndivyo akuuviyo, as you bring a child up, so he grows up. Ap. ku-lia, -liwa, e.g. (1) grow up in (at, by, for, &c.). E.g. moto huyu amekulua haapa, this child has grown up here (cf. kikulia). Also apparently (2) be (too) great for, be heavy to, burden, be hard for, e.g. amekulwa kufanya 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. kusa, kuzwa, make great, enlarge, magnify, increase, glorify. E.g. kusa Sultani, make the Sultan powerful. Muungu amekuza umri wake, God has prolonged your life. (Cf. -kuu, -kubwa, tukuka, tukuza, kikulia, ukulifu.)

Kuaheri, Kuaherini, good-bye, adieu!—for kwa heri. See Heri.

*Kuba, n. vaulted roof, arched
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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. kubaliika, e.g. be acceptable, be capable of acceptance. Nt. kubali-ia,-iwa, accept from (about, at, &c.). Cs. kubali-sha,-shwa, force to accept, procure acceptance by, win over, persuade, &c. Rp. kubaliana, e.g. be on good terms. (Cf. kihali, ukubali, and syn. kiri, rithia, ithini.)

Kubazi, n. (ma-), a plain kind of sandal with no ornamental work. (Cf. kiatu, ntalawanda.)

-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, is a usual term of respectful address or reference. Neno limekubwa kubwa, halikataliki, the matter has become urgent, it cannot be met with a negative. Asiosikia mkubwa, huona mkubwa, he who disregards a superior, generally finds serious consequences. (3) Elder, oldest. Ndugu 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. mwiviv mkubwa, a regular thief. Mtu huyu ni milevi mkubwa, 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, tukuwa, &c.)

Kuchwa, v. (1) Infin. Act. of -cha, (2) fear, (3) dawn. See cha. (2)

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.

*Kufuti, n. (—, and ma-), a padlock. (Ar. Cf. kitasa.)

*Kufuru, v. (1) treat with mockery or contempt, revile, curse, and esp. (2) with reference to religion, become an unbeliever, apostatize, blaspheme, commit sacrilege, renounce God. Ps. kufuriwa. Nt. kufurika. Ap. kufur-ia,-iwa. Cs. kufur-isha,-ishwa, make (consider, treat as, force to be, urge to be, &c.) an unbeliever, cause to blaspheme. (Ar. Cf. ukufuru, ukafiri, -kafiri.)

Kuguni, n. a hartebeest.

*Kuhani, n. (ma-). See Kahini, Mkohani. (Ar.)

Kuke, n. and Kuuke (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 kuume. Kukeni, on the female side, by the mother. Ujamaa wa kukeni, 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 kwapendesa, that way of cooking is satisfactory. Kwenza 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 mumo, popo, &c.) (2) Verb-form, there is there, there is, it is there.

Kuku, (1) n. a fowl, a hen. Mito wa (mwana wa, kindu la) k., a chicken, also fnanga, hiferenge.
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 kuku, just here, in this very place.
(Cf. kuko, and kuu-.)

-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, -bqvu.)

*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 umetiwa k., hauwesi kunena, my tongue has had a hook put in it, it cannot speak.
(Ar. Cf. ndoana, kiipoo, 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 kule-e-e-,—the final vowel raised in pitch and prolonged in proportion to the distance indicated.
(Cf. ku, yule, and kuku, kuko, &c.)

Kulia, 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. -legetu, -sembe.) But also
(2) in Act. sense, oppressive, burdensome, tiresome, fatiguings.
(Cf. ukulifu, and ukalifu.)

Kuliko, relative verb-form, (1) that which is, which is, referring to D 8, e.g. kufa 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 bia ya watumwa, as regards the slave traffic.
(See Ku, Li, Ko.)

*Kulla, a. every,—always preceding its noun.
(3) Kulu, n. (ma-), a large kind of cowry, a tiger-cowry. So little valued by the native that *kupata kulu means ‘to get nothing worth having.

Kulungu, n. a species of antelope.

Kuma, n. vagina. (Cf. *ke.)

Kumba, v. (1) push, shove, press against, jostle. Ps. kumbwa. Nt. kumbika. Ap. kumb-ia,-iwa. Cs. kumb-ia,-iwa,-isia, e.g. push off on to, transfer to. Adamu alinkumbisia 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. Mwizvi amenikumbia mali, 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 kumbakamba, a caravan of any who could be got together (a scratch lot) (cf. *kumba, v.). (2) Kuti la kumba, a whole cocoanut leaf with the fronds plaited all along each side of the central rib. Used for light fences, and enclosures, back yards, &c. See Kuti.

Kumbi, adv. expressing astonishment, pleasant or unpleasant surprise, Lo and behold! What do you think? For a wonder, all of a sudden.

Kumbi, 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 see.

Kumbikumbi, n. white ants in the flying stage, when they first issue in swarms from the ground. Used as food. (Cf. *mchwa*.)

Kumbo, n. devastation, depopulation, wholesale destruction. (Cf. kumba, mkumbo.)

-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. *Nakumbuka ulimwengu*, I am considering the situation. Ps. *kumbukwa*. Ap. kumbuk-ia, -iwa, direct the memory (or, attention) to. *Sikumbukii*, I do not recall it. *Amenikumbukia chwachangu*, 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, ukumbusho, 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 kinyweo*, something to eat and drink. (A pass. form in 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 kwanza* (la kati, la kuvisha), the first (middle, last) decade. -a kumi, tenth. (Cf. Ar. ashara.)

Kumoja, n. one kind. *Kazi zetu hazina k.*, our occupations are not all of one kind. (Cf. *umoja*, and for *ku, kusimu, kushoto, kuke*, &c.) —a. form of *moja*, agreeing with D. 8. —adv. on one side, from one point of view, i.e. *kwa upande mmoja*. -kati *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, kununu*.)

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. *kuna nazi*, grate a coccoanut, i.e. extract the nutty part from the shell with the instrument called *mbusi*. Ps. *kulwa* (dist. *kunywa*, to drink). Nt. *kunika*. Ap. *kun-ia, -iwa*, e.g. *mbusi ya kunia nazi*, a coccoanut grater. Cs. *kun-isha, -ishwa*.

Rp. *kunana*. (Cf. *mkuno, kune*, *piga mitai, 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.' Kunani (or kunani)? What is there? What is the matter? Kunako, there is (there), that is so,—in reference to the query kuna? Kufa kuma 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.).

Kundaa, 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. nguo, put a border, trimming, or stitched edge to a cloth. K. ulepe, with similar meaning. Ps. kungwa. Ap. kung-ia, -iwa. (' Cf. shona, pinda.)

Kunga, n. sometimes Kinga, (1) a secret, wile, subterfuge, trick, device, e.g. k. za moyo, secret thoughts, private reflections. Mtumi wa k. haambiri maana, he who conveys a secret message is not told its meaning. Kasi haifai illa 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 sa mwituni (sa nyumbani, za jandoni, and ngungwi, ? nkungwi). Hence (3) shameful things, what causes shame. (Cf. mkunga, somo, siri, misiri, and perh. kunja.)

Kungu, n. (1) also Úkungu, mist, fog, haze (cf. ukungu, uvande, wingu). (2) An edible stone-fruit from the tree mkungu. The stone contains a kernel, of which children are fond (cf. mkungu). Kungu manga, nutmeg, lit. the Arabian kungu (cf. manga)—fruit of the mkungu 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.)

Kunguni, 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. mvumbi (muna), shake off dust (rain). Fikung'uta, shake oneself. K. mabawa, shake out the feathers,—of a bird basking in the sun. Waka-lipelekana jamvi uani wakaikung'uta, they took the carpet to the yard, and gave it a shaking. Ps. kung'-utwa. Nt. kungutika. Ap. kungut-ia, -iwa. Cs. kungut-isha, -ishwa. ('Cf. kung'uto, chunga, peta.) The word kumunta is also heard, but not usual in Z., and kumutika, 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.)

Kunjia, v. fold, wrap up, crease, wrinkle, tumble, make a mess of. E.g. k. uzi, wind up thread. Kunja-kunjia wsi, tangle the thread. K. uso, knit the brow, frown. K. mabawa, fold the wings. Jikunja, shrink, cower, flinch (cf. kunyata). Ki-su cha kukunja, a clasp-knife. Ps. kunjwa. Nt. kunjika, e.g. be folded, be easy to fold, admit of folding. Ap. kunj-ia, -twa, e.g. wrap up for (with, in, &c.). Cs. kunj-isha, -ishwa. Rp. kunjanja, e.g. ngu imekunjana kwa upepo, the calico (which was laid out smooth) has been ruffled up by the wind. (Cf. follg. and kunjua, finya, and perh. kunga.)

Kunjamanja, v. befolded, wrinkled, creased. E.g. k. uso, knot the brows, frown,—so uso imekunjamanja. (Cf. prec. and -mana.)

Kunjo, n. (ma-), fold, wrinkle, crease. E.g. makujo ya mshipi, the folds of a fishing-line. (Cf. kunja, and pindi.)


-kunjufu, a. (same with D 4 (P), D 5 (S), D 6), open, serene, unclouded, genial, amiable, merry. Mtu mkunjufu; a genial man. So with uso (face), moyo (temper). (Cf. kunjua, kunja, ukunjufu.)

Kuno, n. (ma-), what is produced by scraping, a scraping, scrap. Makuno ya nasi, grated coconut. (Cf. kuna v., mkuno.)

Kunrathi, v. a common phrase of polite apology,—pardon me, excuse me, by your leave, no offence meant. Often strengthened by ama. Kun- rathia, with one kind of apol

Kununu, n. (ma-), kununu la mawe le, an empty husk or spike of a kind of millet. (Cf. kumvi, kapiri, wishwa.)

Kunyata, v. draw together, cause to shrink, compress. Seldom occurs except with Rf. ji, in the sense, cower, shrunk together, esp. as an attitude of fear, pain, or supplication. Jikunyata kama maskini, humble oneself like a beggar. Jik. kwa baridi, be doubled up with cold. Jik. uso, have an offended, disgusted look. (Cf. kunja uso.)

Kunyua, v. (1) scratch at, give a scratch to, e.g. to hurt, or to attract notice; (2) call by a secret sign, give a private hint to, &c. K. kidole, hurt the finger by a scratch,—implying more than the simple kuna, scratch. Ps. kunyuliwa. Nt. kunyuka, e.g. kunyuka 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 kauk, 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. ngwe, same marked by a cord). Hence nyosha k., mark out a piece of ground; ongesa (punza) k., enlarge (reduce) a plantation. (Cf. mkuo, and syn. shimo, handaki, mfu.)

Kupaa, n. (ma-), also Kupa, (1) one of the two side-pieces forming a pulley (kapi, gofia) enclosing the sheave (roda) (cf. korodani); (2) cheek-bone, cheek-piece.

Kupe, n. a tick,—on cattle, dogs, &c. Kama kupe na mkia wa ngan to tick, and the tick detail.
of things adhering closely. (Cf. kama pate 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. kupulwa. Nt. kupuka, e.g. fig. be cast off, be a fugitive (outcast). Hence kupukia.

Ap. kupu-la, -iwa. Cs. kupu-sha, -shwa. (Cf. kung’uta, nkupuo.)

*Kura, n. a lot, i.e. as in casting lots. Piga kura, cast lots. (Ar.)

Kuro, n. also Koru, Kuru, a water-buck.

*Kurubia, Kurubisha, v. See Karibia, Karibisha.

Kusa, v. Cs. of kuta, i.e. kutisha or kusha, kusa, cause to meet, bring on. Nimemkusa mashaka, I have got him into trouble. See Kuta.


Kushoto, n. and adv., the left side, the left-hand position. Mkono wa k., the left-hand, as opp. to mkono wa kumme (wa kulia). Kaa kushoto- tini, sit on the left side. (Cf. ku, and kumija, 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. Kusudia safari, resolve on an expedition. K. kwenda, intend to go. Ps. kusudiva. Nt. kusudika. Cs. kusudi-sha, -ishwa. — n. (ma-), intention, purpose, aim, object, end. Kwa k., on purpose, intentionally, deliberately, willfully (cf. kwa moyo, kwa nafisi). 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, mradadi.)

Kuta, v. come upon, meet (with), chance on, hit on, find. Nalimkuta hawesi (hayuko), I found him ill (absent). Kuta mashaka, meet with (experience) difficulties. Ps. kutwa. Nt. kutika. Ap. kuti-ia, -iwa, e.g. mauti imemkutia, death came upon him, or anekutiwa na mauti. Cs. kutisha, or kusha, kusa, cause to come on, bring upon, involve in. Hence kut-ishia, -ishiwa, kushia, &c.

Rp. kutana, meet together, assemble, gather, collect, hold a meeting, be crowded (cf. kusanya, songa, bar- izi). 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. mkutano.)

Kuta, n. plur. of ukuta (which see), walls.

Kuti, n. (ma-), (1) a cocanaut leaf, whether green or dry; (2) a cocanaut 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, startled, frighten, &c. (Cf. kupwa, 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 preeminence, authority, and excellence.

-kubwa, 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 vijana is a common contrast, 'old and young, great and small' (also wakubwa kwa wadogo). Cf. mkuu as n., chief, master, king (as also mkubwa, 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 mkubwa, largest of animals. Bustani kuu, a great (grand, fine) garden. Obs. kiawi kikuu, yam,—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.

ambitious. Piga makuu, give oneself airs, be arrogant, make a great show. Hana makuu, he is an unassuming, civil spoken, humble person,—sometimes in contrast to -kuu in other senses, e.g. makuu mengi lakinlina hana makuu, he has many great qualities, but he never makes too much of them. (Cf. -kubwa, kua, kuza, &c.)

Kuume, n. (from -me, like une, 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. Mkono wa kuume, the right-hand (also mkono wa kulia, the hand used in eating, opp. to mkono wa kushoto). Kaa kuumeni, sit on the right-hand side. Wa kume kauhaki kwa kushoto, the right hand does not cut the left. (Cf. ku, and kushoto, kumofa, kuzimu, and folg.)

Kuvuli, n. mkono wa kuvuli, the right-hand,—for mkono wa kuume, which is usual in Z. (Cf. prec.)

Kuwa, v. Infin. of wa, be (which see), to be, being, existence. Can be used of pure existence (cf. Mwenyikuwa, 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 kumofa, kuume, &c.)

Kuyu, n. See Mkuyu.

Kuzu, v. Infin. (1) Cs. of kua, make great. (2) Uza, sell, for kuzua. (3) Uza for uiza, ask.

-kaza, 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 makuza sana, that is a very fine cat. (Cf. kua, -kuba...
Kuzi, n. (mā)−, also Kusi, an earthenware pitcher or jug, larger than gudulīa, 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, die and be buried. Chungulia 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. wasimū, also zina, zimwe, and for the form ku, and syn. ahera, peponi, huko.)

Kw-, as a pix. 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 hizi, 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 ndugu, 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. asiyoea 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 (i) with D 8, (2) with locatives ending in -ni, e.g. nyumbani kwa ndugu, in (to, from) his brother’s house.

Kwaa, v. (i) strike the foot (against an object), stumble, knock, be stopped by a sudden obstacle; (2) fig. falter, hesitate, be brought to a stop or check, get into a difficulty. K. na jiwe, or jiweni, knock the foot against a stone. Heri kukwaa kidole kuliko kukwaa ulimi, better to stumble with the toe than the tongue. Ap. kwala, kwaira, rarely heard. Mkwaaia nyoka, aonapo ukuti hushituka, a man who has stumbled over a snake, starts if he sees a switch (cocoanut frond). Cs. kwa-za, -za, cause to stumble, make difficulties for, &c. Also intens. dau limekwasa maweni, the boat struck hard on the rocks. (But cf. kwa-za for kwarusa.) Rp. kwazana, knock against each other. (Cf. kwasa, kwama, kwao or kwayo, kwazo.)


Kwake, (1) n. (ku-ake) his (hers, its) circumstances (position, house,
KWAKO

&c.). (2) adv. idiomatic equivalent of kwa yeve, 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 kwa
to reinforce, intended, roundings
in my circumstances
Ha, get Kwambaje
used, (3) posing)
falling
kwaza,
jammed,
and
ishzva,
kwavi-a^ menikwamisha
put be
lock,
cause
be in a fix, get into a difficulty. Ap. kwami-ia, -iwa. Cs. kwam-isha, -ishwa, cause to jam, make stick fast, put in a difficulty, &c. Mti huu
umetiwamisha mkono, this tree has got my hand fixed in it. (Cf. kwa, kwasa, kwamua, and syn. shikika, fungwa, naswa, kamataw.)

Kwamba, conj. (ku-amba, saying), of very general meaning, and translatable according to the context defining the particular sense of 'saying,' intended, e.g. (1) (stating) that, so to say,—also ya kwamba; (2) (supposing) if, as if, suppose, even if; (3) (objecting) though. It is also used, though not commonly in Z., after the relative formed with amba, e.g. ambaye kwamba, who—of a person, ambalo kwamba, which, &c., and with similar indefinite meaning in the phrase Kwambaje? How is it? Kwambaje kwako? How are you? (Cf. kama, ya kuwa, and see Amba, Ambia.)


Kwangu, (1) n. (ku-angu), my circumstances (condition, affairs, locality), my house. Kwangu kuzuri, my condition is prosperous, my surroundings are beautiful, &c. (2) adv. (for kwa mimi), to (with, from, house. Twende kwangu, let us go to my house. (3) a. agreeing with D 8, and locatives in -ni. Kuja kwangu, my dying. Nyumbani kwangu, to my house. (So kwako, kwake, kwetu, kwem, kwao.)

Kwangwa, 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-ia, -liwa. (No v. kwanga in use. Cf. komba, paruza.)


Kwanua, v. and Kwanyua, tear down, rip (split, strip) off, e.g. of branches, leaves, fruit. Ps. kwanu-liwa. Nt. kwanyuka, e.g. panda ya mti imekwanyuka kwa mtu mzito, the fork of the tree was split down by a heavy man. Ap. kwanyu-ia, -liwa. (Cf. nyakua, pasua, raruia, ambua.)

Kwanza, Infin. of anza (ku-anza), but often as adv. at the beginning, at first, firstly, in the first place. Also ya k., often followed by ya pili, secondly, ya tatu, thirdly, -a k., first, best. Ngoju k., wait first (before acting), wait a bit. (Cf. anza, mwanza, chanzo, and syn. Ar. awali.)

Kwao, (1) n. (ku-ao), their circumstances, their place (country, home), &c. Mwanamke huyu anawaza kwao, this woman is thinking about her native country, is homesick.

Mkuzwa 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.)
stumbling-block, obstruction to the feet, difficulty. \textit{Njia} ya \textit{kwoa}, a rough road, stony path. (Cf. \textit{kwa}, mg\text{\text{"e}}goro, zaio, kwaruza.)

\textbf{Kwape}, n. (ma-), armpit. Futika (chukua) \textit{kwapi}, tuck (carry) under the arm. Kisibau cha kwapa, a sleeveless waistcoat. (Cf. ki-kwapa.)

\textbf{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 kinekwaruza mwamba, the vessel has grazed a rock. Mchele huu unakwaruza watu, this rice is gritty to the taste. \textit{Njia} ya kukuwaruza, a rough, stony road. (Cf. mkwaruza, paruza, para, kwangua, and perh. kwaa, kwaza, and contr. lainika, laini. Kwaza appears sometimes to be a short form of kwaruza, with kwazana for kwaruza, e.g. madau yana-kwazana, the boats are colliding, scraping against each other.)

- kwasi, a. rich, wealthy, opulent. (Cf. ukwasi, and syn. tajiri, mwenyi mali, contr. maskini, fikara.)

\textbf{Kwata}, n. and \textbf{Kwato}, Ukwato, hoof. \textit{Piga} k., kick,—of an animal. (Cf. piga teke.)

\textbf{Kwayo}, n. (ma-). See \textbf{Kwao}, n.

\textbf{Kwaza}, v. Cs. of \textit{kwa}, and ? for kwaruza (which see).

\textbf{Kwaa}, v. go up, get on the top of, mount, climb, ascend, rise, e.g. k. mnazi, or mnazini, climb a cocoanut tree; k. mlima (frasi), mount a hill (a horse); k. chombo, get on board a vessel. Ps. kwelewa. Nt. kweleka. Ap. kwela, e.g. kamba ya kukelewa, a cord to climb with. So kwele-esa, -eswa. Cs. kwasa, cause to go up, set up, raise, put one thing on another. Kwesa mshua, haul a boat high on the beach. Kwesa bei, raise the price of an article. Viitu vimekweswa, things have been raised in price. Kwesa maturuma ya duara, set the spokes in a wheel.


\textbf{Kwelea}, n. kwelea ya mawimbi, mawimbi ya kwelea, a swell, rolling waves, as dist. from breakers. (Cf. kwea, and \textit{wimbi}).

\textbf{Kwel}, n. and adv., truth, truthfulness, reality, genuineness, certainty. \textit{Kwa} kwel, kwel, niwa ushi, seriously, not in fun. Kwele ililo uchungu si uwongoulio tamu, an unpleasing truth is better than a pleasing falsehood. -a kwel, true, truthful, genuine. As adv., truly, really, certainly, genuinely (cf. hakika, yakini, hati.)

\textbf{Kweme}, n. seed of a plant \textit{mkweme}, very rich in oil.

\textbf{Kwenda}, (1) v. Infin. of \textit{enda} (\textit{ku}-\textit{enda}), to go; (2) used as adv., perhaps, possibly, I dare say, it may be. Kwenda akaja leo, perhaps he comes to-day. (Cf. \textit{enda}, \textit{huenda}, and syn. labuda, yamkini.)

\textbf{Kwendo}, (1) n. (\textit{ku}-\textit{enu}), your circumstances, place, country, home. (2) adv. (for \textit{kwa ninyi}), to you, to your house. (3) a.—form of -\textit{enu}, agreeing with \textit{kupenda} and nouns in -\textit{mi}. (Cf. kwangu, and \textit{ku}, \textit{-enu}).

\textbf{Kwenyi}, form of -\textit{enyi}, which see. Often used as equivalent of \textit{kwa}, e.g. of time, kwenyi \textit{Ijumaa}, on Friday. (So mwenyi, penyi.)

\textbf{Kwetu}, n. adv. and a., in same uses as \textit{kwenu}, and kwangu, i.e. our circumstances, to us, our. The common expression for my (our) country, my home. (Cf. kwangu, \textit{ku}, \textit{etu}).

\textbf{Kweu}, n. sometimes for the usual \textit{kweupe}, clearness, dawn, light. Mbele \textit{kweu} na nyuma \textit{kweu}, brightness before and behind. (Cf. follg.)

\textbf{Kweupe}, n. (\textit{ku}-\textit{upe}), brightness, whiteness, clearness, dawn, light, clear space, fine weather. \textit{Kuna} \textit{kweupe}, it is dawn, it is fine. (Cf. -\textit{upe}, eua, \textit{upe}, and \textit{kweu}, and syn. kucha, dawn, contr. kweusi, giza, usiku.)
-kwezi, a. creeping, climbing, e.g. of a plant. (Cf. kwea, ukwezi, also tambaa, -tambaa.)

Kwikwe, n. hiccup. Kwikwe wa kulia, convulsive sobbing (cf. kifutuefu, kikeukeu).

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, kiisha, 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 mwango, a door; ufulme or ufaume, dominion.

After a formative n, l (and r) are represented by d, as in ndeufu, for nilefu (nrefu).

L- (1) as a pfx. of verbs and pronom. adj.s agrees with D 5 (S), e.g. kasha litilolo take 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, 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, l. (a') 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 fetha (saa nzima, 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. Jiwe limeliwa na kamba, the stone has been worn away by the rope. Kito hiki hakili, 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 kulio, a spoon to eat with. Amenilia mwenzi wali wake, he has eaten up his friend's rice for him. Jiilia, eat selfishly (for his own purposes, &c.), e.g. mwana amejita mali ya babaye, the son has wasted his father's goods (like a fool, wilfully). Tumeliana 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, mbufu), keep fowls (cows, goats). Lisha ng'ombe majani, feed cows on grass. Lisha upanga vunungo, glut the sword with (dead men's) limbs. Wanalisha miwa kinuni, they feed the sugar-cane into the mill. (2) Eat, browse, feed on, e.g. kulungu alisha majani, the antelope browses on grass (cf. malisho, malisho, chunga). Hence lishi-sha,-shwa, make to eat, feed with, e.g. lishisha sumu, administer poison to. (Cf. mio, mla, mlaji, ulaji, mlafi, etc.)
La, int. no, not so, by no means. (Ar. Cf. la ilaha illa Allah, no God but the God, and syn. sio, sivyo, hakuna, hapana, hasha.)

-la, a. eating, feeding on, consuming,—verbal a. of la, v.

**Laana, n. (ma-), a curse, imprecation, oath. (Ar. Cf. uapo, kiaap, apizo.)**

**Laani, v. curse, swear (at), damn. Ps. laaniwa. Nt. laanika. Cs. laani-sha, -shwa, cause to curse, get cursed, bring a curse on. (Ar. Cf. -laanifu, laana, apa.)**

*Laanifu, a. (same with D 4 (P), D 5 (S), D 6), (1) given to cursing; (2) accursed. (Ar. Cf. ulaanifu, laana, maleuni.)

**Labee, int. See Labeka.**

**Labuda, adv. often lábuda, labda, perhaps, it seems so, no doubt, probably, possibly. (Ar. la-buddi, there is no escape. Cf. buddi, and syn. yamkini, yawezeikanu, 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. mele, unyoya, and dist. Ar. malaika, an angel.)

**Laíni, 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 foll.)**

*Laínika, v. (1) be smoothed, be made smooth; (2) be softened, be appeased. Ps. lainiwa. Cs. laini-sha, -shwa, make smooth, &c. (Ar. Cf. laini.)

*Laïti, 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. laïti safari ingalikwisha! would that the journey had come to an end! Laïti (kwamba) twali-
fika 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. pokea, kuta.)**

*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 -le 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 usingizi, go to sleep. Nyumba imelala chini, the house has fallen down. Inchi yote yatalala sawasawa, the whole country is a flat plain. Jilala, rest oneself, take a siesta. Chumba chake cha kulala (or alicholala), his bed-room. Ap. lalia, lalitwa, lalika, latiana. Lalia matanga, sleep in the house of mourning. Hakulaliki nyumbani kwa hari, there is no sleeping indoors from the heat. Mtu wa kulalia nyumba, a night-watchman, a caretaker. Mkeka mpya usiolaliwa, a new mat which has never been slept upon. Hence talisha, talishwa. Cs. laza, lazwa, lazia. E.g. cause to lie down, put to bed, lay flat or horizontal. Rp. latana, sleep at each other’s houses, be on familiar terms. Lala (with objective pfxs., i.e. as act.), lazwa, and latana are used of sexual intercourse. (Cf. for sleep, sinzia; for rest, pumzika, jinyosha.)

Lalama, v. ask for mercy (of),
LAMBA

make an appeal (to), cry out. M-wivi amlalamwa vali apta kupona nafsi yake, the thief throws himself on the governor's mercy to save his life. Ps. lalam-iva. 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. mdeni alimlalamia mwenyi mali, the debtor threw himself on the mercy of the money-lender. Cs. lalam-isha,-ishwa, make cry out, bring to terms, force to confess. ( Cf. omba, kiri, ungama.)

Lamba, v. also Ramba, lick, lick up with the tongue. L. makombo ya sahanti, lick up the scraps on the plate. Ps. lambwa. Haulambwi mkono mntupu, an empty hand is not licked. Nt. lambika. Ap. lamb-ia, -iwa. Lambwa damu mkononi, have the blood licked off the hand. Cs. lamb-isha, -ishwa. Rp. lambana. (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 kunja.)

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).

bind, make responsible, put pressure on. Sheria imnlazimu mfalme, the law has bound (condemned) the king. Tunakulazimu wee, we make you responsible. Ps. lazimtwwa, be bound, be under obligation, be responsible, &c. Ap. lazim-ia,-iwa. Cs. lazim-isha,-ishwa, intens. put strong pressure on, force, compel. filazimisha na, devote oneself to, accept full responsibility for. — n. also Lázima, Lázim, necessity, obligation, engagement, surety, bail, responsibility. E.g. chukua l., bail, go bail. Ni l. juu 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, usipopiga hodi, you must never enter a house without saying ' hodi.' (Ar. Cf. sharti, jafirathi, bidi, jusu.)

-le, final, (1) characteristic of a. demonstr. 'that' (see Yule); (2) sometimes a contraction for lake, e.g. jinale, his name (cf. -lo for lako); (3) subjunct. mood of -la, v. eat.

Lea, v. bring up, rear, educate. Miito umleavyo, ndivuyo akmavo, as you bring up a child, so he grows up. Ps. lewa, e.g. amllewa 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 kiaraub, all kinds of Arab clothes. (Arab. Cf. nguo, mawansi.)

*Lebeka, int. and Lebeka, 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 ebe, or simply bee. (Ar. phrase 'Here I am at your service.' Cf. inshallah, eewalla, bismilla, &c.)

Legea, v. Regea is also common.
pliable); (2) be faint (weak, remiss), flag, yield, give in. E.g. of the body, effect of illness, hunger, exhaustion, &c.—of a rope, &c.

Cs. leg-eza, -ezwa, -ezea, loosed, slacken, exhaust, cause to yield, &c. (Cf. -legefu, milego, fungwa, thoofika, and dist. Ar. regea or rejea, 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, lekea, lekeana, &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, -enyne, and a few other adjectives).

Lema, 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, discommoding. E.g. tuzi di kulemea mbele, let us press on faster. Msigo uma-

mlemea, his load is a heavy one. Kasha lililemea 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 muhugo, 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 Lepppe, Leppe, drowsiness, faintness, a heavy slumberous condition. L. la usingizi, sleepiness, drowsiness. Fanya l, be drowsy. Huyu 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 -fa, come. Ps. letwa. Nt. rarely heard, leteka. Ap. let-ia, -ewa, -eana. Letaewa, have (a thing) brought to. Wali-

letewa chakula, they were brought food. Letaana barua, exchange letters, correspond. Cs. let-eha, -ehwa, -eza, -ezwa. 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. leveya, lewa, levuka, ulevi, kileo, 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. *Filevya,* make oneself drunk, get intoxicated. Also Rd. *levya-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 lalewa,* of a boat on a rough sea,—roll and pitch. Also Rd. *lewa-lewa,* reel and stagger. (Cf. *levya, levuka, -levi, ulevi,* kileo, and dist. *lewa,* Ps. of *lea,* rear, educate.)

**Li,** verb-form, (it) is,—agreeing with *D 5* (S), e.g. *kasha li zito,* the box is heavy.

**Lii,** -li, (1) verb- and pron. a. pfx.,—agreeing with *D 5* (S), e.g. *uliichukue kasha lile,* carry that box. (2) sign of Past Tense Affirmative, and also with *a,* i.e. *ali-,* 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* (*nalii,* I am, *nikali,* and I am. *Ali,* he is. It is regularly used in connexion with the relative, i.e. *aliye,* he who is, not awaye; *waali,* they who are, not wawao; *liili,* that which is, not *liiwa.*

**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. *Chuma yalia,* iron has a ring. *Panalia wazi,* the place sounds hollow. *Ndjere analia,* the bird is singing. *Bunduki zalia,* guns are going off (sounding). *Lia mesha,*


*Libasi, n.* See *Lebasi.* (Arab.)

**Licha, conj. and licha ya, prep.** let alone, not to say, much more (less). E.g. *sikupata robo moja,* *lichya reale,* I did not get a shilling, not to mention (much less) a dollar. *Licha ya haya,* *hatta mangine mabayaa,* apart from these, there are other bad points. *Licha tawi litoiva,* *hatta bichi liko,* not to mention ripe bunches, there are unripe too. *Licha ya ndege moja,* *hatta vute ntakupa,* one bird is nothing, I will give you all of them.

*Lihamu, n.* solder. See *Lehemu.* (Ar.)

*Lijamu, n.* bit (of a horse). *Seruji na lijamu na vigwe,* saddle, bit, and reins. (Ar.)

**Likia, v.** Nt. of *la,* eat (which see).

**Likiza, v.** (1) give leave (respite, relief, holiday) to, release, let go; (2) 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,* -iva. Cs. *likiz-isha,* -ishwa. Rp. *likizana.* (Cf. *ondosha, ruhusu, achi- sha, chezesha.*)

**Lima, v.** hoe,—the only native mode of cultivation, hence generally 'cultivate, work land.' Ps. *limwa,* Nt. *limika,* e.g. be fit for cultivation, capable.... Ap. *limia,* give, etc.
LINGA

Ps. limbukwa.

Ap. limbuk-ia,-iwa. Cs. limbu-sha,-shwa, 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 
mwenyi domo.)

Linda, v. (1) defend, protect, 
guard, watch, keep safe; (2) keep off, 
fend off, guard against, watch for. 
E.g. angeuawa, lakini Muungu ame-
mlinda, 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 
est birds eat the fruit. Mlinzi hu-
linde, the watchman watches 
against the birds. Mke mzuri kali-
dwani, a pretty woman is not driven 
avay, or, is not (easily) kept safe. 
lind-ia,-iwa, e.g. nimemlinda sha-
mba lake, I have guarded his planta-
tion 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 Ma-
lindi (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.)

Linga, 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. ngwo, 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).


Lio, n. (ma-), sound, loud cry, shout, roar, loud wailing. Malio ya kilo, the bubbling sound of a native pipe (with a water-bowl). (Cf. lia, mlio, kilio.)

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. Nikulipite mema yako uliyonitendea, let me pay back your kindness to me. Lipa kisi, suffer vengeance,—also, take vengeance, i.e. pay back. Ps. lipwa. Nt. lipika. Ap. lip-ia, -iwa, pay to (for, on behalf of, &c.), avenge. Cs. lip-isha, -ishwa, -iza, -izwa, -izana, make pay, exact a return from, &c. Lipiza kisasi, take vengeance on. Jilipiza, pay oneself by force, take as one’s due, and with kisi, avenge oneself on. (Cf. lipo, lipizi.)

Lipizi, n. (ma-), forced payment, exactation, vengeance. (Cf. lipa, lipo.)

Lipo, n. (ma-), payment, recompense, revenge. (Cf. lipa.)

*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, mliwa.)

*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 unawaliswa? Why are you getting people to buy? (seems to be complain, with uza, sell, as if for uliza, see uza). (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 lote, any box whatsoever. Hakusanya (nego) lo lote, he did nothing at all. (Cf. l, 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) in verbs, ‘which, that,’ agreeing with D 5 (S), neno alilolinena, the word which he spoke.

Lo, Loo, int. of pleasure, wonder, horror, &c.,—the intensity of feeling being represented by the indefinite prolongation of the vowel sound.

Loa, -loefu. See Lowa, -lowefu.

Loga, v. bewitch, use enchantment on, place under a spell or charm. Ps. logwa. (Cf. ufanja, uchawi, mwanga, and pagaza.)

Loo, int. See Lo.

Lowa, v. and Lca, get wet, be soaked (drenched, saturated), be damp. Nt. loweka, (1) get wet,—same as lowa, and (2) make wet,
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 v sounds are evanescent, and so oo, oeka, oana may be heard. Cf. follg. and tia maji, rutubisha, cho-vya.)

Lowama, v. be in a wet condition, be soaked, &c., and Ap. lowamia. Cs. lowamisha. (A St. form. Cf. lowa, and follg.)

-lowefu, a. and -loefu (same with D 4 (P), D 5 (S), D 6), wet, moist, damp, soaking. Fanya gundi loweke katika maji hatta lowame, let the gum be steeped in water, till it is thoroughly soaked. (Cf. lowa, and syn. maji maji, chepe chepe, -a rutuba.)

*Lozi, n. (ma-), an almond,—from the tree mlodzi.

Luba, n. a leech. See Mruba.

*Luuga, n. language, speech. L. ya kiungu ya kimwita ni mbali kidogo, the language of Zanzibar and Mombasa differ slightly. (Ar. Cf. syn. manene, and use of ki-.)

Lulu, n. a pearl. Kuzamia l., to dive for pearls. Bora kama l., 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, firusi, &c.)

Lungu, n. (ma-). See Runugu.

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-, un-. But the vocalization of m is in Zanzibar so slight, and yet so characteristic, that mw- is best written for mu- 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 mu in words like muhogo, muhindii (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 mathbua, mathbaa, &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 \( ni \), 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 \( mw- \)) is, as a formative A. of nouns, (1) the characteristic initial sound (properly semi-vocal, but often practically consonantal, 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. \( u \), not \( mu \), e.g. \( mti \ wangu, mti \ evenyewe \)). 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 (a) 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. \( mla \ watu \), a cannibal,—but (b) if such final vowel is changed to -\( e \), -\( i \), or has -\( ji \) affixed, the noun is a true noun, -\( e \) often indicating a passive force, -\( ji \) an habitual agent, e.g. \( mneni, mchungaji, mkate \). 2. 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. \( mti \ mwenzi \), \( mti \ mzungu \) (but obs. that in the pronom. adj. \( angu, -ako, \&c. \), \( w \) (for \( u \)) takes the place of \( mw, e.g. mti \ wangu, and also in the adj. -\( ote, -uvi, -enye \) in agreement with and (2) with nouns ending with the locative -\( ni \), when indicating place or circumstances within which something happens, e.g. \( nyumbani mwa-ngu, in my house. \) 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 \( kwenyi \)) sawa 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. \( mwafenda \), 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. \( mnano \), there is (in) there, and \( mna \), there is (in) there. \( Mnanuka humo \), 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. \( mo, mu, mw \), and \( ku, pa \).)

\( ma- \), as an initial syllable—1. 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 import.
of moderate or ordinary size, plur. 
pete; but pete, plur. mapete, rings of
unusual size (cf. the dim. kipete, a
small ring, plur. vicete). (c) the
plur. pfx. 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 thick-
ness (girth, diameter) of a tree;
makuu, pride; and cf. usumbuo, (ac-
tive) annoyance; masumbuo, annoy-
ing acts, and, when these are regarded
collectively, ‘annoyance’ in general,
like the sing. (e) as the plur. pfx.
of nouns, which in the sing. usually
occur as D 4, and some of these
nouns have accordingly two plurals.
In this case, ma- (1) often denotes
concrete instances of what is in the
sing. usually abstract, e.g. uamkizi,
visiting in general; maamkizi, par-
ticular visits. (2) as a plur. pfx. of
verbal nouns from an act. or pass.
stem, e.g. masifu, masifwa, matakwa,
but the corresponding sing. is not
used. It may also (3) refer to rela-
tive 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 meupe (ma-eupe),
meni (ma-inki), 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 some-
what 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 fol-
lowed 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.)

*Ma'adham, conj. (1) when, while,
since; (2) since, if, seeing that, be-
cause. E. g. ma'adham amidaka, when
(as long as) he wants him. Ma'adham
ya kufika weje huku, since your ar-
ival here. (Arab., not often heard.
Cf. wakati wa, and -po.)

*Maafikano, n. plur. (1) agree-
ment, contract, bargain, settlement;
(2) mutual understanding (respect,
esteeom). Nina maafikano naye, I am
on good terms with him. (Cf.
a'ki, mwafika, and syn. maagano,
mkataba.)

*Maakuli, n., and Makuli, vic-
tuals, food. (Arab. Cf. syn. chakula)

*Maalum, a. well-known, recog-
nized, 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. amna, mwaamuzi, and syn. hukumu.)

*Maana, n. (1) cause, reason,
sake, consideration; (2) meaning,
import, purpose, intention; (3) rea-
sonableness, sobriety, sense. E. g.
kwa maana (ya), because (of), on
account of, for the sake of, consider-
ing (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,
est. of food, cooking and serving
a meal. (Cf. andaa, uandao, ma-
andasi.)

Maandamano, Maandamizi, n.
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, lafu, kitumbua, mkate wa kumimina (wa kusonga, wa sinia, wa tambi, wa mofa), nyang^amba, &c. M. ya maji, an omelette. Sinia ya maandasi, a tray for sweetmeats. (Cf. andika, mwandishi, &c., and follg.)

Maandiko, 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 maanga, clear, transparent water. (Cf. -angafu, anga, &c.)

Maangalizi, n. plur., careful attention. (Cf. angalia.)

Maangamizi, n. plur., utter ruin, destruction, collapse. M. ya kesho, ruin in the next world, eternal damnation. (Cf. angamia.)

Maanguko, n. plur., fall, collapse, fallen remains, ruins. M. ya maji, cataract, cascade, waterfall. (Cf. anguuka.)

Maaawio, n. plur. See Maawio.

Maazimu, 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. tusi.)

Macheleo, n. plur. objects of fear (reverence, awe). (Cf. cha, v., fear, and afia.)

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 maaao.)

Machubwichubwi, n. pl. mumps.

Machukio, n. plur., (1) objects of hate, abomination, offence; (2) and Machukizo, feeling of hate, hatred, disgust, aversion, loathing. Namauchuka machukio makuu, I utterly detest him. (Cf. chuki, chukia.)

Machunga, n. plur. pasturage, pastures, feeding-places for animals. (Cf. chunga, and malisha, lisha.)
Mafaa, n. use, utility, profit, advantage, e.g. ng’ombe hizi hazina mafaa, these oxen are no good. (Cf. faa, vifaa, fataa, and syn. uchumi.)

Maficho, n. pl. 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, ufufu. In Z. mutu (Ar.) is usual for death.)

Mafua, n. pl. chest symptoms, chest complaint (cold in the chest, bronchitis, pneumonia, phthisis, &c.). (Cf. kifua, pafu.)

Mafungulia, n. pl. 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. pl. oil, fat, grease (of any kind). M. ya nyama, fat, lard, dripping (also shahamu, animal fat. Butter is commonly distinguished as siagi, or samli, ghee). Mafuta ya taa (ya kizungu, americano), common petroleum. Vegetable oils are mafuta ya uta, semsem oil; m. ya mbirika, castor oil; m. ya nazi, coconut oil. (Cf. futa, ufuta, uta.)

Mafuu, n. pl. craziness, silliness, half-witted state. (Cf. kichaa, wazimu.)

Mafya, n. pl. (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, Mohomedan evening prayers or vespers; (2) place of sunset, the west; (3) Morocco (as the western land). (Ar. Cf. mashariki.)

Mageuzi, n. pl. change, changes,
changeableness. Also mageuzo, i.e. 

Mago, n. plur. of kago (which see).

Magombezi, n. plur. quarrel, opposition, prohibition. Also magombezo, quarreling, —of the action, rather than the fact or effect. (Cf. gombeza, ugomeza, ugenvi.)

*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. nafasi). Mahali (pahali) is the only noun in Swahili meaning 'place, the only word with which the pfx. p- (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 pa, in the place of, instead of. Wakamwende pale pahali pale, 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 place. 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. Tuneepatana na mahari yake rupia 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, utumwuu.)

Mahindi, n. plur. single grains of plant muhindä. (Cf. hindi, mühindi.)

*Mahiri, a. and Maheli, skillful, 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, pepe.)

*Maisha, n. (1) continuance, duration, permanence; (2) life (in respect of length and duration), period of living, mode of life. E.g. miti huu una m. sana, this wood is very durable. M. maovu, evil living. M. mengi, long life. Also as adv., maisha na mitele, for life and for ever, i.e. for ever and ever. Utusungu maisha yetu, imprison us for life. Mpaka maisha, 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 maisha mengi means (see above) 'long life,' maisha nyangi 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. ntu maiti. Hukuta maiti za Wawemba, we kept coming on the bodies of dead Wawemba. (Ar. Cf. mauti, also mzoga, pinda.)

*Majahaba, n. a dock—for ships. (Cf. gudi.)

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, jerukhi.)

Maji, n. water, or what resembles water (in general), liquid, fluid.
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 mwana), fresh water. M. ya chunu (ya bahari), salt water. M. bantuva (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, mja maji, one who arrives by sea, a stranger, newcomer. Mwana maji, a sailor, sea-faring man. M. ya shahada, water poured (by Mahomedans) into a small hole at the head of a grave, when filled in. Also as a., maji, majimaji, wet, damp. (Cf. Ar. mā, water, maji, bitter, salt, briny, or better perh. uji, rice, cruel, and ? ja, v. Other Bantu dialects have mādi, amansi, malsi, maezi, mezi, medi, mese, mashi, &c.)

*Majibizano, n. teaching by question and answer, catechetical instruction. (Cf. jibu.)

*Majibu, n. an answer, reply, response, also as a plural form, answers. (Ar. Cf. jibu, jawabu.)

Majililo, n. plural time (place, manner, &c.) of coming (to), approach, arrival, advent. (Cf. ja, jilia.)

Majilipa, n. also Majilipo, Majilip-izi, -izo, -isho, repayment, re- quital, revenge. (Cf. lipa, malipo, and syn. kisasi.)

*Majira, n. time, period, season. Kwa m. haya, at this time. M. ya mwana, rainy season. As conj. ‘when, while,’ e.g. m. akilinda shamba, while (he is) watching the plantation. (Ar. Cf. wakiti, pindi.)

*Majira, n. course of a ship,—in navigation. Twaa majira, get bearings, find the course. (Ar.)

Majisifu, n. plural, self-praise, boasting, brag, conceit. (From Rf. of sifu, cf. follg.)

Majivuno, n. plural, boasting, bragging, self-laudation. (From Rf. of vuna, cf. prec. and kujiowa.)

*Majonsi, n. sorrow, grief, mourning, sadness. Fanya (ona) m., be sorrowful, sad. (Cf. hamu, huzuni, simansi, sikitiko, &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. plural and Majutio, regret, repentance, remorse. Majuto ni majuku, remorse is like a grandchild, i.e. comes at last. (Cf. juta, and joba.)

Makaa, n. plural, coal, charcoal. See Kaa.

*Makalalao, n. nickname of the Malagasy settlers in Zanzibar. (M. means cockroach,—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 mkast, also treated as D 5 (P). (Ar.)

*Makataa, n. binding agreement, contract, final settlement, engagement. (Ar. Cf. kata, kataa, mkataa, and syn. mkataba, sharti.)

*Makatazo, n. plural prohibition, objection, refutation. (Cf. kataa, kataza.)

*Makazi, n. plural, dwelling, dwelling-place, mode of dwelling. (Cf. kaa, v., kao, &c., and syn. makani, masikani.)

*Makengeza, n. plural, squinting, a squint, i.e. m. ya macho. Mwenyi m., one who squints. Kuwa na m., to have a squint,—so angalia kwa m. (Cf. upogo, kitongo.)

*Makeruhi, a. offensive, in bad
taste, wrong. (Ar. Cf. kirih, ikirahi, and syn. machukizo.)

*Maki, n. thickness, stoutness. *Nguo za m., thick clothes. *Ukuta una m., the wall is thick. *(Ar. anag, 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.)

*Makira, n. a cleat on the side of a native vessel, for fastening a rope (Str.).


*Maksai, n. a castrated animal, bullock, gelding. *Ng’ome maksai, a bullock. *(Ar. Cf. hasi, and towashi.)

*Makubazi, n. plural. a pair of leather sandals with ornamentation. *(Cf. kiafu, ndara, mlalawanda.)

*Makufuru, n. infidelity, sacrilege, blasphemy. *(Ar. Cf. kafiri, kufuru.)

*Makuli, n. and *Maakuli, food, victuals, provisions. *(Ar. Cf. chakula, risiki, nafuu.)

*Makulima, n. plural. implements or operations of agriculture, agriculture, tillage. *(Cf. lika, mkulima, kili-mo.)

*Makungu, n. plural. signs of dawn, daybreak. *(Cf. ukungu.)

*Makupaa, n. plural. See Kupa.

*Makupwa, n. plural. shore, rocks, &c., left uncovered at low tide. *(Cf. pwa, pvani, kipwa.)

*Makusuniyiko, n. plural. gathered people or things, a gathering, crowd, concourse, meeting, assembly, collection. *(Cf. kusanya, kutana, and syn. mkutana, makutano, jamii.)

*Makusudi, n. plural. and *Makusa-

* Also as adv., on purpose, intentionally, voluntarily, and as conj. that, in order that, to. *(Ar. Cf. kusudi, and conj. illi.)

*Makutano, n. plural. gathered people or things, a gathering, assemblage, meeting, crowd, collection. *(Cf. kuta, mkutano, and syn. makusunyiko, jamii.)

*Makutu, n. plural. used commonly of coconuts 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. makufu.) *(Cf. -kuu.)

*Makua, n. plural. 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, mchango). *(Ar., and dist. malaika, down, from laika.)

*Malaiji, n. plural. greediness, gluttony, voracity (as shown in acts or habits, while ulaiji is rather of the quality or character in general). *(Cf. la, chakula, ulaiji.)

*Malaloo, n. plural. sleeping things, i.e. place, arrangements, bedding, things to lie on. *(Cf. lala, ulalo, and follg.)

*Malazi, n. plural. also Malazo, (1) things to sleep on, bedding,—like malalo, e.g. nguo njema na malazi mema, fine clothes and fine things to sleep on; (2) marriage bed, sexual intercourse. *(Cf. laza, lalo.)

Malele, n. orchilla weed, used as a dye, and a regular article of commerce in East Africa.

Malelezi, n. plural. the season of uncertain and changing winds, between the monsoons and during the rains, i.e. about April and November in Z. Also called tanaa mili, mili a mali, tanaa tanaa.
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 ulevi, drunkenness, i.e. drunken habits, acts, &c., -ulevi, rather of the quality or condition. (Cf. lewa, levy, and malafl.)

Malezi, n. plur. of ulesi, rearing, bringing up, both of nurture generally, and of education, training. Malezi masuri, good breeding, good education. (Cf. lea, ulesi.)

*Mali, n. (treated indiscriminately as D 6 or D 5 (P)), property, goods, wealth, riches, possession. Thus mali yake nyingi, mali mengi, mali zake chache. Nî mali ya, it is the property of. Mali ya watu (or ya mwenyewe), it is some one else's property, it is not mine. There is a game called mali ya ndimu, guessing at an unseen striker. (Ar.)

Malidadi, n. one who makes a show, esp. of dress, a showily dressed person, fop, dandy, coxcomb. (Cf. umalidadi, ureaubo, mlimbo-wende.)

*Maliki, v. make a beginning of, set to work on, start a job, e.g. of construction, cultivation, &c. M. nyumba, begin to build a house. M. shamba, begin to clear, or hoe, a plantation. M. kuunda chombo, begin to construct a ship. Ps. malikiwa. Ap. maliki-ia, -iwa. Cs. maliki-isha, -ishwa. (Ar. Cf. miliki, and syn. anza, shika.)

*Maliki, n. See Malki.

Malimwengu, n. i.e. mambo ya ulimwengu, worldly matters, mundane affairs, the concerns of men. (Cf. ulimwengu, milimwengu.)

Malindi, n. (1) plur. of lindi, deep places, channels; (2) a district of Zanzibar city; (3) an ancient town on the coast north of Mombasa;

(4) (Str.) the flap or small apron of beads worn by a string round the loins by native women on the mainland (but ? in Z.).

Malipizi, n. plur. causing to pay, retaliation, revenge, dunning for debts, distraint, extortion. Malipizo (and -isho), what is exacted, extorted, and so vengeance, fine, &c., but also as malipisi. (Cf. lipa, and follg., — also kisasi.)

Malipo, n. plur. payment, reward, atonement, vengeance suffered or inflicted. (Cf. lipa, and prec.)

*Malisaa, n. shot, i.e. small shot, for firearms, &c. (Cf. lisasi, bullet, and kiasi, cartridge.)

Malisha, n. and Malisho, pastureage, grazing ground, paddock, forage, food for cattle, &c. (Cf. la, lisha, and machunga.)


Malizano, n. plur. mourning of many together, a general wailing. (Cf. lia, and Cs. liza, lizana.)

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. sultan, mfalme, jumbe.)

Malkia, n. (ma-), queen, female sovereign. (Cf. prec.)

Mama, n. mother, female ancestor or parent,—of all kinds. Mama wa kambu, step-mother. Mama mkubwa (mdogo), mother's elder (younger) sister. Mama wee, an African's most natural cry in pain, sorrow, or
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surprise. Kr. quotes Mama ni Munganu wa pili, one's mother comes next to God. Mama is treated grammatically like Baba, which see. Mwana is used in polite reference or address to one's own mother (cf. mwana, bibi).

Mamba, n. (1) a crocodile; (2) a name of a very dangerous kind of snake.

Mambo, n. plur. of Jambo, which see. Used independently mambo often means, affairs of importance, difficulties, problems, hardships, e.g. ulinwengu una mambo, the world is full of wonders (or, strange things, mysteries, difficulties). Mambo mengi, like visa vingi, complications, puzzles, perplexities. So used as int., i.e. wonderful! very awkward! a poser!

*Mamlaka, n. (1) authority, dominion, rule, rights of ownership; (2) property, possession, dominions. In the latter sense, miliki is more usual. Sina m. na kitu hicho, I have no right to (power over) that thing. (Ar. Cf. malki, miliki, miliki, and syn. enzi, amri, hukumu, nguvu, uweso.)

Mamoja, a. form of moja, agreeing with D 5 (P), i.e. of one kind, treated as one. Often used independently, e.g. mamoja kwangu, it is all one (all the same) to me, I do not care, I have no choice. Mamoja, as you like. (Cf. moja, and syn. haithuru.)

-Mana, as a termination of verbs is a combination of the Stative and Reciprocal suffixes, ma-na, e.g. fungamana, shikamana, ungamana. (Cf. ma-e.)

Manane, n. only in the phrase usiku wa manane, the dead of night, midnight. Usiku huu umekuwa wa manane, it is midnight. (Cf. nane, eight,—of which manane is perh. a plural. Thus usiku wa manane means 'the night at about 2 a.m.' See Saa, and syn. kati ya

MANDASI, n. plur. See Maandasi, and Andaa.

*Manemane, n. myrrh.

Manena, n. groin, — between thigh and belly. (Cf. kinena.)

Manga, n. a name of Arabia, esp. the region of Muscat in the Persian Gulf. It is used to describe various objects connected with or derived from Arabia, e.g. pilipili manga, black pepper. Mkoma manga, pomegranate tree. Njiwa manga, a variety of pigeon. Jiwe la manga, a kind of whetstone (but cf. mango). (Cf. mwarabu, Arabuni.)

Mangin, Mangine, a. same as Mengi, Mengine, many, more,—formed from -ngi, -ngine, instead of -ingi, -ingle,—these latter being rather more usual in Z. (Cf. I.)

*Mangili, n. a kind of cat-head or cross-piece, for securing a cable, anchor, or rope at the bow of a native vessel.

Mango, n. a hard, black, rounded stone used for pounding, smoothing, and polishing.

Mangwaji, n. plur. finery, finery, showy dress or appearance, foolish display. (Cf. syn. umalidadi, ulimbwende.)

Mani, n. semen. (Ar. syn. sha-hawa.)

Manjano, n. turmeric,—used as a yellow colouring material for ornament, and also in curry powder,—an East Indian vegetable product. Rangi ya m., yellow colour.

Manowari, n. a man-of-war,—one of the earliest and most established adaptations of an English word in Swahili. (Others are more or less commonly known, e.g. boi, kala, shati, koti, fulana, sitoki, kabati, bira, burashi, daktari, stima, meli, afsa, dazin, inche, spitali, posta, afisi.)

*Mansuli, n. a kind of woollen material, used for dress and as a coverlet.
Manukato, n. plur. sweet scent, perfume, sweet-smelling substance. (Many such are used in Z., as liquids, in powders, for fumigation, &c. E.g. marushi (a general term for liquid scents), meski, hal wasidi, sandali, dosili, undi, ubani, dalia, maguba, rihani, garafuu, garafuu maiti, wumba, liwa, bukuri, tibu, kivumbasi, asu, &c. Cf. nuka, and -to, which is not common as a suffix in Z. except in this word.)

Manukato, n. plur. sweet smelling substance. (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. marushi (a general term for liquid scents), meski, hal wasidi, sandali, dosili, undi, ubani, dalia, maguba, rihani, garafuu, garafuu maiti, wumba, liwa, bukuri, tibu, kivumbasi, asu, &c. Cf. nuka, and -to, which is not common as a suffix in Z. except in this word.)

Manokazi, n. plur. saving, rescue, means of saving. (Cf. okoa, mwokazi.)

Maombi, n. plur. also Maomvi, (cf. iba, mwivivi), prayers, entreaties, requests, intercessions. (Cf. ombe, and syn. haja, dua, sala.)

Maombolezo, n. plur. loud wailing, lamentations, mourning, dirges. (Cf. ombe, omboleza, mali.)

Maondokeo, n. plur. (1) departure, going away, taking leave; (2) rising up, respectful salute. (Cf. ondoka, ondoka.)

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. ongeza, and syn. masungumzo.)

Maongeza, n. plur. addition, increase, supplement. (Cf. ongeza and nyongeza, and syn. masidisho.)

Maongo, n. plur. back (of men or animals), but in Z. usually ngongo (which see).

Maongozi, n. plur. direction, superintendence, management, administration, arrangements. M. ya Muungu, Providence, divine dispensation. (Cf. ongoa, and syn. madaraka, matengeneo.)

Maonji, n. plur. tasting, testing, trial, experiment. Maonji ya mambu, testing a machine, to see if it works. (Cf. onja, and maombi from omba, and syn. jariibu.)

Maozi, n. giving in marriage, arrangements for bringing about a marriage. (Cf. oa, oza, and maashi.)

Mapaji, n. present, gift. (Cf. pa, -paji, upaji, mpaji, and dist. paji la uso, forehead.)

Mapakizi, n. (1) arrangements connected with shipping and dispatch of goods, conveyance on board, payment of freightage, &c. Also (2) goods shipped, cargo, freight. Similarly mapakio. (Cf. pakia.)

Mapalilio, n. plur. also Mapalilo, Mapalio, time (place, process, &c.) of hoeing, i.e. not the first hoeing (lima), but the cross-hoeing, cleaning the ground among trees or crops already planted. (Cf. paa, palia, paliiia.)

Mapambano, n. plur. contact, comparisons, collisions. (Cf. pambana.)

Mapana, n. plur. the wide or broad part of a thing, flat side, breadth, width, diameter. Maza hii ina mapana, this table is broad. Njia mapana thaisi, a road of insignificant width. (Cf. -pana, upana, and -nene, and for the form makali.)

Mapatano, n. plur. agreement, contract, understanding, conspiracy, alliance. (Cf. pata, patana, and syn. mahikano, mkataa.)

Mapema, adv. in good time, early, soon. Assubuhi na mapema, early in the morning.

Mapenda, n. plur. loving another, love. Other nouns of similar form
from *penda* may be enumerated here, but most of them will be found also under a sign. form beginning with *u* or *p*, i.e. as D5 or D6. See also *Penda*. *Mapendeno* (sing. *u-*), mutual love. *Mapendefu*, love, from the side of its object, i.e. being loved, love as experienced. *Mapendeleti, mapendeleeo*, favour, bias, self-ingratiation, from the side of recipient or giver. *Mapendezi*, 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 caprices (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 subsistence, livelihood, food. (Cf. *pona, and follg.* Also syn. *riziki, nafuu, vifa*.)

*Maponyea*, n. plur. means of curing (rescuing, &c.). *Matikiti na matango ndio maponyea njia*, 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*.)

*Mapooza, n. plur. and Mapoza, in an unripe green stage. (Cf. *pooza*.)

*Maposo*, 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. *pwa, kipwa*.)

*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. *ahante*.)

*Marakaraka*, a. with patches, stripes, spots,—and so of colour, mottled, speckled, variegated, &c. (Cf. *raka, kiraka*, and syn. *madoadoa*.)

*Marasharasha*, n. sprinklings, showers, drizzle,—of rain, sprinkled perfume, &c. (Ar. Cf. *mrashi, marashi*.)

*Marashi*, n. scent, liquid perfume. Marashi mawaridi, rose water. (Ar. Cf. prec. and *tibu, manukato*.)


*Mardudi*, n. repudiation, rejection. (Arab.)

*Maregeo*, n. and *Marejeo*, coming back, return, and fig. reference, recurrence. (Ar. Cf. *rejea*.)

*Marehemu, n. and a., one who has found mercy,—used as a euphemistic term of reference to a deceased person.
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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. urembo, remba, and syn. pambo, nakshe, choro.)
*Marhamu, n. ointment, unguent, plaster,—scented, medicated, &c. (Ar. Cf. lehemu, lihamu, and syn. mafuta, bandiko.)
*Marigeli, n. a large metal caldron,—chiefly for cooking rice in great quantities. (Ar. Cf. chombo, chungu, sufuria, &c., for vessels of different kinds.)
*Marijani, n. coral,—but in Z. not of the stone, or coral rock (cf. tumbawi), 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. unwi sawa. (Cf. hirimu and rika. There is a town called Marika, or Marka, on the Somali coast, north of Z.)
*Marikebu, n. ship. See Merikebu. (Ar. Cf. rekebu, and syn. jahazi, and B. chombo.)
Marindi, n. See Malindi.
*Marini, a. pleasing in appearance, bright, smart, blooming. Vjanga 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. nyingi, 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, zamu, which are sometimes syn.)
*Marudi, n. plur. also Marudio, (1) a return, a recompense, a paying back; (2) punishment, discipline, correction. (Ar. Cf. rejea, and maliopo, athabu, 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. mfsa, and syn. kataza.)
Marugurugu, n. and a., small swellings, lumps, e.g. mti 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, ufasaha, tohara.)
*Masahaba, n. plur. the special friends and companions of Mohammed. (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, sazo, 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 udodi. 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,
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Masruf, supplies for an expedition or journey, provisions, outfit, goods and money. (Ar. expenses, outlay. Cf. sarifu, garama.)

*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, masalio.)

*Mashariki, n. the East. -a mashariki, eastern, easterly, oriental. (Ar. Cf. magaribi, and syn. matlai, matokea (mako, maa) ya juu.)

Mashendea, n. plur. rice cooked as a kind of pudding, used for invalids, —not dry like wali, nor gruel like uji. Mashindea ya mchele, rice-pudding. Also m. ya m'tama.

Mashindano, n. plur. contest, race, competition, struggle, athletic sports. M. ya mbio, racing; m. ya kuruka, jumping competition; m. ya kushikiana mbavu, wrestling. (Cf. shinda, meshindani.)

Mashtaka, n. plur. (seldom in sing. shataka, cf. mhataka), charges, accusations, reproaches. See Shhtaki.

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. maarufu, -enyi siya, -bayani.)

Mashuzi, n. plur. breaking wind,—without noise. (Cf. shuta, ushuzi, and jamba.)

*Masia, n. walking, a walk, gait. Enda masia, go out walking. (Arab., for usual tembea, matembezi.)

*Masifiwa, n. plur. things praised, recommended, advertised. (Verb. Masifika.)

Masiku, n. sunrise. (Cf. akiku, tuiku.)

Masika, n. the season of the greater rains (majira ya mwua nyinyi) 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. kao.)

*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, masto, matusi.)

Masingizio, n. plur. (1) slander, calumny, false insinuation, misrepresentation. Hence (2) pretence, disguise, make-believe, belying facts. (Cf. singizia, nenea, sengenya, amba.)

Masiwa, n. large islands,—used to describe the Comoro, or Seychelles islands. (Cf. kisiwa, usiwa.)

*Masiya, n. (ma-), the Anointed One, Christ. (Ar. masiha.)

Masizi, n. plur. soot, grime, i.e. masizi ya moshi meusi yalyoganda-mia chungu, the black smoky grime that forms on a cooking pot. (Dist. misizi, rootlets, and mazizi, cattlepens.)

Masoka, n. thick iron or brass wire. (Cf. masango, and usoka.)
the waist, like (Ar.) *mahazamu.
(Cf. *ukumbu*, which is shorter, and
*mshipi.*)

*Masongo,* n. plur. plaits,—e. g. of
hair, tresses, wreaths of flowers, gar-
lands. (Cf. *msokoto*, and *suka*, *songa.*)

*Masri,* n. and *Misri,* Egypt.

*Masua,* n. plur. and *Masua,* giddi-
ness. (Cf. *zulu*, *zulika*, *kizulu*,
and syn. *kizunguzungu.*)

*Masuguo,* n. plur. rubbing, some-
ting to rub with, a whetstone, knife-board.
(Cf. *sugua*, *noa*, *ki-
noo.*)

*Masuko,* n. plur. and commonly
*Masukosuko,* (1) shaking, wagging,
tossing, moving to and fro quickly,—
and so generally (2) agitation, dis-
turbance, a restless state of affairs.
Used of the rolling or pitching of a
vessel at sea. (Cf. *suka*, and
*mramma.*)

*Masuluhu,* n. reconciliation,
peace after quarrelling. (Ar. Cf.
*suluhisha*, *selehisha.*)

*Masumbuo,* n. plur. acts of annoy-
ance, annoying habits or character.
*Kijana kidogo kina masumbuo,* a
small child is a nuisance. (Cf.
*sumbua*, *-sumbuflu*, *usumbuo.*)

*Masuto,* n. plur. reproaches, accu-
sations, critical remarks, fault-finding,
sarcasms. (Cf. *suta*, and syn. *la-
mu*, *shutumu*, *shtaka.*)

*Mata,* n. plur. of *uta*, native
shooting weapon, bow and arrows.
(Cf. *upindi*, *mshale.*)

*Mataajabu,* n. plur. wonders,
marvels, surprises. Also of wonder,
as felt, e. g. *ona m.*, feel aston-
ishment, wonder. (Ar. Cf. *aja-
bu*, *staajabu*, and syn. *mwe-
jiza*, *shani.*)

*Matabwatabwa,* n. plur. rice
cooked with a great deal of water,
rice gruel, called *matabwatabwa ya
wali*, *wali ulio mashendea membamba
sana*, i. e. a thin porridge, *uji mwe-
pesi*, *uji wa majimaji*, a very thin
watery gruel. (Cf. *wali*, *utabwa*,
*uji.*)

*Matafuni,* n. plur. chewings, nib-
blings, things chewed. (Cf. *ta-
funu.*)

*Matagitaga,* adv. *enda m.*, walk
with long striding steps, straddle
along. (Cf. *taga* or *tagaa.*)

*Mataka,* n. plur. wantings, desires,
inclination. (Cf. *taka*, v., *matakwa*,
and syn. *haja*, *maelekeo.* Dist. m-
atakata.)

*Matakata,* n. plur. (1) cleansings,
sweepings, scrapings, offscourings,
and so (2) refuse, rubbish. (Cf.
*takata*, *taka*, and follg.)

*Matakataka,* n. plur. (1) things
wanted, needs, desires, requests; (2)
being wanted, being in request, e. g.
matakwayangu kuwa mtumishi killa
mtu ayajna, every one knows how
I was wanted as a servant, how my
services were in request.

*Matana,* n. used sometimes of a
form of leprous disease. (Cf. ba-
langa, *ukoma.*)

*Matanga,* n. plur. of *tanga* (which
see).

*Matangamano,* n. plur. a mixed
crowd, medley, miscellaneous as-
semblage, promiscuous collection.
(Cf. *tangamana*, also syn. *makutano*,
*jamii.*)

*Mata,* n. plur. tangle, complica-
tion, complex affair, troubles, diffi-
culties, &c. *Tia m.*, complicate,
involve. (Cf. *tata.*)

*Mate,* n. plur. of *ute* (cf. *uta*,
*mata*), spitting, spittle, saliva. *Mate-
mate,* light spitting rain, drizzle (cf.
*manyunyo*). *Tema mate,* spit, ex-
pectorate.

*Mateka,* n. plur. (1) booty, prey,
plunder, and esp. (2) captive in war,
slave,—used as sing. 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. mathubahua, thabihu.)

*Mathabuha, n. and Mathbuha, thing sacrificed, victim, offering. (Cf. prec.)

*Mathahabu, n. and Mathehebu, (1) customs, ideas, tenets, usages; (2) sect, denomination, party, persuasion. M. ya maneno, uses of words, formulares, idioms. M. ya mambo, usages, ceremonies, rites. (Ar. Cf. desturi, kawaida, kanuni. Dist. thahabu.)

*Mathali, conj. also Mathal, Methali, Methili, Mizli, 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. thu- butu, habiti, 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, ingia) matiko,—of the metal. (Cf. utiko.)

Matilaba, n. desire, wish, purpose. Matilaba na miradi, desire and intention. (Arab., not often in Z. Cf. tamaa, matamani, matu- kwa, shauri, shawko.)

Matilo, n. and Mantilo, a rope from the after-part of the yard to the masthead, to give greater security in a high wind.

Matindí, n. half-grown Indian corn (muhindi.).

Matiti, n. enda m., trot, go at a trot,—of an animal. (Cf. telki, mbeo, and dist. titi, kiti.)

*Matlala, 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 fos- silization,—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 mtu- mishi.)

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. risiki, vifaa.)

Maumbile, n. plur. created state, original condition, natural constitution (Kr.),—but umbo is usual in Z. (Cf. umba, kiumbe.)

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. uma, mwunzi.)

Mauthiko, n. plur. annoyances, (feeling of) annoyance. Kwa uchu- ngu na m., from resentment and ill-will, ill-humor.
Mauti, n. death. *Patiwa na (kutiwa na, patikana na) maauti, die. (Ar. Cf. maiti, and syn. B. *ufu, kifo.)

Mavi, n. plur. (no sing.), (1) dung, excrement; (2) dross (of metal), scoria, e.g. *ma chauma, iron-worker’s refuse; *ma 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. *ma ya nyuki, bee harvest, i.e. honey. (Cf. *vuna, and prec., and for profit, faida, uchumi.)

Mavusho, n. plur. (like *mavusikizo), fumes, exhalations, fumigation, &c. (Cf. *vusikizo, vusika.)

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, *zaa.)

*Maziada, Mazidi, Mazidio, Mazidisho. See Ziada, &c. (Ar. Cf. zidi.)

Maziko, n. plur. process (time, place, &c.) of burial, funeral, inter-

ment. (Cf. zika, mazishi, mazishi, kaburi.)

Mazinga-ombwe, n. juggling tricks, conjuring, puzzles. (Cf. kii-macho, mizungu, 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, kivusa, pambai, ubani, &c.). (Cf. zika, maziko, mazishi.)

Maziwa, n. (1) as a collective noun, milk of man or animal; (2) plur. of *ziwa, i.e. (a) breasts, suckling organs; (b) pools, lakes. *ma bivu, curdled milk. (Cf. m-vindi, butter-milk.) *ma ya watu wawili, dragon’s blood (sap of a tree).

Mazoea, n. plur. habituation, practice, familiarity, use, habit, custom. Sina *ma ya kusema 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. zoea, -soefu, and syn. desturi.)

Mazu, n. local name for a kind of banana, not in Z. (Cf. ndisi, mgomba.)

Mazuza, n. plur. and Masua, giddiness, confusion. (Cf. zulu, zu-rika.)

Mazuka, n. plur. apparitions, ghosts, spirits. (Cf. zuka, kizuka, and syn. kivuli, pepo.)

Mazungumzo, n. plur. social intercourse, conversation, amusement. (Cf. zigumza, and syn. mzungu, mchezo.)

Mb-, a common plural prefix of nouns beginning with u, w, uu, 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, rutia, uwat.)

Mbaamwezi, n. See Mbalmwezi.

Mbaazi, 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 mbaazi, a cage made of twigs of the mbaazi.

*Mbaharia, n. (wa-), commonly Baharia (ma-), a sailor. (Cf. bahari, and syn. mwana maji.)

*Mbahili, n. (wa-), a miser. (Ar. Cf. bahili, ubahili, mkabithi.)

Mbalmwezi, n. also Mbamaamwezi, Balamwezi, moonshine, bright moonlight. (Mbala- is perh. a plur. form connected with wa, v., shine, i.e. u(w)a(l)a, wa(l)a-, mba(l)a-, combined with mwezi, moon.)

Mbalanga, n. also Balanga, a form of leprosy. (Cf. ukoma, balasi.)

*Mbalehe, n. (wa-) and a., boy or girl growing up, developed, marriageable. (Ar. Cf. bilehe, and syn. mzima, mpevu.)

Mbali, adv. (1) far, far off, distant (in place or time), long ago, long after; (2) distinct, separate, different, contrary, opposite; (3) with the Ap. form of verb, 'altogether, completely, quite.' E.g. wallio mbali kwa mbali huonana kwa nyaraka, people who are far apart meet by means of letters. Weka m., put aside (apart). Safari ya mbali, a long journey. Hakuja m., sana, it is not very long since he came. Sometimes Rd. rangi mbali mbali, (of) different colours, many-coloured, variegated. Mambo haya mbali mbali kabisa, these things are diametrically opposed.

With verbs, ulia mbali, kill outright. Potetea mbali, perish utterly,—a common imprecation, 'go and be hanged.' Tupia mbali, throw quite away. With ya or na, mbali is used as a prep., far from, distant from,—in time, space, or quality. (Cf. ubali, of which mbali is a plur. form, as mbele of ubele. Opp. karibu, kando.)

*Mbalungi, n. (mi-), a citron tree, its fruit being balungi. (For other varieties of orange see Mohungwa.)

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, manuni, bangi.)

Mbango, n. a kind of wild pig with projecting tusks. Hence of a person with projecting teeth. (Seldom in Z. Cf. ngiri, ngeruwe.)

Mbano, n. an instrument for grasping and holding, forceps, pincers, a hand-vice, stick partly split. (Cf. bano, bana, banzi, kibano.)

*Baraka, n. (mi-), also Baraka, a blessing,—in Z. more usual form than baraka. Shauri ni m., taking counsel brings a blessing. (Ar. Cf. bariki.)

Mbarango, n. (mi-), also Barango, stout club, cudgel. Dim. kibarango. (Cf. bakora, fimbo.)

*Mbärika, n. (mi-), the castor-oil plant,—elsewhere on the coast called mbono. Mafuta ya mbärika, 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, kisua, sulika.)
*Mbata*, n. a cocoonut 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.)
*Mbatii*, n. (wa-), prodigal, spendthrift, gambler. (Cf. batii, and bathiri, and syn. mharibifu, or mpotevu, 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 (of), alongside, on the sides (skirts, flanks). *Mbavuni mwa mlina*, on the flanks of the mountains. *Alimganda mbavuni*, 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.)
*Mbegaa*, 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 chembe, 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. umbuji.)
*Mbeke*, 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 sa (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 ntakuelesa mbele*, I will explain this matter to you presently. *Tuendelee mbele*, let us go forward. *Alikuja mbele*, he arrived previously. *Hawi numewe mbele ya sheria*, he is not her husband in the eye of the law. *Dunia si hita mbele ya jua*, the world (earth) is nothing compared with the sun. *Akiba ya mbele*, a provision for the future. (*Mbele* is a plur. form from *ubele*, 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 mlina*, beyond the mountain, *mbele ya siku kuu*, after the festival. Otherwise *mbele* may equally well mean 'in front of, before.' *Alisimama mbele ya mlina*, he stopped on this side of the mountain, in front.
of it. *Hufunga mbele ya siku kwa,* there is a general fast before the feast. Cf. *kabla, nyuma, baada.*

**Mbeleko,** n. also **Mbako** 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) mbeleko,* put to shame. (Cf. *eleka.*

**Mbembe**, n. (*wa-*) a coaxing, insinuating, flattering person, a coquette, a flirt. Also, a procurer. (Cf. *bembelese, ubembe, bembe,* and fogg.)

**Mbembezi,** n. (*wa-*) similar to **Mbembe.** (Cf. *ubembezi.*

**Mbibo,** n. (*mi-*) the cashew-nut tree (also known as *mkanju*), bearing the cashew apple (*bibo*) with the attached nut (*korosho*). (Cf. *dunge, kanju.*

**Mbigihi,** n. (*mi-*) a thorny brier-like shrub.

**Mbili,** a. two, the form of *-wili* agreeing with D 4 (P), D 6 (P). (Cf. *pili,-wili.*

**Mblikemo,** 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. *Pigam,* give a whistle. *Endeleza m.*, make a long whistle. (Cf. *ubinja, ubinda,* and ? *winda,* i.e. of hunting-calls, imitation of birds, &c. Also *miunzi, msonyo.*

**Mbino,** n. (*mi-*) roundness, plumpness, protuberance, a curve. *M. ya mkonko,* a plump, well-shaped arm. (Cf. *benuka.*


**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 rabi sako,* e.g. *hunena bi rabi sako.* *Hujibu, zimepta,* the usual words are 'thy (sorrows) be with the Lord,' and the usual reply, 'they are over.' (For *rambi* and *rabi* cf. *bundi* and *budi.*

**Mbisho,** n. (*mi-*) (1) act of striking, knocking against; (2) opposition, contradiction; (3) in navigation,—beating to windward, tacking. *Mbisho wa pepo,* the winds being contrary. (Cf. *bisha, bisho, ubishi.*

**Mbiswi,** n. also *bisi* (which see), parched Indian corn. (Dist. *mbizi,* diving.)

**Mbiiu,** 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. *Ilipokwisha m.*, when the proclamation had been made. (For horn cf. *pembe,—for proclamation *hubiri,* *tangaza habari.*

**Mbizi,** n. a dive, diving. *Piga (enda) m.*, dive. *Hodari sana kwennda m.*, a first-rate diver. (Mbizi 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,* *ukazaa 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 portulacasternum* (Sac.), purslane. (Various other vegetables are *dodoki,* *nyanya,* *nyumye jili, bilinganya, sumbi,* etc.)
kiazi, tango, uwatu, michicha, yugwa, and several described as majani.)

Mboleo, n. manure, dung. (Cf. syn. samadí.)

Mbomoshi, n. (wa-), one who throws down (demolishes, destroys, ruins, &c.), a destroyer, a revolutionist. (Cf. boma, bomoasha.)


Mbonyi, n. (mi-), (1) the castor-oil plant,—known usually in Z. as mbárika, also (2) plur. of ubono, the seed of this plant. (Cf. ona.)

Mbóji, n. (mi-), penis. (Syn. Arab. firaka.)

Mbú, n. also imbu in Z. (rather than umbu), mosquito.


Mbúng, n. (mi-), a creeper, creeping plant. (Cf. ubúngu, bugú, and mbúngo.)

Mbúkulia, n. (wa-), one who gets hold of and tells secrets, a gossip, scandal-monger, tell-tale. (Cf. bukúa, and syn. mdák, mdákisi.)

Mbúngó, n. (mi-), a creeping plant, bearing an edible fruit resembling a medlar (bungo), and producing indiarubber,—a kind of Landolphia. (Cf. mtoria, and mbúngu.)

Mbúni, n. (1) (wa-), an ostrich; (2) (wa-), verbal noun of búní, i.e. an inventor, author, originator, deviser, e.g. mbúni kitabú (or, wa kitabú), the author of a book; (3) (mi-), a coffee plant, the berries being búní, or búní sa kahawa, whence the beverage coffee (kahawa).

Mbúru, n. (mi-), and Mvarúgo, a stirring up, a mixing, a muddling, disorder, mess. (Cf. bura.)

Mbúrudo, n. (mi-), (1) a pulling, hauling, dragging; (2) track or marks made by pulling something along. (Cf. burura, and nikokoto.)

Mbúyu, n. (mi-), the baobab or calabash tree,—often of enormous girth in proportion to the height, producing a large nut (buyú), the hard shell of which is used for drawing water, and the kernel (buyú, a dry biscuit-like substance with an acid taste) for flavouring food. Siogópí unene wa mbúyu, I am not afraid of a baobab's size, i.e. appearance of strength without reality, the wood being soft and unworkable.

Mbúzi, n. (i.), and Mabúzi, of size, (1) a goat; (2) an instrument for grating cocaanut, i.e. mbúzi ya kikúnia nazi,—a piece of iron with serrated edge fixed in a board. (Cf. kibúzi. Next to fowls, goats are the usual and often the only feasible investment for a native. The next is a cow, or slave.)

Mbúwa, n. (i.), a dog,—an unclean animal to Mahomedans. M. wa msviti, 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. jibúwa.)

Mbúwi. See Mbúai.

Mbúwe, n. (i.), small stone, pebble, shingle,—larger than changarawe. (Cf. jíwe, kjíwe, kiíwe.)

Mbúweha, n. (i.), a fox, jackal. Mbweu, n. (i.), also Mbweo, belching, erucation. Piga (enda) mbweu, belch. (Cf. syn. Ar. riya.)

Mchafuko, n. (mi-), disorder, disturbance, chaos, confusion, mess. M. wa watu, riot, tumult. (Cf. chafiua, and syn. ghasta.)

Mchago, n. (mi-), the end of a bedstead, where the head rests. (Cf. kitanda.)

Mchakacho, n. (i) a crushing, a pounding, and so (2) a crackling,
rushing sound, e.g. of feet on dry grass and leaves. (Cf. chakacha, and perh. mtakaso.)

**Mchakuro,** n. (1) 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 6 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 invariable response, njema, 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 kuchwa,** the whole night long. **Mchana** is also used in a more limited sense, midday, noon, also **mchana mkuu,** i.e. the height of day (and commonly athuuri, and jua kichwani). **Mchana mdogo,** the period before and after the midday hours. **Chakula chamchana,** the midday meal, lunch, tiffin. The commonest divisions of daytime are al-fajiri, when the first signs of it appear; kuchwa, dawn; assubuhi, forenoon (including masajungula njombe, between 8 a.m. and 9 a.m.); athuuri, noon; alasiri, afternoon, about 3 p.m.; jioni, evening, till dark. (Perhaps conn. with cha, v. and kuchwa, kuchwa. Cf. saa, siku, usiku.)

**Mchanga,** n. (no plur.), sand. M. mnene, coarse sand. M. mwembamba, fine sand. M. mtifu, loose, dry, dust-like sand. **Chenbe ya mchanga,** a grain of sand, and perh. uchanga. (Cf. changa, a., i.e. in a small undeveloped stage, or forg.)

**Mche,** n. (mi-), mixture, promiscuous mingling, adulteration. (The two forms only differ in voice, Act. and Nt. 'a mixing, a being mixed,' both being covered by 'mixture.' Cf. changanya.)

**Mchango,** n. (mi-), (1) 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.)

**Mchango,** n. (mi-), a cutting, a lopping, &c. (Cf. changa, chango.)

**Mchanya-to,** n. a native dish—bananas, cassava, &c., sliced up and boiled with fish. (Cf. chanya-to.)

**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. huu ni mganga, kisha ni mchawi, wala hawese kani, 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, mwangaji, mlosi, i.e. mlogaji.)

**Mche,** n. (mi-), seedling, slip, shoot, cutting, young plant. E.g. Mche huu ni mtigani? What tree is this a cutting of? (Dist. mchi, mchiv.)

**Mcheke-shaji,** n. (wa-), an amusing droll person, a wag, a clown, a merry smiling person. (Cf. cheka, and follg.)

**Mcheke-shi,** n. (wa-), and **Mche-shi,** like mcheke-shaji.

**Mchekeko,** n. (mi-), act (manner, circumstances) of laughing, &c. (Cf. cheka, and prec.)

**Mchele,** n. (mi-), rice—collectively, the grains as gathered and cleaned of chaff. E.g. Chakula chako, rice.
wakala michele pia, they ate up all the rice. Mchele has also a wider sense, i.e. ‘cleaned grain’ in general, hence michele wa mtama, millet grain, and michele wa mpunga defining it as ‘rice-grain.’ Different sorts of rice are known as sera, bungala, shindano, varafiu, kawpawai, kifungo, mdevu, mwanga, sifara, uchukwi. (Dist. mpunga, the rice-plant, growing rice, and the various kinds of cooked rice, wali, uji, ubwanwa.)

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. mchungwua.)

Mcheshi, n. (wa-), a merry, laughing, genial, amusing person. (Cf. cheka, mchekeshi.)

Mchezi, n. (wa-), one who plays, a gay sporting person, a player, an actor. (Cf. cheza, and follg.)

Mchezo, n. (mi-), game, pastime, amusement, sport. (Cf. cheza, and prec., and syn. maongesi, mzungumzo. For games cf. tinge, bao, sataranji, karata, tiabu, dama, kishada.)

Mehi, n. (mi-), a pestle, a pole of hard wood used for pounding grain &c. in a wooden mortar (kinu).

Mchicha, n. (mi-), a common plant with edible leaves, used as a vegetable, like spinach. (Dist. chicha.)

Mchikichi, n. (mi-), the palm-oil tree, bearing the fruit chikichi. (For other palms see mnazi.)

Mchinjaji, n. (wa-), a butcher, a slaughterer. (Cf. chinja, and follg.)

Mchinjo, n. (mi-), act (place, manner, &c.) of slaying, slaughter, butchery, massacre. (Cf. chinja.)

Mchirizi, n. (mi-), anything for collecting or draining away water, a gutter, a channel, a stick or leaflet or blade of grass for leading rain-water from the trunk of a tree to a pail. Also, the eaves of a house, from which rain drips or trickles. (Cf. churuwika.)

Mchiro, n. (wa-), but better ng’chiro, a mungoos.

Mchocheo, Mchocho, n. (mi-), a poking up, a rousing, stimulation,—from chocha (which see).

Mchochoro, n. (mi-), a narrow alley, or passage between houses. (Cf. kichochoro.)

Mchekichoki, n. (mi-), and Mchokokhoko, a tree bearing the fruit chikichoki (which see) (Nephe-lium Litschi, Sac.).

Mchomo, n. act or process of burning, &c. See Choma, Chomo. Also irritation, smart, pricking, stabbing, &c.,—and of cooking. (Cf. mkaango, mtokosho, mwoko, &c.)

Mchonge, a. mchonge wa jicho, a one-eyed person, i.e. mwenyi chongo. (Cf. follg.)

Mchongo, n. (mi-), a cutting, act of cutting, making a cut,—with axe, knife, &c. Mchongo wa kalamu, cutting a pen. (Cf. chonga, chonge, chongo.)

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.)

Mchorochoro, n. (wa-), a scrawler, 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. chota, 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. (Dist. mche, mchi.)

**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. *Mwazi wasio m., goats without a goatherd.* Also m. wa garì, coachman, driver. (Cf. chunga, lisha.)

**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, mlituma, mbalungi, mndimu, mkangaja, mdanzi, mfurungu.)

**Mchuruzi**, n. (wa-), small trader, shopman, retail-dealer, pedlar, stallkeeper. (Cf. churuzu, and syn. mbazazi, mfanyi biashara, mwenyi duka.)

**Mchuzi**, n. (mi-), any kind of gravy, soup, sauce, broth,—esp. as used to flavour a dish of rice or other cooked grain. Prov. *mchuzi ni maji,* gravy means water,—of something indispensable. (Cf. chuza, and kitoweo, kiungo.)

**Mchwa**, n. (—), white ants,—of a small but destructive kind in Z. (For other varieties cf. chengu, siafu, maji ya moto, sisimisi, kumbi.)

**Mda**, n. (mi-), also Muda (which see), a space of time, period.

**Mdaa**, n. (mi-), a plant used for producing a black dye.

*Mdadisi*, n. (wa-), one who questions, an inquisitive, curious, prying person. (Cf. daa, daa, ndani, mchinda.)

**Mdagö**, n. (mi-), a kind of weed.

*Mdagö*, n. (wa-), a claimant, plaintiff, prosecutor, creditor. (Ar. Cf. dai, daa, mdaa, and mrii.)

**Mdagözi**, n. (wa-), similar to Mdaku, and Mdukizì (which see), eavesdropper, gossip-monger, &c.

**Mdaku**, n. (wa-), one who catches up news, slanderer, tale-bearer, &c. (Cf. prec. and daka.)

**Mdalamini**, n. (mi-), a cinnamon tree, also the bark.

**Mdanzì**, n. (mi-), the tree bearing the danzi, or bitter orange. (For other kinds cf. mchungwa.)

*Mdarábi*, n. (mi-), also Mtarabe, the rosemary tree, bearing the fruit darabi.

**Mdawá**, n. (mi-), claimant, accuser, prosecutor, opponent, assailant. Sometimes (2) (mi-), a claim, suit, legal proceedings. (Ar. Like mdai, cf. dai, da’wa, and mshitaki, mtesi.)

**Mdéki**, n. (mi-), a ramrod. Shindilia bunduki kwa mdéki, 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 mwi, wia, wiwa.)

*Mdila*, n. (mi-), a coffee-pot. (Ar. Cf. buli, teapot.)

**Mdímu**, 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.

**Mdomo**, n. (mi-), with variants mlomo, muwono, mwowo, (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 pande, a hare-lip. Piga m., pout,—also, make a long speech, be garrulous,—but usually domo in this sense. (Cf. domo, and omo.)
or treadle, working the part of a native loom which raises the threads of the warp alternately. (Cf. mfuma, juma, kitanda.)

*Mduara, n. (mi.), and Duara, a circular thing, circle, round heap, wheel,—like duara (which see). (Ar. Cf. mwiringo, guruumu.)

*Mdudu, 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 to the natives to, parasites and other insects in the body. (Ar. Cf. dudu, kidudu, and dist. dide.)

Mdukizi, n. (wa)-, eavesdropper, gossip-monger, slanderer. (Perh. the same as mdakizi, cf. daka, mdaku, dakeza, dukiza.)

Mduko, n. (mi)-, a tap, push, poke, thrust,—given with stick, finger, or open hand, e.g. mitie mduko wa 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 -ti- (Past) Tense. It is rarely used with a negative pers.-pfx., simewambia? Have I not told you?—its place being supplied by the Past Tense Negative with ku-. E.g. amefika amechoka, he has arrived in a tired state. Tukamkuta amekufa, we found him dead. Amenava nguzo nzuri, he is wearing fine clothes. (2) as an initial syllable, sometimes represents ma- combined with an -i, e-, or -o following, e.g. makasha mengine mengi, for ma-ingine, ma-ingi, many other boxes; mawazi mero, for ma-ororo, soft clothes.

See A, E, I.

Mea, v. ‘grow’ as a vegetable or plant,—of plant life, but also of parts of the animal organization, which resemble plants in growth, i.e. hair, teeth, nails, &c. Also in a quasi-active sense, e.g. buu likamea mbawu, the grub grew wings. Ap. melea, grow in (on, by, &c.), grow as a parasite of, and also in a quasi-passive sense, be grown over, be overgrown, e.g. shamba langu linamele, my plantation is overgrown (with weeds, &c.). Cs. meza, cause to grow, e.g. Muungu amenimeza meno, God has caused my teeth to grow. (Dist. meza, swallow.) (Cf. mmea, umea, mmelea, kimelea, and syn. 10a, kua.)

Mega, v. break off a piece, take a bit, esp. with fingers or teeth,—of taking a share of food, a help from a common plate or dainty. Ps. megwa. Nt. megeka. Ap. meg-ea, -eva. Cs. megesha, e.g. invite to take a bite, ask to help himself. Rp. megana, of general consent or common action. (Cf. follg. and tongue, mnego.)

Mego, n. (wa)-, a piece, a bit, a morsel, a bite, a helping, esp. of food. (Cf. mega.)

Meka-meka, v. a variant of meta-meta, merimeta, memeteka, sparkle, glitter, shine, be bright, fiery, &c. (And cf. mulimulu.)

Meko, n. plur. of jiko (i.e. majiko, maiko, meko) (which see), and cf. figa, jifya, stones for supporting a cooking-pot over the fire.

Memeteka v. also Memetuka, sparkle, shine. (Cf. metameta.)

Mende, n. (—), a cockroach. Also a slang term for a rupee.

Mengi, a form of -ingi agreeing with D 5 (P), i.e. ma-ingi, mengi. So mengine, from -ingine.

Meno, n. plur. of jino (i.e. majino, maino, meno), teeth. Meno meno,
battlements, usually arched or pointed in Z. See Jino.

Menya, v. (1) shell, husk, peel, e.g. sugar-cane; (2) beat, pound (not usual in Z.). (Cf. ambua, chambua, paa, v.)

*Merikebu, n. (—), also Marekebu, 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; m. ya kazi or ya serkali, a freight vessel, as contr. with meli for passenger traffic; m. ya milingote mtwili (mtwili u mussy, mitatu), a brig or schooner (a barque, a full-rigged ship). Ingia (panda) merikebuni, go on board a vessel. Shika merikebuni, disembark. (Ar. Cf. jahazi, chombo.)

Merimeta, v. sparkle, shine (cf. metameta).

*Meshmaa, n. (—), a candle. (Ar. shamaa,—sometimes changed to nshmaa (mi-).)

*Meski, n. and Miski, musk. Also similar scents. (Cf. marashi, harifu.)

*Meskiti, n. also Meiskiti, Moskiti, a mosque. (Ar. changed from mesgidi, masjadi, cf. sujuda.)

Meta, v. also Metameta, shine, sparkle, glitter, be bright, &c., e.g. of polished metal, fireflies, stars, &c. Nt. meteke, e.g. upanga humeteka kotekete, the sword is bright all over. Cs. metesha, make shine, polish. (Cf. merimeta, memeteka, memetuka, mekameka,—all perh. variants of similar sound. Also mulimuli, mulika, and (of steady light) ng’aa, anga.)

*Methali, n. and conj., also in several other forms, mathali, mathal, methili, mithili, mizili, (1) a likeness, resemblance, emblem, similitude, parable, proverb, allusion. Often methali ya, like, resembling, a likeness of, in the likeness of, and so (2) as, like, commoner kama. Mithili ni kuwa ameua mtu, as for instance (it is as if) he has committed a murder. (Ar. Cf. syn. B. mfano, and conj. kama.)

Meza, v. (1) swallow, swallow up (perh. a Cs. of mega (which see), i.e. megesha, meza; (2) Cs. of mea, cause to grow.

*Meza, n. (—), a table, raised wooden bench, school form. Mezani, (of Europeans) at a meal, at dinner,—also a dining-room, mess-room, i.e. chumba cha kulia. (Portug. Cf. Lat. mensa.)

Mfaoa, n. (mi-), centre-piece of native door, fixed to one valve, the other closing against it. (Cf. mlango.)

Mfalme, n. (wa-), king, chief, ruler, sultan. (Cf. ufalme, and syn. jumbe, sultan, mkuu.)

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 ngu ya 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 fanya.)

*Mfarsana, n. (wa-), also Mfransa, Mfarasa, a Frenchman. (From Français. Cf. faransa.)

*Mfariji, n. (wa-), one who comforts, a comforter, a consoler. (Ar. Cf. farij.)

*Mfarika, n. (wa-), a young animal,—goat, sheep, &c., grown but not yet breeding. (Ar. Cf. fariki and folg.)

*Mfariki, n. a divider, esp. a comb-like instrument used in weaving. Same as faraka (which see).
MFATHILI

*Mfathili, n. (wa-), a benefactor, helper, a kind, 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, Miophifichi, n. (wa-), one who habitually conceals, a very reserved or retiring person. (Cf. ficha, and nyamafu.)

*Mfigili, n. (mi-), and Mfijili, a kind of radish-plant, with an edible root, figili.

*Mfiko, n. (mi-), arrival, reach, range. Mfiko wa isasi, range of a bullet (gunshot, rifle). (Cf. fika.)

*Mfikisi, n. (wa-), one who forces another into ruin, bankruptcy, &c., a distrainer, defrauder, embezzler. (Cf. filisi, and follg.)

*Mfikisika, n. (wa-), a ruined person, bankrupt. (Cf. prec.)

*Mfinessi, n. See Mfenessi.

*Mfinyangi, n. (wa-), also Mfinyaanz (and -ji), a worker in clay, a potter. Mfinyanzi hulika gae, a potter eats off a potsherd, i.e. is no millionaire. (Cf. finyanza, finya, ufinyanzi.)

*Mfisha, Mfishaji, n. (wa-), one who kills, a slaughterer. (Cf. fa, fisha.)

*Mfithuli, n. (wa-), an insolent, rude, overbearing, insulting person. (Ar. Cf. fithuli, ufithuli, and syn. mjewi.)

*Mfintini, n. (wa-), one who causes discord, a quarrelsome person, brawler, agitator, disturber of peace, mutineer, conspirator. (Ar. Cf. fitina, fitini.)

*Mfwi, n. (mi-), plant producing the fwi, Cape bean.

*Mfо, n. (mi-), torrent, rain-fed stream, flood, also the channel or bed of a torrent. Mfo mkavu, dry bed,—of a torrent. Leo kumeshuka mfo, hakuptiki, to-day a flood has come down, it is impossible to cross. Mfo alikwara na mfo, the river was in flood. (Cf. furiko, and mto.)

*Mforsadi, n. (mi-), a mulberry tree, bearing the fruit forsadi.

*Mfu, n. (wa-), a dead person. (See -fu. Cf. fa, v., kifo, ufу, and syn. maiti.)

*Mfua, (1) (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 (thahabu, fetha, &c.), a blacksmith (goldsmith, silversmith, &c.). Mfua nguo, one who washes clothes, a washerman (commonly dobi in Z.). (2) (mi-), mfua (or mfuo), bellows. Vukuta mfua, blow bellows. (Cf. fua, mukuto.)

*Mfusali, n. (wa-), (1) a follower, adherent, retainer, disciple; (2) a pursuer, tracker. (Cf. fula.)

*Mfufuzi, n. (wa-), one who raises from the dead, restorer of life. (Cf. fufua.)

*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 mifugo mingi, I rear many kinds of animals. (Cf. fuga.)

*Mfuko, n. (mi-), a bag, a pocket,—a general term, with dim. kifuko, and fuko (ma-), a large bag, travelling bag, saddle-bag. (Cf. fuka, fukua. Various kinds of bags are fumba, kifumba, gunia, kiguni, kanda, kikanda, mbatu, mkoba, mtumba, &c.)

*Mfukuzi, n. (wa-), (1) from fukusa, pursuer, persecutor; (2) from fukua, digger, miner, pitman.

*Mfulizo, n. (mi-), causing to go on, giving an energetic impetus, a pull, tug, haul, thrust, shove, &c. Kwa mfulizo mmoja, all pulling together. (Cf. fua, fuliza, and follg.)

*Mfululizo, n. (mi-), also Mfufulo, a Rd. form of mfulizo, a going on and on, a regular progression, series, succession. Siku tano ya mfululizo, five consecutive days. (Cf. prec.)

Mfuma, Mfumaji, Mfumi, n.
(wa-), one who weaves, a weaver. 
*Mfuma ngu, a weaver of cloth. 
Kitanda cha mfumi, a weaver’s loom. 
*Mfumaji wa hariri, a silk weaver. (Cf. fuma, and kitanda.)

*Mfungati, 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), mshini (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. fastening,—used both of such fasts as the month Ramathan and of the carnival immediately preceding it. *Mfungo wa Ulaya, European mode of fastening. (Cf. funga, kifungo, and follg.)

*Mfunguo, n. (mi-), unfastening, untying, loosening, releasing, &c. (see *Funga). Used to describe the nine months following the month of fasting, Ramathan, viz. mfungu wa mosi, wa pili, wa tatwe, &c.,—the remaining three being called by the Arabic names Rajabu, Shaabani, Ramathani. (Cf. fungua, and prec.)

*Mfunza, Mfunzaji, Mfunzi, n. (wa-), a teacher, instructor, tutor. (Cf. funza, fundisha, and syn. mwali mu, mkufunzi, fundi. Dist. funza, maggot.)

*Mfuo, n. (mi-), (1) a beating, hammering, &c.,—verbal of fia, v.; (2) a groove, crease, mark made by drawing a line, stripe, band of colour, &c. E.g. karatasi ya mfuo, ruled paper. *Nguo ya mfuo, striped cloth, tartan. (3) Mfuo, or mfia, bellows; (4) mfuo wa mawinbi, the beating of waves on the shore, and also, the beach, the bank of the river. (Cf. a froth of hay.)

*Mfupa, n. (mi-), a bone. *Mfupa, a skeleton. *Mfupa mifupu, a mere skeleton, i.e. very emaciated. Dim. kifupa. (Cf. ufupa, fupa.)

*Mfuria, n. also kanza ya mfuria, an Arab garment, a sort of loose cloth coat, with a collar, but no sleeves. (Perh. Ar., meaning fur coat.)

*Mfurungu, n. (mi-), the tree which bears the shaddock, furungu. (Cf. mchungwa.)

*Mfuto, n. (mi-), (1) a wiping, sweeping, clearing off, erasing, abssolution; (2) used to denote a common, plain, rough, inferior article of any kind, e.g. mlangano wa mfuto, a plain door, without carving or ornamentation. Mkeka wa mfuto, a plain, cheap mat. (Cf. futa.)

*Mfuu, n. (mi-), a tree bearing a small black edible berry (fiui).

*Mfyozi, n. (wa-), an abusive, scornful, insolent person. (Cf. fyoa, and syn. mfithuli.)

*Mganda, n. (mi-), (1) a bundle, a sheaf, e.g. of rice or other crop; (2) a kind of drum (cf. ngoma). (Cf. ganda, and follg.)

*Mgandisho, n. (mi-), causing to coagulate (set, curdle, thicken), coagulation. (Cf. ganda, and follg.)

*Mgando, n. (mi-). Mgando wa chimwa, iron smelted and run out to cool, pig iron (cf. mkwo). Piga chimwa mgando, make wrought iron. (Cf. ganda, and prec.)

*Mganga, n. (wa-), a native doctor, medicine man,—the recognized representative of superior knowledge on all subjects mysterious to the native mind, and regarded with respect, fear, or toleration accordingly. The mchawi is, on the other hand, not recognized or tolerated as a rule by the community, however useful his services may be to individuals. Mganga mkwo, mganga sana, a famous medicine man. (Cf. ganda, and prec.)
splicing, mending.  (Cf. ganga, gango, kigango.)

Mgawanya, Mgawanyi, n. (wa-), a divider, a distributor.  (Cf. gawa, gawanya, 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 mwenejezi apone, let the foreigner come that the native may be the better off.  (Cf. -geni.)

Mgereza, n. See Mwingereza.

*Mghalaba,n. See Mwingereza.

Bei ni mghalaba, commerce is competition.  (Ar. Cf. ghalibu, 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. zuzizo, tatizo, kwaao.)

Mgoja, n. See Mngoja.

Mgomba, n. (1) (mi-), the banana plant, plantain tree, bearing the fruit ndizi (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 mfixini.)

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 mgongoni, 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, ki-biongo, maongo,—all of which point to ongo, a form not used in Z. but occurring in mango, mwongo, a back,—in other dialects. Gongo, 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. mwele, bedridden, crippled,—of more serious illness, disablement, e.g. mgonjwa aweza kutembea kidogo, mwele amekazwa na marathi, hawezi kutembea, a mgonjwa can (at least) just move about, a mwiele is gripped by his malady and cannot move.  (Cf. -gonjwa, gonjweza, ugonjwa, and use of hawezi, as a semi-noun, and contr. nzima, 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. goto, 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. mjusi, kenge.)

Mgguu, 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). Panua (tanua) 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. Habesha.)

*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. hadimu, 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 (Str.).

Mhamishi, n. (wa-), a wandering, unsettled, homeless person, a nomad, pilgrim, tramp, vagrant. (Cf. hama, mahame.)

*Mharabu, n. (wa-), a destructive person, a destroyer, a vandal. (Cf. haribu, and syn. mwangamizi, mwajiji.)

*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. tawashi.)

*Mhenzerani, n. (mi-), a plant producing a small kind of cane, 

*Mhimiili, 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' mwumiliwu.)

*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.)

*Mhindi, n. (1) (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 Bohoras and Khojas, each with their own mosques, burial grounds, clubs, &c. The heathen Hindoos are called Baniani (ma-). (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, kigunzi, and the grains when separated makhindi. (Cf. hindi, gunzi, bisi, kunwi, 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 aliikwasa tajiri, sasa mhitaji, my master was once rich, now he is poor. (Ar. Cf. hitaji, whitaji, haja, and syn. masikini.)

*Mhogo, n. (mi-), also commonly Muhogo, the cassava or manioc plant, producing the edible roots, also called in their natural state and collectively mhogo, muhogo. Very large roots are called hogo, mahogo. The roots are cut in strips (cf. kopa, ubale) and dried; then, when wanted, pounded and boiled. There are several varieties, n. wa bungala and n. mwamusi, with reddish brown sweet, and notable without.
m. mchungu, with green stems, bitter, and requiring (excepting in one variety) to be dried before eaten. E.g. siuchesei mhogo mchungu, I do not play with bitter cassava. Ena mhogo, cut cassava in slices for cooking.

Mhungzi, n. (wa-), a worker in metals, or stone, a smith, a stonecutter. Usually defined by a word following, e.g. m. wa chuma (fetha, batí), a blacksmith (silversmith, tin-worker). M. wa mawe, a stonecutter, 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 Mwa.

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 *mlia, but used as a., striped. *Punda milia, zebra. (Cf. *mlia.)

*Miliki, v. possess, be owner (ruler, king) of, rule, exercise authority over. Ps. milikiviwa. Ap. milik-i-a, e.g. hold in trust for, be regent for, rule in (for, with, &c.). Cs. milik-isha, -ishwa, put in possession, make king or ruler. (Ar. Cf. maliki, malia, mamlaka, and follg. Also syn. tawala.)

*Milkii, n. (—), sometimes also Mulki, and treated as if D 2, possession, property, dominion, kingdom. (Ar. Cf. prec.)

Mimba, n. (—), conception, pregnancy, embryo. Shiika (chukua, tunga-wana)mimba, be (or, become) pregnant, conceive. Tiia m., cause to be pregnant. Haribu m., cause miscarriage, miscarry. Also of plants, miama una fanya mimba, the millet is just forming the ear. (Cf. *miila, usito.)

*Mimbara, n. (—), pulpit,—in a mosque. (Ar.)

Mimi, pron. of 1 Pers. S., 1, me. Also often miye. Mimi mwenyewe, 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, weve, yeve, sisi, ninyi, wao.)

Miminiko, n. (ma-), something poured out, a casting. (Cf. prec.)


Mio, n. plur. of umio (which see), (2) (ma-), amplif. form of umio (cf. kimio), e.g. mio la mnina, the throat-passage of an animal.

Miongoni, plur. locat. form from mwongo (which see), number, account, reckoning. Used in miongoni mwa, as a prepositional phrase, in the number of, among, from among, on
the side of, in the party of, i.e. katika hesabu ya. Hawa si miongoni 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. Wakaana mithili kama auwali, and they met like as at first. (Ar. Cf. methali, kama.)

Miuunzi, n. plur. of mwunzi, which is seldom used, whistling, a whistle. Piga miunzi, whistle. (Cf. ubinja, mbinja, msongo.)

Miwa, n. plur. of nuwa, or nuwa, 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. 1 Pers. S., same as Mimi, I, me. (Cf. weye, yeve, siye.)

*Mizani, n. (1) weighing machine, balances, scales. The pan is called kitanga, and the beam of the scales ntange. Also (2) the pendulum, or balance, regulating a machine, clock, watch, &c. (Ar. Cf. uzani, uthani.)

Mja, n. (wa-), verbal of ja, one who comes, and so (1) a new-comer, foster child, or the like, i.e. new-born, new-born one. (Ar.)

for mtumwa. Ada ya mja, hunena; mngwana ni kitendo, a slave talks, but a free man acts.

*Mjakaazi, n. (wa-), a female slave. (Cf. kijakaazi, and mtumwa. Perh. mja, 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. ujane.)

Mjanja, n. (wa-), cheat, impostor, knave, sharper. (Cf. -janja, -janja, and syn. ayari, mkopi.)

Mjeledi, n. (mi-), whip (of leather); thong, strap. Piga (tia) mjeledi, beat with a whip. (Ar. leather. Cf. jelidi, jalada, and ukanda.)

*Mjengi, n. (mi-), (1) act (process, style, method) of building, architecture, also (2) thing built, erection, structure, e.g. encampment, hut. (Cf. jenga, jenge, mjensi.)

*Mjenzi, n. (wa-), a builder, esp. in native style, i.e. of wooden structures. (Cf. mwashi, of stone work.) Kwenyi 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 mugi, water.)

*Mjiari, n. (mi-), tiller-rope (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 broad one, with large forefeet.
Mjiko, n. (mi-), lower bowel, rectum (Kr.). (Cf. jikä.)

Mjima, n. (wa-), one who cooperates, or gives friendly help, an assistant. (Cf. njima.)

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 mbuizi illa kasoro, he was a fool, like a goat and even worse. Mjinga ni mtu, usinene ni ng’ombe, a simpleton is a human being, do not call him a cow,—a native type of silliness. (Cf. mpumbafu, barazuli, 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 mkubwa 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 ni mjukuu, remorse is a grandchild, i.e. comes at length. (Cf. kijuku, kilembwe, kining’ina.)

Mjumbe, n. (wa-), messenger, go-between, deputed person, ambassador, delegate, representative. Mjumbe hauwvi, 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, njumu.)

Mjmumu, 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, kenze.) (2) a lizard-shaped ornament worked in silk stitches on the front of a kanzu (which see).

Muju, n. used of wind,—as blowing above or overhead. (Cf. juu.)

Mjuvi, n. (wa-), a saucy, impudent, inquisitive, prying, intruding person. (Cf. jua, ujivi, and follg.)

Mjuzi, n. (wa-), one who knows, a well-informed, large-minded, sagacious, wise person. Mwenyezi Mngu ni nsikizi na mjuzi wa killa kidu, 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 jikonä, a kitchen maid, a Cinderella. (Cf. kaa, and follg.) (2) (mi-), a tree, the bark of which is used medicinally as an astringent.

Mkaaji, Mkaazi, n. (wa-), an inhabitant, regular occupant, a stay-at-home, not a traveller, contr. to mpitaji, mhambi. 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, kibula, &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.)
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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*, *mkatii*) ; (2) a poor man,—seldom heard in Z. city. *Ni mkata, sina mbele wala nyuma*, I am a poor man, with nothing before or behind me. *Mkata hana kinyongo*, a poor man cannot afford fancies. (Cf. *ukata*, and syn. *masikini, fukara.*)

*Mkataa*, n. and adv., also *Mkataa*, (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. *Tumeafikana m.*, we made a final contract. *Sema kwa m.*, make a final statement. (Ar. Cf. *kata.*)


Mkatale, n. (*mi-*), stocks, instrument for confining a prisoner by the feet, i. e. *mti uliochonga ukazuliwa tundu*, a piece of wood shaped and with holes bored in it. (Cf. *kifungo*, *myororo, binyu.*)

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*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.

*Mkaguo*, n. (*mi-*), inspection, visitation, review. (Cf. *kagua*, and follg., also *angalia*, *tazamia.*)

*Mkaguzi*, n. (*wa-*), an inspector, examiner, reviewer. (Cf. *kagua*, and prec.)

*Mkahaba*, n. (*wa-*), also *Kahaba* (*ma-*), prostitute.

*Mkahawa*, n. (*mi-*), coffee-house, restaurant, cafe. A square containing several of these in Z. is known as *Mkahawani*. (Cf. *kahawa.*)

*Mkaja*, 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 *kiroha migua, kipa mkonza, kijunguza mlango, &c.*

*Mkamba*, n. (*mi-*), a larger species of sea crab. (Cf. *kamba*, and *kaa.*)

*Mkamshe*, n. (*mi-*), a kind of wooden spoon (Str.). (Cf. *mwiko.*)

*Mkana*, n. (*wa-*), verbal of *kana*, one who denies, repudiates, &c. *Mkana Muungu*, an atheist. (Cf. *kana*, *mkanushi*, *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 others.)
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 (nyama ya mkate). (Ar. Cf. kata, 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 kasa, upholber, firm supporter. (Cf. follg.)

Mkazo, n. (mi-), using force, tension, effort, energy, pressure, exertion. (Cf. kasa, kazi, and syn. bidii, ngu- vu.)

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 Ngo, the husband works, the wife dresses. See -ke. (Cf. mume.)

Mkebe, n. (mi-), pot, canister, mug (for drinking and other pur-

poses). Mkebe wa ubani, a pot for keeping or burning incense in. (For other kinds cf. chungu, chombo.)

Mkeka, n. (mi-), a mat (usually of the kind used for sleeping on). Hence kama kitanda kufata mkeka, like a bedstead getting a mat, i.e. of natural completion, the final touch. These mats are oblong, made of certain leaves (ukindu), slit into strips, plaited, and stained various colours. The strips (ukili) are sewn together, and bound round the edge. The commonest in Z. are plain white, or with transverse stripes of colour. Their manufacture is the ordinary occupation of women when not engaged in cookery or other household work. Mkeka are described as ya kulalia, for sleeping on; ya rangi, with coloured stripes; ya kufuta, of common cheap make; ya kazi, plaited in patterns. (For other kinds cf. jamvi, msala, kitanga, randa.)

Mkeraza, n. (wa-), one who turns with a lathe, a turner. (Cf. ke-

reza.)

Mkewe, n. for mke wake, his wife. So mkewo, mkeo, your wife, i.e. mke wako.

Mkia, n. (mi-), a tail. Suka m., wag the tail. M. wa mjesi, lines of silk stitching running up the front of a kanzu from the ornament called mjesi.

Mkilemba, n. (wa-), one who has earned a turban, i.e. by completing a job or a course of instruction, and so denotes a successful candidate, prizeman, graduate. (Cf. ki-

temba.)

Mkimbizi, n. (wa-), (1) one who runs, e.g. the slave who runs in front of his master's donkey, but also (2) one who runs away,—fugitive, runaway, deserter, truant; (3) one who causes to run, pursuer, hunter, persecutor,—also a robber, a highwayman (cf. mtoro). (Cf. kimbia, mBio.)

Mkindu, n. (mi-), the wild date palm,—producing an edible fruit (ki-
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ndu), and leaves which furnish material (ukindu) for weaving fine mats, and a fibre used for string. (For other palms cf. mnazi.)

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. -kiwa, ukiwa.)

Mkizi, n. (wa-), a kind of fish.

Mkoba, n. (mi-), bag, pouch, wallet—sometimes made of the entire skin of a small animal. Wimbi la mkoba, bag-like waves, i.e. smooth swelling waves, not like breakers. (For various kinds of bag, &c. cf. mfuko, kikapo.)

Mkoko, n. (mi-), one name of a kind of palm (Hyphaene), known also as mkoma, but in Z. commonly as mwa, or mnyaa (which see).

Mkongwe, 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.)

Mkongwe, n. (mi-), trunk of an elephant—in Z. commonly mkono wa tembo.

Mkongwe, n. (mi-), (1) a fibre-producing plant, a kind of hemp or Sansevieria, i.e. shubiri la kufanyia kitani, the fibre being called ukonge, or usi wa mkonge; (2) a kind of fish.

Mkongojo, n. (mi-), a staff used as a prop or crutch, for an old or weakly person. (Cf. kongojo, ukongojo, and for sticks bakora, jimbo.)

Mkongwe, n. (wa-), an aged, feeble, infirm person. (Cf. konga, kikongwe, and syn. mzez.)

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 akamakamata mkono, the lion seized him with its paw. (Cf. mkono wa tembo, an elephant’s trunk, and mkono (or kikono, kono), of the tendrils of a plant.) (3) of what resembles an arm, e.g. as projecting, mkono wa sufuria, the handle of a European saucepan,—as spreading, nikono ya mto (bahari), branches of a river, 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 half a yard. Also in various figurative senses, e.g. mwewyi mkono wefui, a thievin, mischievous, cunning person, a rogue. Mkono wake msuri, 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, v., and follg.)

Mkopi, 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.)

Mkopo, n. (mi-), act (process, method, &c.) of borrowing, swindling, &c. (Cf. kopa, ukopo, and prec.)

Mkorofi, n. (wa-), 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, firebrand; (2) a blunderer, bungler. (Cf. koroga, and follg., and syn. mfinti.)

Mkorogo, 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, sukosuku.)

Mkoromaji, n. (wa-), a regular snorer. (Cf. koroma, and prec.)

Mkoromo, n. (mi-), a snoring, snorting, or similar sound. (Cf. koroma, and follg., and nsone.)

Mkubwa, n. (wa-), (1) a great man (in wealth, dignity, power, &c.); (2) chief, director, responsible head, master, owner. Huyu ni mkubwa weti, 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 Mukdisha, and commonly Makdesh or Magadoxa.

Mkufu, n. (mi-), a chain, usually metal, of a light kind, worn as an ornament. (Contr. mnyororo, and for ornaments cf. urembo.)

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 niti, 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, milimaji, and for the form mkufunzi,—the ku being inserted perh. to distinguish from milima, 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. kumba.)

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.

Mkung'a, n. (wa-), (1) a midwife, but in Z commonly m zalishi (cf. kung'a, ukung'a, kungu); (2) a kind of eel, or sea-snake.

Mkung'u, 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 kujunika. (For other vessels cf. chungu, chombo.)

Mkunguru, n. also Ukunguru, the fever which attacks a new-comer at a place, after a change of residence and diet, sickness of acclimatization.

Mkung'uto, n. (mi-), a straining off, a shaking off, a wiping off, a sifting. (Cf. kunguta, kunguto.)

Mkunj'o, n. a folding, a creasing, a turning over, a fold. (Cf. kunja.)

Mkuno, n. (mi-), a scratching, a grating. (Cf. kuna.)

Mkwo, n. (mi-), an ingot, lump or bar of cast or unwrought metal, pig (of iron), rough casting. (Cf. mändig'o, and ? mlapo.)

Mkupuo, n. (mi-), a shaking or pushing off, a getting rid of, a letting drop. (Cf. kupta, and kung'uta.)

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, kutana, makutano.)

Mkuto, n. (mi-), (1) a meeting with, a lighting upon, a finding; (2) a fold, like kunjo. Kunja 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, -kwasa, and syn. bwana, msimamizi.)

Mkuyu, n. (mi-), the sycamore of the east, fig-mulberry tree, producing the fruit kuyu.

Mkwaju, n. (mi-), the tamarind tree, bearing the fruit ukwaju.

Mkwamba, n. (mi-), a kind of thorny shrub.

Mkwaruzo, n. (mi-), (1) a scraping, a grating; (2) track or trail of something scraping along, e.g. mkwaruzo wa nyoka, the trail of a serpent. (Cf. kwarura.)

Mkwasi, n. (wa-), a rich man, a well-to-do opulent person. (Cf. kwasi, ukwasi.)

Mkwe, n. (wakwe), used of near connexions by marriage, father (or mother) in law, son (or daughter) in law. (Cf. mwamwani, wifī.)

Mkweme, n. (mi-), a species of climbing plant.

Mkweo, n. (1) (mi-), a climbing, a mounting up or upon (cf. kwea); (2) for mkwe vako, see Mkwe.

Mkwezi, n. (wa-), one who climbs, ascends, mounts up. (Cf. kwea.)

Mkwiro, n. (mi-), a drumstick, used with some kinds of native drum.

Mla, n. (wala), an eater, consumer, devourer,—verbal of la, governing a noun. Mla watu, a cannibal. Mla leo ni mlaji, the man who eats to-day (here and now) is the real eater. (Cf. la, v., mlo, ulasi, ulaji, mlaji.)

Mlaanizi, 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, gormandizer. Mlafi is always an uncomplimentary term. (Cf. la, v., mla, mlo, ulafi, ulaji.)

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-khania milala, a knife for slitting palm leaves. (Cf. mwaa, 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 nzuri, he is a kind, hospitable, sociable person. Wote wailoko katika mlango wetu, all who belong to our circle. Pensi wimbina mlango ni papa, 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 (mfao) 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.

*Mlariha, n. (wa-), a usurer, a money-lender. (Ar. Cf. riba, usury, interest, and syn. faida. The first syllable is perh. mlo, 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, levya, and prec.)

Mlezi, n. (wa-), one engaged in the rearing or training of children, a nurse, governess, tutor. Also name of a disease, scrofula (Sac.).

Mlezo, n. for Mwelezo. (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 (mkulima), a high mountain. (Cf. kilima, and Mrima, the name of the coast district opposite, and south of Zanzibar.)

Mlimaji, 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 mehungwa.)

Mlimbiko, n. (mi-), (1) a waiting for something, taking turns, a turn
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(in waiting); (2) a store, stock, reserve, treasure. Mlimbiko wa fetha, a reserve of funds. (Cf. limbika, and syn. mngopo, zamu.)

MLimi, n. (wa-), a fluent, babbling, talkative person. (Cf. ulimi, and syn. msemu, mwenyi aomo.)

MLimo, n. (mi-), (1) tillage, husbandry, agriculture, cultivation; (2) results of cultivation, i.e., crops, produce. (Cf. lima, mkulima, kilimo.)

MLimwengu, n. (wa-), (1) an inhabitant of the world, and (2) esp. a man of the world, a worldly man. Mlimwengu ni mwanae, a man's hopes (chief worldly interest) are his child. (Cf. ulimwengu, malimwengu.)

MLingoti, n. (mi-), mast,—of a vessel. M. wa maji, bowsprit. M. wa mbele, foremost,—also wa omoni. M. wa kalme, mizen-mast. The mast rests on the false keel (msitamu) and is fixed by a crossbeam (fundo) and two longitudinal timbers (mvashiri). (Cf. chombo.)

MLinzii, n. (wa-), guardian, protector, keeper, guard, watchman, sentinel, &c. (Cf. linda, ulinzii.)

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 m'oto, a child's crying. M. wa simba, a lion's roar. M. wa bunduki, the report of a gun. M. wa ndege, a bird's singing. Ngoma ya milo saba, a drum with seven notes. (Cf. lia, lio, kilio.)

MLipizi, n. (wa-), one who pays, one who causes to pay. MLipizi kisasi, an avenger. (Cf. lipa, malipo.)

MLisha, MLishi, n. (wa-), one who feeds or has the care of animals or other creatures. (Cf. la, lisha, malisha, and follg.)

MLisho, n. (mi-), (1) a feeding, giving food, rearing, supporting. M. wa samaki, baiting for fish. M. wa mshiti, putting bait on the fishing-line, bait. (2) native name for the month called in Arab. Shabaan, i.e., the month before Ramathan. (Cf. la, lisha, and prec.)

MLiwa, n. (mi-), a tree with fragrant aromatic wood. (Cf. liwa, sandal.)

*MLizamu, n. (mi-), a spout for carrying water off a house-top, or eaves. Commonly called kopo.

MLizi, n. (wa-), one who cries or makes a noise, a child who is always crying, a rarer, a loud-mouthed orator. (Cf. lia, ulizi.)

MLomo, n. (mi-), a variant of mdono (which see).

MLongo, n. (mi-), a variant of mwongo (which see).

*MLozii, n. (1) (mi-), an almond tree, producing the almond nut, lozi. (Ar.) (2) (wa-), wizard, sorcerer, for the more usual mchawi. (Cf. liga, ulizi.)

MLungula, n. (wa-), a blackmailer, an extortioner, a robber. Also, blackmail, bribe extorted. (Cf. hongo, rushwa.)

Mmea, n. (mi-), anything possessing vegetable life, or growth resembling it, plant, shoot, sucker, sprout, &c. Mmea, vegetation,—in general. (Cf. mea, and syn. ota, kua, mmeela.)

MMego, n. (mi-), act of breaking off a piece or portion of food, with fingers or teeth. (Cf. mega, mego.)

Mmelea, n. (mi-), that which grows at (in, on) some place or thing, a creeper, a parasitic shrub. (Cf. mea, kimelela.)

*Mmnadi, n. (wa-), also Mnadi, an auctioneer, salesman, broker, hawker of goods for sale, public crier. (Ar. Cf. mnada, dalalt.)

Mmoja, n. one man, a man, a person, a certain man. See -moja.

MMumunye, n. (mi-), the plant producing a kind of gourd (mmumunye), like a vegetable marrow. The outer rind, when dry and hard, is used as a vessel for fluids. (Cf. boga, buyu.)
M munina, n. (wa-), a true believer, i.e. a Mahommedan.  
Ar. Cf. imani, amini, mwamini.)

Mmvita, n. (wa-), an inhabitant of Moita, i.e. Mombasa.

Mna, verb-form, (1) there is (within) (cf. m, na, and mna, pana);  
(2) you (plur.) have.  
(Cf. nina, una, &c.)

*Mnada, 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. tembesa.)

*Mnaifikasi, n. (wa-), a hypocrite, pretender, impostor, liar.  
(Ar. Cf. unajisi, and cf. mwongo, mjanja, ayari.)

*Mnajimu, n. (wa-), an astrologer.  
(Ar. Cf. unajimu.)

*Mnajisi, n. (wa-), an unclean, foul person, one who is profane in conduct or speech.  
(Ar. Cf. unajisi, najisi, and cyn. 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.)

*Mnanasi, n. (mi-), the pineapple plant,—the fruit being nanasi.  
(Hind.)

*Mnasara, n. (wa-), and Mnasaran, Nazarene,—used of Christians by Mahommedans.  
(Cf. masihiya.)

Mnaso, n. (mi-), (1) a catching, holding, hampering; (2) difficulty, hitch, trap, impediment.  
(Cf. nasa, ngogoro, kizviso, mtego.)

Mnazi, n. (mi-), coconut 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 mnasi, kilele or kichelema cha mnasi). 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, munye male, and mke female. (See further under the words mentioned above. Various kinds of palm are mkindu, mwaa, mpopo, muumo, muhikichi, mtende, mvale.)

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 msemenaji, 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. ngariza.)

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. (Anzwan, Moali, Gmatwe 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.)

Mng'oga, n. (wa-), also Mng'ogoe, and Mng'oga, -e, one who waits at a place (occupies a station, is on guard), sentinel, guard, keeper. Mng'ogoe mlango, hall-porter, door-boy, gate-keeper. (Cf. ngoja, and follg., and syn. mlni.)

Mng'ogoezi, n. (wa-), keeper, caretaker, guardian, watchman. (Cf. ngoja, and prec.)

Mng'ongo, 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 kiwato, a free man can act (while a slave can only talk). (Cf. ungswana, kiungwana, and contr. mttumwa.)

Mnjigu, n. (mi-), the plant producing the ground-nut njigu. (Also njigu, of the plant.)

Mno, adv. very much, too much, excessively, exceedingly, beyond measure. Sometimes combined with other adverbs of similar meaning, sana mno, mno ajabu, very exceedingly, wonderfully much.

Mnofu, n. flesh, meat, fleshy part, as opp. to bone, i. e. nyama tugul, all meat.

Mng'onezi, Mng'oni, n. (wa-), a whisperer. (Cf. follg.)

Mng'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, nunuzi.)

Mnya, n. (mi-), one of the names by which the Hyphaene palm is known,—commonly mwa (which see).

Mnyakuizi, n. (wa-), a snatcher, pilferer, thief, shop-lifter, pickpocket. (Cf. nyakua, and syn. mwizi.)

Mnyma, 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. mkwu wa genzi, mshinamizi.)

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'-anya, unyang'anya, and mwizi.)

Mnyanya, n. (mi-), the plant bearing the tomato (nyanya).

Mnyefu, n. (mi-), and Mnefu, damp, wet, moisture, dampness. (Cf. nya, -nyefu, and syn. rutuba, maji, ulofu, chepechepe.)

Mnyenyekoa, n. deference, a humble attitude, reverence, &c. (Cf. nyenyekoa.)

Mnyeo, n. (mi-), a tickling, pricking sensation, a creeping feeling, craving. Mnyeo wa njaa, the pricks, pangs of hunger. Also
of prurience. (Cf. nyea, and kinyeuf, 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, (1) a chain, used commonly for securing prisoners, slaves, &c., hence (2) fetters, prison, confinement, gaol. Tia mnyororo, or mnyoryoroni, imprison, put under arrest. Sometimes (3) intestinal worm, but commonly chango. (Cf. kifungo, pingu, mti kati, mkatale, and contr. mkufu, light ornamental chain.)

Mnyoi, n. (wa-), a barber, commonly kinyoi (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 nombe, a beer-drinker. (Cf. nya, kiniwa, 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 simo, 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 mliwama, 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 mote, 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. (waogu), 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 mmoja, 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 mwana we, watu wamoja maskini, a man and his son, both
most part a distinct congregation of members of the same nation, sect, or class. Moskiti is a form of masgidi, mesjidi, cf. sujudu.)

Mote, a. and Mwote, form of -ote, all,—agreeing with nouns having the locative termination -ni, e.g. mjini 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. Fanya 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 (simisha) m., put out the fire. Prov. dawa ya moto ni moto, fire must be met with fire. Akajisifu 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. Firesticks are seldom seen in Z.,—matches being very cheap, and embers easily obtainable.)

Moyo, n. (miyo, also nyoyo as if from uyo), (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 utauona moyo wangu, kill me and you will find my heart. Jipa m., piga m. konde, take heart, pluck up courage. Tia (simika, kusa) m., encourage, cheer, hearten. Shuka m., be depressed. M. mchache, lack of courage, a faint heart. Mimi moyo wangu nataka, I really desire it. M. wa jipu, the core of an abscess. Moyo wa mnazi, the soft nutty core at the top of a cocoonat
tree, from which leaves and blossoms grow,—eaten as a delicacy. *Moyo wa kanzu*, the part of a kanzu over the chest. *Huyu ndiye moyo wake*, this is his great pet. —*a moyo*, voluntary, willing. *Sema* (*fanya*) *kwa moyo*, speak (act) voluntarily, readily. Also *sema kwa moyo*, say by rote, repeat without a book or reminder. (Cf. *roho*, *nafshi*, and *mlima*.)

**Mpagazi**, n. (*wa-*), carrier, bearer, caravan-porter. *Nikawapa* *wapagazi* *upagazi* *wao*, I gave the porters their wages. (Cf. *pagaa*, *upagazi*, and syn. *mchukuzi*, *hamali*.)

**Mpaji**, n. (*wa-*), donor, giver, benefactor, a generous, liberal person. But esp. of God, e.g. *mpaji wa kupa ni Mungu*, 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*. *Akafika mpaka kwetu*, he came as far as our country. *Nikae mpaka lini?* How long am I to stay? (Cf. *paka*, v., *pakana*, also *upeo*. Dist. *paka*, with other meanings.)

**Mpaka**, *Mpakia*, 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*.)

**Mpakio**, n. (*mi-*), a plastering, plaster. *Mpakio 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*, *palia*.)

**Mpagena**, 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 *muvosha* prepares a dead body for burial,—using such things as *pamba*, *dalia*, *manukato*, *manukiso*, *sanda*, *mkeka wa pamba*. (Cf. *pamba*.)

**Mpambono**, n. (*mi-*), a meeting, colliding, confronting, an encounter. (Cf. *pambana*.)

**Mpambie**, 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. *mipando kumi ya muhindu*, 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 (patapi). 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 mtaf, mfu, mkunu.)

Mparamuzi, n. (mi-), name of a tree difficult to climb. Mti pia uma-panda, huu ndio mpamuzi, 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. parusa.)

Mparuzo, 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, pato, and syn. tajiri, mkwasi.)

Mpatanishi, n. (wa-), a peacemaker, reconciler, one who brings people to terms, settles quarrels and difficulties, a negotiator. (Cf. patana, and msuluhishi.)

Mpato, n. (mi-), (1) verbal of pata, a getting, a procuring, &c.; (2) a float used for showing the position of a fishing-net, and keeping it extended; (3) ? lattice, trellis-work (Str.).

Mpekecho, n. (mi-), (1) a twirling, a stirring; (2) a disturbance, agitation, fomenting of discord. (Cf. pekecha, upekecha.)

Mpekuzi, n. (wa-), one who picks and scratches (like a fowl), an inquisitive person. (Cf. pekuwa.)

Mpelekwu, n. (wa-), a person sent, a messenger. (Cf. peleka, and syn. tume.)

Mpelelezi, n. (wa-), (1) one who investigates, reconnoitres, examines, &c.; (2) a spy, scout, tracker, eavesdropper. (Cf. peleleza.)

Mpenda, Mpendi, n. (wa-), verbals 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, upenyezi.)

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 napepea, a breeze that fans. (Cf. pepea, upepo, pepeo.)

Mpepetaji, n. (wa-), also Mpetaji, one who sifts or winnows grain, &c. (Cf. pepeta.)

Mpera, n. (mi-), the tree that bears the guava fruit, pera. Mpera wa kisungu, the rose-apple tree. Another variety is the mtoafa.

Mpetaji, n. (wa-), for mpepetaji.

Mpevushi, n. (wa-), a corrupter of morals, esp. of the young, lit. one who ripens, brings to maturity, forces growth. (Cf. pevua, -pev, and koma.)

Mpiga, n. (wa-), verbal of piga, in all its manifold uses, one who strikes, &c. See Piga.

Mpiganisho, n. (mi-), collision, encounter, conflict. (Cf. piga, upigano.)

Mpigolo, n. (mi-), act (mode, &c.) of striking. (Cf. pigo.)

Mpikaji, n. (wa-), a cook, a professional cook, head cook. (Cf. pika, mpishi, and follg.)
Mpiko, n. (mi-), (1) stick or pole to carry or sling loads on; (2) act (process, method, &c.) of cooking,—including mkaango, mchomo, mitokoso, mwoko. See Pika.

Mupilipili, 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.)

Mpingani, n. (wa-), an obstructor, a stubborn opponent. (Cf. pinga.)

Mpingo, n. (mi-), the ebony tree.

Mpinini, n. (mi-), a handle, haft,—of an instrument, such as knife, sword, tool. (Cf. kipini. Other kinds are called (1) mfono, 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 football, and extended to any games of ball. Gema mpira, draw off the sap from an india-rubber tree. Mpira wa kuponza, 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.)

Mpiishi, n. (wa-), a cook. (Cf. pika, pikisha, upishi. Dist. pisha, Cs. of pita, and pishi, a measure.)

Mpofo, n. (wa-), an eland. Also (from -pofu), a blind person, blind, i.e. mtu mpofu wa macho. (Cf. -pofu, pofua. And for various antelopes cf. paa, n.)

Mpokesi, 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 mali, 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.)

Mposo, n. (mi-), proposal of marriage, wooing. (Cf. posa, and prec.)

Mpotezi, n. (wa-), one who spoils, ruins, corrupts, misleads, destroys, perverts, &c. (Cf. potea, -potevu, and follg., and syn. mwangamizi.)

Mpoto, n. (wa-), and more commonly Mpotofu, Mpotoe, wrong-headed, wilful, perverse, wayward, headstrong, unprincipled,—contr. of mwongofu, and described as mtu asiyeongoka, a man who does not go the right way; asiyeshika akili za mtu mwiningine, 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 nganga, tabibu, daktari. (Cf. poa, pona, poza.)

Mpumbafu, n. (wa-), a fool, a dupe, described as mtu asayiyewsra kufanyiza kasi ya nafsi yake, a man who has not the wits to do what he sets himself to do. (Cf. pumba, -pumbafu, and syn. njinga, barathuli.)

Mpunga, n. (mi-), the rice plant, and rice while still growing or in the husk. (When husked it is called...
mchle, when cooked in the ordinary way walii.)  

**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, puza.*) 

**Mpwana, n. (wa-),** sister’s child, nephew, niece, and? cousin. (Not often in Z.) 

**Mpwake, n. (mi-),** (1) a short thick stick, cudgel, bludgeon (cf. *kibarango,* and for other sticks *bakora,* *fimbo*). (2) a. See *mpwke.* 

**Mpya, a.** See *-pya.* 

*M*raba, 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. *Miu 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.') 

*M*rabaha, n. (mi-), royalty, fee paid to a chief by a trader for right of trading in a place. (Ar. Cf. *rabi.*) 

**M*radi, n. (mi-),** intention, plan, resolve. (Ar. Cf. *nia,* *shauri,* *azima,* *kusudi.*) 

*M*rama, n. also *Mramma,* Mramaa, 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. *suko-suko.*) 

**Mravo, 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. *Bunuki ya mravo,* a matchlock gun. (Cf. *utambo.*) 

*M*rashi, n. (mi-), a long-necked glass or metal bottle or flask, used for sprinkling scent. (Ar. Cf. *marathi.*) 

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*Mrjaa, n. and *Mregaa. Bei ya mrejaa,* trading by commission, i.e. with goods lent for sale, and returnable if not sold. (Ar., lit. 'returning.' Cf. *reja,* 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.* 

*M*rijanji, n. basil (the aromatic herb). (Ar. Cf. *rihani,* *manukato.*) 

**M*rija, 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 Mrima, 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. *mlima,* i.e. the hill-country, rising from the coast inland.) 

*M*rithi, n. (wa-), an heir, legatee, inheritor. (Ar. Cf. *rithi,* *urithi,* *warithi.*) 

*M*rithia, n. (wa-), a pleasant, affable, amiable person. (Ar. Cf. *rathi,* *urathi.*) 

**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. 

*M*saada, n. (mi-), help, aid, assistance, support. (Ar. Cf. *saidia,* and syn. *auni,* *tegemeo,* *shime.*) 

*M*safa, n. (mi-), a line, row, series,—more commonly *safu* (which see). *Msafa wa milima,* a chain of mountains, mountain-range, i.e. *ine-fungamana,* *kama kilima kimoja kwa kimoja,* they are joined together like a continuous series of hills. (Ar. Cf. *mstari,* *mpango,* and *safu.*)
**Msemo, n. (mi-), act (kind, style, 
&c.) of speaking, utterance, speech. *Kilichowafunga ni msemo wao we-

**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, 
mtembezi, abiria.)

**Msahafu, n. (mi-), a book (blank, 
written, or printed), esp. the Coran, 
the Book, the Mahommedan Bible. 
Also page or leaf of a book, i.e. 
karatasi ya chuo kitupu, kisicho-
andikwa, page of a blank book not 
written in. (Ar. sahibat, a page, 
layer. Cf. kitabu, chuo.)

**Msahau, n. (wa-), one who for-
gets, 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 mwinda, 
mwindaji.)

**Msako, n. (mi-), hunting, a hunt. 
(Cf. saka, and syn. winda, mwinda.)

**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 en-
gaged. Akapeleku msalani akaenda 
akaoga, 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, over-
bearing, unfeeling, provoking person. 
(Ar. Cf. saliti, and syn. mgomvi, 
msumbufu, &c.)

**Msalimina, Msalimu, n. (wa-), 
variants of Mwislamu, Msilimu, a 
Mahommedan, a Moslem.

**Msaliti, n. (wa-). See Msalata.

**Msamahaa, n. (mi-) also Ms-
meha, pardon, forgiveness, forbear-
ance, respite. Nataka msamaha 
kwako, I beg your forgiveness. 
(Ar. Cf. samehe, and follg., and syn. 
achilio, ghofira.)

**Msamehe, n. (wa-), a forgiving, 
merciful person. (Ar. Cf. prec.)

**Msamilo, n. (mi-), wooden head-
rest, 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, 
msadi, nbingwa.)

**Msandali, n. (mi-), the tree pro-
ducing the aromatic sandal-wood.

**Msandarusi, n. (mi-), the gum-
copal tree. (Cf. sandarusi.)

**Msangao, n. (mi-), also Msaha-
gao (which see).

**Msapata, 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) sand-
paper, emery paper.

**Msazo, n. (mi-), what is left over, 
leavings, remnant, remainder. 
(Cf. salia, sasa, sazo, salio, and syn. baki.)

**Msekeneko, n. syphilis. (Cf. 
sekeneka.)

**Msellehisha, n. (wa-), also -ishi, 
a reconciler, a peacemaker. 
(Ar. Cf. suluhi, selehisha, and syn. mp-
tanishi.)

**Msema, n. (wa-), verbal of sema, 
one who speaks, says, 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, use-
maji.)

**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 Msstiri.

*Mseto*, n. (mi-), and *Msheto*, a mixture of grains and other ingredients cooked for food, a mash, e.g. mtama, 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 mfano as a conj. 'in the likeness (of), like,—for the common kama, sawa (na). Mshabaha mmoja, alike. (Ar. Cf. sha-baha.)

*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. shaairi.)

*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. (mi-), an arrow. For various parts cf. chehbe (iron head), wano (shaft), manyoya (feathers), koleo (notch). Dim. kishale. (Other common weapons are mkuki, upanga, kisu, rungu.)

*Mshangao*, n. (mi-), also Msa-ngao, thrilling excitement, deep sensation, admiration, wonder, perplexity, amazement, bewilderment, stupefaction. Ona (fanja, shikwa na, ingia), be seized with wonder, &c. (Cf. shangaa, and ajabu, bumbuazi, toshea.)

*Mshari*, n. (wa-), an evil person, one who brings ruin, strife, ill luck, destruction, &c. Opp. of heri. (Ar. Cf. syn. mgomwir, mutesi, mkorofi, mhokozi, mpotezi.)

*Msharika*, n. (wa-), also Mshi-rikiki, partner, participator, 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. mwwenyi, rafigi.)

*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.)

*Mshenzi*, 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. ushenzi, mjingga.)

*Mseto*, n. (mi-). See Mseto.

*Mshika, Mshiki*, n. (wa-), one who holds, takes hold of, grasps. Mshiki shikio (or, msukani), 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, cap- tious person. (Cf. shinda, mashi-ndano, 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 wool or weft across the warp (mtande) in weaving; (2) the wool itself. Used also of the interlacing of plaited leaf strips (mashupati) to form a bedstead (kitanda), —mshindio wa mashupati. (Cf. shinda, and prec., also mfumo for weaving.)

Mshindo, n. (mi-), used to describe any act (process, effect), characterized by suddenness, force, violence, &c., and so translated variously as ‘shock, blow, stroke, explosion, noise, bang, sensation, burst, thump, crash, outbreak, tumult, uproar,’ &c. Mshindo wa ngurumo, peal of thunder. Ngona ya mishindo saba, a drum with seven notes. Ikawa mishindo mkubwa katika inchi, there was a general rising throughout the land. Also of a report, rumour, news of a thrilling or sensational kind. Mshindo wa miguu, tramp of feet. (Cf. shinda, and prec., and dim. kishindo.)

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 unamipiga fundo, there is a knot (obstruction, clot) in his vein,—of aneurism, &c. Marathi ya mshipa, neuralgic pain, sciatica, and similar pains. Mshipa unamambaa mwili-ni, 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.

*Mshitiri, n. (wa-), customer, buyer. (Arab., for the common mnunu.)

Mshituko, n. (mi-). See Mshituko.

Mshona, Mshoni, n. (wa-), one whose sews,—always a man in a tailor. Mshona viatu, mshoni va viatu, a sandal-maker, a shoemaker. (Cf. shona, and follg.)

Mshono, n. (mi-), sewing, seam, suture. Kunga mshono, sew a seam. (Cf. shona, ushoni, prec., and kunga.)

*Mshataka, n. (mi-), charge, accusation, complaint. Fanya mshataka, prosecute. (Cf. shtaki, and follg., and da’wa.)

*Mshakti, 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 mkua (mkubwa, nzimu), a great disaster. Fanya (ona, ingia, pata, &c.), m., take to heart, grieve (over). Muungu hushusha msiba
kwa'o watenda mawu', 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 manaye, he observed the usual mourning for his mother. Ikiwa jumbe amekufa, ukaanguka msiba mkubwa meno wa ajibu, 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 sifu, one who praises, recommends, flatters. Msifu mno, a gross flatterer, toady, parasite. (Cf. sifu, sifa.)

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-ana, i.e. one who is not a child. Cf. msikwa'o.)

*Msikiti, n. mosque. See Moskiti. (Ar.)

Msikizini, 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. Mwenyeni Msigw ni msikizini na nyuzi wa killa kitu, Almighty God sees and hears everything. Natafuta watu wasikizini, I am looking for people to listen to my case. (Cf. -sikia, -sikifu, sikio.)

Msikwao, n. (wa-), one who has no home, a vagrant, a wanderer (si kwao). (Cf. mktwa.)

Msilimu, n. (wa-). See Mwislamu.

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, newsm -man. (Cf. sumulia.)

Msindikizo, n. (mi-), act of escorting, escort, cortège, retinue. (Cf. sindikiza, sindika.)

*Msingefuri, n. (mi-), the anatta plant. (Cf. singefuri.)

Msinji, n. (mi-), also Msingi, 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. msingi, and conn. with zinga, zunguka, &c.)

*Msiri, n. (wa-), a confidential (intimate, bosom) friend, confidential agent (adviser, counsellor). (Ar. Cf. siri, and mshauri, mkunga.)

Msisimizi, n. See Msizimizi.

Msisimuko, n. (mi-), and Mzizim’ko, a startling, nervous excitement, irritation, stimulation. (Cf. sisima, zizimua, and syn. mshtuko.)

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.)

Msitiri, n. (mi-), and Msetiri. See Mstiri.

Msitu, n. (—, and ? mi-), land covered with thick bushes, undergrowth, small trees. Sometimes msitu wa miti, forest, but mwitu is usual in this sense.

Msizi, n. (mi-), a plant from which a black dye or ink is made. (Cf. masizi. Dist. msizi, a rootlet.)

*Msomari, n. (mi-), also Musmari, Mismari, a nail, large pin, or anything similar in appearance or use. Msomari 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, mkwfungi.)

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, plaiting, compressing, muddling, &c. (Cf. songa, kisongo, and prec., and syn. msuko.)

Msonyo, n. (mi-), and Msone, 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. sonja, and fyonya, also mwunzi, ubinja, and koroma.)

Mstadi, n. (wa-), a skilled workman, one who knows his trade. (Cf. fundi, waria, mbingwa.)

*Mstafeli, n. (mi-), a fruit tree commonly called mtopetope, and sometimes mlomoko, custard-apple tree. There are several varieties known in Z., e.g. mstafeli wa kizungu, bearing the fruit called ‘sour-sop,’ mst. wa Ajjemi, bearing the ‘bullock’s heart.’ There is also an mst. wa mwitu, or ‘wild custard-apple.’ (Cf. topetope.)

*Mstaki, n. (wa-). See Mshtaki.

*Mstamu, n. (mi-). See Msitamu.

*Mstarehe, n. state of rest, repose, calm,—esp. in the phrase raha mstarehe, i.e. absolute, complete repose. (Cf. starehe, starehefu, raha, utulivu, kimya, and mstiri.)

*Mstari, n. (mi-), a line, an extended stroke, a line ruled or marked, a row. Piga mstari, draw a line. (Ar. Cf. safu, mfuwe, alama.)

*Mstiri, n. (wa-), (1) for mstiiri, a customer, a buyer (Arab.). (2) with variants mstitiri, mstiti, one who conceals, a hider, one who covers, veils, disguises. (Ar. Cf. stiri, fica.)

*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.)

*Msufl, n. (mi-), the cotton-tree (Eriodendron anfractusum). (Cf. sufl, 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-ropes, rudder-line, ujari (plur. njari); the steersman, nishiki msukani or rubani; a steering wheel, cherche, or gurudumu; ya msukani. (Hind. Cf. shikio.)

Msukano, n. (mi-) and Msukawanu, 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 Msus, 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.)

Msumeno, 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 meno, 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. nzisi.)

Msusu, n. (mi-), name of a tree.

Msuto, n. (mi-) and Msutu, a large piece of coloured calico, often used as a screen or partition in a native house,—more commonly kisu, a piece of coloured calico worn as a woman’s dress. (Cf. nguo, kisu.)

Msuzo, 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, sehemu, upande.)

*Mtaala, n. study, practice, reading. (Ar. Cf. taali, and soma.)

MTAMBA

*Mtaalamu, n. (wa-), an educated, learned, well-instructed person, a scholar, a sage. (Ar. Cf. etimu, and syn. mwanawuvo.)

*Mtabiri, n. (wa-), one who announces or foretells events, a prophet, a soothsayer. (Ar. Cf. tabiri, hubiri, and nabii.)

Mtafara, n. (mi-), crupper,—the cord used to fasten the saddle to the tail (Sac.).

Mtai, n. (mi-), a scratch, a slight cut. Piga mtai, make a scratch, scarify. (Cf. papura, chora, toja, piga, ukucha, also mfu.)

Mtaimbo, n. (mi-), also Mta-limbo, an iron crowbar, lever, bar.

Mtajiri, n. (wa-). See Tajiri.

Mtaka, n. (wa-), one who wants, asks, begs, needs, &c. See Taka, v. Mtaka yote hukora yote, he who begs for everything gets nothing. (Cf. mtash, mwombaji.)

Mtakaso, n. cleansing, a thing cleaned (cf. takasa). Also ? a rustling, rustle,—perh. a variant of maka-kacho (which see).

Mtalawanda, n. (mi-), also Mtaa-wanda, (1) a tree supplying a light wood, from which clogs are made in Z. Hence also (2) a wooden clog, i.e. kiatu cha mtti. (Cf. kiatu.)

Mtaali, n. (mi-), an anklet, bangle. (Cf. furungi, and for other ornaments urembo.)

Mtama, n. (mi-), millet, Kaffir corn, sorghum,—a food staple in many districts near Z. Mtama minding, 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, kipaje, kibakuli, jumbo, &c. (Ar. taim, food, corn of any kind. For other kinds cf. uwele, ulesi, uwimbii, ngano, shayiri, kimanga, michele.)

Mtamba, n. (wa-), a female animal that has not yet borne young. Mt. wa ng’ombe, a heifer. (Cf. nfarika.)
Mtambaazi, n. (*wa-*), any crawling creature, insect or reptile. (Cf. *tambaa, 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, kitambo, utambu, tambi, tambaa, &c.,—differing in meaning, but perh. with same root.)

Mtambuzi, n. (*wa-*), a knowing, clever, well-informed, intelligent person. (Cf. tambua, utambuizi, 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. mtambazi, mpusi.)

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.

Mtasibihi, 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. mwomboji.)

Mtatata, n. (*mi-*), name of a plant.

Mtatago, n. (*mi-*), a tree placed so as to bridge or dam a stream, i.e. mti wa kutingamisha magogo mtion. (Cf. ulalo.)

Mtatio, Mtatizo, n. (*mi-*), a coiling (of cord), winding (of thread), an entanglement. (Cf. tata, tatiza.)

*Mtaw,'a, 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 mtawaa, mtaowa, mtawa.)

Mtawanya, n. (*wa-*), one who scatters, and so, one who spends freely, an open-handed, liberal person. (Cf. tawanya, and syn. karimu, mpaji.)

Mtazamo, n. (*mi-*), looking, gazing. See Tazama.

Mt kino, n. (*mi-*), a trap, snare, gin,—used of all kinds of devices for snaring animals and birds. Tega mtengo, set a trap. (Cf. tega.)

Mteta, Mtetem, n. (*wa-*), verbal
of *tema*, one who spits, one who cuts. See *Tema*, and *Mttemezi*.

*Mtembezi*, 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. *mttembizi ala migu wine* yake, one who travels for pleasure, lives off his own feet; (2) from *tembesa*, e.g. *mttembizi wa bithaa*, one who hawks goods about for sale, a pedlar, a commercial traveller. (Cf. *tembea*, *tanga*, *zunguka*.)

*Mtemo*, n. (*mi-*), (1) cutting; (2) spitting, i.e. *mtmo wa mate*. See *Tema*.

*Mtendaji*, n. (*wa-*), an active (energetic, enterprising, pushing) person. (Cf. *tenda*, *kitendo*, *utendaji*, &c.)

*Mtende*, n. (*mi-*), a date-palm, producing the fruit *tende*. Not numerous in Z., dates being imported from Arabia.

*Mtendo*, n. (*mi-*), a doing, mode of acting, performing, accomplishing. (Cf. *tenda*, *kitendo*, *utendaji*, &c.)

*Mtenga*, n. (*wa-*), verbal of *tenga* (which see), one who separates, &c.

*Mtengo*, n. (*mi-*), a separating, a dividing off, &c. See *Tenga*.

*Mtengwa*, n. (*wa-*), one who is divided off, separated, put aside, set apart, devoted (to a work or occupation). (Cf. *tenga*.)

*Mtenzi*, n. (*wa-*), one who does things, carries on work, follows a trade or occupation, &c. *M. wa mashairi* (*wa maneno*), one who makes poetry (stories), a poet, an author. *M. wa kasi*, an active, hard-working person. (Cf. *tenda*, *utenzi*.)

*Mtepe*, n. (*mi-*), a native sailing vessel, with a very long projecting prow, upright mast, and square masting sail. Constructed with wooden pegs and cord, at coast towns north of Mombasa,—Patta, Lamu, &c., and used by the Wagunyu in their trading voyages. (Cf. *chombo*, *dau*.)

*Mtepetevu*, n. (*wa-*), a slack, remiss, do-nothing person. (Cf. *tepetevu*, *utepetevi*.)

*Mteremezi*, n. (*wa-*), a kindly, genial, friendly person, who sets others at their ease. (Cf. *terema*, and follg., *-kunjufii*, *changam'ika*.)

*Mteremo*, n. (*mi-*), cheerfulness, happiness, comfort, relief from trouble. (Cf. *tera*, and prec.)

*Mtesi*, n. (*wa-*), one who causes trouble or annoyance, a persecutor, opponent, enemy, a quarrelsome or litigious person. (Cf. *tesa*, *teso*.)

*Mtete*, n. (*mi-*), a reed. (Cf. *kitete*, *unyasi*, *mwanzi*, *bua*.)


*Mteua*, n. (*wa-*), verbal of *teua*, one who chooses, criticizes, picks and chooses. *Mtewe mmo hansukia mbovu*, the dainty person is sure to find (his food) bad. (Cf. *teua*, and follg.)

*Mteule*, n. (*wa-*), one who is chosen, selected, picked out, and so choice, of high quality or character. (Cf. *teua*, *teule*, *mtuezi*, and prec.)

*Mteuzi*, n. (*wa-*), like *Mteua*, a dainty person, a critic, an eclectic, a connoisseur, e.g. *mtuezi haachi tamaa*, i.e. a critic is never satisfied. (Cf. *teua*, and prec., and syn. *mchaguzi*.)

*Mthamiru*, n. (*wa-*), an unjust, tyrannical person, an oppressor, despotic, persecutor, defrauder, &c. (Ar. Cf. *thalimu*, *uthalimu*, *thulumu*.)

*Mthamini*, n. (*wa-*), a surety, trustee, one who goes bail for another, a hostage, guarantor. (Ar. Cf. *thamini*, *thamana*.)

*Mti*, n. (*mi-*), (1) a tree,—of any kind and in any state; (2) tree-material, i.e. wood, timber; (3) a tree, or part of a tree, prepared for use,—pole, post, palisade. *Merikebu ya mti*, a wooden ship. *Nyumba ya*
**Mtikiti**, n. (*mi*), the plant producing the water-melon, *tikiti*.

**Mtima**, n., heart,—seldom used in modern Swahili, for *moyo*.

**Mtindi**, n. (—), buttermilk,—also described as *mtindi wa maziwa*, or *maziwa ya mtindi*. (Cf. *-tindi*.)

**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 (unusual, 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, tindiika*.) *Perh. same as chinja, mchinja, 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 *mvuno*.)

**Mtipitipi**, n. (*mi*—), name of a climbing plant, or creeper. (Dist. *tipiti*, a bird.)

**Mto**, n. (*mi*—), (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 mkavu*, a river bed, drychannel. *Mkono wa mto*, affluent, branch of a river. *Mto waenda* kassi, the river runs swiftly. *Vuka mto*, cross a river. *Kata mto*, go up-stream. *Fuata mto*, go down-stream. *Mto hauptiki*, 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.

**Mtobwe**, 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, finbo*.)

**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, Mtofaa**, 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 *buba* disease, esp. on the soles of the feet.

**Mtomo**, n. (*mi*—), solidity (firmness, strength, good workmanship) in building (*Str.*). (Cf. *tomea, and syn. *imara, uthabiti*.)

**Mtomoko**, n. (*mi*—), a fruit-tree of the same class as the custard-apple (*mtopetope*).

**Mtomondo**, n. (*mi*—), a fruit-tree of the same class as the *mtofaa,—* a Baringtonia, bearing the fruit *mtomondo*.

**Mtondo**, 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 *tondo*, 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, utongozi*.)

**Mtوبetope**, n. (*mi-*) the small tree which bears the custard-apple, *topetope*. Another variety is *mtوبetope-nsutu*.

**Mtoria**, n. (*mi-*) a kind of Land-
dolphia, 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.* *m. mwanaume* (*mume, wa kiume*), male child, son, boy. *M. mwanaamke* (*wakike, mké*), a female child, daughter, girl. An *mtoto* re-
mainst so till the age of about 7 years, or about 15 years,—next becoming a *kijana* (see *Kijana*). *M. mchanga*, a very young child, a baby. The offspring of any animal is called *mtoto*, *e.g.* *m. wa ng'ombe*, a calf; *m. wa mbusi*, a kid; *m. wa kuku*, a chicken. For offshoot of plants cf. *wartoto wa ng'omba*, 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 ir-
respective of age. (2) *Mtoto* is also extended to inanimate objects of all sorts, whose function is of a sub-
ordinate kind, but in this case it is sometimes treated as a *mi-* noun, *i.e.* with plur. *mtoto*, *e.g.* *m. wa meza*, the drawer of a table; *m. wa kasha*, a shelf or inner compartment in a box; *m. wa kilasa*, a ward of a lock; *m. wa mtó*, tributary of a river; *m. wa parafujo*, the worm (thread) of a screw; *m. wa randa*, the iron used to stiffen the cutting-iron in a plane. (Cf. *kitoto, toto, kijana*, and syn. *mwanaw*.)

**Mtoza**, n. (*wa-*) verbal of *toa* (*tosa*), one who causes to pay, an exactor, &c. *Mtoza ushuru*, a collector of taxes.

**Mtú**, n. (*wa-*) (1) a person, a human being, an individual, one of the human race, a man; (2) a dependant, servant, slave, follower, ad-
ergent. *E.g.* *mtú mume* (*or ni-me*), a male, *mtú mké*, a female,—more commonly *mwanaume*, *mwanaamke*. *Mtú wangu*, one of my servants (slaves). *Mtú wa nani?* Who does he belong to? *Mtú gani?* Of what tribe is he? *Si mtú*, not a man, no one. *Hakuna mtú*, there is no one, nobody. *Mtú* and *watú* are used to point a number of contrasts, each illustrating the content of the idea. Thus (1) *mtú*, *si watú*, one person, not many persons. (2) *mtú*, *si ny-
amu*, a human being, not a beast. (3) *mtú*, *si kitu*, a living personality, not a chattel. (4) *mtú*, a mere man, a man as isolated and helpless. *Nimekuwa mtú tu*, of one conscious of his own existence only, ignorant of all his surroundings, 'I was a simple nonentity.' (5) *mtú*, a man as pos-
sessed of intrinsic worth, *e.g.* *sisi hatukwana watú mbele yao*, we did not count as men in their eyes. (6) *mtú*, in an emphatic sense, a person of rank, importance and considera-
tion, *e.g.* *mtoto wa watú*, a well-
born (well-connected) child, a child of people of position. (7) *watú*, people in general, the average man; *mimi mtú kama watú*, I am a com-
mon man. (8) *watú*, 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 watu 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, kij itu, and syn. mwana Adamu, 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, ? tumbi, syn. msigo, mfuko, robota.)

Mtumbezizi, n. (wa-), one who soothes (consoles, cheers) the pain or sorrow of another, esp. by singing. (Cf. tumbusa, and syn. fara, futu.)

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, tumba, 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. especially 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 fagg.)

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, mwandishini.)

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 mngwana, a freedman, or one who has never been a slave (see Utumwa). E.g. mtumwa mwema nakawa hesabi yake ngu 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, suria, msalia, mtoro, mjoli, kijoli, teka, mjinga, mstaarabu. (Cf. tuma, tume, mtume, mtumishi 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.)

Mtunduzi, n. (wa-), a spy, a scout. (Cf. tunduza, and syn. mpelweli.)

Mtungu, n. (mi-), an earthen pitcher,—the commonest kind of water-jar in Z. of this baked earthenware, mostly plain and made by hand in the island, but also imported with colour and ornamentation. Water-jars of various shapes and kinds are balasi, kasiki, kusi, gudulia. (Cf. tunga, tungi, and follg. Also chombo.)

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 tua, 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. tetema.)

Mtwa, n. (wa-), one who takes, or carries off. N'diya mtwa watu, it is he who carries off people, i.e. the angel of death. (Verbal of twa.)

Mtwango, n. (mi-), act (place, or manner, &c.) of pounding with pestle and mortar. Also the pounding instrument, a wooden pestle, usually mchi. (Cf. twanga.)

Mtweto, n. (mi-), panting, gasping. (Cf. tweta.)

Mu-, (1) a prefix appearing in a few demonstrative adverbs, humu, mumu, mumo, me (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 Munu, mumunshi, or before another m in mumu, 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 mto, mti. (3) appears as mw in mwa, as kw for ku in kwa. See -a.

Mua, n. (1) (miwa), sugar-cane,—better muwa (which see); (2) (waua), verbal form from wa, v., one who kills,—better mwua (which see), or muua.

Muaa, n. (muaa, 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 anempa muda mi-esi mitaitu amlifa, the Banian gave him a term of three months for payment. (Ar. Cf. follg. and syn. muhulla, waakati, majira, nafasi.)

*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. Cf. habba, and prec.)

Muhindii, n. (1) (Wahindi), a native of India, but in Z. especially a Mahommedan from East India (as distinct from the non-Mahommedan Hinduos called Banians); (2) (mi-), Indian corn plant. See Mhindii.

Muhogo, n. (mihogo), the cassava plant. See Mhogo.

*Muhtasari, 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. Tiia 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, hukungusa 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-ish, -ishwa. (Cf. kimulimi.)

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 mumo 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. mumo, and adv. kuku, papa.)

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, buyu. 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. anda.)

Mundu, n. (miardu), a sickle, billhook, chopper.

Mungu, n. (miungu). See Muungu.

Mung'unya, Munya, Munya-
nected with Muungu are, Mwenyesi Mngu, i.e. mwenyi enzi Muungu, Almighty God. Oomba M., pray to God, also ombakwa M.,—ombea being usually 'pray for, intercede.' Shukuru 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 Mahommedans, as impious and inconceivable (cf. shiba M.). Kumbuka M., meditate on God. Ngoja M., trust in Providence. Muungu akijaliya, God willing,—for the common Ar. insallah. Muungu akweweke, may God provide for you (bless you), is often used by the lower classes,—also M. akubari. 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 Mahommedan,—whence perhaps the anomalous plur. (of the inferior mi-class), to avoid encroachment on the unity of the Godhead. Cf. Allah, Mola, Rabbi, and various titles of God. Also muungu, and umuungu.)

Muwa, n. (miwaa), 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).

Muzimu, n. See Mzimu.

Mvi, n. (no plur., sing. is treated as D 4 and also D 6), grey hair. Mwenyi mvi, a grey-haired old man. So ndevu za mvi, grey beard. Nywele za mvi, grey hairs. Mvi mweupe or nyweue. (Cf. unyele.)

Mviko, n. (mi-), act (style, &c.) of dressing, clothing, a garment, dress. (Cf. vika, and syn. uvido, vazi, nguo.)

Mvinje, n. (mi-), the cassorina 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, duru, mduara, mzingo, pete.)

Mvita, n. the Swahili name for the town and island of Mombasa. Also for Mvivita, an inhabitant of Mombasa.

Mvua, n. (1) (—), rain. Mvua nyingi (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 manyunyono.)

Mvuje, n. a fetid gum, asafotidea. *Mvuke, n. (mi-), vapour produced by heat, steam, perspiration. (Cf. vukiza, and fogg. 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.)

Mvule, 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 fogg., and for the seasons mvaka. Perh. conn. with uvuli, shade, i.e. clouds after clear weather, or with mvua.)
Mvuli, n. (mi-), a shady place, shade of a tree, &c. (Cf. kivuli, a patch of shade, a shadow, &c., and mwili, 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, muttering 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. Miaka cha mvunguni kulinama, 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.

Mvunjo, n. (mi-), act (time, manner, &c.) of breaking. (See Vunja and prec., also kivunjo, wvunjo.)

Mvuo, n. (mi-), act (time, manner, place, &c.) of fishing, fishing ground, catch of fish. Also in other senses of vuo (which see).

Mvurugo, n. (mi-), (1) messng, muddling, mixing up, mixture, and so (2) of unripe fruit in a squashy, messy condition,—squash, jam. (Cf. vuruga.)

Mvushi, n. (wa-), (1) a ferryman, (2) a preserver. See Vuka.

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.)

Mvuki, n. (wa-), a professional fisherman. Proverbially quarrelsome over their fish, and so nyumba ya wavuvi, a noisy, quarrelsome household. (Cf. vua, mvuo.)

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 Msungu, in the house of the European.

Mwaa, n. also Muaa, Mnyaa, Myaa, with the plur. miwaa, also miyaa, miiaa, (1) the Hyphaene, or Dwarf palm, also commonly known as mkone 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 outside for coarser kinds. (Cf. ung'ong'o, utangle, ukindu, ukilit, chana, suka.)

*Mwafa, n. (miifa), anything causing fear, danger, a terror, horror, bugbear, enemy. (Ar. Cf. hofu, afu, and syn. kilja, kitiho.)

*Mwafaka, n. (miafaka), agreement, bargain, conspiracy, plot. (Ar. Cf. ajiki, and syn. mapatana.)

Mwafu, n. (miifu), wild jasmine. (Cf. afu, yasmini.)


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-
spondence 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 kigusi, 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 keso (or uyao), 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. Mvua 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 maisika, chiefly in April, the lesser rains mwali 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 kipumwe 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 Mwezi and Siku. (Perh. cf. waka, and chaka, the hot season,—the latter seldom heard in Z.)

Mwake, Mwako, a. forms of -ake, -ni, his (hers, its), your, e.g. nyumbani mwake, in his house.

Mwako, n. (miwako), blaze, flame, blazing, burning. Mwako wa moto (jua), blaze of a fire (the sun). (Cf. waka.)

*Mwalamu, n. (mialamu), a stripe, band, line of colour, esp. in a dress-material. (Cf. miala, uktepe.)

Mwali, n. (1) (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 Mango), 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. (nyali), flame, tongue of fire. (Arab. Cf. ulimi wa moto.)

Mwaliko, n. (mial-), (1) a cracking sound, click, clap. (2) an invitation, summons, call. (Cf. alika, and mwito.)

*Mwalimu, n. a learned man, a teacher, a schoolmaster, esp. the Mahomedan official teacher attached to a mosque. (Ar. Cf. elimu, alama, mtaalamu.)

Mwalishi, n. (wali-), one who calls, summons, invites, e.g. to a feast, wedding, &c. (Cf. alika, mwaliko.)

Mwamba, n. (miambwa), (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. kijambwa.)

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 (vuta) mwambao, make a coasting voyage. (Cf. ambao.)

Mwambi, n. (waambi), one who speaks against another, a slandering,
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. Akaa akasaa 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 mwali, a maid, a virgin. (2) in general, without reference to relationship, a person, one of a class. E.g. Mwana mume (mike), a man (woman). Mwana maji, a sailor. Mwanafunzi, an apprentice, disciple, Mwana sheria, a lawyer. Mwana vyuo, a scholar. Wanakwa waana wasima, they are becoming grown-up people (adults). Marra nikaona waana wanakuya, presently I saw people coming. Sometimes with mtoto, e.g. akakaa hatta mwana mtoto asiipate, he lived on but did not get a child. Mwana has also various special senses, e.g. (a) lady of the house, mistress,—and in addressing such a one, madam,—like bibi, bibi nkubwa. Younger ladies of the house are called wa kina mwana, or namwana. (b) used in polite reference or address to one’s own mother,—madam. (c) a recess in a grave, closed by the kiunza, is called mwana wandani (cf. use of mtoto, of appendages of various kinds). (Cf. jana n., kijana, and the same root -ana is perh. seen in bwana, mtwana, for mtu mwana, msijana, mvulana.)

Mwanamizi, n. (waan.), a kind of crab, a hermit crab.

Mwandamano, n. (miand.), a fol-

owing, 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.), companion, associate, friend. (Perh. for mwandamani. Cf. andama, and prec., also syn. mwensi, rafiki.)

Mwandazi, n. (waand.), one who prepares food, cook, confectioner, pastry cook. (Cf. andaa, maanda-
si, and mpishi.)

Mwandikaji, n. (waand.), also

Mwandiki, (1) one who arranges, serves, waits at table, a waiter, a server; (2) a writer, copyist, amanu-
enessis, clerk. (Cf. andika, mwandishi, 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, mwandi-
ko, and follg.)

Mwandishii, 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. (miang), (1) a light, shining, that which gives light, e.g. mwango wa jina (taa, motto), 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, n. (waang.), a clever, enlightened, intellectual, bright-witted person. (Cf. anga, -angafu, waangafu, and prec.)

Mwangalizzi, n. (waang.), an overseer, manager, superintendent, director, administrator. (Cf. angalia, and syn. msimamizi.)

Mwangamizzi, n. (waang.), one who ruins, a destroyer. (Cf. angamia, maangamizzi.)

Mwangaza, n. (miang.), that which makes light, or enlightens, and so (1) light, brightness, clearness, radiance, daylight. Mw. wa alfa iri, the first streaks of dawn, twilight. Wewe 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. Nifanyie mwangaza, nikione kitu hiki, give me a chance of seeing, that I may examine the article. Miangasia misingi, 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, mmoja kumponya, 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. (miang), (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 mlango, door (which see).

Mwangu, n. form of -angu agreeing with a locative in ni, e.g. sha-
Mwashi, n. (waashi), a mason, one who builds with stones and mortar. (Cf. aka. uashi, and contr. mieniezi.)

Mwashiri, n. (miah.), 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. (Ar. Cf. athini, athana.)

Mwavuli, n. (miavuli), an umbrella, sunshade. (Cf. mwouli, wouli, kivuli, and tapa.)

*Mwawazi, n. (waavazi), disposer of events,—a title of God. (Ar. Cf. awaza.)

Mwayo, n. (miayo), a yawn. Piga mwayo, enda mwayo, yawn.

Mwaza, Mwazi, n. (waavaza), one who thinks (supposes, fancies, &c.). See Waza. (Dist. wazi, a.)

*Mwazimo, n. (miaz.), a borrowing, a lending, accommodation, advance, loan. ( Cf. azima, v.)

Mwoko, n. (miweko), a putting aside (off, down, away, &c.). See Weka, also Mwikko.

*Mwele, n. (1) (wwele), a sick person, a bedridden patient, an invalid, a cripple. (Ar. Cf. uwele, and syn. mgonjwa.) (2) (miwle), the plant bearing mawele or uwele, 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, ubeleko.)

Mwelewa, n. (wael.), one who understands, who is intelligent, takes a thing in. (Cf. elea, and follg., and perh. mwerevu, i.e. mwelefu, and syn. mtambizi, mwanzafi, &c.)

Mwelezo, n. (miel.), explanation, sign, indication, exposition, programme. (Cf. elea, and elezo, and prec. Also syn. matafanusi.)

Mwembe, n. (miembe), a mango tree, bearing the fruit embe. Mangoes and cocoanuts are the com-

monest trees in Z. Canoes are made from the hollowed trunk of the mango. (See Embe, and dist. uembe, a razor.)

Mwenda, n. (waenda), verbal of enda (which see), one who goes. Nyati ni mwenda peke, the (Indian) buffalo is a solitary beast. Mwenda nguu, one who despairs. (Cf. nguu.) See Enda.

Mwendeleo, n. (miend.), progress, advance, movement. (Cf. enda, and mwendo.)

Mwendelezi, n. (waend.), one who causes to go on, one who carries on or forward, and so in various senses of endelesa (see Enda). E.g. (1) a persistent, persevering, progressive person; (2) one who copies, one who spells words.

Mwendo, n. (miendo), 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 wa jua, the sun's course, orbit. (Cf. enda, mwende, and mwendeleo.)

Mwenea, n. (waenea), one who spreads out (pervades, extends),—esp. as a title of God, as omnipresent, i.e. mwenea pote. (Cf. enea, mwenezi.)

Mwenendo, n. (mien-), going on, moving, &c., like mwendo, but often fig. proceedings, behaviour, conduct. (Cf. enda, enenda.)

Mwenenzi, n. (waen-), (1) one who measures (surveys, compares, &c.) (cf. enenza); (2) one who goes, a traveller. (Cf. enenda.)

Mweneza, n. (waen-), one who allot's (distributes, gives out), esp. as a title of God, the Giver of good to all. (Cf. enea, eneza.)

Mwenge, n. (miengoe), a torch, a fire-brand, a wisp of straw or grass for carrying fire or a light.

Mwenyeji, n. (wenyeji), lit. the regular possessor (cf. -enyi, and the formative -ji). 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 mwenyeji wetu aende kwa jumbe, let our host be sent to go to the chief.

Mwenyezi, n. (wenyewe). Sometimes used as mwenyeji, or mwenyi, e. g. yule simba ndiye mwenyezi (perh. for mwenyi wake) asali, that lion is the owner of the honey.

Mwenyezi, n. i. e. mwenyi enzi, usually a title of God, the Possessor of might, the Almighty, i. e. mweza yote. The commonest Swahili term in speaking of God is Mwenyezi Mugu. (Cf. -enyi.)

Mwenyi, n. (wenyi), 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 mwenyi, and mwenyeji. On the mainland mwenyi mkubwa 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 bwanana.

Mwenzi, n. (wenz), (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 mwenzeni, no disaster but has another like it. (Cf. ensa, a causal form of enda, i. e. cause to go, accompany, share the actions of, and syn. rasiki.)

Mwetu, a form of -etu,—agreeing with locatives in -ni, our. E. g. mfinyi mwetu, in our town.

Mweke, n. (mweke), a bird of prey, a kind of kite or hawk, which carries off chickens, &c.

Mweza, n. (mweza), verbal of weza, one who is able, possesses of power over (or, to do), a ruler.

Mweza inchi, the ruler of a country. Mweza mwenyezi, his own master, an independent power. Mweza yote, supreme over all things, Almighty,—a title of God,—also mweza kwetu, ruler of our world. (Cf. mwenyezi.)

Mwezekaji, n. (weez), a professional thatcher of houses. (Cf. eseke, and follg.)

Mwezeko, n. (meez), act (operation, style) of roofing a native house, thatching (with grass, &c.). (Cf. eseke, and prec.)

Mwezi, n. (mezi), (1) the moon; (2) a month, i. e. a lunar month; (3) menses (also damu, and hethi, which see). (1) Mwezi mkubwa (mpevu, kamili, duara, wa mviringo), full moon. Mwezi mdogo (mchanga, mpya, mwandama), new moon. Mwanga (mvangaza) wa mwezi, moonshine, also mbaamwezi. Mwezi wa pasazwa wengu, 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. Mwezi mwandamo, mwandama wa mwezi, new moon, the beginning of the month. M. mpungufu, 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 Mfunguo mosi, i. e. the first non-fasting month. The next are called (Mfunguo) pili (or wa pili), tatu (wa tatu), &c. to kenda (wa kenda), the ninth month—the remaining three having the Arab names Rajabu, Shaabani (or Mlisho), Ramathani (mwezi 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-). Mwezi ni majuma manne, 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 (mtongo), i.e. three sets of ten days, called kumi la kwansa, la kati, and la kwisha, the days in each being counted as mwesi nge, the first day of the month, mwesi pilí, the second day, and so on.—also mwesi wa mosi, wa pilí, &c. Occasionally mwesi mmoja is used, e.g. killa mwesi mmoja ukiaandama, on each succeeding first of the month. Mwesi ngapi, or siku ya mwesi 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 mkuwowa, the second mwesi ndani (mchinibu) or giza. (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, mosi 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 ndeni, nkopeshi.)

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.)

Mwibají, n. (waibají), a thievish person, a regular thief. (Cf. iba, mwízi, and prec.)

Mwigí, Mwigaji, n. (waíga, &c.), one who imitates (or, copies), —but commonly, a mocker, mimic, caricaturist. (Cf. iga, and follg.)

Mwigó, 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. njíwa, hua.)

Mwiko, n. (miiko), (1) a spoon, or instrument resembling it, e.g. a mason's trowel (cf. mkamishe, 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 vilo, teetotalism. Shika m., live by rule, diet oneself. Mshike miiko, misonane 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 mati, pinda, of dead bodies. Obs. mw-wili is 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. (waíma), one who stands erect (or, stands still). (Seldom in Z. Cf. íma.)

Mwimbají, n. (waímb.), a singer, songster, chorister. (Cf. imba, and follg.)

Mwimbishí, n. (waímb.), one who teaches, or leads singing, a singing master, a conductor. (Cf. imba, and prec.)

Mwimo, n. (miímo), an upright or side-piece of a door-frame. (See Mlango, and cf. íma.)

Mwinamishí, n. (waín.), one who causes to bend (stoop). (Cf. inama, and follg.)

Mwinamo, n. (miím.), a stooping, a bending down. (Cf. inama, and prec.)

Mwinda, Mwindaji, n. (wa-
winda), a huntsman, one who hunts,—of any kind of game. (Cf. winda, mwinzi,windo, and syn. saka.)

Mwinyi, n. used as a title. See Mwenyi.

Mwinzi, n. (waowinzi), sometimes used for mwinda, mwindaaji (which see, and cf. winda).

Mwisho, n. (miisho), 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. ukomo, upeo, mpaka, and contr. mvanzo.)

*Mwislamu, n. (Waismlamu), a Mahommedan. Also Msimilimu, Mwaslimu (which see).

Mwita, Mwitaji, n. (waita), one who calls (summons, invites). (Cf. ita, and aliaka.)

Mwito, n. (miito), act (time, manner, &c.) of calling, a summons, an invitation, a call. Akataaye mwito, kukataa aitiwalo, he who declines a call, 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 (wesi), a thief, robber, kidnapper, swindler. Mwivi hushikwa na mwivi mwesive, a thief is caught by his fellow-thief. (Cf. iba, mwibaji, nizi, and syn. mnyang'anyi, mkopi, pakacha, miungula.)

Mwoga, n. (waoga), (1) a coward, a timid person (cf. oga, ogopa, and syn. mhofu); (2) a bather (from oga, bathe, cf. osha).

Mwogofyo,n. (miog.), threatening, denunciation. (Cf. agarya.)

Mwoko, n. (mioko), act (process, &c.) of baking, roasting. (Cf. oga, joko.)

Mwokotaji, n. (waok.), and Mwokosi, one who picks up, one who finds by chance. (Cf. okota.)

Mwokozzi, n. (waok.), one who saves, a saviour, rescuer, preserver, deliverer. (Cf. okoa, wokovu.)

Mwomba, n. (waomba), one who asks (begs, prays),—verbal of omba, 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. omba, mwomba, mwombi, and follg.)

Mwombezi, n. (waomb.), one who begs on behalf of (or, against) another, an intercessor, pleader, advocate,—also, opponent. (Cf. omba, and follg.)

Mwombi, n. (waomb.), one who makes a petition (or, prayer), a petitioner, a suppliant. (Cf. omba, muomba, mwombaji.)

Mwomo, n. (miomo), lip,—for usual nudmo (which see).

Mwongezzi, n. (waong.), also Mwongo, one who talks (gossips, passes the time, amuses, &c.). Mwongezzi haongezwi, one who amuses is not amused. (Cf. ongea.)

Mwongo, n. (waongo), a liar, impostor, inventor of falsehoods, deceiver, perverter of truth. (Cf. ongo, ongo, and dist. follg.)

Mwongo,n. (miongo), (1) number, reckoning, rank. Usually in plur. hamo katika miungo yao, he is not one of them, and in the phrase mi-ongoni mwa, 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.)

*Mwongofo*, n. (*waong*), one who is directed, guided, instructed, put in the right way,—and so in religion, i.e. *mwongofo wa dini*, a convert, a proselyte. *Mwongofo wa kazi*, a proficient in an art, a good workman. (Cf. *ongoa*, *uongofo*, and follg.)

*Mwongozi*, n. (*waong*), also *Mwongoshi*, 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*.)

*Mwongo*, n. (*mionjo*), 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 huoshwa*, the washer of corpses is himself one day a corpse. (Cf. *osa*, *oga*, and also *fua*, *dobi*.)

*Mwosho*, n. (*miioso*), act (place, manner, &c.) of washing. (Cf. *osa*, *joso*, and prec.)

*Mwozi*, n. (*waosi*), one who has to do with marrying or causing to marry,—whether bridegroom, parent, or official. (Cf. *oa*, *osa*, *maosi*, &c.)

*Mwua*, n. (*waua*), also *Mua*, verbal of *ua*, one who kills, murders, puts to death.

*Mwuaji*, n. (*waaji*), also *Muaji*, a slayer, murderer, assassin, destroyer of life. (Cf. *ua*, *wuaji*, and prec. Also *mchini* jaji, *mfishaji*.)

*Mwuugu*, n. (*waug*), one who tends or has the care of the sick, medical attendant, nurse. (Cf. *ugua*, and syn. *mlezi*.)

*Mwuji*, n. (*miyi*), anything wonderful, extraordinary, supernatural, a wonder, a surprise, a miracle. (Cf. syn. *ajabu*, *mzungu*, *shani*, and perh. *kiija*.)

*Mwuamba*, n. (*waamba*), also *Muumba*, one who creates, esp. the Creator of all things,—God. *Mwamba ndiye Mwumbua*, the Maker is the Destroyer. (Cf. *umba*, *Mwumba*, and follg.)

*Mwumba*, 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. *amin*, *mmumina*.)

*Mwumishi*, n. (*waum*), a professional cunner. (Cf. *umika*.)

*Mwumizi*, n. (*waum*), one who hurts, causes pain. (Cf. *uma*, *umizi*.)

*Mwunda*, n. (*wa*), one who constructs, esp. of woodwork. Also *mwundi* (*wa chombo*, &c.), a shipwright, who does the work. *Mwundi-sha*, the person who orders, arranges, or contracts for the work. *Mwundiva*, 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. *ungama*, and prec.); (2) a plant, which produces *ungamo*, a yellow dye for matting. (Cf. *mangana*.)

*Mwungo*, n. (*miungo*), also *Mungo*, 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*, *kingo*.)

*Mwunzi*, n. (*waunzi*), also *Mwunda*, *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).
Mwusa, n. (wauza), verbal of uza, one who sells. Mwusa nguo, a draper. Mwusa samaki, a fishmonger, &c. Also mwusasi, a professional seller, a dealer, a salesman. Contr. mnuunuzi, a buyer, a customer. (Cf. usa.)

Mzaa, n. (wa-), verbal of zaa, governing the word following, one who begets, or gives birth to. Mzaa bibi, great-grandmother. (Cf. zaa, mzazi, kizazi, mzaa.)

*Mzabibu, n. (mi-), a vine,—the fruit being zabibu. Tawi la mn., 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. mnuunuzi.)


Mzalia, n. (wa-), with Ps. 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 (mijinge) from the interior. (Cf. zaa, and foll., and see Mtumwa.)

Mzalisha, Mzalishi, n. (wa-), a midwife. (Cf. zaa, and prec.)

Mzaliwa, n. (wa-), one born (at), e.g. mzaliwa huko (or, wa huko), one born there, a native.

Mzama, n. (wa-), verbal of zama, one who sinks, or dives in water. Also Mzamaji (wa-), a diver, but commonly mzamia (hlu), one who dives for (pearls). (Cf. zama, 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. zama, zamisha, and mzama.)

Mzamo, n. (mi-), diving, plunging (in liquid), drowning. (Cf. prec., and zama.)

*Mzandiki, n. (wa-), a hypocrite, liar. (Ar. Cf. mnafiki, mwongo.)

Mzaa, n. (wa-), child, offspring, descendant. (Cf. zaa, mzazi. Perh. for mzaawo.)

Mzawa, n. Ps. verbal of zaa,—see Mzaliwa, which is the form commonly used.

Mzazi, 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. zaa, and -zasi, 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. zaa, also uzee, kizee.)

Mzibo, 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. Misingoja kufuta, odd jobs of portage. Twika m., shoulder a load (i.e. usually, place on the head). Tua (panga) m., lay down a load. Funga mzigo, 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. sika, and the more usual maziko.)

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 sima, v., one who extinguishes, puts out (a light, fire, &c.).)
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 coins. *Peleka kitu mzmuni, go and make an offering. (Cf. kuzimu, the state after death, the world of disembodied spirits, death (as a state), the grave. Also zimwe, a spirit, ghost, demon, and wasimu, madness, lit. spirits. Perh. also cf. simu, simua, simuka, meaning 'to become cold, be extinguished, put out.' Contr. the m of mzmuni 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.)

Msinga, 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. Mzisinga ya salaam, a salute (by cannon). (Cf. zinga, mzingo, zunguka, &c.)

Msingile, n. (mi-). Msingile mwambiji, a labyrinth, a maze, a puzzle (Str.). (Cf. zinga, and follg.)

Msingo, 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, msingo wa, around, on all sides of. *a msingo, around, enclosing, surrounding. Shona mzingo, sew in a curve. Mzingo ni mzunguko wa mviringo, mzingo means going round in a circle. (Cf. zinga, mzinga, zunguka.)

*Mzinzi, n. (wa-), an adulterer, a fornicator, a debauche. (Ar. Cf. zini, uzini, sinifa.)

Mzishi, n. (wa-), 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, mazishi.)

Mzizi, n. (mi-), (1) a root, rootlet, i.e. kishina kidogo cha mtini 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.)

Mzirimizi, 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. zirimiza.)

Mzo, n. (mizo)—also Mso, a measure of weight or dry measure, viz. 10 frasila, or 60 pishi, i.e. about 350-360 lb.,—equivalent to jisla. (Ar.)

Mzoa, n. (wa-), verbal of zoea, one who is used, accustomed (to), practised (in), familiar (with). Mimi mzoa sana naye, I am on quite familiar terms with him. (Cf. zoea, -zoefu.)

Mzofafa, adv. on tiptoe, with a strut, proudly. (Ar. zafr,—for nzofaf.)

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,
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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, s, j, y, and z, e.g. ndio, ngoja, njaa, nyumba, nzuri.

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, mbingu 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 wrefu, ndimi, plur. of ulimi. Cf. also nd, in words like ndume, ndoa, ndoto, &c. (perh. indicating a lost l in the root).

Before k, p, t, n is represented, if at all, by giving an explosive force to those consonants, e.g. pepo as the plur. of upepo.

Before ch, j, 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, z, d, t, s or another n. Thus it sometimes represents the prefix ni in verbs, as in nnapenda, nitakwenda, for ninapenda, nitakwenda, and appears in the words nge, nje, nta, ncha, -ngi, -ngine, -nso, -nzi, -nee,—in which

? rosewater. (Dist. msomari, a nail, and somari, a pipe, flute.)

Mzomeo, n. (mi-), derisive, sarcastic, insulting noises or speech. (Cf. somea.)

Mzuka, n. (wa-), one who appears suddenly,—and so, an apparition, ghost, spirit, goblin. (Cf. zua, zuka, kizuka, muzishi.)

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 mizungu, or mizungu kwa Wazungu, i.e. Europeans are always astonishing. (Cf. -zungu, and perh. conn. with zunguka, 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 mzingo, 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 zunguka, zungusha.)

Muzishi, n. (wa-); also Mzizi, one who causes to penetrate through and so emerge; who causes something to appear suddenly. Hence (1) an innovator, inventor, reformer, revolutionist, heretic, &c.; (2) tell-tale, slanderer, gossip-monger, &c. (Cf. uzushi, zu, zuka, muzuka.)

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. zuzu, and syn. mjinga, mgeni, barathuli.)
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\[ n \] inclines to the sound of \( in \), especially in the dialect of Zanzibar and in the words \(-ingina, -ingi, inzi\). This faintly vocalized use of \( n \) is sometimes indicated by writing it ʻ\( n \) or \( n' \), and accounts for the sound \( ny- \) which it often assumes before vowels, e.g. \( nyumba, nyekundu, nyangi \).

(For further remarks on the \( n \) sound, see \( Ny-, Ng', Nya, and Njoo.\))

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. S. \( unapenda, I love, amenita, he has called me. Cf. also \( ndi \) (for \( ni \)) in \( ndio, ndiwe, &c. See \( Ndi-, \) and obs. the irreg. Imperat. \( n-joo, from ja. \)

2. In nouns, \( n \) or \( ny- \) (before a vowel) is a common initial of \( D 6 \) 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 pro-nominal and a few other adjectives. Obs. however, the two common irregular forms \( njema \) (and \( ngema \)) for \( nyema, and m^pya \) (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.

1. As a conjunction. (a) \( na \), simply connective, ʻand,ʼ 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. \( wapiki nena nyama wapeni wale washibe wala, 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 \( atta \) 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 waniambia, 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. \( inchi kubwa na uzuri, \) an extensive and beautiful country,—otherwise \( inchi kubwa nswiri. \) (b) \( na \) qualifies, and corrects, ʻand yet, withal, even,—connexion suggesting some difference,—whether with nouns or verbs. \( Na \) tungoje bassi, let us even wait then. \( Akala na nguruwe, \) 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. ʻwith,ʼ 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. ʻfrom ʼas well as ʻwith, by, to. E.g. \( alikwenda na baba yake, he went with his father (also, ʻhe went and (so did) his father,ʼ or ʻhis father went also,ʼ
or 'even his father went'). Thus (a) na is the characteristic preposition of the Agent with a passive verb, *aliuaw a na adhi*, 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. *Aliisikwa na homa*, he was seized with fever. *Alipigwa na fimbo*, 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 theRp. 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*, *li*, *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 alicho nacho*, the book which he has. *Sina nguvu*, I have no strength. *Yuna ajya?* *anayo*, 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 nothing. In some negative phrases *na* seems to lose all trace of its connective meaning and prepositional force, and to represent itself the force of a verb, e.g. *hakuna*.

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*, *nawe*, *naye*, *naswi*, &c.), and with the relative forms of other prefixes (e.g. *nayo*, *nalo*, *nazo*, *napo*, *nako*, &c.).

-na, as a tense-prefix, is the sign of the Pres. Indef., e.g. *anakuja*, 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 anakuja*, he saw him coming. (For -*na* combined with person-prefixes, e.g. *nina*, *zenia*, *hanna*, *kuna*, &c., see Na, 3.)

*Naan*, a common affirmative particle, *Yes, Certainly, I understand, It is so.* (Ar. Cf. *nea*, and syn. *ndio*, *vema*, *a-hee*.)

*Nabii*, 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. (1) call, summon, announce publicly, proclaim. *Mnada wa Sultani unanadiriwa*, the Sultan's proclamation is being made. *Akoko-keka Bilali ananadiza kusali*, Bilali appeared and called to prayers. (2) hold a sale (or public auction). *Watu wanadizi 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. (1) breathing time, space, room, opportunity, leisure, relief, spare time; (2) means, money, wealth. *Sina nafasi*, I have no time, I am too busy. (Ar. Cf. *nafi*, *nafusi*, and syn. *pumuzi*, *pumuzika*)
*Nafisi, v. usually nafisisha, accommodate with money, relieve, put in easy circumstances. Rf. ji-nafisisha, make oneself comfortable. Nt. nafisika, get out of poverty, become well off, be relieved. (Ar. Cf. prec. and tanafusi.)

*Nafsi, n. (—), also Nafusi, vital spirit, breath, soul, self, person, individuality, essence. Generally used to emphasize personality, e.g. mimi nafsi yangu (or bi nafsi yangu), I myself. Wakachukizwa nafsi zao, they were deeply offended. (Ar. Cf. nafisi.)

*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. risiki, vifa, faida.)

*Nahau, n. (—), explanation, unfolding of meaning, and so (1) grammar, syntax; (2) excuse, quibble, subterfuge. N. ya maneno, an evasive statement. Killa neno lina yake, every word has its meaning. (Ar. for the more common maana, tafsiri, elezo. Also for ‘grammar,’ cf. sarufi.)

*Nahotha, n. (ma-), also Nahotha, Nahoza, captain,—of a vessel. (Ar.)

*Najisi, -najisi, a. unclean, dirty, impure, profane. — v. also Najisisha, defile, contaminate, pollute, profane. (Ar. Cf. unajisi, chafulu, and syn. B. -chaifu, -a takataka.)

*Nakawa, a. clear, good-looking, in sound condition, of fine quality,—of persons and things. Pembe n., good sound ivory. Mtuunwa mwema n., a fine good-looking slave. (Ar. Cf. -ema, -zima, -zuri.)


*Nako, for na huko, and there.

*Nakshi, n. and Nakishi, carving, carved ornament, fine chisel-work, engraving,—and used of any ornamentation of similar appearance, e.g. embroidery, painting. Piga (kata) nakshi, carve, adorn with carving (embroidery, &c.). — v. carve, adorn with carving, &c. Ps. nakishiwa. Ap. nakish-ia, -iwa. (Ar. Cf. chora, pamba.)

*Nakudi, n. cash, ready money, a trifle. Nunua kwa nakudi, buy off-hand, buy on the spot, i.e. mkono kwa mkono. (Ar. Cf. sarifu.)

*Nakulu, n. See Nakili.

Nama, v. bend down. See Nama.

*Nambari, n. a (single) number, e.g. the number which marks an object, person, &c. (Eng. number.)

Nami, for na mimi, and I, even me. See Na.

*Namna, n. (—), also Namuna, (1) example, sample, pattern, model, sort, kind; (2) special sort, perfect example, model, a rarity, choice article. Wataka namna gani? What sort do you want? Nguo hii ya namna, this calico is the best. ‘ (Hind. Cf. Ar. ginsi,aina.)

Namua, v. draw away, disengage, get out of a difficulty, take out of a trap, set free. (Not common in Z.)

*Nana, n. and Nanaa, mint. (Ar.)

*Nanasi, n. (ma-), pine-apple, the fruit of the mnanasi. Common in Zanzibar, in two principal varieties. Yields a fibre, used as string. (Ar. Cf. unanasi.)

Nane, -nane, n. and a., eight. -a nane, eighth. (Cf. Ar. themani, which is rarely used, and perh. mne, four.)

Nanga, n. an anchor,—properly, of the four-fluked pattern commonly used,—a European two-fluked anchor
being baura. Tia (pulliza) nanga, cast (let go) anchor. Ng'oa nanga, weigh anchor. (Cf. baura, kombe, fluke, also amari, cable.)


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. be sticky, adhere, stick. Utonvu wafenessi wanata sana, the sap of the jack-fruit is very sticky. Ap. natana, stick together. (Cf. ambata, ganda.)

*Nathari, n. (1) look, glance; (2) attention, consideration; (3) choice, discretion, judgement. Nathari yako (or, kwako), 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 nthifu sana, his house was in very good order. (Ar. Cf. safi, safidi.)

*Nathiri, n. vow, solemn promise, dedication of something to God. Weka n., make a vow. Ondoa 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. nautisha, let for freight (conveyance, conveyer), charter, be a ship’s broker. (Ar.)

Nawa, v. wash ceremonially, perform ablutions, according to the prescribed Mahomedan 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. nawivwa. 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 oga, fua, and tohara.)

Naye, for na yeye, and he, even him. Mjinga ni mitu naye, a fool is after all a fellow man. (See Na.)

Nazi, n. (—), the ripe fruit of the cocoanut-palm (manza), which is very plentiful in Z. (as well as the neighbouring islands and coast) and one of the most important commercial products. Nazi is the most general descriptive name, but seven stages in its development are distinguished under the names (which see): (1) upunga, the first forming of the fruit on the flower stem; (2) kikilele, a young nut; (3) kidaka, half-grown; (4) dafu, full-grown and full of milk (maji), also cf. uramberambe, and tonga; (5) korama, when the milk is decreasing, and nutty part forming; (6) nazi, fully ripe, no milk, and nut hardening; (7) nazi kavu, the nutty part dry and separating from the shell. Cf. mbata. Also joya, a nut full of a white spongy nut-substance; kizinwai, without milk or nut; ma-kumbi, the fibrous husk; kifuu, the hard inner shell (dist. kifuo, a stake used for ripping off the husk); ufuu, the nutty part inside it; kisio, 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. tui, chicka, mbuzi) or dried and sold as copra. Mafuta ya nazi, cocoanut oil. Prov. nazi mbou harabu ya nsima, a bad cocoanut
NDIZI

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, mwisho, mpaka, and dist. nta, wax.)

Ndiz, n. See Inchi.

Nd-, as an initial sound, cf. N. (See N, A (1), and Ndi-.)

Ndama, n. (—), the young of cattle, esp. a calf, but also distinguished as ndama ya ng'ombe, calf; nd. ya mbusi, kid; nd. ya kondoo, lamb. (Cf. nyama, mtambu.)


Ndara, n. (—), a plain leather sandal. (Cf. kiatu, makubazi.)

Ndefu, (1) 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. akaruka juu, the bird flew upward. Tusimtilie n., do not let us obstruct him (by anything which might be a bad omen). Dim. kiده. (Cf. nyuni, rarely heard in Z.)

Ndevu, n. plur. of udevu, the hair of the face, beard, whiskers. Also udevu za mashavuni, whiskers. Ndevu za ndomo wa juu (wa chini), moustache (imperial). (Cf. kidevu, 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.)

Ndizi, n. name of a kind of rat.

Ndi- is used as a pfx. of emphasis (perh. a strengthened and so 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), ndiyo (ni hiyo), ndizo (ni hipo), &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, ndiyo hivo, it is just so, exactly so. Ndiko hivo, that is the very thing. Ndio is constantly in use as a simple affirmative, ‘yes, it is so’ (cf. naam). (Cf. n, A. (1), 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, mndimu, ndimu. There are at least two varieties in Z., ndimu kali, the bitter lime, ndimu tana, the sweet lime. (For kindred varieties see Mohungwa.)

Ndio, Ndipo, Ndiswi, Ndinyi, Ndivyo, &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 ngomba. The fruitstalk with the whole head of fruit is called mkungu, 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 kisukari, kipukusa, mzuzu, mchenga, mkono wa tembo, bungala, paka, kiguruwe, kizungu, &c.

Ndoa, n. (—), marrying, marriage,—often treated as a plur. noun, ndoa zangu, my marriage. (Cf. oa, mazi, and for the form ndote, 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 ndole, uomo (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 mmoja mama mmoja, full brother, with the same father and mother. N. tumbo moja, brother with the same mother, half-brother (at least). N. kunyonya, foster-brother. Donda n., a malignant kind of ulcer. (Cf. udugu, kidugu, and umbu, mtani, jamaa.)

Ndui, n. plur. small-pox (uidi, a single pustule). (Perh. from ua, cf. nduli, from its fatal effects.)

Nduli, n. and a., a savage person, a killer, murderous, blood-sheding.

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 manly character and qualities, rather than of sex or individuality. Punda ndume, a male ass. Bata ndume, a drake. Askari ndume bora, warlike heroes. Ndume za mpunga, hard grains of rice which resist pounding. (Cf. -ume, and opp. jike.)

Ndumiko, n. cupping instrument, usually a horn, i.e. pembe ya ku-umikia, 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. Imeneshukia neema sungwa kwa Muungu, a great mercy had descended on him from God. (Ar. Cf. naam, and follg., and syn. mbarka.)

*neemefu, a. plentiful, abundant. (Ar. Cf. follg.)

*Neemeka, v. live at ease, have plenty, be in comfortable circumstances, possess property, get good profits. Cs. neemesha, make rich, provide well for. (Ar. Cf. neema, uneemefu.)

*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-asha, -eshwa, cause to bend. (Ar. Cf. nępa, and inama.)

Nembo, n. (—), a tribal mark,—usually a kind of tattoo. (Cf. syn. chale, chanjo, and toja. Prob. a Yao word.)

Nena, v. (1) speak, have the gift of rational speech, articulate, utter, say; (2) speak of, mention, name, declare. Kinena cho na kisichonena, 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 hilo kalineneke, that word is not in use, is not a possible word. Ap. nen-ea, -ewa, 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, -eshwâ, -esa, -eswa, e.g. cause (provokc) to speak. E.g. wakanenensana kwa maneno mbaya, 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, nennena, &c. Also sema, and ambia. Sema is used exactly like neno of rational speech, and in most other senses. But (1) with a person-object, neno means mention, sema, speak against, rebuke, abuse (like amba). (2) sema has often the meaning 'talk, converse,' neno rarely. Ambia with a person-object regularly takes the place of both neno 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. nenepea, unene, and nono, nona, -pana, -zima.)

**Nenepea, 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, utterance, 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. Uzioni n., usinene n.; ukinina 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 kiuunguja, the Zanzibar dialect. Hana n., he has nothing to say. Mnisaidie, nisione neno njiani, help me that I may not find difficulty in my way. (Cf. nena, and janbo.)

**Nenyeka, v.** See **Nyenyeka.**

**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 chanepe, the knife (blade) bends. (Cf. Ar. nema. Also inana, 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 ngoa, 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. ng'asa, make shine. (Cf. anga, ng'ara, &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-
penda, I would have loved. Obs. in narrative ngali and nga are used with the person-pfxs. of actual facts, past or present, e.g. angali anakwenda, he was going; kungali na mapema bado, it was still early. Mwia ingalikinya na tufane imekasa, 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 omo, 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 (pinda) n. is used to describe pouncing on a harmless person and robbing him. Chuma cha n., the shell. (Cf. kasa.)

Ng'ombo, n. one of two opposite sides or positions, the other side, the farther side, e.g. of a river or creek. Ng'ombo ya huku, the near side, this side. Ng' ya pili, the other, further side. (In Zanzibar city Ng'ombo 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 for turning 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 ugalii. (Cf. ?ganda, or chanda, and dist. kof, konzi, chopa.)

Ngano, n. (—), (1) a story, a tale, narrative fable (Cf. kisa, hadithi); (2) 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. Kifua 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'ariza, e.g. glare on (at, with, &c.). Cs. ng'arizisha, e.g. make glare, glare fiercely. (Cf. anga, ng'aa, ng'aza.)

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 ngaawa, you live like a wild creature. (Cf. fungo, zabadi.)

-ngawa, used with person-pfxs. to express 'though,' e.g. ningawa, though I am (was); ingawa, though it is (was). Wangawa walikwenda, though they went. (Pres. Condit. of -wa, v. Cf. -nga-, -japo, kwamba.)

Ngazi, n. (—), a ladder, set of steps, stairs, i.e. ngazi ya kukwelea. (Cf. kwea, daraja.)

Ngazija, n. the Great Comoro Island. Hence Mngazija, a Comoro man. Kingazija, the Comoro language.

Ng'chio, n. (—), also Mchiro, a mangouste, mungoos.

-ngi-, 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 common expression of assent, good, very well, certainly,—like inshallah, ewalla. (Cf. -ema.)

Ngeu, n. (—), a line used by carpenters for marking work, a ruddle,—so called from the red chalky earth applied to make the mark.

Ngí, -ngí, n. and a., variants of ungi, wingi, -ingi, which are usual in Z. See Ingi, &c.

Ngízi, -ngínezé. See Ingí, -ingine.

Ngíri, n. (—), wild boar,—commonly ngurwe wa mwitu.


Ng’oa, v. root up, dig out, tear out, pull up. Ng’oa mti, root up a tree. Ng’oa jino, extract a tooth. Ng’oa macho, gouge out the eyes. Ng’oa hema, strike a tent. Ng’oa safari, start on a journey. Ps. ng’olewa. Nt. ng’oka, e.g. moyo umening’oka, my heart jumped into my mouth. Ap. ngo-lea. (Cf. fukua, toa, ondoa.)

Ng’o, n. desire, passion, lust. Timísa n., satisfy the passions. Tía n., weep for jealousy. (Cf. ha’wa, shanuko.)

Ng’o, n. (—), a forked stick or pole, e.g. for gathering fruit, &c. (Cf. ng’oa and kiotoe.)

Ng’o, n. (—), rope of a fish.

Ngója, v. wait, wait for, await, stay for, remain. Ngója mlango, wait at a door, act as door-keeper. Ningóje, wait for me, —also ningoje. Ap. ngoj-ua, -uwa, wait for (at, with, &c.), be patient with, &c., e.g. mngóje bwana aje, wait for your master to come. Cs. ngoj-esa, -eswa, e.g. keep waiting, delay, adjourn. Rp. ngoja, e.g. wait for each other, wait all together. (Cf. mngoje, ngojo, kingojo, mangojezi. The 4 sound is sometimes neglected, e.g. mgoja mlango, a door-keeper.)

Ngójo, n. (—), waiting-place, station, post, period of waiting, watch. (Cf. ngoja, kingójo, and zamu, lindo.)

Ngóma, n. a drum. As the one universal accompaniment of all merry-making, and ceremonial, ngóma is extended to include (1) any kind of dance, (2) music in general. Piga (chapua) n., beat a drum. Cheza (ingia) n., join in a dance. N. ya kuchesa, dancing for amusement. N. ya kupunga (pepo), dance for the exorcizing of a spirit. Ngóma ikili sana, haikavwi kupasuka, 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, msapata, ndalo, kiumbizi, msando, vumi, cha-fuo, kumbwaya, kitanga, kishina, msoma, mganda. And for musical instruments. kinanda, santuri, kimibi, zee, zomari, toasi, upato, kayamba, panda, baragumu, filimbi.)

Ng’ombe, n. (—), ox, cow, bull, cattle. Defined as n. ndume (or, mak-sar), 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, mbusi. (Cf. fahali, ntamba.)

Ngóme, 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’onda. (There seems also to be a n. ng’onda, king’onda, i.e. a strip or slice of dried meat, fruit, &c.)

Ng’onga, n. plur. of ung’onga (which see).

Ngono, n. (—), and plur. of ugon, (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. sinzwa, lala.)

Ng’oo, inter. also Nyoo, expressing utter contempt, a contemptuous refusal.

Ngɔzi, n. and Ngɔvi, skin,—of any animal, hide, leather. Chuna n., take off the skin, skin, flay. Tengenesa (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. (—), (1) cloth, as 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 sa kugulia, mourning; (3) clothes, a garment of any kind. Vaa n., put on clothes, dress oneself. Viqa n., clothe (another). Vua n., take off clothes, undress. Fuma n., weave cloth. Tanda n., prepare the web in weaving. Sifa ya nguo ni time, 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 maradusu, grey drilling. Amerikani, kaniki, bendera, hafta, kuthurungi, satini, ganti, jojo, ulaiti, hariri, shashi, &c. For articles of dress cf. (1) for men, kikoi, kanzu, kisibau, fulana, kitambi, kilemba, kofia, shuka, gwaremba, jojo, soruali, mfuuria. (2) for women, shiti, kisuto, kanga, leso, kanzu, soruali, dusamali, bakoko, 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. samakiti.)

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, Nguwe, a pig, hog, swine. N. wa mwitu, a wild pig. N. jike, a sow. Nguruwe aendealo, udilo atendalo, what a pig goes for, that he does. Also of a loose, immoral character, yule nguruwe aliyetaka kufisidinyaumba, that vile wretch, who wanted to violate a home.

Nguruzi, n. See Nguzi.

Nguu, n. in the phrase mwenda nguu. Kilio cha mwenda nguu, the cry of one who utterly despairs,—of some irreparable calamity.

Ngua, 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. Tia (pa) n., strengthen, consolidate, establish. Fanya (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. alikubali kwa nguvu, he consented under pressure. (Cf. bidii, wwezo.)
Nina, 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, paling, pale, pole; (2) fig. assistance, support, evidence, fundamental principles. Forms of prayer are called nguzo 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 (mtunwana), and so of a relatively high social grade, and (2) civilized, educated, gentlemanly, well-mannered. (Cf. ungwana.)

Ngwe, n. (perh. plur. of ugwwe), 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. ugwwe, 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 tupu, 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 'in, at, to, from, into, near, by,' and used with the prep. mwa, pa, kwa (and mwa-, p-, kw-, as the prefix of the pronom. adj. agreeing with nouns in the locative case), according as the reference is to (a) inside position, (b) place simply, (c) environment generally, e.g. nyumbani mwangu, in my house; shambani pangu, at my estate; kuangukani kwangu, in my fall, as I fell. (3) -ni, is subjoined to verbs as a contracted form of (a) nini? What? e.g. kunani? for kunani nini? What is the matter? or (b) of ninyi, e.g. kwa-herini, good-bye all of you; twende zetuni, come along all of you; amekutepi 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 uisipate jambo, your mind was not made up, so you did not succeed. N. njema (swafi), a good disposition. N. mbouvu (batili), bad thoughts (character, conscience). — v. have in mind, think of, purpose, intend. (Ar. Cf. nuia, and syn. kusudi, waso, moyo, thamiri, mrad.)

*Nikahhi, n. (—), and Nikaha, marriage,—esp. with reference to formalities, ceremonial, &c., betrothal, espousals, marriage settlement, e.g. humfungia nikaha humwosa, he makes a match for her, and gives her in marriage. Akamwosa 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 1 Pers. Sing., ka connective, 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.
Ningga, n. (—), a kind of green dove. Used also as a woman’s name. Akakaa na Molawe, kama ningga na utawi, and he rested with his God, like a dove on a branch.

Ning’inia, v. or Nying’inia, sway, swing, wave to and fro, dandle (a child), rock, e.g. of trees, matawiyanying’inia, the bunches (of fruit) swing to and fro on the tree. Cs. ning’in-isha,-ishwa. (Cf. kining’inia, and syn. wayawaya, yumba-yumba.)


Ninyi, pron. of 3 Pers. Plur., also Nyinyi, you, ye. Often subjoined to verbs in the unreduced form -ni, e.g. njooni, come (ye). Kwakerini, good-bye all of you. Ntakupigeni, I will beat you. (Cf. -enu, your, as containing the same element.)

Nipe, for unipe, give me,—2 Pers. Sing. Imperative (or Subjunctive) of -pa, 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 Nshaa, starch. (Ar. Cf. syn. uwanga.)

*Njaa, n. (—), hunger, craving for food, lack of food, famine. Nina (naona) n., I am hungry. Shindisha kwa n., starve. N. inauma, I feel the pangs of hunger. Njaa ya leo mi shiba 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, advt. outside, 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 yema, 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. kuu, highway. N. panda, a parting of roads, cross-ways. N. ya kukata, a short cut. Maneno yenyi njia, forcible (effective, practical) suggestions. Njia ya mwongo fupi, a liar’s career is short. Njia nbili zaumiza, double courses bring pain. (Cf. ja, v., and the Ap. form -jia, also ujia, kijia.)

Njiwa, n. (—), a pigeon. N. wa mwitu, a wild pigeon. N. manga, 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 Infin. 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 nyweni.

Njozi, n. (—), vision, apparition. (Cf. ndolo, ota.)

Njuga, n. (—), a small bell, worn as an ornament, and at dances. (Cf. kengele.)

Njugu, n. (—), ground nut. Two varieties are (1) njigu mawe, which are hard, and (2) njigu 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 wa* *wanne* or *wane*. Nn with D 4 (P), D 6. *-a* *nn*, fourth. *Kumi na nne*, fourteenth. (Cf. Ar. *syn. dēroba*, also often used.)


-nofu, a., *nou* 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*.)

**Nokoaa**, n. (*ma*), the second man in authority over a plantation, under the *msinamizi*, and over the *kadamu*, sub-overseer, assistant.

**Noleeo**, n. (*ma*), (1) any instrument for sharpening, i.e. a whetstone, grindstone, strop, knife-sharpen, i.e. *kiitu cha kunolea* (cf. *kinoo*, *nook*); (2) a ferrule, metal ring round the haft of a tool. (Cf. *pete*.)

**Nona**, v. get fat, usually of animals (*nenepa* of man). Cs. *novesha*, *leshawa*. (Cf. *-nono*, *unono*, and *-nene*.)

**Nondo**, n. and **Noondo**, (1) a kind of moth or grub; (2) a kind of serpent.

**Nong’ona**, v. whisper, speak under one’s breath (in a low tone). Cs. *nong’ọn-eza*, *-esha*, address in a whisper, whisper to, e.g. *mnong’ọnese* *baba yangu*, whisper to my father. Kp. *nong’ọnana*, *nong’ọnesana*, whisper to each other. (Cf. *mnongonezi*, *mnongono*, *unong’ọnesi*.)

-noono, a. (*noon* 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. *Ng’ombe wanono*, fat cattle. *Kinono*, a fatling. (Cf. *nona*, *unono*.)

**Noo**, n. (*ma*), a large whetstone, grindstone. See *Noa*, *Kinoo*.

**Nso**, n. (—), and **Ino**, a kidney. (*Figo* also sometimes used.)

**Nta**, n. (—), and **Inta**, wax, beeswax,—collected by natives from *misinga* (see *Mzinga*) and brought to the coast.

*Nuia*, v. also *Nuya*, have in mind, consider, purpose, intend, form a resolution. Ps. *nuiwa*. Ap. *nui-liia*, *-liwa*, e.g. resolve as to, form a good resolution about. Cs. *nui-xa*, *-wa*, 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. viṣuri* (*sena*), have a pleasant smell. *N. vibaya* (or *nuka* alone), have a bad smell. *Nuka* is also used of a sweet smell, like *nukia*, e.g. *akinuka meshi na ambari*, (a person) smelling of musk and ambergris, and with an objective pers.-pfx., *inatinuka ambari*, I smell ambergris. *Tumbako ya kunuka*, snuff. *Nuka* (usually *nusa*) *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 kunukiliiza*, excellent sporting dogs, dogs with a good sense of smell. Cs. *nusa*, *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*, *uvondo*.)

**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.)


**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 jimbie**, when a man kills a bullock, he takes the hump and presents it to the chief. **Nundunundu**, or **kinundunundu**, humpy, lumpy. (Cf. **kigongo**.)

**Nungununugu**, n. (ma-), a porcine.

**Nung'unikia**, v. murmur, grumble, show discontent, complain. Ap. **nung'unikia**, grumble at (about, to, &c.). (Cf. follg. and **guna**.)

**Nungunikoko**, n. (ma-), grumbling, murmuring, complaint. (Cf. prec.)

**Nunua**, v. buy, purchase, bargain about, make a bid for. Ps. **nunu-lwa**. Nt. **nunulika**. Ap. **nunulia, -liwa**, buy for (with, at, &c.). **Amenunulwa shamba**, he has had an estate bought for him. Cs. **nunula, -lwa**, e.g. cause (press, invite, persuade) to buy. **Nunua bia** (or **shirika**), buy jointly, combine to buy. (Cf. **mnunuzi**, and Ar. syn. **sabuni**.)

*Nurisha*, v. Cs., cause to shine, make bright, give light to. (Ar. Cf. **nuru**, and **angaza, ngariza**.)

*Nuru*, n. (—), light, brightness, illumination. **Tia n.**, brighten, illuminate, make bright (clear, intelligible). **Toa n.**, give out light, shine. Used of a bright expression or complexion, e.g. **nuru za uso sikampotea**, he lost his happy expression. **Waanake hao nuru zao sawasawa**, these two women are equally good-looking. (Ar. Cf. **nwanga, weupe**.)

**Nusa**, v. Cs. of Nuka (which see).


*Nusura*, n. (—), and **Nusra**, (1) aid, assistance, help; (2) as an adv., almost, nearly, within a little, e.g. **amenitukana nusura 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. **Mwengu ameninusuru**, God has helped me. **Tunusuru watumwa wake**, help us your servants. (Ar. Cf. **saitia**.)

**Nwa**, **Nweleo, Nwewa, Nawesha.**

See **Nywa**, **Nyweleo, &c.**

**Nwele**, n. plur. of **Unywele** (which see), hair.

**Ny-** represents the sound of **ni** in the word **compania**, 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). **Kume-
**Nyakwa, Nyakua.** v. catch in the hands, snatch up, tweak, pluck with the fingers, twitch,—also fitch, 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 waiilo (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. *Weve 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. nyama-tia, e.g. be quiet to (for, in, &c.).

**Nyafua, v.** snatch off, tear off, bite off, snap up, e.g. simba amemnyafua ng’ombé nyama, the lion has torn off a piece of the bullock’s flesh. (Cf. follig., of which nyafua is perh. a variant.)

Nyama, Nyamafu, a same with D 4 (P), D 5 (S), D 6, silent, quiet, still, reticent, reserved. Mtu nyamafu, a man who says very little, keeps to...
himself. *Panyumafu*, a quiet spot. (Cf. *nyamaa*, and *-itivi*.)

**Nyambua**, v. pull in pieces, tear into bits, take off in strips, peel off. Ps. *nyambuliwa*. Nt. *nyambuka*, come to pieces, fall into bits, be peeled off, e.g. of over-ripe fruit, over-cooked meat. (Cf. *ambua*, and *nyumbua, nyasa*.)

**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 nondescript. *Kitu kinya-ngalika*, a nondescript thing. *Nyanga-likina*, a nondescript thing. *Nyanga!*

**Nyang'amba**, n. a sweetmeat.


**Nyanga*, n. plur. of *wanga*.

**Nyani**, n. (—), an ape, a baboon. (Cf. *kima*.)

**Nyanya**, v. cause to be prominent, protrude, put out, raise up. *Akanyanya mkonza, akachukua upanga mmoja*, and he put out his hand, and took one sword. — n. (—), tomato, fruit of the *nyanya*. (Cf. *nyanya*, and *nyanya*.)

**Nyanyasa**, v. or **Nyanya**, tease, annoy, molest, treat disrespectfully or rudely, hurt the feelings of. (Not a common word, perh. Cs. of *nyanya*, cf. syn. *sumbua, whi*, *chokosa*.)

**Nyanyuka**, v. be prominent, rise above the rest, stick up, stick out. Also perh. a variant of *nyambuka* (which see). (Cf. *inua, tokea*, *one-kana, nyanya*.)

**Nyara**, n. plur. (1) booty, spoils, plunder,—persons or things, taken by war or violence. *Teka nyara*, take captive. (2) for *nyala*, plur. of *ala* (which see). (Cf. *teka*, *mateka*, and perh. Arab. *ghara*, raid, plunder.)

**Nyasi**, n. (ma—), a reed, long coarse grass. Also plur. of *unyasi*.

**Nyata**, v. go silently (quietly, stealthily), steal along, sneak, sneak, e.g. of a wild beast's stealthy walk, or of a hunter stalking game. Ap. *nyat-ia*, -iwa, creep up to, steal upon, stalk (of a hunter). (Cf. *nyemelea, tambalia, gundulia*.)

**Nyati**, n. (—), the African buffalo, and in Z. used of the Indian.

**Nyauka**, v. dry up, be withered, shrivel,—with heat, or drought. (Cf. the more common *kauka, anika, anuka*.)

**Nyayo**, n. plur. of *uayo* (which see).

**Nyea**, v. cause a tickling or itching sensation, tickle, itch. *Upele unaniyeya*, the eruption itches. Ps. *nyewa*, be made to itch, be irritated, tickled. (Cf. *mnyeo, nyega, ngey, kinyefu, and syn. washania*.)

-**nyefu**, a. (same with D 4 (P), D 5 (S), D 6), moist, wet, damp, humid, marshy, watery. Also -nyefunyeu. (Cf. *nya, nywa, mnyefu, and syn. *rutuba, mafi, uloeufu, chepechepe*.)


**Nyegi**, n. itching, tickling, irritation, esp. of sexual excitement, prurient desire; and in animals, heat. (Cf. prec.)

**Nyele**, n. plur. of *unyele* (which see).

**Nyoleo**, n. (ma—), also unyeleo, pore (of the skin). (Cf. *nya*, v., and *tokea*.)

**Nyemelela**, 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. nyamalia, nyamaa.)

Nyenje, n. a kind of cricket.

Nyenyanya, 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 Nyenyeka. Ap. nyenyelea, get at a secret, &c., whence nyenyela, introduce quietly, slip in secretly. Cs. nyenyesha, intens. Rp. nyenyana. (Cf. follg.)

Nyenyeka, 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 amenenyeka babaye, the young man treated his father with due deference. Ps. nyenyekewa. Cs. nyenyek-esa, -eshwa, e.g. teach humility to, humiliate, &c. (Cf. nyenya, mnyenyekeo, and follg.)

Nyienenzo, n. plur. of uenzo, weno (which see).

Nyesi, n. (ma-), excrement, dung, urine, filth. (Cf. nya, kinya, and syn. mavi, ukojo.)

Nyeta, v. be teasing (tiresome, hard to please, unsatisfied, never content), be ill-mannered (disrespectful, arrogant), swagger. Ap. nyet-eka, -ewa, e.g. be disrespectful to (about, &c.). Cs. nyet-esa, -eshwa, 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 mwitu, e.g. tukaenda wee mwitu na nyika, mwitu na nyika, we go 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 kuewa, lakini amenyina kasi, he has a right to be paid, but the other has kept it back purposely. Muungu hapi kwa mvua, hanyimi kwa jua kali, God does not give by rain, or withhold by heat. Ps. nyinwana. (Other deriv. rare.) (Cf. follg.)

Nyimi-nyimi, adv. in little bits, by beggarly scraps, with a grudging hand. (Cf. prec.)

Nyangi, Nyangione, a. forms of -ingi, -ingine,—agreeing with D 4 (P), D 6.

Nyang'ina, v. See Ning'ina.

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. nyolea, -lewa, e.g. uembe wa kunyolea nyele, a razor to shave with. (Cf. kinyozi, and perh. unyole, and nya, nyonyoja.)

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 nyofu, an honourable man. Maneno manyofo, 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. nyonja
(from onja) would be more usual. (Cf. onja, jaribu.)

Nyondo, n. See Nondo, Nyundo.

Nyonga; v. (1) twist, twist the neck of, strangle, throttle; (2) vex, harass, worry; (3) as a neunt., twist, wriggle, move from side to side. Ps. nyongwa. Ap. nyong- ea, -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 (kiumu) meet. Uchungu wa mtoto 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 ki- nyonge, cry in a feeble helpless way. (Cf. nyonga, unyonge, and syn. hasifu, dun, -baya, thaifu.)

Nyongezza, n. plur. of unyongezza, addition, appendix, supplement. (Cf. ongesa.)

Nyongo, n. bile. Also sometimes as irreg. plur. of mwongo, as if uongo, e.g. nyongoni mw a 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- na. 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. legea.)

Nyonya, v. suck the breast,—of a child or animal. Nyonya ti ti la mama, suck the mother’s teat. Ndugu wa kinyonya, foster-brother (or -sister). Mito mnyonya, 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). Mninyonyoenti manyoya, pluck out my feathers. Ps. nyonyolewa, e.g. ngozi ya kondoo, isinyonyonyolewa 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. nyonyosa, used fig. nag, constantly harass, worry, tease. (Cf. unyoya, and nyoa.)

Nyonyota. See Nyota.

Nyoo, int. See Ngoo.


Nyota, n. (—), a star. Nyota haionekani mchana, a star is not visible in daylight. Nyota-nyota, or nyonyota, is used of a drizzling rain, lit. drops, droppings (cf. manyumo). In poetry nyota means ‘thirst, drought,’ i.e. kiu. (? Cf. ota.)

Nyote, a common contraction for ninya nyote, you all, all of you. Cf. sote, for sisi sote. Ninya 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 za singa, is regularly used of human hair. (Cf. nyoa, unyoya, uoza, unyele.)

Nyoyo, n. plur. See Moyo.
Nyua, n. plur. of ua (which see).
Nyuki, n. (—), a bee. Asali ya nyuki, honey. Nyuki huenda na mwa 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 watoendoka 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, yaliyokuwana mbele. Cf. baada ya nyie hakuna 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. Kudi 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 mti, ya udongo, ya makuti, ya majani, &c., but extended also to a house of any kind, as of masonry, n. ya mawe, 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 haihimili 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, nguso, mwamba, bati, jiwe, chokaa, tufali, (roof, roofing) paa, khapa, kuti, jani, ezika. 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 baghala (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. una, mwunzi.)

Nyungu-nyungu, n. ulcerous cracks or sores on the feet, between the toes, &c. Miguu yangu ime-fanya nyungu-nyungu kwa jasho, my feet are ulcerated with the heat. Also a name of a worm.

nyunyisana. (Cf. manyunyo, and perh. chunyu, nya. Also mimina, mwaga, rashi.)

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, Nywea, Nywesha, v. See Nya.

Nyweleo, n. (ma-), also Nyeleo, pore,—of the skin. (Cf. nya, nywa, and kinwele.)

Nzi, n. (mainzi), a fly (insect). See Inzi.

Nzigie, 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 nort, 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 ow.

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, zo, cho, yvo, po, ko, mo, but the simple -o is capable of being substituted for any of these, except in the few phrases when these relative forms are used as separate words, not affixed to a verb-form, e.g. lo lote, vyo vyote, &c., e.g. kiwe 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 aliyemwema, a man who is good; mini nipendaye 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, i-, -ka, not ia, me, &c.).

These forms are sometimes affixed to the adj. -ingine, somewhat generalizing the meaning, e.g. vitu vinceswyo, any other sorts of things, panginepo, elsewhere, in some (any) other place (cf. -mazawapo).

An independent (uncombined) relative form is made, regularly in Mombasa and elsewhere, but seldom in Z., by affixing the above forms to the root ambā, with or without kwamba following, e.g. kitu ambacho (or, ambacho kwamba) nkitendo, a thing which I like, and so ambaye, 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, huo, hiyo, hicho, 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 zi na hiso, they are, &c.

(3) -o is subjoined to nouns sometimes as an abbreviated form of wao, wako, e.g. wenzi for weni 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. olowa, be married,—of the woman only. Nt. oleka, of the woman only,—be married, be marriageable. Ap. olea, olerwa, marry with (for, at, in, &c.), e.g. of gifts, accessories, place, &c. for marrying. Cs. oza (also oza), osewa, cause (persuade, allow) to marry, perform the ceremony of marriage. Used of parents, friends concerned, persons assisting, the official, &c., and even of the bridgroom, 'get for wife, take in marriage' (cf. zika, zisha). Hence Ap. oza, osewa; and oselea, marry to (with, at, &c.). Hence oseha, ose-shwa, 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, hadusi, and posa, poza, and dist. oza, v.)

*Ofsa, n. (ma-), also obsa, hobsa, afsa, officer, i.e. the English word as pronounced by a native. So ofs, for office.

Oga, (r) 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 kuogea, water to bathe with, and cf. pakuogea, a bathing-place, a bath-room, chakuogea, a vessel to bathe in, a bath, i.e. of the European kind,—otherwise kiogea, birika (and cf. hamamu). Hence a further Ap. ogolea, ogelwa, ogelaka, used esp. of swimming, with a Cs. ogel-esa, -eshwa, -ezwa, make (cause, teach) to swim. Ogelesha vyombo, swim boats,—as children do. Sometimes olesha. Hapa-ogeleki, you cannot swim here. Mw-

Ogofishia, Ogofya, v. both used as Cs. of ogopa (which see), frighten, terrify, alarm, threaten, menace. Ogofya, ogofyo (and mungofyo, unogofyo), is also a n. generally used in the plur. maogofya, menace, threat, denunciation. (Cf. oga, ogopa, and syn. kamiia, hogifsha, tisha.)

Ogopa, v. be afraid (of), fear, feel fear. Ps. ogopwa. Ap. ogop-esa, -eza, e.g. akuta unyonge kwa ku-ogopa 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 g see F, and cf. gomba, ugomvi, iba, mwezi. 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. oka. Ap. oka, okewa, and okela. Cs. oka, okeshwa. (Cf. joko, and for cooking pka, choma, kwaanga.)

vokovu, mwokizi, maokizi, 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 nguva, hugawana, if they come across a dugong, they divide it. Ps. okotwa. Nt. okoteka, e.g. maji ikimwagika haiokoteki, spilt water cannot be picked up. Ap. okot-eta, -ewa. Cs. okot-esha, -eshwa. Rp. okotana. (Cf. syn. zoa, kuta, vumbua, pata, and perh. okoa.)

**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! woe is me! ole wao! how sad for them! Also mwenyi ole, a melancholy, sad, despondent person.

**Olesha**, v. also **Oleza**, shortened Cs. of oga, for ogelesha. See **Oga** (1).

**Olewa**, 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. kielezo. Not a usual word in Z. Cf. fualisha, linganisha, sawazisha, 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. nimeombaga nguva kwa bwana, I asked my master for clothes (cf. ombea). Ndinyo tumbavyo, so we pray, a common rejoinder on hearing good news. Ps. ombwa. Nt. ombeka, e.g. be asked, be a proper request. Ap. ombea, -ewa, 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 kumwomea kwa Muungu, to intercede for him with God, is more usual than kwomeba baraka za Muungu, ask for God's blessing, or simply kwomeba Muungu, pray to God. Cs. omb-esha (ombeza), -eshwa, e.g. cause to beg, instruct in prayers, &c. Rp. ombana. (Cf. mwombi, mwombaji, maombi, mwombezi, umbezi, also syn. sali, siki, uliza. In sali (sala), however, the outward form (ceremonial, ritual) of praying is the prominent idea, in omba, the object in view, in siki, 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. maomboleza, matanga, and perh. omba.)

**Omo**, n. (ma-), forepart of ship, bows, prow,—also called gubetti. Pepoza omo, winds that carry forward, a wind astern, a fair wind. (Cf. ndomo, mwomo, domo.)

**Omoa**, v. (1) 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-lea, -lewa. Cs. omo-sha, -shwa. Rp. omoana. (Not often heard in Z. Cf. chimbua, fukwa, tekua, vumbua, 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 kuonga, hearing is not the same as seeing.
same as seeing. *ona* (Imperat.), look, use your eyes (contr. *tasama*, fix your gaze upon, contemplate, *angalia*, observe, attend to). By a curious inversion, *ona* also is used for 'be transparent,' e.g. *nguo 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 ni huu mgumu*, I feel this wood is hard. *Naona utamu wake*, I taste its flavour. *Naona kiwi* (*njaa*), I am thirsty (hungry). (3) get to see, come on, (cf. follg.).

2. of mental perception, of all kinds. (1) of feelings, very commonly with a defining noun, e.g. *ona kiburi* (huruma, hasira, uwini, 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, possibly, it is likely, perhaps. *Naona nyanikusema*, I observe an ape speaking. *Naona utaona ajibu kuona barua hii*, I think you will feel surprise at seeing this letter. Ps. *onwa*, of all the senses of the Act. Nt. oneka, e.g. (1) be seen, &c.; (2) be perceptible (visible, audible, tangible, &c.). So oneka, i.e. come into view, become visible, be apparent, be perceptible, appear, appear like, (as if), seem to be. Rf. *jiona*, (1) feel oneself, e.g. *najiona nipo kwetu*, I feel myself quite at home, I am quite at my ease; (2) commonly of affection, 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. Namwonee chuki, I am offended with him. Usimwonee 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 wakawonee 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. *onywa*, (1) cause to see, show, display, e.g. *nalimwonya njia*, I showed him the road; (2) warn, admonish, reprove, *nikawoneaasiende*, I warned him not to go. *Onya-onya kwa mikono*, gesticulate. Hence onyeka, and onyeka, e.g. *nimemwonya, lakini hakuoneka*, I warned him, but he was incapable of taking a warning. (b) *ony-esha, -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. *tasama, sikia, angalia, and mboni, oneo, onefu.*)

**Ondo**a, 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. **Uniondoe**e *nisiname*, start me (help me) to get up. Akili *nyingi kuondoaa maarija*. Over-cleverness overrides prudence, wits are not wisdom. *Daraka* *ya kuondoaa na kuweka*, responsibility for removing or establishing. Ondoa *nathari* (ahadi), fulfil a vow, discharge a promise. Ondoa *matanga*, bring funeral ceremonies to an end. Ondoa *thambi*, remit sin. Ps. *ondo-
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) mtu, a man went (began, made a start). Ondoka mbele yangu, get out of my way. Ondoka katika ulimwengu, depart from this world, die. Alikuwa amelala, a-kaondoka anaketi, he was lying prostrate, but he rose (made a move) and sits up. Hence ondok- ea, -ewa, (1) 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. haondokewi, no respect is shown him; also (2) rise up, swell, protrude, stand out, become prominent, e.g. masiwa yaanza kumwondoka, her breasts begin to swell. Hence a further Ap. form ondokel- ea, -ewa, e.g. rise up and leave a place, andondoana. 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. mashiaka, rid of difficulties. Ond. husumi, comfort, cheer. Ond. thambi, absolve from sin. Ond. hatiya, acquit, &c. Rp. ondoleana, ondona. Cs. ondo-sha, -shwa, intens. send off, despatch, dismiss, cause to go away, do away with. Ondosha nanga, get up an anchor (commonly ng'oa). Ondosha mtwuni, dismiss a servant, or despatch on an errand. (Cf. toa, weka, twaa, in various senses, and ma-ondokeo, maondoleo, and foll.)

Ondokeo, n. (ma-), departure, &c. More usual in plur. (Cf. prec.)

Ondoleo, n. (ma-), removal, &c. More usual in plur. (Cf. ondoa)

Onetu, n. (ma-), ill-feeling, unkindness. (Cf. ona, onea.)

Oneo, n. (ma-), unkind treatment, persecution.

Ongoa, n. only used in Z. in the sense, spend time, talk, gossip, idle, converse, pass time, waste time. No derivative stems in use. (Cf. maongezî, ongeza, and syn. sungunza, semezana, pîsha wakati.)

Ongela, v. Cs. increase, add to, make greater, multiply, magnify, enlarge. Ongela maneno, make a lengthy (or, additional) speech. Ong. urefu, lengthen. Ps. ongeza. Nt. ongeseka, e.g. be added to, increase, multiply. Ap. onges- ea, -ewa, e.g. tumeongesewa mizigo, we have had our loads added to. Rp. ongezana. (Cf. maongezo, nyongezo, and equally common Ar. syn. zidisha, zidi.)

Onged, n. (ma-). See more common (plur.) Maongezo.

Ongo, n. (ma-), only in plur. maongo, sometimes used for 'the back, back part' (of man or animals). (Cf. more usu. mgongo, and ungo, maungo.)

-ongo, a. lying, false, pretended, sham, deceitful,—but -a ungo is the form commonly used of things. (Cf. mwongo of persons, uno, and perf. foll.)

Ongoa, v. cause to go right, guide, lead, set right, reform, correct, convert, make successful, prosper. Ongoa mtoto, give a child a good training. Useme naye hatta unwongoe, talk to him till you convert him. Ongoa mbele, lead forward. Ongoa njia, make the road straight, take a straight course on. Uongo havongoi, 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. vilimo havikuongoka, their plantings did not turn out well. Ongoka moyo, become a reformed character. Mti umeongoka, the pole has become straight, is straight. Hence ongô- ea, -ewa, e.g. mwaka huu watu wameongokowa, this year people have been prosperous (cf. fanikiwa). Ongokea Muingu,
be turned (directed) to God. Ap. ongo-lea, -lewa, ongeva, e.g. ongolea moto, get a child to be tractable. Muungu amemwongolea kazi, God has granted success to his labours. Cs. ongo-za, -zwa, intens. make go right, drive forward, carry on vigorously. Ongosa kazi, do good work. Ongosa maneno, give a good turn to a discussion, clear up a statement. Ongosa kuku, drive fowls along a road. Hence ongosa, e.g. ng’ombe zimeongosana, the cattle have worked their way on. Rp. ongo-ana. (Cf. mwongosi, kiongozi, -ongofu, and perh. ongea, and even ongo, of which ongoa is possibly Rv., i.e. turn from wrong.

-ongofu, a. one who is set right, reformed, converted, well-conducted, well-trained, successful. (Cf. prec.)

Onja, v. (1) taste, take a taste of; (2) try, test, examine. E.g. onja none, taste and see,—if a thing is good. Onja mitego, inspect traps. Ps. onjwa. Nt. onjika. Ap. onj-ea, -ewa, e.g. mwiko wa kuunjia asali, a spoon to taste the honey with. Cs. onj-esha, -eshwa. Rp. onjana. (Cf. maonji, mwonjo, kionja, nyonda, and jaribu.)

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. Nt. opoka, e.g. be saved (rescued, cured). Ap. opo-lea, -lewa, e.g. chuma cha kwopolea, an iron hook (to pull with). Hence opol-eza, -eswa. Cs. opo-sha, -shwa. Rp. opoana. (Cf. kiepoo, and okoa, toa, pona.)

*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, dari, tabaka, jiuu.)


Osha, v. Cs. of oga (see Oga, Ogessa), 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. oshwa. Nt. osheka, e.g. be washed, be washable, stand washing. Nguo sa kuosheka, a good washing stuff. Ap. oshea, oshewa, e.g. unioshe nguo, wash my clothes for me. Mahali pa kuoshega maiti, a place for washing corpses. Cs. osheza, oshezwa. Rp. oshana. (Cf. oga, &c., and see above.)

*Oisia, v. also Usia, and Wosia (which see). (Ar.)

Ota, v. There appear to be three distinct verbs in this form, all common in restricted senses, and each with similar derived stems, viz. 1. 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 sa 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. otona, dream about each other (cf. ndoto). 3. sit by (in, for), squat down at, often with jua, i.e. bask in the sun, or motor, sit close to a fire, warm oneself. Ap. otea, oteva, like ota, and also esp. lie in wait, form an ambush, look out for. (Cf. ?oteo, an ambush, and otama, and perh. moto.
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For sitting generally, kaa kitako, keti.)

Otaba, v. squat, sit. (Seldom in Z. Cf. ota, 3, and perh. atamia.)

-ote, a. all, all the, the whole (of). Like the a. -enyi, -enyeve, -ingeine, and sometimes -ema, -ote follows the so-called pronominal and demonstrative adjectives as to forms of agreement with nouns, i.e. wote, 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 wote, neno lo lote, &c. (cf. awaye yote, kwawacho chote). 'All,' in the sense of 'every individual,' is denoted by -ote-moja-moja, e.g. vitu vyote kimoja-kimoja, everything singly. (Cf. kila.)

Oto, 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 sa ovu, wicked houses, not nyumba ovu. Mema na maovu ndio ulimu wengu, 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. uovu, and perh. oza, ovo.)

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.)

Owama, Oweka, -owefu, v.

See Lowa, Lowama, Loweka, -lowefu.

Oza, v. (i) go bad, rot, putrefy, spoil, be corrupt. Tia dawa isiwe, use medicaments to prevent putrefaction, use antiseptics, embalm (a corpse). Samaki moja akioza, wote wameza, if one fish is bad, all are. Ap. oz-ee, -eva. Cs. oz-esha, -esha. (Cf. -ovu, -bovu, and pooya.) (2) Cs. of oa (which see), marry, and obs. in oa also a kindred form posa, poza).

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 upepo, for npepo. 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 ogopa, 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 -ni, e.g. mahali pa maawe, 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 ni, is, e.g. mahali hapo pa pema, this place is a good one. (3) is a verb-root, meaning 'give.' See Pa, v.

Pa-, P-, is the pers.-pfx. (i) of verbs and adjectives agreeing with D 7, i.e. mahali (pahali), place.
(2) 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 was (is) a man. Hapana, there is not, no. Palikuwenda asikari, a soldier went. (5) for this pref. combined with the relative -o see Po. Cf. also papa, popo, hapa, hapo. E.g. mahali pake pena pampendesa, his good position pleases him. Shambani pangu, at my plantation. Mahali pale pasuri ndipo palipokuwapo mamba, 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-angi.

Pa, v. give to, bestow, on, present with. As a rule, the simple stem pa is combined with an objective pref. denoting a person, not a thing, i.e. it occurs only as nipa, kupa, npa, tupa, wapa, 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 ku-, 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. Ntirolewa, it was given, or, it was withdrawn. See Toa. (Exceptions to the above rule are rare, e.g. Muungu hapi kwa mwana, God does not give (i.e. bless) by rain (only). Kilu kilichaopewa na mtu, a thing which was given by some one.) Pa is often contr. with nyima, e.g. alionipa mimu, ndio aliokunyima wewe, what he gave to me is what he took from you. -pa mpongwe, turn the back on. -pa uso, face. -pa rathi, content, satisfy. -pa mikonu, congratulate, condole 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 makuu, be a grandee, make a foolish show. Jipa moyo, take heart, gain courage. Jipa salamu, consider oneself safe. Jipa uwavana, domineer, 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-liia), give to, &c. Sumu umenipiani? What, have you given me poison? Hence peana, pianu, e.g. peana mikono (salamu), conclude a bargain, exchange greetings. Cs. (none in use). Rp. pana, e.g. akadi (mikono, sawadi), 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 yanipalwa rohoni, phlegm rises in my throat, or nimepaliwa na maji. Cs. pasa, paliza,
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Pazwa, raise, cause to rise. Paza (palisa) sauti, lift up the voice, speak in a loud tone. Paza pumuzi, draw the breath in, inhale (shusha pumuzi, 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. palika. Ap. palia, palika, paliwa, palilia, paliwiliwa, (1) as above, e.g. unipalie samaki, clean the fish for me. (2) also esp. of cleaning ground under cultivation, i.e. which has been once hoed, 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-isa, -iwa, employ in cleaning-work. (3) fig. raise up for (against), stir up feeling, e.g. palilia ugonvi, raise a quarrel (cf. chochelea, vumbilia). Cs. paasa, paasa. Used of coarse grinding of grain, or pounding with a pestle and mortar (as contr. with saga, fine grinding between mill stones). Rp. paana. (Cf. para, paruza, and kuna, 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 ‘antelope’ there, though there is no such generic name. (Names of antelopes, which reach Z. from the mainland, are kuru, mpofu (pofu), kulungu, kongoni (kugumi), 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 (i.e. roof). The

Paa la makuti, a roof of coconut-leaf thatch. Paa la mungo, 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.)

Panda, Paango, n. See Panda, Pango.

Paza, 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 hisi 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 mishini (kiunoni), stick a knife into the girdle (at the waist). Shada la mawa lakujipachika sikioni, a nosegay to wear over the ear. Also pipachika, sit astride of, besides. 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. kassi, 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 pepo, he is possessed by a spirit. Cs. paga-za., -swa, e.g. (1) cause to carry a load, engage as transport. (2) do, make. The
ness, calamity, an evil spirit. (Cf. mpagazi, upagazi, and follg., and syn. chukwa, 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. bushes, leaves, stalks, fibres,—of trees. Ps. paguliwa. Ap. pagua-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 kapiji. (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 n'dume, a tomcat. 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 mtoto mafuta, smear a child with oil (ointments). P. rangi, paint. P. chokaa, plaster. P. udongo, plaster with mud (clay, earth). Ps. pakwa. Ap. paka, e.g. of an instrument used for painting, &c. (but dist. pakia, put on board ship.) Cs. paka-zu, -zwa, intens. smear, rub on, e.g. hupakaza mtoto 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. pakanishia, lay out side by side, cause to adjoin. Other parts are supplied by mpaga 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 coconut leaf. (Cf. kikapo.) (2) night-robber, one who waylays passengers—by. (Cf. mwivu, mnyanganyi.)

Pakanya, n. rue (Str.).

Pakata, v. hold a child on the knee, lap, or shoulder. Ps. pakatwa. Nt. pakatika, e.g. mtoto huyu hapakatiki, afurukuta, there is no holding this child, he is so restless. Ap. pakal-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 D7 (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-liwa, -liwa, (1) ship goods (a cargo, passengers, &c.) to (for, in, by, &c.). Also paki-li-za, -zwa, 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 pakitalana, (1) load one on the top of another, pile up in heaps, and (2) of mutual recrimination, counter-charges, &c. Cs. paki-za, -zwa, 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 nazi, ship cocoanuts. Vitu vipakizwavyo, 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. form kupaku (which see), a patch, spot, smear, &c. (Cf. paka, v.)

Pakua, v. Rv. of pakiia, take out, take off, unload, e.g. tukapakua hitu kiliki 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. pakuliwa. Nt. pakulika, e.g. be fit for serving up. Ap. pakul-ia, -iwa. Cs. pakul-isha, -ishwa, -iza. Rp. pakulaana. (Cf. pakia.)

Pakuoge, n. i.e. mahali p., a place to wash in, bathroom. (So pakanyeja, entrance, access; pakteka, 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 derivatives.

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 palate, on the spot, at once, just then, just there. Pale indicates distance, and great distance is indicated by prolonging the last vowel and raising the pitch of the voice proportionately, i.e. pale-le-le. (Cf. mle, kule, papa, hapa, hape.)

Palia, Palilia, Paliza, &c. See Paa, v.

Palikuwa, v. Past Tense of -wa, v. be, with pf. pa, of place. Often with na in narrative, e.g. palikuwa na mtu, 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. Ngu ya pamba, cotton cloth, calico. (Cf. sufi, 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. pambwa. 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. pamb-isha, -ishwa, e.g. undertake to decorate, furnish, &c. Rp. pambana (but see Pambana). (Cf. pambo, mpambe, mpambi, mpambaji, and syn. rembeshka, rembo.)


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. pamban-isha, -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. m\textipa{mpambano}, and follg.)

Pambanua, v. Kv. of pambana, draw apart, pick out, separate from others, and so, discriminate, distinguish, select, clear up, explain. Ps. pambanuliwa. Nt. pambanuka. Ap. pambanu-li, -liwa. (Cf. syn. elesa, f\textipa{f}an\textipa{u}a, and follg.)

Pambaua, Pambauka, Pambauko. See Pambazua, &c.

Pambazua, v. seems to be an irreg. Cs. connected with pambanua, make clear, explain, e.g. \textipa{p}\textipa{m}aneno, 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. Kuzepambazuka, morning has come. Hence pambazukiwa, dawn upon, e.g. itumepambazukiwa, dawn has risen upon us, it has found us asleep, we are late in getting up. (For dawn, cf. cha, v., and follg.)

Pambazuko, n. (ma-), dawn, light of morning. (Cf prec., also weupe, asubuhi, alsfajiri.)

-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., pambo, 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\textipa{p}ana, a flat country, a plain (cf. sawa). Bahari pana\textipa{p}ana, broad, open sea. Mapana is used as a n., breadth, broad (flat) side. Kwa mapana, breadth-wise, across. (Cf. upana, pana\textipa{u}, 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, mnaho, where there is (are, was, were), or, there is (are, 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. k\textipa{w}e\textipa{a}); (2) fig. rise (of price), increase (in number, weight, quantity, &c.) (cf. z\textipa{d}i\textipa{d}); (3) cover (of a male animal). Panda chomboni, go on board a vessel (also ingia). Chombo kinepanda \textipa{p}wani (\textipa{n}wamba), the vessel has run ashore (on a rock). Panda frasi (\textipa{ji}\textipa{u} \textipa{y}a frasi), mount a horse, get on horseback. Mpanda frasi wawili, hujishuka miguu m\textipa{w}ili, he who mounts on two horses comes down with his two feet. Atampanda huyu shetani, this evil spirit will come out of him. Panda mti (\textipa{ji}\textipa{u} \textipa{y}a m\textipa{t}i), climb up a tree. Ps. pandwa. Nt. pandika. Ap. pand-\textipa{i}a, -\textipa{i}wa, e.g. get up with (to, by, &c.). Ngazi ya kupandia, a ladder to get up by. Cs. pand-\textipa{i}ha, -\textipa{\textipa{i}hwa, also panza, e.g. cause to go up, raise, hoist, increase. Pansa mt\textipa{m}bo (na bunduki), cock the trigger (of a gun). Amekipanza
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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, kinganana, paliana.) Hence pandan-isha, -ishwa. (Cf. pandio, paa, kwea.) B. sow, plant, set in the ground (whether seed or plant). Obs. pandikiwa, be grafted. Pandik-isa, -iswa, graft, e.g. pandikiza chipukizi la mchungwa, graft a cutting from an orange tree. But possibly this should be bandikisia, see Bandika. (Other derived stems as above. Cf. mpansi, mpandi, mpandaji, mpando, pando.)

Panda, n. (1) (—, 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.

Pande, 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 upande (which see). (Cf. kipande, and pere.)

Pandio, n. (ma—), means (act, method) of climbing, e.g. steps cut in a cocoanut 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. pangilia mapando, plant crops in regular rotation, arrange a succession of crops. Also transposes and

in regular order, or rotation. Cs. pangisha, often intens., e.g. pangisha watu karamuni, see that guests are duly arranged at a feast. Rp. pangana, 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,—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 let, 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. Unipangishe, allow me to hire. (Cf. mpango, kodi, kodisha, ajiri.)

Panga, n. (ma—), a kind of shellfish, 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 Pengine, form of -ngine, -ingine,—agreeing with D 7 (mahali) or locatives in -ni. Also as adv. elsewhere, anywhere. (Cf. -ngine, -ingine, 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. shino, tundu.)

Pangu, a. form of -angu,—agreeing with D 7 (mahali), and locatives in -gana. (Cf. pane—, al-angu.)
Pangua, v. cut off at a single stroke, slash off, remove with one sweep of the arm. (Cf. upanga.)

Pangusa, v. wipe, brush, rub clean, dust, e.g. with a brush or cloth. Pangusa vumbi katika vyombo hivi, wipe the dust off these articles. Ps. panguswa. Nt. pangusika. Ap. pangus-ia,-iwa. Cs. pangus-isha,-ishwa. (Cf. futa, 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-lia,-liwa. (Cf. -pana, nanu.)

Panya, n. (—, and of size, ma-), a rat,—of any common kind. Dim. kipanya, a young rat, a mouse. Pakia kiondoka, 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) panzi 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, pawa, and ufite.)

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. papatika, and syn. puma, pigapiga, tekinika.) B. allow exudation, be porous, let through (a liquid). (In Z. chuva, 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.)

Papai, 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. papatua maganda ya mbaazi, shell beans. Nt. patatuka. (Cf. ambua, pua, menya, fua.)

Papayuka, v. be delirious, talk nonsense, chatter foolishly (unintelligibly). Cs. papayu-sha,-shwa. (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 *mimu,* *kuko* 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, *papo la moyo.* (Cf. *papa,* v. and *papatiko.*)


**Papuri,** n. (*ma-,* 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 *mso-mari wa parafujo.*

**Paraga,** v. swarm up a tree, climb by grasping with arms and legs, i. e. *kwea kwa mikono na miguu.* (Perh. the idea is ‘scrape up’ a tree, and so cf. *paa,* *para,* v. and *paraga."

**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. *paruzwa.* Ap. *paruz-ia,-iwa.* Rp. *parusana,* 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. *parua,* *mparuso,* and *buriwa.*

**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. *pasa,* e. g. *tunepaswa kwenda,* it is our duty to go. Ap. *pasia,* *paswa,* e. g. *ada silizompasia jumbe,* the customary privileges of the chief. *Jamaa zake waliompasia,* the relations who had a claim on him. *Kiila neno tililoompasia maiti,* every proper attention to the corpse. *Pasiwa athabu,* be liable to punishment. Cs. *pas-isha,-ishwa,* e. g. *pasisha hukumu,* 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 pasi 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. *kuliko,*—used as ‘than’ in comparisons, and syn. Ar. *billa.*

**Pasawe,** verb-form, negat. subjunct. of *wa,* 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. ādida, get profit; p. hasara, suffer loss; pata ngwuo, get strong; p. homa, get fever,—thus ninepata homa, I have got fever, or homa imenipata, fever has seized me, or ninepata na homa, I am seized with fever. P. inchi, reach a country, arrive at land. Āvwe likampata mtoto, the stone hit the child. Kisu chapata, the knife cuts. Shoka hili halipati, this axe does not cut. Nikingapata kijana wa miaka miwili, I became a child of two years old. Of time, hawakupata mwizi mmoja, illa walisikia Sultan amefariki, they did not pass a month before they heard the Sultan was dead. Haukupata mwaka, before a year passed. Sometimes kupata is used absolutely as a kind of conjunction. Kupata njiani mwenzetu 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 kufua, or merely pata jua, get to know, find out. Ninepata 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.' Ākaenda apate kuona, and he went in order to see. Ps. ātwa, e.g. be got, be seized, be a victim, suffer, esp. of a calamity, illness, &c. E.g. ātwa na homa, be attacked by fever; ātwa na hasira, be seized with fury; ātwa na mstiba, be the victim of a misfortune. Also used of an eclipse, mwesi ninepata, the moon is got hold of, i.e. eclipsed. Nt. ātika, e.g. (1) be got; (2) be getable, be to be had, be procurable, be obtainable,—but this is commonly ātikana. Ātikana kosani, be caught in a fault. Ap. ātia, āwa, e.g. get for (by, with, in, &c.),—also often, get up to, over- take, attain to. Hence several further derivatives, with specialized meanings, —ātiala, āwa, e.g. ātilia hasira, get angry with; ātila, āwa, without a noun, cause to get,—usually of some unpleasant consequence, i.e. visit something upon, take vengeance on, remember something against, punish. Mwango alimpatilizia Farao maovu yake, God visited Pharaoh for his iniquities. And a further Rp. ātiliza, of angry recrimination, each trying to inflict something on the other. Cs. āsha (or ātisha), cause to get, cause to have, &c. Āsha moto, make warm, heat. Āsha fetha, give (lend) money to. Baridi imekupasha homa, cold has given you fever. Ntamasha habari, I will inform him (cause him to have the news). Rp. ātana, get each other,—commonly used as 'come to terms, strike a bargain,' agree, be reconciled, work harmoniously, harmonize, correspond.' (Cf. mapatano, and syn. lingana, sulushi, afshik.) Also Cs. ātana-isha, āsha, reconcile, arrange terms between, make peace among. (Cf. āsasi, āto, upatilo.) Ātana, n., or Pata, a hinge. (Probably a foreign word, cf. bawaba.) Ātasi, n. (—), a chisel. (Cs. juba, chembeu.) Ātai, n. name of a kind of coloured cloth.

Pati, v. Cs. See Pata.

Pata, n. (ma-), (1) something got, an acquisition; usu. in plur. mapato, gains, receipts, profits, income, revenue (cf. pata, v.); (2) a large flat gong of metal, commonly brass. (Cf. upata.) Paua, v. used of preparing the
roof of a native hut, viz. fixing the cross-sticks (pao) to which the thatch is fastened. 

Ps. pauliwa. Nt. pauka.

Ap. pau-ilia, -liwa, e. g. ufulo wa kipawa nyumba, a stick suitable for roofing. (Cf. pao, upao, and paa, a roof.)

Páuni, 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, papayuka, mpayo.)

Payuka, v. talk foolishly (idly, indiscreetly, unintelligibly, &c.), talk nonsense, blurt out secrets, blab, be delirious. Cs. payu-sha, -shwa, e. g. tembo limemapaasha, palm-wine has loosened his tongue. Homa inamapaasha, fever makes him delirious. (Cf. prec.)

Pazia, n. (ma-), a curtain, screen (of calico, &c.), awning. (Cf. chandaula.)

Pea, v. become fully grown, be completely developed, attain to the highest point (limit, acme of perfection). Tutasame hatta tende sitakapoea, let us watch till the dates are fully ripe. (In Z. the Nt. form pevuka is commonly used, or the syn. sitawi. Cf. upea, kipoea, pevuka.)

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. Jambo la peke yake, an extraordinary, unprecedented circumstance. (Cf. pekee, upweke, and ukiwa.)

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 knife, drill, &c. (cf. zua, tumuba, toboa); (2) produce fire, i. e. pekecha moto, e. g. wakapekeha moto wakawasha, they used the firesticks, and lighted a fire, by rapidly twirling a pointed stick (upkecho) 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, chafsa, fujo). (Cf. upkecho. Sometimes peka is heard for pekecha, and upeko.)

Pekee, n. (in Z. usually upweke, upweke), being single, singular, alone, lonely, isolated, unique, different from everything else. Mtu wa peke, a solitary man. Nwenda peke, a solitary (and so) dangerous animal. (Cf. peke, upweke. Pekee perh. represents peke yake.)

Peketeke, v. be arrogant, be scornful, be high and mighty. Ap. peketka-ee, -ee, treat with scorn, be insulting (or, contemptuous) to. (Poss. fig. from pekecha, peketa, be stirred up, inflated, conceited. Cf. follg.)

-peketeve, a. scornful, provoking, making discord. (Cf. prec. and pekecha.)

Pekua, v. (1) scratch up, scratch about, e. g. like a hen; (2) fig. be curious, inquisitive, prying. Ps. pekuliwa. Nt. pekuliwa. Ap. pekulia, e. g. hunt for, pry into. (Cf. follg. and upkezia.)

-pekuzi, a. curious, inquisitive, prying. (Cf. prea and depezi.)
Pele, n. plur. of upele (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 mtumia mtu kupeleka mzigo kwako, I will employ a man to convey the load to your house. Ntuleleka mtu na mzigo, I will send a man with the load. Baniani ameleleka mali kwa kutuma watu watu wawili, 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. peleka. Ap. pelek-aa, -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 inchi, spy out a country. Pel. siriri, pry into secrets. Ps. peleleza. Ap. peleleza, -ewa. (Cf. mpelelezi, and syn. chungulia, tazamia, peka, 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, pembe embe, get mangos down with a hook; (2) fig. take by a device, outwit, entrap, catch. (Cf. upembo.)

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 projection, angle, corner. (4) various articles of horn, esp. powder-flask, tukavulia pembe tukampa, we took off his powder-horn, and gave it to him. Pembeni, in a corner. -a pembe, -enyi pembe, pembe pembe, with many angles (corners, projections). Pembe za inchi, the uttermost parts of the land, quarters of the globe. Pembe za mwaka, the seasons of the year. (Cf. mwaka.)


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, ingratiate 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-aa, -ewa, cause to favour, commend to favour, propess in favour of, recommend, with further deriv. pendelewa-aa, -ewa, -eka. Cs. pendeeza, please, be pleasing (popular, attractive, amiable, &c.), cause to like (love, prefer). Hence pendeswa, pendeeza, e.g. please with (for, in, &c.), and pendese, be pleased with (something), be pleased. Also pendeeza-za, -shwa, e.g. cause to please, make popular, &c. Also pendeesana, be mutually agreeable, and pendeanisha, -ishwa. Ap. pendana, love each other, whence pendan-isha, -ishwa, cause to be friends, reconcile. (Cf., among other derivatives, pendo,
upendo, penzi, upenzi, upendezi, upendeleko, upendane, -penzi, -penda, penda, -penda, -pendeifu, &c., and as syn. taka, nia, aziniu, kusudia, 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, i.e. mtoto mtenda sukali, a child who likes sugar. (Cf. penda, v.)

-pendeifu, -pendelefu, a. kind, loving, inclined to favour, sympathetic. (Cf. penda.)

Pendo, n. (—, and ma—), love, liking. Also plur. of upendo. (Cf. pendo, upendo, penzi.)

Pengee, n. (—), (1) 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-ingi), 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 pazima ili 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 wenu (cf. kipenu). Also (2) aperture of urinal duct (Kr.). (Cf. follg.)

Penya, v. penetrate, make a way into, get inside, enter, pass into,—like ingia, but implying more effort, or purpose, difficulties in the way. Ameingia mlangoi kwa kupenya, hakupata nafasi, 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. penyeaka. Ap. penye-a, -awa, e.g. tundu la kipenyea, a hole to get in by. Cs. penye-a, -eshwa, -ezwa, -ewa, 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 penyez-ewa, -ewa. (Cf. kipenya, mpennyesi, and follg., and syn. ingia.)

Penyenye, n. (—), way (means) of getting in, access, hole, secret plan. (Cf. mlango, tundu, and penya, v.)

Penyeewe, 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, penda, &c.)

Pepa, v. reel, stagger, totter, e.g. from weakness, drunkenness, &c. (Cf. leveya, sita, kongoja, and perh. pepea.)

Pepe, n. (ma—), empty husk of grain, empty (barren) ear. (Cf. tete, chembe.)

Pepea, v. make a current of air, fan, wave (like a fan), wave about in the air. E.g. wajakazi wamfuata jumbe wampepea, female slaves follow the chief fanning him. Pepea mainzi Sultan, keep the flies off the Sultan with fans. P. bendera, wave a flag about. P. vitambaa, flourish handkerchiefs. P. moto kwa hipepea, blow up a fire with a fan. Ps. pepewa, e.g. be fanned, wafted about, &c. Ap. pepe-lea, -lewa, e.g. kippelewa mwana wali, utape kupa, fan the child's rice for him, to make it cool.
(Cf. upepo, pepesa, and perh. pepa,—also follg.)

Pepeo, n. (ma-), a large fan, punkah. 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 jini na chini, eyelid up and down. Hence also, keep the eye clear (or, steady)—in taking aim, i.e. pepesa jicho kushika shebaha. (Cf. kopesa, ukope, pepea.)

Pepesuka, v. be shaken in the air, wind-tossed, caused to fly away, caused to wave about, shake, totter. (Perh. from upepo, wind, and suka, 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 sitoke, sift rice to get out the husks. Ps. pepetwa. Nt. pepeteka. Ap. pepet-ea,-ewa. (Cf. chunga, upepo, pepea.)

Pepeta, n. (—). P. za mpunga, grains of rice heated, and then pounded.

Pepetua, v. break open (Str.). (Cf. popota, 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 nguvu. (For chief winds see Kusi, Kaskazi, Matlai.) (2) (—), (a) a spirit, and esp. an evil spirit, i.e. pepo 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-panda, that spirit will come forth,—from a person possessed. (For various names of kinds of spirits cf. jini, shetani, milhio, kinyamkela, kilina, dungamaro, mahoko, koikoi, kitimiri, kizu, kizuka, kisinrwe, mwana maua.) (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 aniingia 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 pepea (which see).

Pera, n. (ma-), guava, fruit of the tree mpera.

Perema, n. a disease producing a swelling of the whole cheek (? mumps, cf. kichubwivufulu).

*Pesa, n. (—, and ma-), (1) a piece, the Indian quarter anna, or 3-pie piece, a farthing. The two plurals differ a little in use, like pence (pesa) and pennies (mapesa). 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 fotha, silver). Hana pesa, he is a poor man. Pesa hapana, I have no money. Robo pesa, a pie, i.e. one-third of a piece. (For other coins
cf. rupia, reale, robo, themuni, robo pesa.)

Pesi, n. (ma-), also Pezi (which see).

dpesi, a. quick, light. See -epesi.

Peta, v. bend round, bend, bow, curve, fold over, wrap up, make like a ring. P. ufito, bend a switch into a bow. P. mguu, bend the leg. P. soruati, turn up the trousers. P. nguuo, roll up clothes. P. uso, put on an angry look, bend the brows. Ps. petwa. Nt. peteka. Ap. pet-ia, -ewa. Cs. pet-isha, -ieszwa, e.g. bend round, make into a ring. Rp. petana, e.g. be bent round, be bowed, form a ring (a circle, a hoop). (Cf. pete, petetana, peto, kipeto, and syn. kunja, pinda. Dist. peta sometimes used for pepeta (which see).)

Pete, n. (—, and for large size ma-), a ring, hoop, staple, circle. Kama pete na kidole, like ring and finger,—of close contact and attachment. Pete ya sikio, ear-ring. Dim. kipete. (Cf. duara, mviringo, and folig.)

Petemana, v. be bent round, form a ring, be made into a hoop, or circle. Cs. petemanaisha, make into a hoop (circle), bend round, give a curve to. E.g. petemanaisha fevubone hatta lugotana nchikake, bend a stick till its ends knock together. (For the form cf. -mana, shikama, fungamana, andamana.)

Peto, n. (—, and of large size ma-), a bag, matting-sack, e.g. used for carrying stones and sand. (Cf. kipeto, peta, and for different kinds kikapo.)

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. petuuka. Ap. petu-ia, -iwa. Cs. petu-isha, -ieszwa, petusa. (Cf. peta, and syn. pindua, genua.)

-Pevu, a. (pevu with D 4 (P), D 5 (S), D 6), full-grown, ripe, adult,—of plant or animal growth. Mwili mpevu, sound, healthy, well-developed body. Tende pevu, ripe dates. (Cf. pea, pevu, and syn. sima, -bivu.)

Pewa, 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. pevu-isha, -sishwa, intens., as pevua. (Cf. pea, pevu, and syn. komaa, -ia.)

Pewa, n. Ps. of -pa, give, i.e. be given, be the recipient, have a thing given to one, be presented with, receive. See Pa.

Pezi, n. (ma-), also Peszi, fin,—of a fish.

/pi/, in combination with pers.-pfx. forms an interrog. adj., who? which? what? e.g. ntu yupi? which person? nti upi? which tree? kuti kipi? which thing? &c. Also (1) subjoined to verbs, with the meaning 'how? in what way?' e.g. niawesapi, 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 vote pia, all the people without exception. Ntakupa 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. Nitwae hizi? 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; (2) pia ya mguu, the knee-cap.

Piga, v. strike, beat, hit, give a
PIGA 312 PIGO

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. fundi*, tie a knot, *p. kilele*, 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. uma- ladi*, wear finery, and simply *p. nguo*, show off clothes, *p. kiburi*, show conceit, *p. pua*, turn up one's nose, carry one's head high, *p. umeme*, lighten (of lightning), *p. moyo*, konde, take courage, *p. domo*, brag. Other examples are *p. mikonko*, gesticulate. *P. mabawa*, flap the wings. *P. fatiha*, perform a religious ceremony. *P. goti*, kneel. *P. moto*, set fire to. *P. uvivu*, 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-ia*, -*iwa*, e.g. strike for (with, at, in, &c.). Also *pig-ilia*, -*ilwa*, -*ilika*,—used of special operations, e.g. *pigilia sakafu*, beat a concrete roof,—with rammers (*vi- pande*) 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 kiapo*, administer an oath, *pigisha nguo na upepo*, 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*, *piganwa*, 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-), (1) blow, 'stroke,
bead, e.g. akawafundisha mapiyo 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. pik-wa. Nt. pikika. Ap. pik-ia, -iwa, e.g. cook for (with, in, &c.). Pikwà, be cooked for, have a cook. Hence pik-ilia, -iliwa, -ilika, e.g. nataka unipikile ngi, 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 pilindio tatu, one and two make three. -a pili, the second, the next. -a piliyake, the next to it (him, her). Marra ya pilí, the second time (cf. marra mbili, twice). Kwa pilí, the other side, over the page. Ya pili, secondly, next,—after kwansa, first, in the first place. (Cf. -wili, mbili, and for numbers hesabu, tarekimu, harufu.) (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. fisfil, and Hind.)

Pima, v. measure, weigh. P. urefu, measure the length. P. mchele, weigh rice. Pima maji, take soundings. Ps. pmwà. Nt. pimika. Ap. pm-ia, -iwa, e.g. pishi ya kupimaia, a measure to measure with. Pimwà nguò, have cloth measured out to one, receive a measure of cloth. Cs. pm-isha, -ishwa, e.g. pimisha chakula, superintend the measuring out of food. (Cf. mpimo, kipimo, pima, and syn. kadiri, linga, enenza, hesabu. The commonest measures of (1) length, are shibiri, mkono, or thiraa, vari, pima; (2) of capacity, kihabà, kisaga, pishi; (3) of weight, wakia, rathi, pishi, frašila.) — 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 maungo (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. pinda-ia, -iwa, e.g. bend for (with, by, &c.). Cs. pind-isha, -ishwa. Rp. pindana, e.g. be bent together, be stiff, be tense, have cramp. Pindana ngwuu, have a club foot. (Cf. pindua, pindamana, upindi, upindo, upindani, pindi, pindo, pindu, and syn. kunja, nyonga, pelia, songa.)

Pinda, n. (—, and ma—), an animal that has died a natural death, a carcase. (Cf. kipinda, and dist. msoga, 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. pinda, pindana, and syn. kunjanama, petemanana, kazana, shupana.)

-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 assubuhi, morning hours. Pindi ya chakula, meal time. Pindi za mchana, times (divisions) of the day. Wajina pindi atakapokuja, Do you know the
time when he will arrive? Pindí 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, capsized; (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. vikombo, upset the cups. Ps. pindulíwa. Akapindulíwa 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 pindu-ia, -iwa, and pindu-iza, -izwa, cause to fall over (on the other side). Ap. pindu-ia, -iwa, -ika. Nkupinduliile jabali, let me roll you over the cliff. Cs. pindu-za, -zwa, e.g. pindusa 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.).)

Pingo, 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, pingo chombo kwa shikio, i.e. use the rudder to check, shape the course of, a vessel. P. nja, block the road. Ps. pingwa, Nt. pingika, Ap. ping-i-a, -iwa, e.g. pingia mlango, close the door against, or, put a bar against the door, secure the door. Cs. pingi-sha, -shwa, pungi-za, zwa. Rp. pingana, oppose each other, bet against each other. Pingana na mtu, oppose a person. (Cf. pingamizi, 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 skio, a round piece or ring of wood, often ebony, worn in the lobe of the ear by women. (Cf. jasi, kipini, also 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, pinga, 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
PIPA

is inserted. (Cf. kipini, and for other handles, mkono, utanbo.)

*Pipa, n. (ma-), cask, barrel, tub, butt. Dim. kipipa. (Hind.)

Pipya, a. irreg. form of -pya, new, agreeing with D 7 (mahali), and locatives in -ni,—for papya.

Pishi, n. (—), (1) a measure of capacity for solids, i.e. grain, &c., a dry measure,—equal to 4 kibaba (which see), 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.)

Piswo, v. become silly, foolish, doting. Also as n. (ma-), foolishness, dotage. (Cf. kicha, pumba.)

Pita, v. (1) 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 yapita, the river is flowing by. Mambo yaliyopita, past events, the past. Mtu wa yapita, 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 jua, fly through the air. Used (like enda) with zangu, zako, zake, &c., e.g. napita zangu, I am going away. Piteni senu (Imperat.), go away, pass on. Also in semi-Cs. sense, njia zinasopita watu, paths which people pass along. Shamba linalopita maji, a garden with a running stream. Ps. pitwa. Nt. pitika, e.g. be passed, be passable, be able to be surpassed, &c. Njia inpita, 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 purpose, or by accident, and so slight, neglect, omit; (3) pass away from the mind, be forgotten. Nimepitika, I have forgotten, it has passed from my memory. Also a further deriv. pitila, -liwa, -lika, e.g. pass right by, pass quite away from, be utterly forgotten by, wholly surpass, &c., and with mbali (which see), e.g. anewapitiia mbali, he has completely outstripped them. Neempitiliwa, 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 constant 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. Picha mchana (masika), pass away the day (the rainy season). Mito haipishi, the rivers do not allow crossing,—like haipitiiki. Pishwa tohara, be put through the ceremony of circumcision. Also n. Mvwenyezi Mungu atakaopishwa anvi yake, when Almighty God shall ordain. Hence pishia, pishiwa, and pishana, pass by each other, allow each other to pass, &c. Rp. pitana, e.g. pass by each other, overlap. Mila zao hasikupitana, their customs were distinct, did not run into each other. (Cf. pito, kipito, mpitaji, and syn. 'go', 'end', 'surpass', 'zidu'.)

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 inserting to represent a different word, or some is considered foreign, or in the suit of the local.
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, no, -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 ndi- or the person-pfxs., or parts of the verb -wa, and its equivalents, e. g. yupo, he is there (here). Ndipo alipo, that is where he is, &c. Alikulwapo, 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.)

Po'a, v. become cool, and so (heat being a common symptom of illness) improve in health, become well, be cured. Wali umepo'aa baridi, the rice has cooled. Amepo'aa ugonjwa, he has recovered from his sickness. Ap. po'e'ea, po'elewa, e.g. cool off, cool down, cool itself. Cs. po'aa, po'waa, (1) cool, make cool; (2) cure, heal. Mganga amenipo'aa marathi yangu, the doctor has cured my sickness. (Cf. pona, and syn. burudika. Dist. po'aa (po'aa), cause to marry, and po'ooa, be withered.)

Podo, n. (—, or ma-), quiver, arrow-case,—commonly of wood. (Cf. ata, no.)

Po'fu, n. (—), also heard as bo'fu, scum, froth, foam, a bubble. Po'fu la bahari, foam of the sea. Fanya po'fu, v., foam, froth. Hatta po'fu ipande, till scum forms on the surface. (Dist. follg.)

Po'fu, and -po'fu, a. spoiled, bereft, lacking something,—and esp. of lack of sight, blind, i. e. po'fu wa macho. Labuda ntakwaa po'fu, I shall perhaps become blind. (Cf. kipofu, and follg.)

Pofu'a, v. spoil, cause to fail, ruin, blight,—but esp. of sight, blind, deprive of sight. Muungu amempofu macho asione, God has bereft him of eyes, so that he cannot see. Ps. pofulwa. Nt. pofuka. Ap. pofu'ia, -liwa. Cs. pofusha, intens. of pofua. (Cf. po'fu, kipofu, and variants t'ofu, tofuka.)

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., squint, leer. (Cf. upogo, and perh. pogoa, and syn. mshathali, upande, kitongo, kikombo.)

Pogoa, v. and variants bogo'a, pagua, lop, prune, cut away branches or leaves. Ps. pogolewa. Ap. pogoe'ea, -lewa, e. g. kisu cha kipogo'olea, 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-e'a, -e'wa (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. wakawapo'kea misigo, they took their loads from them, i. e. in a friendly way, they relieved them. Ngoma za vita sikapokewa inchi yote, the war-drums were accepted (acknowledged, attended to), through the whole country. Ps. pokewa. Ap. pok-e'ea,
POKEO 317 PONDA

-elewa, e.g. receive for (on behalf of, in the place of, &c.). Hence pokel-esa, -eswa, cause to accept. Also pokelesana, e.g. pok. ng'ombe, take turns in guarding cattle. Cs. poke-za, -zwa, cause to receive, gift to, put in the hands of. Hence pokesana, pokesanya, e.g. pok. nzizigo, cause to carry loads by turns, take turns in carrying. (Cf. follg. and syn. twaa, kabiithi, kubali, karibisha. For Ap. form with a limited sense cf. ambu, ambu, ona, ona, sema, sema.)

POKEO, n. (ma-), thing received, tradition. (Cf. pokoa, mapokeo.)


-pole, a. mild, meek, gentle, sober-minded, good-humoured, amiable, kind,—opp. 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. Commonly 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 implied holds a high place in native estimation, esp. as to Europeans, —contr. ukali, and cf. -ema, -anana, taratibu, kiasi.)

Poli, n. (ma-), forest, wilderness, uninhabited wilds. Polini hapana nyumba wala mtu, in a poli there is neither house nor inhabitant. (Cf. pullulu, 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.)

Pombo, n. (—, and ma-), por-
poise. Pombo wasama wazuka, porpoises dive and reappear.

Pomoka, v. variant (1) for bomoka; (2) for poromoka. (Cf. bomoa, poromoka.)

Pomosha, v. variant (1) for bomo- sha; (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 illness), recover health, be convalescent, regain strength. Ap. ponea, poneva, e.g. (1) be saved by (with, for, at, &c.); (2) live on, be supported by, depend on, for subsistence (whether food, necessaries, or occupation). 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, ponywa, e.g. save, deliver, rescue, cure, restore to health. Uniponye wa jua, nta-kuponya wa mwea, protect me in the sun, and I will protect you in the rain. Jiponya! Mind yourself! Look out! (cf. jihathari, simillah). Also a further Cs. ponya-esa, -eswa, ponyeka, e.g. haiponyeki habisa, it is utterly incurable. (Cf. poa, poza, and syn. okoa, hifathi, lisha from -la, pata nafiu, salimika.)

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 millstones, pressure, attrition. Thus twanga is used of rice, maize, millet, &c., ponda of such seeds as pepper, curry (bizari), 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. mtama umpondekea inchi, the millet is crushed down to the ground, and also pondekana, e.g. of stalks of millet crushed and bruised against each other. Ap. pondea, e.g. amenipondea pilipili 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 hayaitaki 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 usin-gisi kama pono, he is asleep as a pono.

Panoa, v. strip off, e.g. of bark from a tree. (Cf. pogoa, pagua.)

Ponta, n. also Punta, Pointa, back-stitch,—in sewing. Piga ponta, as v., back-stitch, e.g. of a wristband or cuff.

Ponya, Ponyeka. See Pona.

Ponyoka, v. slip away, slide out, escape,—of secret, unnoticed or unexpected movement. Mtu ali-ponyoka makutini aakaanguka, the man slipped off the thatch and fell. Bilauri imeneniponyoka mkononi, the glass has slipped out of my hand. Cs. pono-yo-sha, -shwa, e.g. cause to fall, let slip from one’s hand, e.g. (prep.) amemponyoshea kuku chembe sa mtama, she let a few grains of millet fall out of her hand for the fowl.

Ponza, v. put in danger, risk, speculate with, make a venture, do haphazard, be reckless. Kaponza roho yake, he just went at it, took his life in his hand. So jiponza. (Not often in Z. Cf. hatirisha, bahatisha. Dist. ponyesa (ponza), Cs. of ponya, pona.)

Pooza, v. become useless, withered, paralysed, impotent. Mwenyi kupooza, a cripple, an impotent man. Cs. poou-esh-a, -ekwa, e.g. of the effect of illness,—cripple, disable. (Cf. follg. and syn. chakaa, fisfa.)

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. kipoouza. Also -pooza, a., undeveloped, withered. (Cf. pooza, v.)

Popo, n. (—, and of size ma-), a bat, a large bat. (Cf. kipoopo, commonly used.)

Popoo, n. (ma-), (1) the areca nut, fruit of the mpooza. Cut in thin slices, it is much used for chewing with tambug, &c. in Z. See Uraibu. (2) a ball of iron or lead, bullet.

Popotoa, v. wrench, twist, strain, distort. E.g. milango ukafungwa ukapopotoolewa, the door was fastened and then wrenched open. Popotoa mkonon, twist the hand,—so as to make the joints crack. Ps. popotoolewa. 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 ku-ondokea, 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 boromoka, boromosa, 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

**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 baba 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. *mtu wa kuposha*, a match-making person. Rp. *posana*, agree about a marriage. — n. (*ma-*, or plur. of *uposa*, i.e. *vitu vya uposa*), 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, risiki, nafuu*.)

**Poso**, n. (*ma-*, or plur. of *upo*, *uposa*, *uposha*, *uposha*), marriage, marriage gifts or settlement, wooing. (Cf. *posa, uposoa*.)

**Pote**, a. form of -ote, all, agreeing with *D 7* (*mahali*), and locatives in -ni,—also used as adv., everywhere, in all places, and Rd. *potepe*, everywhere. (See -ote, *pa*, and dist. *pote*, plur. of *upote*.)

**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 prefix as if a true Ap. form (see note), *kisu kimitopetea*, I have lost my knife, for *nimetopewa kisu* (or *na kisu*). Akili *zimemptopetea*, he has lost his senses. *Kupotea njia ni sociology njia*, to lose your way is to know your way. Ps. *potewa*, e.g. incur the loss of, *kupotewa mali*, to lose money. Ap. *potelea*, *potelewa*,—not often used, except in the common impregnation *potelea mbali*, go and be hanged. Cs. *poteza, -zwa*, cause to perish, throw away, ruin, corrupt, spoil. Hence *poteza, -zwa*, e.g. *alimoitteza maneno*, he quite refuted (twisted, perverted) his statements. Also *potezana*. Rp. *poteana*, of several objects, get scattered, lose each other. (Cf. *potevu, upotevu*, also *potoa, -pfu, popotoa*, and *upote*,—all indicating a verb *pota* not in use, but meaning ‘be out of the straight, be twisted, askew, set cross-wise.’)

**Potoa**, v. (1) put out of the straight, make crooked (curved, slanting, &c.), 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. *potolewa*, Nt. *potoka*, e.g. be crooked, twisted, spoiled, perverted, &c.,—also be wrong-headed, eccentric, cranky, perverse. Ap. *potolea, -lewa*. Cs. *poto-
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.)

-poteoe, a. (poteoe with D 4 (P), D 5 (S), D 6), out of the straight, crooked,—but usu. in the fig. sense, perverted, perverse, spoilt, headstrong, depraved. (Cf. potoa, 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 -poteoe, but with act. as well as pass. force. -potofu wa mali, prodigal, wasteful. -potofu wa akili, wrongheaded. (Cf. potoa, potea, &c.)

Povu, -povu, povua. See pofu, povu.

Poza, v. Cs. of poa, i.e. make cool, cure. (Dist. posa (or poza), ask in marriage, and poosa, be withered, paralysed.) — n. plur. mapza, 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 kipua, semea puani, speak through the nose. Ujinga huo wa kuacha 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.). (Cf. pura.)

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. jiipujua, bare oneself, cast off shame, lead a mean, beggarly life. Ps. pujuliwa. Nt. pujuka. Ap. puju-lia, -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, furfuri.)

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 tumpukuse, let us go and offer our congratulations (presents) to him. But akanupukusa mkoma mzima, he shook all the fruit off the palm. Ps. pukuswa. Ap. pukus-ia, -twa. Cs. pukusi-sha, -shwa. Pukusa also occurs as a n. of D 6, a congratulatory present, e.g. haya pukusa zako, mwana, 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. kibofu, blow up a bladder, or a football. (Perh. conn. with 
pumzi, puma, &c., as if pumuliza.) (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. pulizwa. Nt. pulizika. Ap. pulizia,-iwa, e.g. (1) blow into, blow up, or (2) 
let down to (for, in), e.g. amepulizia 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. 
piga, papa, tetema, tutuma.)

Pumba, v. (—, and ma-), also 
Bumba, lump, rolled-up piece, clod of earth, packet. Kowa mapumba, to form lumps, stick together, congeal. Dim. kipumba. (Cf. bumba, 
donge.)

Pumbaa, v. be foolish, silly, weak-minded, negligent. Pumbaa kazi, 
take no pains about a job, do it carelessly, be idle. Cs. pumbasa, befool, make a fool of, treat as a fool, deceive, play jokes upon. Tjipumba, 
be stupid on purpose, pretend to be a fool. Hence pumbazwa, and pumbaza,
be made a fool of, be duped, e.g. p. njia, miss the way by carelessness. Msiende mkapumbaziwe, 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, and scrotal. V., to.
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. Umejika p., you have arrived lately. Punje kwa punde, little by little. (Cf. kidogo, kitambaa, and opp. sana, zaidi.)

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. punjwa. Nt. punjika. Ap. pung-ia, -iwa, e.g. pungia mkono (kitambaa, nguo), wave the hand (handkerchief, dress) to, signal to, &c. Cs. pung-isha, -ishwa, e.g. unipungishe upepo, fan me. Nia-mpungishe pepo, I will have her exorcized. (Cf. suka, tikisa, pepea.)

Punga, n. plur. of upunga (which see).

Pungu, n. a kind of fish, also a bird of prey.

Punga, v. grow less, diminish, abate, fail, decrease, e.g. jua lina-punga, the sun is getting less hot. Upepo umepunga, the wind has dropped. Akili zimempunga, he is losing his mental powers. Nt. pungeka (which see). Cs. pungu-za, -za, -sha, -shwa, make less, reduce, shorten, diminish, &c. E.g. p. bej, lower the price. P. tanga, reef a sail. Jipungusa, humble, depreciate oneself. (Cf. follg. and syn. for 'reduce,' kata, jupisha, rudisha.)

-pungufu, a. (pungufu with D 4 (P), D 5 (S), D 6), defective, wanting, diminished, scanty. Mpungufu wa mali, short of money. Mwezi mpungufu, an incomplete month, i.e. one of 29 days. Mp. wa ungwana, without a clear title to freedom. —n. (ma-), defect, deficiency, something wanting, flaw. (Cf. upungufu, and prec.)

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. zidi, ongeza.)

Punja, v. used in Z. only in the fig. sense, cheat, swindle. Ps. punjwa. Nt. punjika. Ap. punj-ia, -iwa. (Kr. gives the literal sense as 'pound.' Cf. follg., and for syn. cf. kopa, karamkia, danganya.)

Punjie, n. (—), a grain, i.e. a single grain,—of corn, maize, &c. Punjie moja ya mtama, a grain of millet. (Cf. prec. and chembe.)

Puo, n. (—), nonsense, foolish talk, silly behaviour. (Cf. puza, upusi.)

Pupa, n. (—), eagerness, haste, effort, zeal, eager desire. Fanya p. ya kwisha kasi, 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. pua, v., and piga, fua.)

Puruka, v. fly off, be scared away. Cs. puruk-usha, -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 in-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. Fanya 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.)

Puza, v. be silly, foolish, nonsensical, esp. in talk,—gossip, flirt. Puza kazi (maneno), work (talk) in a silly way. Jipuza, play the fool, be good for nothing. Nt. puzika, in same sense, e.g. apusika na waanake, he is always fooling with women. Cs. puzisha, e.g. amuse, entertain, make sport for (or of). Ap. puz-ia, -iva. (Cf. upuzi, -puzi, puzuo, and dist. pusa, puzia, puzwa, as forms of puliza (which see).)

-pwa, v. (but kupwa in certain tenses, like other monosyllabic verbs, see Ku. 1. (d)), dry, become dry, dry up, esp. of the ebb of the tide, e.g. bahari inakupwa, the sea is ebbing, maji yapwa, the tide is going out. Maji ya kuja na kupwa, flow and ebb of the tide. Ap. pwea, pweewa, e.g. of the voice, be dry, hoarse, sauti imepwe, nimepwe sauti, I am hoarse,—and of a swelling, subside, go down. Also pewelea, pewelewa, pweleka, like pwea, but also esp. in Ps. and Nt. form of ships running aground, be high and dry, go ashore. Hence pewelea, e.g. (1) cause to dry up, (2) run aground. Cs. pwe-sha,-shwa, e.g. Muungu amepwe sha maji, God has dried up the water, caused it to go down. Also pwe-sha jipu, reduce the swelling of an abscess. (Cf. pwea, kipwa, and syn. kauka.)

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 pwanini yake kupwa sana, at Kilwa the tide runs out a long way. Hiyo pwanini inchi nzuri, this coast land is a fine country. Oga pwanini, bathe on the seashore. (Cf. -pwa, v. and kipwa, also ufu, ufuko.)

Pwaya, v. (1) also Pwaga, used of the final cleaning given to rice, &c., after pounding, removal of all husks, dust, dirt. Ps. pwayiwa. Nt. pwayika. Ap. pway-ia,-iva, e.g. nimepwayiwa michele na watu, I had my rice cleaned for me. Cs. pway-isha,-ishwa. (Cf. twanga, ponds, kinu.) (2) be loosely attached, move about freely, not be well fitted or fixed, e.g. of a ring on the finger. (Cf. legea, chesa.)

Pweke, n. and a., solitariness, alone. Mimi ni pweke, I am by myself,—commonly peke yangu. Hii pweke ni wundobo, this loneliness is disgusting. (Cf. upweke, peke, pekee.)

Pweza, n. a cuttle-fish.

-pya, 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 zamani, -kuku, -see. Cf. for 'young in age,' moto, -dogo, 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, mpenzi, 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.)
*Rahisi, a. (1) cheap, of small value (contr. ghali, -a thanami); (2) easy, without difficulties,—and so, light in weight, comfortable, soft (contr. -sito, -gumu, and syn. -epesi). E.g. njia r., an easy road. Kazi r., easy work. Msigo r., a light load. Rahisi inavunja 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. -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. mwezi, 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 ramily, 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. chesa, tapa.)

*Rangi, n. (1) colouring matter, pigment, paint; (2) colour in general, tint, hue. *Tia (faka) rangi, colour, paint, apply paint to. *a rangi, coloured, painted. *a rangirangi, of many hues, variegated. (Hind. The only B. adj. of colour in Swahili are -epe, -ensi, -ekundo, 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. raruliwa. Ap. rarula, -liwa. (Cf. psasa, papura.)

*Rasha-rasha, n. Munua ya rasharasha, light drizzling rain, drizzle, showers. (Ar. Cf. marashi, mrashi, and follg.)

*Rashia, v. sprinkle, besprinkle. Ps. rashiwao. (Ar. Cf. marashi, mrashi, and syn. nyunjiza.)

*Rasi, n. (—) also Ras, (1) headland, cape, promontory; (2) capital, property, fortune,—commonly ras il mali. (Ar. *head.)

*Rateli, n. and Rátel, a pound-weight. See Ratli. (Ar.)

*Rathi, n. (—), also sometimes Radi, (1) contentment, acquiescence, compliance, approval, pardon, favour, sanction; (2) apology, satisfaction offered. E.g. kwa rathi ya Muungu, by the favour (blessing) of God. Alishika rathi na wobia wa baba yake, he persevered in compliance with the charge of his father. Taka rathi, ask pardon, apologize. Nime-tangulia kupokea rathi zako, I have accepted your apologies in advance. — a. contented, satisfied, willing, ready, consenting. Ni rathi sana, I am quite content. Uniwie rathi, pardon me, allow me, do not be displeased with me. Also common in the Arab. form kunrathi, pardon me. Ps. ruthiwa, agree together, consent.

(R. Cf. urathi, rithia, rithisha, &c., and syn. kabali, pokoa, ithini, also for Rp. patana. Dist. rathi, for radi, mrad, opinion, purpose, plan.)

*Ratibu, v. arrange, put in order, settle, fix, make firm and sound. Ps. ratibivwa. Nt. ratibika. Ap. ratibia, -iwa. Cs. ratibisha, -ishwa, e.g. get a matter settled, have it arranged. (Ar. Cf. taratibu, but tengeneza, fanyiza are commonly used.)

*Ratili, n. also Ràteli, Ràtel, 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 rupees, eight 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 Sham, Syrian dollar. The reale ya nzinga 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 refu, a deep pit. Opp. to -fupi. (Cf. urefu.)

Regea, v. (1) also Legea (which see), be loose, slack. (2) Also Rejea (which see), return. (Ar.)

-regefu, a. See -legefu.

*Rehani, n. (1) also Rahani (which see), angles, corner; (2) also
(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, fikilisa rehemanji, take to mercy (rest). Cf. marehemu. (Ar. Cf. follg. and syn. huruma, perh. the same word. Rehema in poet. is sometimes rhuma.)

*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-i,ka, 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 rejea, e.g. rejea wosia, revoke. Ps. rejea. Nt. rejeaka. Cs. rej-eza, -ezwa, return, repay. Hence rejez-ea, -eza. Also rejezena. Rp. rejeana. (Ar. Cf. syn. rudi, and follg.)

*Rejeo, n. usu. in plur. marejeo, return, requital, repayment, reference. (Ar. Cf. prec.)


Cs. remb-esha, -eshwa. (Cf. urembo, rembo, rembua, marembo, and the commoner syn. pamba.)

Rembo, n. (ma-), ornament, ornamental marking (form, colour). Marmar 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 kiajje. (Cf. kivumbasi.)

Rika, n. (ma-), age, time of life, also, a contemporary, one of the same age, equal. So rika moja, marika mammoja, 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 wenyeve, by our own consent. (Ar. Cf. follg.)

*Rithi, (r) v. (the th pronounced as in Eng. then, i.e. dh), make content, satisfy, please, meet the wishes of. E.g. mwenyi kumwirithi mwenziwe, 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 mati kwa babaye, inherit property from his father. Killa alakayentirithi, all my heirs. Ps. rithiwa, e.g. be left as a legacy, be bequeathed, be disposed of by will. Ameacha mtumwa huru, asi-uzwe wala asiriithiwe, he has left the slave free, so that he cannot be sold or disposed of by will. Also see the Ap. Nt. rithika. Ap. rithi-ta, -twa, 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, achiva, inherit.)

Riza, n. also Liza, door chain, secured by a staple (tumbuuu) and padlock outside the door.

*Riziki, n. (—), necessaries 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. Saa tano kassa robo, five less a quarter, i.e. a quarter to eleven (English time). (Ar. Cf. other coins, rupia, pesa, reale, and

*Robota, n. (—) and Rботa, packet, parcel, bundle, bale. Robota ya ngu, a bale of calico. Dim. kirobota. (Ar. Cf. mtumba, ba-hash.)

*Roda, n.' sheave—of a pulley. (Cf. kapid)

*Roho, n. (1) soul, spirit, life, vital principle,—of man or animals, regarded sometimes as wholly immaterial, e.g. roho peke yake haina kiviliivili, 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. uzima, ukai). Hence (2) breath, as a sign of life, e.g. kata roho, die, expire, kokota roho, draw breath with difficulty (cf. pumuzi); and (3) throat, as the breath-passage, e.g. chakula kinampaltia rohoni, the food rises up in his throat. Kaba roho, seize by the throat (cf. koo). (4) heart, as a vital organ, e.g. roho haipigi tena, his heart no longer beats, but also distinguished, e.g. moyo haipigi, roho imentoka, the heart does not beat, his spirit is gone. (5) like moyo, character, individuality. Roho yake njema, he is good, well-principled, trustworthy. Killa mntu ana roho yake, every man has his individuality (cf. nafsi, tabia). (6) greediness, gluttony, avarice, covetousness. Una roho, you are greedy. Kula kwa roho, greedy eating. Fanya roho, be greedy, covetous (cf. pupa, tamaa). (7) sometimes for a spiritual being, spirit, with plur. maroho (cf. pepo, zmwe, mzimu). -a roho, of the soul, spiritual, heartfelt, &c. Also -a kiroho, 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
Ruba, n. a leech. See Mruba.

*Rubani, n. (—, or ma-), pilot, steersman, guide. (Ar. Cf. kiongozi, mshiki, msukani.)

*Rudi, v. (1) turn (come, go) back, return, revert,—sometimes with Infin. of that from which the return is, e.g. amerudi kutembea, he has come back from a walk. Maskini amerudi kuomba, the poor man has returned from begging. (2) give back, send back, reverse, return, repay, reply to, contradict, e.g. akawarudi salaam, and he returned their greeting. Muungu akurudi mema yako, may God requite you your goodness. Mimi siwezi kurudi liltokwisha, I cannot reverse what is done. Rudi neno, contradict, deny, refuse. (3) reprove, correct, reform, punish, e.g. rudi makosa, correct mistakes (faults). Rudi mtoto, punish a child. Ps. rudiwa, e.g. be reversed, be returned, be punished,—kataki kurudiwa neno lake, he will not have his words contradicted. Alirudiwa kwa neno la heri, he was reformed by a word in season. Nt. rudika, e.g. neno lake hairudiki, his orders cannot be disobeyed. Mtoto harudiki, the child is not amenable to discipline. Ap. rud-ia, -iwa, e.g. return to (from, by, &c.), punish for (with, at, &c.). Cs. rudi-sha, -shwa, give back, send back, repay, &c. Hence rudi-shia, -shwa, and rudishana. Rp. rudiana, e.g. return to each other, return all together (by common consent). (Ar. Cf. marudi, marudio, and syn. rejesa, and punish, athibu, ongoza, tisha.)

*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. Wakopakia rufaa, kila kitu cha duniani na aina vyakula, they put stores on board, everything in the world, and all kinds of pro-

visions. (Ar., not common, cf. masarifu, riziki.)


*Ruhusa, n. (—), also Ruksa, 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. rujumia. (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 simuruka, his senses are leaving him. Ap. ruk-ia, -iwa, e.g. leap on, fly at, assail, attack, e.g. chui alimuruka kuku, a leopard pounced on the fowl. Rp. rukiana. Cs. rusha, 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. Sultan Rum, the Sultan of Turkey.
Bahari *Rungu*, the Mediterranean Sea.

*Rungu*, n. (*ma*), also Lungu, club, mace, war-club, knob-kerry. (Cf. for sticks, *bakora, fimbo*.)

*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. *reale, pesa, robo.*) (2) a skin disease.

*Rusasi*, n. also Lisasi, Risasi, lead,—the metal. (Ar.)


*Rutuba*, 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 hurutubika kidogo*, the spirits of the invalids were refreshed a little. *Cs. rutubisha*, make damp. (Ar. Cf. *lowa, and burudika.*)


*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, *s* is used for both *Sin* and *Sad.*

*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. *sindano*, needle, and *shindano*, struggle, *sharu* and *chafie, 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, zindika*, and cognate words. Moreover when *s* is closely connected with a following consonant, there is a tendency to impose a vowel sound to give it a separate syllabic force, e.g. *stuka* for *stu*, *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. *sasa, saswa*, leave over, cause to remain over, leave unsaid or undone, omit, e.g. *sitasasa kumuweleza*, I will not fail to inform him. Hence Ap. *sazia, saziwa*, Cs. *saz-isha, -ishwa.* (Cf. *salto, 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 assubuhi.* 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 kwanza* (or *saa ya kwanzaa*), one o'clock, i.e. seven in English time, *saa mbili, saa pili (saa ya pili)*, two o'clock, i.e.
o'clock, and so on. Nussu saa, half an hour. Robo saa, quarter of an hour. Saa u robo, an hour and a quarter. Saa mbili kassa robo, an hour and three-quarters, lit. 2 hours less a quarter. A particular time of day is often roughly fixed by indicating the position of the sun, and the expression juu hivi, the sun thus. (Ar. Cf. dakika, mchana, siku, usiku. Dist. saa (ma-) for salio, (which see).)

Saa, int. of wonder, impatience, or simple acknowledgement of a call. Sema saa! Speak, will you! Ebu saa, in remonstrance, don't do that. Unaumiza saa, you hurt, I say.

*Saanda, n. See Sanda.*

*Saba, seven. -a saba, seventh. Sometimes used for juma, a week, e.g. sabaa ngine, next week. Sabaa tattu, three weeks. (Ar. Cf. sabatashara, sabaini.)*

*Sababu, n. and conj., reason, cause, motive. Toa sababu, give a reason, assign a cause. Hampati kwa sababu hana sababu, he does not get him because he has no motive to. Kwa sababu, and simply sababu, because. Sababu gani? Why? For what reason? Kwa sababu ya, by reason of, on account of, for the sake of, in consequence of. Sababu nini amekuja? What is the reason he has come? (Ar. Cf. ajili, maana, kwa ajili, &c.)*

*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 tanguila, cf. takadamu.)*

*Sabuini, n. and a., seventy. See Sabaini. (Ar.)*

*Sabuni, n. soap. (Ar.)*

*Saburi, n. patience, patient waiting, resignation. Saburi yaatuta heri, patience brings luck. S. ni ufunguo wa faraja, patience is the key of comfort. — v. be patient,— also subiri (which see). (Ar. Cf. uvumilivu, ustahimili.)*

*Sadaka, n. a religious offering, sacrifice, alms, act of charity, anything done from a religious motive. (Ar. Cf. sadiki, and kafara, thabihu, zaka.)*

*Sadiki, v. believe, give credence to, accept as true (truthful). Ps. sadikiwa. Nt. sadikika. Ap. sadik-ia, -iwa. Cs. sadiki-sha, -shwa, e.g. (1) convince, win credence, justify, make out to be true; (2) intens. believe firmly, trust implicitly. — n. and a., truth, true,—but usually kweli, hakika, amini. (Ar. Cf. sadaka, and follg., also syn. amini.)*

*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 caravanserai, company of persons travelling together, an equipped party or expedition. (Such a party in E. Africa commonly includes (a) wapagazi, 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) kiwangozi, 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. safiri, 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. safi-ia, -iwa, e.g. amemsafia chuo, he has corrected the book for him. Also safi-ilia, -iwa, e.g. msasa wa kusafilia uta, sandpaper for smoothing the bow. (Ar. Cf. follg. and usa. masafi.)

*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-ia, -iwa. Cs. safidi-sha, -shwa, and intns. (Ar. Cf. prec. and takasa, tengenesa, fanyisa.)

*Safina, n. (—), a ship, a vessel, Noah’s ark. (Ar. for common jahasi, chombo.)

*Safiri, v. travel, engage in a journey or expedition, sail, start. Ap. safir-ia, -iwa, -ika, i.e. travel for (in, by, with, &c.). Cs. safiri-sha, -shwa, send off, dispatch, see start, give farewell greeting to, &c. (Ar. Cf. safiri, msaagia, msaafiri.)

*Safu, n. (—, and ma-), row, line, rank, series. Panga (weka) safu or kwa safu, set in rows. Miti safu safu, an avenue of trees. Safu za kaida, regular rows. (Ar. Cf. msaafa, and mstari.)

*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, mawe ya kusaga, the upper called on the lower (mama). Saga meno, grind the teeth. Ps. sagwa. Nt. sagika. Ap. sog-ia, -iwa, -ika. (Cf. ponda, seta, funda.)

Sagai, n. (—), javelin, short stabbing spear,—of the Zulus and kindred tribes. (Cf. mkuke, fumo.)

*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. Nalikuwa na masahibu yake, I was on familiar terms with him. (Ar. Cf. rafiki, mwenzi.)

*Sahiki, a. correct, right, free from mistakes, valid, genuine, true. Mtu sahiki, a man of unblemished character. Fanya sahiki, correct, revise, rectify. — n. attestation, guarantee, signature. Tia sahiki, sign, attest. — adv. rightly, truly. — v. correct, put right, — but usu. in the Cs. form sahiki-sha, -shwa, (1) correct, put right; (2) pass as right or valid, attest, sign. Ps. sahikiwa. (Ar. Cf. usahiki.)

*Saidi, n. lord, master. See Sayidi. (Ar.)


SALI

*Saisi, n. (—), groom, coachman. (Ar.)

Saka, v. hunt,—of wild animals, birds, &c. (Cf. msakaji, msako, and syn. winda.)

*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-sakisiwa na mbau juu, the house was floored with planks in the upper stories. Ps. sakisiwa. Ap. sakisia, -iwa. Cs. sakisi-isha, -ishwa. (Ar. Cf. sakafu, dari, eeka.)

*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) al-fajiri, 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.)

*Salaam, n. (—), also Salamu, greeting, good wishes, compliments. Salaam is a common Arab greeting, also used by Hindoos,—in full Salaam alek (plur. alekum), peace (safety) be with you,—the reply being wa alek (alekum) issalaam, and with you peace,—usually accompanied by a gesture, viz. placing the hand on the heart. (Ar. Cf. salamu, salimu, salama, and syn. jambo.)

Salala, n. (—), meat from near the backbone, the chine.

*Salamu, n. (—), also Salama, and Salaam, (1) safety, security, peace, salvation, sound health; (2) greeting, good wishes, compliments. Tba s., -pa s., greet. Pana s., exchange greetings. Pokea s., receive greetings. Leta (peleka, chukuu) s., convey greetings. Salaam ya mkono, shaking hands, offer of help. Umsalimu ndugu yako salamu zangu, give your brother my greetings. Kwa salamu na amani, in safety and peace. Mizinga ya salaam, a salute with cannon. Salaam salimini, safe and well, quite safe. A common opening of a letter is kwa fullani salamu sana (or, salamu nyinge). Na baada ya salamu, &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, unpleasant 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-yekuja 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. saliti, sali, petition, question, and salia as Ap. of saa, v. be left over.)
SALIA


*Salihi, a. good, sound, fitting, useful, proper, in good condition. Mtu salihi, a man of good (honourable, unblemished) character. Sometimes as a v. See Selahi. (Ar. Cf. suluhisha, selehi, and syn. sahiji.)

*Salimini, adv. in safety, safely,—used in conjunction with salamu, e.g. waraka wako umenifikia 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. salimtwa. 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. salim-ia, -ia, e.g. unisalimie baba yako, give my kind regards to your father. Rp. salimiana. Cs. salim-isha, -tswa, e.g. (1) cause to be safe, save, rescue; (2) give up, hand over, pay, i.e. intens. Nt salimishwa roho yangu, I shall die. Mali hisi unsalimisho ndugu yangu mkoni, pay this money into my brother's hand. Salimisha kwa hila, betray. (Ar. Cf. salamu, sulimu, and syn. toa, lipa, kabithi, ponya.)

*Salio, n. usu. in plur. masalio, remainder, residue, remains. Mas. ya mirathii yake, residuary estate. (Ar. Cf. saa, v. and syn. baki, sazo.)

*Saliti, v. be harsh (domineering, sarcastic), bring a charge (against), attack, esp. with the tongue. (Ar. Cf. salata, msalata.)

*Saluda, n. a sweetmeat, made of saffron, sugar, and starch (Str.).

(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, utili.)

*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, Saci. twice as many, and cf. Playfair's Fishes of Zanzibar. For some of the commonest cf. papa, nguru, pwaesa, taa, changu, daga. Kambari is the commonest fresh-water fish. S. mbichi, fresh fish. S. mbavu, dried fish. S. ya ng'onda, cured (sun-dried) fish. S. ya chumwi, salted fish. Vua samaki, fish, catch fish. Tungu s., tie (hang up) fish in a row. Bana s., fasten fish in a cleft stick,—to bake by a fire. Cf. samaki akiosa 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.)

*Samawati, n. (—), the heavens, the sky, sky-colour, azure. Also rangi ya samawati (or samawi), 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.


*Samli, n. ghee, native butter. (Cf. samlia, samlia, samli.)
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. Kambia s., run fast. Kaa s., remain a long time. And so on. Often with descriptive nouns, e.g. mtu mganga 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. Ibadayasa sanamu, idolatry. Piga sanamu, draw a picture, make a likeness. Sanamu ya rangi, a painting. (Ar. Cf. taswira, mwano.)

*Sanda, n. shroud, winding sheet, burial cloth,—commonly of thin white calico, i.e. bafta ya kusikia mtu. (Ar. Cf. masishi.)

*Sandal, n. (—), sandal wood,—from the tree msandali.

*Sandarusi, n. (—), gum copal,—foal exudation of the tree msandaru-isi.

*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. tukafuuata sanjari, mshua 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. umpanga.)

*Sarafu, n. (—), also Sarf, Sarufu, Sarifu, (1) small coin, small change; (2) more generally,—exchange, rate of exchange, e.g. sarafu gani ya mji 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.)

*Serifu, v. arrange, set in order,—and esp. of language, use words well (grammatically, in good style), i.e. serifu maneno kwa uzuri. (Ar. Cf. sarufi. Dist. serifu.)

*Seruji, n. (—), and Seruji, (1) 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.

*Sasamanda, 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 majuta ya nazi. (Cf. shapo, sira.)

*Sauti, n. (1) voice, sound, noise,—mostly of animals, birds, or instruments, not merely of sound. Toa s., utter a cry. Paasa s., raise the voice, speak loud. Kwa sauti kubwa, with a loud voice. (Ar. Cf. syn. B. mlilo, which includes all kinds of sounds, and wouni, 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. sawasisha), act fairly. — n. like usawa, likeness, equality, flatness, &c. Sawa kwa sawa mimi nawe, we share equally, have half each. — adv. equally, just the same,—also sawasawa. (Ar.
Cf. follg., and syn. -moja, yule yule, vile vile, &c.)
*Sawanisha, Sawazisha, v. cause to be like, equal, even, &c., equalize, compare. Ps. sawanishwa.

*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 (wangu), Sir,—like bwana.

*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. barasa, which is usually outside.)
*Sehemu, n. (—), part, portion, piece, share. (Ar. Cf. syn. B. fungu.)

Sekeneke, v. be syphilized, be infected (ruined, destroyed) by syphilis. Cs. sekeneka-sha, -shwa, infect with syphilis, ruin by disease. (Cf. follg.)

Sekeneko, n. syphilis.

*Selaha, n. (—), and Silaha, a weapon, arms (warlike, offensive), Twaa (shika) s., take up arms. (Ar.)
*Selehi, v. also Suluhu, Salih, put in good condition, improve, make agree (with), conduct to, serve (for), be of use (to), be fitting for, reconcile, be reconciled. Ps. selehiva. Nt. selehika. Ap. seleh-ia, -iwa. Rp. selehtiana. Cs. selehisha, cause to agree, reconcile, make peace between, conciliate. — n. concord, peace, reconciliation, agreement. (Ar. Cf. m selehishi, salih, suluhu, -suluhu, and syn. patanishia.)

Parture 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.-pxr. means 'speak against, abuse' (cf. amba, and ambia), e.g. watu walamensema sana, people will abuse him soundly. Jisema (and jisemaa), 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, -eva, e.g. speak to, address, say to (contr. ambia, which introduces the words used). Semea puani, speak with a nasal twang. Hence semena. Cs. sem-esa, -esha, -esa, -eswa, and hence semenana, 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 seuze, a form of usiuse, i.e. usiulizie, do not ask about. Cf. licha.)

Seneza, v. and Seza, smooth (with an adze), flatten, take off projections, edges, blunt. Ps. seneswa. Nt. seneseka. (Cf. sezo. Cs. of seena, 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. masange.)

Sengenywa, v. calumniate, backbite, attack by secret or underhand insinuations. Ps. sengenywa. Rp. sengenyana. (Cf. syn. singizia, amba.)

*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.)

*Serakali, n. (—), and Serikali, salubrious, official, cntinuance.
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. serifiwa. Ap. serifi-ia, -iwa, e.g. ameserifu wa tatu wamfuate, he paid people to take his side. (Ar. Cf. sarafa, and syn. gharimia, wakifu, lipa.)

*Serkali, n. See Serakali.

*Setari, n. See Saruji, saddle of a horse. (Ar.)

Seta, v. (1) crush, squash, mash, beat up,—usually of things relatively soft, e.g. seta viiasi kwa mwito, mash potatoes with a spoon, but also of pounding ingredients together in a mortar (cf. mseta). (2) jostle, press (in a crowd). Ps. setwa. Nt. seteka. Ap. setea, -ewa. Rp. set-esa, -eshwa, e.g. huddle together. (Cf. twanga, ponda, saga, songa.)


Sezo, n. (—), also Semo, an adze. (Cf. senesa, 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 mwezi wa mlisho, i.e. carnival month. (Ar. Cf. shiba.)

*Shaba, n. copper, brass,—also distinguished as shaba nyekundu, copper; shaba nyeupe, brass. (?Ar. mixture,—a mixed, alloyed metal.)

*Shabaha, n. (—), also Shebaha, Shabih, (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 ipga 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. shabibi.)

*Shabbu, n. alum. (Ar.)

*Shabibi, v. and Shebibi, be like, be analogous to. (Also as n. for shabaha.) Rp. shabihiana. (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. waziri 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. Maji ya shahada, water used ceremonially at a funeral. (Ar. Cf. shahidi, ushuhuda.)

*Shahamatu, n. (—), fat, lard, grease, i.e. animal fat. (Ar. Cf. mafuta, also nuna, 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. kizee, kikongwe. Juzi for Ar. ajus, 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, barley.)

*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, ingia) mashaka. Tiya mashaka, cause trouble, perplex, &c. Mashaka menzi, a troublesome business. (Ar. Cf. Shalaka, n. small hole in the gunwale of a boat for securing the loop of (kiswara) 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 (nji), 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, tolela), vita (jeuri).)

Shambulio, n. (ma-) also Ushambulio, sudden attack, rush, incursion. (Cf. prec.)

*Shamili, n. (ma-), an ear-ornament. (Ar.)

*Shamua, v. sneeze, sniff. (?Ar. smell, sniff. Cf. chafya, enda chafya.)

and stare, be dumbfounded (with wonder; horror, &c.), be dazed. Cs. shanga-za, -wa, astonish, strike with wonder, terrify, &c. (Cf. mshangao, ajabu, toshewa, fathaiika, pigwa bumbuazi.)

Shangazi, n. (ma-), father's sister, paternal aunt. (Cf. mama ndogo.)

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., patwa na s., have an accident, meet with an adventure. Ngou ya s., fine, new clothes, latest fashion. Mambo hayo si shani, that is no wonder, nothing to be surprised at. (Ar. Cf. mwejiza, ajabu, kitisho.)

*Shanjari, adv. See Sanjari.

Shanuo, n. See Chanuo.

Shapo, n. usu. in plur. mashapo (which see).

*Sharabeti, n. sherbet. (Ar.)

*Sharabu, n. (ma-), also Shvarabu, Sherabu, moustache. (Ar.)

*Sharafa, n. sharafa la ndevu, ndevu za sharafa, (?) 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 ya s., an unlucky vessel. Havuana shari na wageni, they do not molest strangers. Taka s. defy challenge,

*Sharia, n. (—), also Sheria (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, mashuhuri, bora.)*

*Sharika, n. (—, and ma-), also Shirika, partnership, action in common, common interest, communion. E.g. *ntajitia sharikani*, 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, (1) 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. ulevi (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 idolater. Also (3) in a deeper sense, of intimate communion, self-identification, communion of spirit and nature, with an object, e.g. shiriki Muungu, 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. sharikizwa, 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, msharika, shirika, and for sharing generally, gawanya, eneza, twaa fungu, or sehemu, &c.)*

*Sharti, n. (—, and ma-), also Sharutì, 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, uncontrovertible language. *Akatakana 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 masharti*, engage in betting, lay wagers. (Ar. Cf. Iazimu, 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. Cf. prick of a thorn.)*

*Shati, n. an English shirt or similar short garment. (From the Eng. Cf. koti, sitchi, fullana.)*

*Shatoruma, n. shawl worn as waistband (Str.). (Cf. mshipi, mahazamu, masomobo.)*

*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 Rf. jishaua, e.g. (1) make a useless show, be silly (lackadasical, frivolous, flirtly), 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 kusungumza, passionate fondness for amusement. Shauku nyangi huondo maarifa, strong desire over-rides prudence. (Ar. Cf. ashiki, and syn. habba, mafricani, ngoa, tamaa.)

*Shauri, n. (—, and ma-), (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., mtu wa mashauri mengi, a wise, resourceful, clever man. Hana shauri, he is shiftless, helpless, sheepish. — v. ask counsel, consult. Ps. shauriwa. Cs. shauri-sha, -shwa, e. g. cause to seek advice, get advice for. Rp. shauriana, consult together. (Ar. Cf. mshauri.)

Shavu, n. (ma-), also Chavu, Chafu, (i) cheek, i.e. shavu la uso; (2) biceps, muscle of arm, i.e. s. la mkono; (3) calf of leg, i.e. s. la mguu. Also s. la samaki, gill of a fish; s. la jogoo, wattles of a cock.


*Shayiri, n. barley. (Ar.)

*Shazasi, n. sal-ammoniac. (?Ar.)

*Shazia, n. See Shasira.

*Shebah, Shebihi. See Shabaha.

*Shehe, n. (ma-), also Sheki, elder, chief, ruler, teacher, an important or powerful person. (Ar. Cf. also shaka, and syn. mkubwa, mzee, mwalimu, mfalme.)

*Shehena, n. (—), cargo, freight, load. (Ar. Cf. follg.)

*Sheheni, n. have cargo on board, be loaded up,—of a ship. Cs. shehenesa, 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. utai, dusumail.)

*Sheilabela, 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. kusholo, kibla, kaskasi.)

*Shemasi, n. (wa-), a deacon. (Ar. Cf. kasi.)

*Sheribea, 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.

*Shera, n. See Sheria. And for Sherapa, Sherabeti, see Sharafa, Sharabeti. (Ar.)

Sherehe, n. (—), and Usherehe, (1) show, pomp, display; (2) demonstrations, rejoicings, cheers, triumph. (Cf. shangwe, kigelegele.)

*Sheria, n. (—), also Sharia, Shera, law, a law, Mahommmedan law, a law court, judicial proceedings. Sh. ya chuo, written, or statute, law. Sh. ya inchi, laws of the land. Peleka sheri, prosecute. Enda sheri, go to law, litigate. (Ar. Cf. amri, desturi.)

*Sherizi, n. (—), glue. (Hind. serish.)

*Shetani, 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, pepo.)

*Shetri, n. poop, stern part,—of a vessel. Opp. to gubeti, omo, prow, bow, forepart. (Ar. Cf. tezi.)

*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. *shib* Muungu, be wholly given up to worship and religion, be a devotee. Ap. *shib*-ia, *iwa*. Cs. *shib-isha*, *ishwa*. — n. (—), also *Shibe*, fullness, satiety, repletion, 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 ngu 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, thira*) (Ar.)

*Shidda*, n. trouble, difficulty, want, scarceness, rarity; something hard to get. *Patwa na s.*, *wana s.*, *ingia s.*, get into trouble or distress. *Kitu hiki ni shidda kwonekana*, 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. nyama*, persevere in silence. *S. mgeni*, 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 ineshika*, 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. *Kushikwa 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-iza*, *izwa*, e.g. tack (in sewing), make hold fast, &c., and a further Rp. *shikilizana*, e.g. encourage each other to hold on, persevere, &c. Cs. *shik-iza*, *izwa*, 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 *shikiz-ia*, *iwa*. Rp. *shikana*, e.g. hold each other, be friends, grapple, form connexion with. (Cf. follg. and *shikizo*, 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. *shikamanisha*, *ishwa*. (Cf. *shika, ma-*, *mana*.)

*Shikamu* (also shortened into *Shikamu, Shikam, Kamu*, and even *Kam*), a common salutation used by a slave, woman, or dependant, to a superior, i.e. ‘your humble servant.’ In full, *nashika miguu ya*, I hold your feet,—as a sign of inferiority and submission.
SHINDA

Shikio, n. (ma-), a thing to hold by, handle, (in a ship) rudder. Mshiki shikio, steersman. Mashikio ya kikapu, handles of a basket. (Cf. shikika, and follg., and syn. msukani. Shikio, 'ear,' is sometimes pronounced shikio.)

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 kiyowe.)

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, mvungu.)

Shina, n. (ma-), root, stem of a tree,—including all parts, from the misizi, rootlets, to the matawi, branches. (Cf. gogo, of tree cut down, and bua, 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. (adui) 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-va, e.g. nimeshindwa, 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. shindizika, of a knife or crowbar getting spoil 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-anisha, -anishwa, be matched, set to fight (compete, &c.). Also shindaniana, e.g. sh. kima, 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 (kinu), what is left in the jar (mortar), a large remainder being shinda zina (kua, la kuya). Gunia hii 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. shindaman-sha,-shwa. (Cf. shindika, shikamana, fungamana, and -mana.)

-shindani, a. rivalling, competing, opposing, contesting. (Cf. shinda, mshindani, ushindani.)

**SHINDANO, n.** (ma-), struggle, competition, race, trial of strength, &c. (Cf. shinda, and dist. sindane, 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. shindik-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. safrisha, and laki, of going to meet an arriving friend). (Cf. follg. and shindua, also shinkizo, t'for shindikizo.)

**SHINKIZO, n.** (ma-), and Sinikizo, (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. shindiliva. 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. Ukatoka shindo mji wote, the whole town was out in a moment. Enda kwa masindo, trot,—of a horse. (Cf. shinda, mshindo, 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. shinduliva. Nt. shinduka, e.g. maji yameshinduka, the tide has retreated. Ap. shindu-lia, -lwa, 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 in rather than in initial.)

*Shingo, n.** (ma-), (1) neck; (2) objects resembling a neck, e.g. an isthmus. Also fig. of hard unyielding temper, e.g. mwenvyi shingo gumi, 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.** (ma-), printed calico piece-goods, prints,—sold mostly in Z. for women's dresses. (Cf. kisuto, nguo, 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. seso.)

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-ee-a, -ewa, e.g. sew for (with, in). Cs. shon-esha, -eshwa, e.g. employ to sew. (Cf. mshoni, shonua, and also bandi, ponta, shulu.)

Shonde, n. (ma-), (1) dung of animals; (2) dried cake of dung, used as fuel (Sacl.)


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 wamkono mshoto, on the left side. (Cf. opp. kumme, and Arab. shemali, opp. to yamini.)

*Shtaka, n. (ma-), also Mshataka, accusation, charge, complaint, prosecution. (Ar. Cf. follg.)


Shtua, v. also Stua, and Situa, (1) put out of place, move suddenly or violently, sprain, strain, e.g. shtua mguu, sprain the ankle. (2) startle, surprise, shock. Nt. shtuka, be sprained, be startled (alarmed, shocked). Cs. shtusha, shtushwa, e.g. shtusha mshika, 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 pwani, land on the beach, go down to the shore (coast). Hence shukia, shukiwa. Ap. shu-lia, -liwa, e.g. vitu vya kushulia, launching apparatus. Cs. shusha, shushwa, let down, throw down, put ashore, discharge (cargo, &c.). Shusha pumusi, breathe out, exhale. Jishushamoyo, humble oneself. Hence shush-i-ia, -iwa, e.g. shushiwa mwana, have rain sent down on one. (Cf. mshua, and syn. angua, inama.)

*Shubaka, n. (ma-), small window, light-hole, loop-hole, port-hole, embrasure. In Z. sometimes a blind window, window-like recess in a wall (cf. dirisha, window; mwangasa, 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, oil-cake.

*Shufaka, n. anxious care, fear, awe, pity. (Ar. not common, cf. hofu, huruma.)

*Shughuli, n. (—), also Shuhuli, (1) business, occupation, absence of leisure, engagements; (2) trouble, worry, anxiety. Ana sh., he is busy, engaged. Opp. to mchezo, faragha, e.g. hatukuja kuchera, tumekujua kwa shughuli, we did not come to play, we are here for business. Shughuli za inchi, public affairs. (Ar. Cf. follg. and syn. kazi, mambo.)

*Shughulika, v. be busy (engaged, occupied), have one's hands full, be harassed, hard-worked. (Cs. shughuli-sha, -sha, occupy, give trouble to, take up the time of, &c. Jishu-
ghulisha, trouble oneself, be nervous,—also, pretend to be busy, make excuses (for putting off, not attending to a case). (Ar. Cf. prec., and ushururu.)

*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. (i) 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. afsante.)

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 mbili, 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. shurutia, e. g. haikushurutia kutoa fetha, there was no obligation to pay. Cs. shurutia-sha, -sha, 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. shuzi, and jamb.)

Shutumu, v. upbraid, reproach, revile, scold. E. g. watu wanishutumu ubaya bilashi, people upbraid me for wickedness without cause.
Ps. shutumiwa. Nt. shutumika.

**Shuзи**, n. (ma—), breaking wind. Fathili ya pundu ni mashushi, i.e. nothing worth having to be had from a donkey. (Cf. shuta.)

*Shtarwi*, n. a calm, calm weather.

(Si) (1) adv. of negation, but always with a word following, which it qualifies,—never as an independent negation, no (which is *sio, sivyo*). *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* *vena* means ‘badly,’ as well as ‘not well.’ *Si* *lasimu* *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* wa *mbali,* 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,* *siho,* *sizo,* *sivyo.* *Sio* and *sivyo* 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* *piaga* (*pijeni*), 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. *sioni,* I do not see, *sikuja,* I did not come. (2) all persons of the Subjunctive (Impera-

tive) Mood, following the subjective person-pfx., e.g. *nisione,* that I may not see. *Usimpige,* do not strike him. (3) the relative form of the Negative Conjugation, e.g. *asiye,* he who is not. *Nishokupa,* that which I did not give you. (4) sometimes with *-ja,* *-nge,—negali,* e.g. *tusifaisha,* *wasingekwenda,* for the common *hatuyaisha,* *hawangekwenda.*

*Siafu,* n. (—), a well-known reddish-brown kind of ant, which travels in large swarms, attacks all living creatures alike, and bites fiercely. (Cf. *chingu*.)

*Siagi,* n. butter, cream. (?Ar. *sayig,* cf. *samli,* *mafuta.*)

*Siara,* n. (ma—), and *Ziara* (which see), grave, burial place. *Masiara,* cemetery. (Ar. *zuru,* *ziura.* 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 *kuruma,* *asiye* na *choyo,* *msemaji* *sana,* *mwenyi* *ukali* *sana,* *awezaeye* *kwenda* *mehana* *kwa* *usiku,* *asiye* na *kibiri* 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,* *hamdi,* and for character, *tabia,* *moyo.*)

*Sifanja,* *Sifunja,* *Sifongo,* n. a sponge. (Variants of the Ar. *sifunj.*)

*Sifu,* v. praise, commend, flatter, recommend. Also *sifu* *mno,* flatter. *Jisifu,* brag, boast. (Cf. *jiona,* *jiouna,* *jigumba.*) Ps. *sifwa.*

**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.)

**Siki, v.** beg humbly, supplicate, beseech, intreat. Ps. *sikiwa.* Nt. *sikika,* e. g. be placable, not inexorable, open to appeal. (? Ar. cry loud, call, cf. *omba, talama.*)

**Sihiri, v.** bewitch, fascinate, throw a spell over, have power over. E. g. *mchawi aweza kutu***hiri vote tuka***fa,* a wizard can bewitch us all to death. —n. witchcraft, e. g. *uchawi na sikiri ni kitu kimoja,* *sikiri* 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 utamu wake,* I notice its taste, I taste it. *Amenisikia maneno yangu,* he has obeyed my order. Ps. *sikiwa.* Nt. *sikika,* e. g. be audible, be noticeable. Ap. *siki-* **lia,-liwa,-l***ka, e. g. listen to (for, with, at). Hence *siki-lia,-liwa,* usually intensive, listen,—sometimes in contrast with *sikia,* e. g. *nikansikilia simba nisimiskie tena,* and I listened for the lion, but did not hear it again. Also *sikiliana,* *sikilizana.* Cs. *siki-* **za,-zza,* e. g. cause to hear, make understand, make obey,—and sometimes as *sikili-* **za,* listen. Hence intens. or Cs. *sikizisha and siki-za,* -**zza,*—also *sikiana,* e. g. hear each other, agree together, be mutually intelligible, &c. *Ile lugha yao hatukizani,* we do not understand each other in that lan-
guage of theirs. (Cf. follg. and *msikizi, usikizi, sikio,* and syn. in general, *ona, shika, fahamu,* *iti.*)

**-sikifu, n.** and *-sikilifu,* attentive, teachable, docile, obedient. (Cf. *sikia, usikifu,* and syn. *-angaliifu,* *elekevu,-iti.*)

**Sikio, n.** (ma-), also **Shikio,** the ear,—organ of hearing. *Tiga** *sikio,* listen attentively. *Tia sikioni,* remember, attend to. *Sikio halipiti kichwa,* the ear does not rise above the head. *Toga** (toja) *sikio,* bore holes in the outer edge of the ear, as Swahili women do, for ornaments. (Cf. *ndeewe, majasti.*) (Cf. *sikia,* and prec.)

**Sikitika, v.** be sorry, grieve, feel regret (pity, remorse),—the common word in Z. Ap. *sikitik-ia,-iwa,* e. g. be sorry for (about, at, in). Cs. *sikitisha,* -**sha** (for *sikitiki-shwa,* grieve, make sorry. (No simple *sikila* in use. Cf. follg. and *huzunika, lia.*)

**Sikitiko, n.** (ma-), sorrow, grief, object of pity, cause of sorrow, regret, &c. (Cf. prec.)

**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 (*mchawi,* period of daylight); (2) in a general sense, day, time. E. g. *siku zote,* on all days, always. *Killa** *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 kuu,* festival, holiday; i. e. in Z. the usual Mahomedan feasts, (1) after Ramathani; (2) *Al Haj, Iidi* (or Bairam) in the third month after it; (3) *Maulidi,* the birthday of Mahomed in the sixth month. There is also a celebration of the death of Hosein in the fourth month. *Siku a mwaka,* New Year’s day. See *Mchawi, Usiku, Mwaka.*
*Sila, n. pail, bucket, dipper, scoop,—esp. for bailing water out of a boat, &c. (Cf. the commoner ndoo, kata.)

*Silaha, Silahi. See Selaha, Selehi.

*Silimu, v. become a Mahommedan, be converted, initiated. Ps. siliniwa. Nt. silimika. Cs. silimisha, silim'-sha, -shwa, make a Mahommedan, 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) be 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 hakusimama 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 yamesimama, 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 be, raise price. (Cf. simika, simua, and imia, with which simama is connected as a Stative 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. Wania wa litutusimangisha proached us with our wretchedness. (Cf. syn. shutumu, onea.)

Simanzi, n. grief, sorrow, depression. (Cf. syn. hamu, huzuni, majonzi.)

*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 simamka; (2) cause to stand, set up, erect; (3) cause to prosper, support, uphold; (4) appoint, establish, arrange. E.g. simika nyumba (miti, mtango), erect a house (poles, a door). Muungu akusimika, God prosper you. Mkuju kausimiki, kausimami, 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. wakusimikia 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, jiwe), make way for a donkey (plank, stone). (Ar. for bismillah, in the name of God. Cf. inshallah, eewallah, 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 i Pers. Sing., with -mo, for humo).

Simu, n. (—), something striking, remarkable occurrence,—not often heard in Z. E.g. simo mpia imeingia, a new thing has occurred. (Cf. follg. and jambo, shani.)

Simu, n. the telegraph, telegraphic message (news, &c.). (Perh. same as prec.)

Simua, v. place horizontal what
Simulia, v. also Sumulia (which see).

Sina, verb-form, I have not,—Negat. Pfx. si, and na, with. (Cf. si, na.)

Simulano, n. a needle. (Cf. shasira.)

Simulika, Simulia. See Shindika, Shindua.

Singga, v. rub with perfume, or aromatic substances, e.g. singa mvili 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 mkia wa frasi, horse-hair from the tail. (Cf. manyoya, used of animal hair generally, wool, down, &c., and see Unyele.)

*Singeufuri, n. cinnabar, vermilion, a red dye, anatta. (Cf. msingeufuri.)

Singiza, v. pretend, make pretence, allege as excuse, but commonly in the Ap. singizia, -iwa, make a fictitious, calumnious charge against, slander, insinuate. E.g. jisingiza ugonjwa, make a pretence of sickness. Singizia moto, lay the blame on the fire. Ps. singizwa. (Cf. follg. and syn. amba, tukana.)

Singizio, n. slander,—usu. in plur. masingizio (which see).

*Sini, n. China,—the country. Wasini, the Chinese. (Dist. Wasi- ni, a town on the coast between Z. and Mombasa.)

*Sinia, n. (—, and ma-), a tray,—commonly, a circular metal tray for carrying food, &c. (Ar.)

Sinikiza, Sinikizo. See Shindikiza, &c.

Sinzia, v. (1) sleep, doze, be drowsy; (2) be inattentive, absent-minded, make a foolish mistake; (3) of a lamp, flicker. Ap. sinzi-lia, -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. istipokuwa 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 tenbo, lees of palm wine.

*Siri, n. (—), a secret, hidden thing, mystery, puzzle, secrecy. Mmbó ya siri, secrets. Kwa siri, secretly, privately, mysteriously. Sometimes also as a v., e.g. alijisiri genegeni, he secreted himself in a hollow. (Ar. Cf. nsiri, and perh. suria, also syn. fumbo, faragma, and setiri, ficha. Opp. to wazi, thahiri. Dist. usiri, delay.)

Sisi, pron. of I Pers. Plur., we, us. Sisi sote, all of us. Sisi wote, commonly of two persons, 'both of us.' (Sometimes siyé 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, zunguka, kwama.)

*Sitaha, n. and Staha, deck,—of a vessel. (Ar.)
**SOMBEA**

SITAH, 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 (biasahara). Cs. sitawiri-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.)

*Siti, 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.)

Situko, v. See Stuka.

Siyo, a common form of negative adv., no, not so,—negative prf. si with -ewo of reference. (Cf. adverbal use of vi- in adjectives, and vile, hivi, niyo, &c., and for negatives, si, siyo, la, hapana.)

Siwa, n. (ma-), a large island,—but seldom in Z. except in reference to the Comoro Islands, e.g. wafalme wa Masiwani, the Sultans of Comoro. Kisiva 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, penbe.)

Siwezi, v. See Weza, and Hawezi,—also cf. jambo, sijambo.

Siyo, adv. of negation, like si, siyo, si, it is not, not this, no. Also for si hiyo.

Sizi, n. usually in the plur. masizi, soot, grime, e.g. from the fire, on a cooking pot, in a chimney. (Cf. takataka, and dist. misi.)

**SODA, n. lunacy. (Ar. Cf. syn. wazimu, kicha.)

Sodo, n. (—), a particular kind of napkin, used by women.


*Soko, n. (ma-), a market, open market-place, centre of business, mart, emporium. (Ar.)

Sokota, 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, griping pain, colic, in the stomach. Ps. sokotwa. Nt. sokoteka. Ap. sokot-za, -ewa. Cs. sokot-asha, -eshwa, -za. (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-za, -ewa, e.g. sheki akaliseena jafali, the chief 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 mwanaugu, 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.)

*Som, 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 mbele, press forward, s. kamba, of rope-making, s. nyele, of hair-dressing, s. ugal, 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. Nguso 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. songo, msongo, kisongo, and follg. songoana, songomana, songonyoa, songomeza, songoja, and perh. songoa, and nyonga.)

Songo, n. (ma-), a plait, coil (e.g. of a snake), tress, wreath, roll, garland. (Cf. songa, sokoto, suko, pindi, kunjo.)

Songoa, v. and Sonjoa, twist together, bind up tight, press together, e.g. s. kamba, of rope-making, s. kuni, make up faggots, s. nguo, wring clothes, s. kuku, twist a fowl’s neck, &c. Ap. songo-lea, -lewa. (Cf. songa, also choma, choma, chonga, chongoa, &c.)

Songomana, 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. Jisongomeza, 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 lanisongonyoa, I have colic. (Obs. songa, songoa, songomeza, songonyoa,—all denoting kinds of active twisting or pressure.)

Sonjoa, 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 sosoneka.)

-sononi, a. hurt, grieved, pained. (Cf. prec.)

Sonya, v. whistle, but commonly piga msongo. (Cf. msongo.)

*Soruali, n. (—), and Suruale, trousers, breeches, drawers. (Ar.)

Sote, a. a form of -ote, used in agreement with the pers. pronoun sisi. *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. *Sosa pwani, of a vessel, run ashore, be beached, come to land. (Not often in Z. Cf. sogeia, sogeza, 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. staraabika, in same sense. E.g. washenzi wa papa wamestaarabika kidogo, the natives in these parts have a touch of civilization.

Cs. staraabi-sha, -shwa. (Ar. Cf. follg.)

-staraabu, a. wise, civilized. (Ar. Cf. prec.)

*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. stahiwa. Nt. stahika, e.g. be a worthy, respected person. Rp. stahiana. (Ar. Cf. stahifu, and syn. heshimu, tukua.)

*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 kufigwa, 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. stahil-ia, -iwa. Cs. stahili-sha, -shwa, e.g. make worthy, deem worth, declare deserving (suitable, good). Jistahilisha, think (make, pretend) oneself worthy, qualified for, &c. Also a. worthy, fitting, proper. (Ar. Cf. astahili, and syn. stahiki.)

*Stahimili, v. endure, support, persevere, put up with, be patient.


*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.

*Star, n. covering, concealment, modesty, reserve. (Ar. Cf. setiri.)

*Starehe, v. and Sterehe, be at rest (comfortable, undisturbed), live in peace and quietness, be still. Sterehe (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, tranquilize. (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, boi, manovari.)

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. Nalistuka kwa hoji, 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, jitu-ka, kutuka sometimes occur. Cf. syn. teguka, and shangaa, toshewa, fathaika.)

Subana, n. (1) a thimble (cf. kastabani); (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. masishi.)

*Subiri, v. be patient (with), wait (for), endure, persevere, be resigned. E.g. akamwambia, unisubiri, akampa saburi, and he said to him, grant me a respite. And he did so. Ap. subiri, subira.
subir-ia, -iwa. Cs. subiri-sha, -shwa. (Ar. Cf. saburi, and syn. vumilia, stahimili, ngoja. Dist. follg.)

*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 iliyo yeuka kati ka kalibu. Ps. subirwa. Nt. subika. Ap. sub-ia, -iwa. Cs. subi-sha, -shwa. (Ar. zab.) (2) happen (to), take place, come to pass. (Ar., rarely used. Cf. nsiba, silu.)

*Subuhi, n. also Sabui, Subukhi, and (with article) asubuhi, ussubui, morning, the earlier part of the day. As adv. in the morning. (Ar. Cf. assubuhi, and contr. joni.)

*Sudi, n. luck, fortune,—good or bad. (Ar. Cf. bahati, nasibi.)

*Sufi, n. (1) also Suf, Sufu, wool. Also of the fine soft silky cotton from the pods of the tree msufi. (Ar. Cf. manyoya, pamba.) (2) also sufi, a saint, holy man, devotee. (Ar. Cf. mtawa, walli, mcha Muungu.)

*Sufuria, n. (—, and of size, ma-), metal cooking pot,—of copper or iron, sometimes of very large size. (Ar. sifr, copper, and see Chombo, Chungu.)

Sugu, n. (—), (1) a callosity, place made hard by rubbing or use, a corn (on the foot). (2) callousness, a hard unfeeling nature. E.g. fanya sugu kwa kazi nyingi, get a hard lump from hard work. Ana sugu, yu sugu, he is callous, obstinate, stupid. (Cf. follg.)

Sugua, v. rub, scrub, scour, scrape, clean (smooth, sharpen) by rubbing. Ps. sugulwa. Nt. sugulika. Ap. sugu-ia, -liwa, e.g. jive la kusugulwa visu, stone for cleaning and whetting knives. Nyama ya nazi imesugulwa, the flesh of the cocoanut has been scraped (out). Cs. suguli-sha, -shwa. Rp. suguana. (Cf. sugu, suguo, and futu, pangusa.)

Suguo, n. (ma-), something to rub with, e.g. knife-board, scraper. (Cf. sugua, and kinoo.)

*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 Mahomedan ceremonial of devotion. S. Muungu, worship God. Ps. sujudiwa. Nt. sujudika. Ap. sujud-ia, -iwa. Hence sujudiana. Cs. sujudi-sha, -shwa, e.g. cause to worship, teach worship to, make bow down, turn to God. (Cf. moskita, 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. maiziwa, churn milk. Suka suka, be violently agitated. (2) plait, twist, make by plaiting, e.g. s. mkeka, plait a mat,—the common occupation of all women 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, -iwa. Cs. suk-isha, -ishwa. Rp. sukana, e.g. s. nyele, each dress the other's hair. (Cf. msuko, suko, suke, sukua, and syn. 'shake' tikisa, punja, '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.)


Sukuma, v. (1) push, push away (onward, back, off, &c.), move, drive, thrust; (2) urge, impel, incite, encourage. E.g. roho yake inamsu-
kuma mbele, his will impels him onward. Sukuma gari, push a cart along. Ps. sukumiwa. Nt. sukumika. Ap. sukum-ia, -iwa. Cs. sukum-iza, -izwa. 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, -izwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumisiza mbele, they are impelled onward more and more. Also sukumizinga. Rp. sukumana. (Cf. songa, soga, endesha, ondoa.)

Sukutuva, v. rinse out the mouth with water, e.g. after eating. Seldom in deriv. forms. (Cf. piga funda.)

*Sumulia, n. (2) a curlew; (2) a pick, pickaxe. (Ar. Cf. prec.)

*Sumari, n. See Msomari, nail, and Zomari.

Sumbu, v. sell off, get rid of at any price, sell under pressure,—e.g. of stolen goods. Ps. sumbwa. Nt. sumbika.

Sumbua, v. annoy, trouble, molest, vex, harass, tease, torment. Ps. sumbuliwa. Nt. sumbuka, e.g. to be annoyed, troubled, &c. Hence sumbuk-ia, -iwa, be troubled about, anxious for,—and sometimes, be a cause of trouble to, e.g. watoto wanamasumbuka baba, the children's troubles fall on the father. Ap. sumbu-ia, -iwa, e.g. give trouble about, make a fuss about (over, to, at, &c.). Cs. sumbu-sha, -sha, as intens., e.g. of active, intentional annoyance. Rp. sumbuna. (Cf. follg. and msumbwa, msumbu, and syn. uthi, chokoza.)

-sumbufu, a. (1) troublesome, causing annoyance, &c.; (2) full of trouble, troubled, annoyed. (Cf. prec., and msumbu, msumbu.)

Sumbuo, n. (ma-), annoyance, teasing, trouble. (Cf. sumbuia.)

*Sumisha, v. (1) name, call by name, give a call, call out. (Ar., not usual in Z. Cf. ita, alika.) (2) poison, give poison to. (Ar. Cf. sumu.)

*Sumu, n. (—), poison. Lisha sumu, ua kwa sumu, and also sumisha, poison, give poison to. (Ar.)

*Sumughi, n. gum-arabic, sealing-wax,—used for fastening letters, &c. (Ar.)

Sumulia, v. and Simulia, narrate, relate, report, give an account, tell a story, talk, converse. Alinsumulia habari, he told him the news. Ana-sumulia naye, he is talking with him. Ps. sumulipa. Nt. sumulika. Cs. sumuli-sha, -sha. Rp. sumul-
**Sungura**

Sungura, n. (—), (1) rabbit,—represented continually in E. African beast-stories as owing ascendency 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 *farathì*, e. g. *kufla i* sunni, *ni farathì*, 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. *sumba*).

*Sura, n. (1) form, appearance, look, expression, face, exterior, likeness. *S. ya ulimwengu*, look of the sky, weather,—or, general view, prospect. (2) a chapter of a book, i. e. esp. of the Coran. (Ar. Cf. *uso*, tabia, ginsi.)

*Suria, n. (ma-), slave concubine. (Ar. Cf. follg., and siri.)

*Suriana, n. (ma-), one born of a slave concubine. (Ar. Cf. prec.)

*Suruale, 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.)

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*Swafi, a. pure, clean. See Safi. (Ar.)


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**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-
tistinguish 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 *nta*, 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 *uti* is also used. (Cf. Ar. *ttaa*, and *ti*, v., and the Arab. phrase sometimes used in Swahili *sena wa taa*, hear and obey.) (3) a large flat fish, a skate. (4) pl. of *uta* (which see). (5) in poet. shortened for *taala*, exalted, most high. (Arab. title of God.)

**Taabika**, v. be troubled, in distress, anxious, fatigued. Cs. *taabisha*, -*ishwa*, cause trouble, &c. (Ar. Cf. follg., and *samba*, *uthi*.)

**Taabu**, n. trouble, distress, fatigue, annoyance. Also sometimes as v. for *taabika*, e.g. *hawataabu kitu*, they have no sort of trouble. Ps. *taabawa*. (Ar. Cf. prec.)

**Taadabu**, *Taajabu*, v. See *Adibu*, *Ajabu*. (Ar. with *ta*,—the conjugational pfx.)

**Taabita**, 355

**TABIA**

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 muusu ya kuonana*, news of a person is something like meeting him. (Ar. Cf. *maarifu*, *arifu*, and syn. *habari*.)

Taataa, v. move restless, move about, throw the hands or body about,—as in sickness, distress, &c. (Cf. *gaagaa*, *tapatapa*)

**Taathima**, *Taathimisha*. See *Athama*, *Athimisha*. (Ar. with conjugational 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 *Tabaruuku*, consecrate, bless,—in a ceremonial way. (Ar. Cf. *bariki*, *mbaraka*, *mabruki*.)

*Tabassam*, v. smile. (Arab. for common B. *chekelea*.)

*Tabawali*, v. urinate. (Arab. for common B. *kojoa*, *nya*.)

*Tabia*, n. condition, state, nature.
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 *hali*, *sura*.) *Tabibia, v. treat medically, act as doctor to, attend professionally. Ps. tabibia. (Ar. Cf. tabibu, and syn. *ugusa*, *alika.*) *Tabibu, n. (ma-), doctor, physician, medical man. Tabibu hazui 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. tabikiwa. *Ap. tabik-ia, -iwa.* Hence tabikiana, e.g. be great friends. Cs. tabik-isha, -ishwa, e.g. cause to stick to, paste on, glue on, line, put a lining to. *Rp. tabikana (na), e.g. adhere closely (to). (Ar. Cf. tabaka.*)


Tadariki, v. undertake, guarantee, be responsible for, come in time for. (Ar. Cf. *daraka*, *diriki.*)

Tadi, v. transgress, do wrong, offend, be rude. *Ap. tad-ia, -iwa,* e.g. be rude to. — n. also *Utadi*, offence, rudeness, &c., e.g. *ingia kwa tadi*, enter rudely (with violence). (Ar. Cf. *jeuri*, *fithuli.*)

Tafakari, v. consider, reflect, meditate. (Ar. Cf. *fikiri;*—with the Ar. pfx. *ta.*)

Tafathali, v. please, do a kindness to, be good to. Esp. in Imperat. as a form of polite request,—be so kind as to, if you please, please do, and so of making a polite request, e.g. *aka-mtafathali bwana mkubwa amige adui yake,* and he begged the governor to overcome his enemy. (Ar. Cf. *fathili*, *afathali*, *ufathali.*)

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. hitilafu.)

Tafautisha, v. Cs. make a difference, cause to be different, treat differently, distinguish. Ps. tafautishwa. (Ar. Cf. prec., and *pambanua.*)

Tafiti, v. be prying (inquisitive, curious). (Cf. Ar. *tafiash,* and *fatiishi*, *ufathi*, *tafuta,* and syn. B. *chungulia*, *tazamia.*)

Tafsiri, v. explain, interpret, expound, make intelligible, translate. — n. (ma-), an explanation, translation. (Ar. See *Fasiri* for derivatives, &c.)


Tagaa, v. walk fast, stride, straddle. (Cf. Ar. *taga,* and perh. *chege, tege.*)
**Takahafali**, 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. *taghafali*, e.g. be taken by surprise. Cs. *taghafalisha, -ishwa*, intens. (Ar. Cf. *ghafal*; cf. *ghaliba*.)

**Tahamaki**, v. look up, observe, take notice. As an interj., *tahamaki* (Imperat.), lo and behold! (Ar. for common *angalia*, *tasama*.)

**Taharizi**, n. (—), side piece,—of calico in making a native dress (*kansu*), *badani* being the front and back piece. (Ar. Cf. *kansu*.)


**Tahidi**. See *Jitahidi*. (Ar.)


**Tahlili**, n. funeral song, dirge, coronach,—esp. of the monotonous recitation of the Mahomedan creed at a funeral, e.g. *nwaliimu* *husoma* *tahlili* na watu huitikana, the official leads the dirge and the people respond. (Ar.)

**Tai**, n. (—); (1) name of a large bird of prey, eagle, vulture; (2) (also Taya), obedient, commonly -titi (which see), and Taa.

**Tafia**, n. (ma-), a tribe, nation. African tribes are not described by this name. Often, *Taqia*.

**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. *taghafali*, e.g. be taken by surprise. Cs. *taghafalisha, -ishwa*, intens. (Ar. Cf. *ghafal*; cf. *ghaliba*.)


**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) wish, be inclined; (5) 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 *sitaka* being the most absolute expression of refusal, I will not. *Taka shauri*, need advice. *Kumtaka* mtu *pesa*, to ask a man for money. *Inataka* kunywa *mwana*, it is going to rain. Also impersonally, e.g. *inataka* unene *kijingana* mtu *mjinga*, you must speak to a fool in a fool's way. *Mwengu* *anataka* *kufa*, the goat is going to die. Ps. *takwa*. Nt. *takika*. Ap. *takia*, -iwa, e.g. ask of (for, from, about, at, against, &c.). Cs. rare, *takisha*. Rp. *takana*, e.g. *takana buriani*, take a final farewell of each other. (Ar. Cf. *utashi*, *matakwa*, and syn. *tamani*, *penda*, *hitaji*, *eleke*.)

**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.
*Takabali, v. See Kubali. (Ar. form with ta.)

*Takabari, v. be proud, give oneself airs, play the grandee. So jitakabari, and Cs.(intens.) jitakabarisha. (Ar. Cf. kiburi, and ta-.)

*Takabathi, v. receive, take in hand, take charge of, esp. of money or property. Ps. takabathiwa. Ap. takabathi-ia, -iwa. Cs. takabath-isha, -ishwa, e.g. cause to receive, give in charge of, entrust with. (Ar. Cf. kabithi, and B. syn. pokea.)

*Takadamu, v. go before, go forward, precede, proceed, be in advance of, lead the way. (Ar. for common B. tangulia. Cf. kadamu.)


*Takarimu, n. gift, largess, bounty, hospitality, generosity. (Ar. Cf. karimu, 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. nimatekasia shamba, I have cleaned up his garden for him. Cs. takas-isha, -ishwa. (Cf. follg. and utakaso, also syn. safisha, eua, safidi, tengenesa.)

Takata, v. become clean (clear, white), be cleaned (purified, brightened). Often of weather, kumetakata, it has cleared up. Uwingu utem-takata, the sky is clear. So also the Nt. takatika, e.g. moyo wake utem-takatika, his mind was cleared of its passions, was calmed. (Cf. takasana, and follg.)

-takatifu, a. cleansed, clean, pure, sanctified, holy. (Cf. prec. and syn. safi, -eupe, which, with -takatifu, best lend themselves to express a high moral ideal in Swahili.)

Takato, n. (ma-), cleanliness, purity, serenity. (Cf. takata, and prec.)

*Takia, n. (ma-), a large cushion. (Ar. Cf. mto.)

Tako, n. (ma-), (1) 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, khambi, 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 coconuts. (Cf. nazi, and kitele.)

*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. shauri 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. mvisho.)

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 (piqa, -wa na) t., desire, be ambitious, &c. Ni mtu wa t., mvwenyi 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, shauko, 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. tamaniwa. Nt. tamani, e.g. be desired, be desirable, be attractive. Cs. tamaniisha, -ishwa, e.g. yatamanisha sana, it is very alluring (seductive, attractive, desirable). — n. (=, and ma-), like tamaa, desire, longing, lust. (Ar. Cf. tamaa).

*Tamasha, n. (=, and ma-), a spectacle, show, pageant, that which excites wonder (curiosity, amusement). (Ar. Cf. shani, ajabu, mawujiza.)

Tamba, v. strut proudly, walk in a swaggering, conceited way, leap, dance, e.g. of warriors returning in triumph from a victory. Also jitaombo, e.g. Waarabu wanatambaa nakujisifu, the Arabs are swaggering and bragging. (Cf. tambu, and syn. randa more used in Z., and cheza.)

Tambaa, v. creep, crawl, move slowly. Wadudu watambaa, insects, reptiles. Inzi tantambaa kichwani, flies are crawling on his head. Ap. tamba-liia, -liwa, i.e. creep up to, steal upon, e.g. akamtabalia kufa akamkaribia, and he crawled up to him, till he got near (cf. nyatia, nyemele). Cs. tamba-sa, -saa, e.g. t. maneno, speak slowly, drawl (cf. kokoteza maneno). (Cf. -tambazi, ? tambaa, kitamba.)

Tambaa, n. (ma-), a piece (strip, length) of calico or similar stuff. Usually in the dim. kitamba (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. ubavu, or tambaa.)

-tambazi, a. creeping, crawling, of an insect, reptile, or creeping which spreads over the body. (Cf. tambaa.)

Tambi, n. macaroni, vermicelli, i.e. tambi za maandasi. Also plur. of utambi (which see). (? Cf. tambo.)

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. akamfuata nyuma kwa tambo, and he marched proudly after him. (3) a knot (cf. fundo, and tambu). (Cf. tamba, tambi, utambo, and the common dim. form kitambu, also mtambu.)

Tambua, v. recognize, know again, remember, see the meaning of, discern, understand. Ps. tambuliwa. Nt. tambulika, e.g. mtu wa kutambulika, a well-known (remarkable, distinguished) person. Hence tambulikana, be recognizable, be intelligible, be knowable. Ametambulikana kwa mwisi, he has been convicted of thieving. Ap. tambu-liia, -liwa. Cs. tambu-lisha, -lishwa, i.e. make known, expound, explain. Rp. tambuana. (Cf. -tambuzi, utambuzi, 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.)

Tambuzwa, 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. tambuzika. Ap. tambuz-ia, -iwa. Cs. tambus-isha, -ishwa, e.g. have
Tanda, v. a. clever, quick, intelligent, knowing, shrewd. (Cf. tambua, and syn. -jusi, -elekevu, -akili.)

Tam’ka, v. also Tamuka, pronounce, articulate, speak in a formal (emphatic, expressive) way. Ps. tam’kwa. Ap. tam’k-i, -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 kizungu, a European accent. (Cf. tam’ka.)

*Tamma, n. and a. See Tama.

*Tamú, n. (—), flavour, taste,— and esp. of pleasant taste, sweetness, pleasantness. Thus opp. to uchungu, e.g. vyakula ni tamú na uchungu, food is either sweet or bitter, pleasant or unpleasant. Nyama za nguruse zina tamú, pork is nice to eat. Ona tamú, enjoy, find pleasure in. Tia tamú, make pleasant, give a relish to. (Ar. Cf. luththa, and follg.)

*Tamú, a. (same with D 4 (P), D 5 (S), D 6), sweet, pleasant, nice, delightful,—of all pleasures, esp. those of sense. Sukali tamú, sugar is sweet. Maneno matamú, pleasant, agreeable speech. Maji matamú, fresh water, as opp. to salt water. Tamú? Is it nice? Tamú is also used as adv., e.g. kumekalía tamú, he has found it agreeable. (Ar. Cf. utamú, and opp. -baya, -chungu, -kali, -a chumvi, and syn. -zuri, -ena, -a kupendeza.)

Tambua, n. usu. in plur. mata-
mwua, ends, tips—of any kind of calico or textile fabric, and so of fringe of a cloth, lappets or hanging ends of a turban, fluff of cotton, lint. (Cf. utamwua.)

Tana, v. and n. See Chana.

*Tanabahi, v. give attention (to), turn the mind to, carefully notice and consider, form a conclusion (about). (Ar. nabah, and cf. syn. angalia, fikiri, asimu.)

*Tanafusi, v. breathe, draw breath, recover breath. (Ar. nafsi, for common pumzika. Cf. nafsi, nafusi.)

Tanda, v. spread, spread out, spread over, be spread out (over). The idea seems to be not of mere extension (enéa) or dispersion (lavanya), 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 coconuot 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. mkéka 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. Ta-
dika 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 ametandi-
da mbingu na inchi, God spread out the heaven and earth. Hence derivs. tandikwa, also tandik-i, -iwa, tand-isha, -ishwa, and tandikiana. E.g. wakawapa nyumba wakawatandikia, and they gave them houses, and furnished them (with mats, &c.) for them. Ap. tand-i, -iwa. Cs. tand-isha, -ishwa. Also tand-asa, -aswa, like tanda, tandika, but of special objects, e.g. tandasa mtamá, spread out millet on a mat to dry in
the sun, also t. ngu. 

(Cf. tounda, toundawa, kitanda, utando, ntandey, mtandio, tandiko, tanda, and also such syn. as enea, tawanya, wamba, funika.)

Tandama, v. St. be in an extended position, be spread out, lie stretched out, e.g. of floating on the water, as a crocodile or a log. Ap. tandam-ia, -iwa. Cs. tandam-isha, -iswa. Rp. tandama, of several objects together. (Cf. tanda.)

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. t. la buibi, a spider's web. Tando, or tundu, la macho, a film over the eye, causing blindness. Also (? not in Z.) tribal marks, tattooing (cf. chalo). (Cf. tanda, and mtando.)

Tandu, n. (—), or Taandu, a centipede.

Tanduvu, v. Rv. of tanda, e.g. take off (fold up, remove) what is laid on (spread out, &c.), and so of unfurnishing a bed or room, unharnessing an animal, &c. Ps. tandula. Nt. tanduka. Ap. tandu-lia, -liwa. Cs. tandu-za, -zwa. (Cf. tanda.)

Tangga, n. (ma-), (1) a sail,—of a vessel, of matting or canvas, e.g. tweka t., set (hoist) sail, tua t., lower sail. Kunja t., reef sail. Matanga kati, wind abeam. Obs. tanga mbili, of the period of shifting winds between the two monsoons, also called malelesi (cf. foromali, dasi). (2) a formal mourning,—usually in the plur. matanga, lasting from three or four to ten days, during which friends sleep in the mourner's house. Kaa (везка, идика) matanga, remain in (arrange a) mourning. Ondoa (у- ня) matanga, go out of (end a) mourning. (Cf. msiba and follg.)

Tango, v. go to and fro, go from side to side, dawdle, loiter, stroll about, wander. Also Rd. tango tango, move in a listless, objectless way. Cs. tang-isha, -iswa, e.g. take for a stroll, cause to idle, &c. (Cf. mtango, tango, and follg., and syn. sita, sunukwa, tembea.)

Tangaa, v. spread abroad, be in vogue, be current, become generally known, be published. E.g. jina lake limatangaa na ulimwengu, his name is famous throughout the world. Cs. tanga-za, -zwa (and perh. tangashia, tangisha) make known, publish abroad. Ap. tanga-za, -zwa, e.g. amentangazia aibu yake, he made his dishonour known. Rp. tanga-azana. (Perh. cf. tanga, v., and mitangazi.)

Tangamana, Changam'ka. See Changamana, Changam'ka.

Tangawizi, n. (—), ginger.

Tangi, n. (ma-), a large wooden chest used for carrying fresh water in a native vessel at sea, a water tank.

Tango, n. (ma-), (1) a vegetable like a cucumber, but with a harder rind, fruit of the mtango; (2) aimless wandering, idling, vagabondage, 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 alipokuja hapa? How long ago was it that he came here? Tangu miaka miwili (tangu sani), two years ago (a long time ago). Tangu haya hatta huko, from here to there. (Cf. toka, kutoka, used as prep.)

Tangua, v. annul, abolish, annihilate, invalidate, bring to nought, frustrate. E.g. t. sheria, cancel a law; t. ahadi, revoke a promise; t. udoo, annul a marriage; t. usafi-
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 nimekutangulia. Aliatangulia kuniambia, he was the first to tell me, or, he took the initiative in speaking to me. Cs. tanguli-za, -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 tangua, or tanga. Cf. follg. and mtangulizi, and Ar. syn. takadamu.)

-tangulifu, a. (same with D 4 (P), D 5 (S), D 6) (1) 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, kinegali, and opp. fudifudi, and perh. tanaa, spread out.)

Tano, n. and a. -tano, five. -ta tano, fifth. Jumaa tano, Wednesday. See Juma. (Ar. hamsi, also used.)

Tanuva, v. open wide, stretch apart, widen, expand, make room by. E.g. tanua misu, take long strides; t. kisau, open the mouth wide; t. mashua, push off a boat. Ps. tanuliwa. Nt. tanuka. Ap. tanu-ria, -laua. (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. jengaa tanu ya

kuoka chokaa, make a pile of wood for burning lime. Also choma t., i.e. burn lime.

Tanzi, n. (—, or ma-), loop, noose, slipknot, snare, trap worked by a string. E.g. t. la ukamba (la ugwe, la kutegea nyama), a noose of cord (or string, for trapping animals). T. la samaki, a haul (catch, draught) of fish. T. la roho, 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. mbinambi, 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 (kansu). E.g. njia inafanya matao, the road is winding. (Cf. pindi, mzingo, kunjo, kombo.)

Tapa, n. (ma-), leaf of a fan palm (mivumo), used by natives as an umbrella. Sometimes Dapa.

Tapa, v. shiver, tremble, shudder, jump about convulsively. T. kwa baridi, shiver with cold. Mwili wa tita, my body is shuddering. Jita, jump about,—for display (cf. randa, ruka). Also tapatala, of dying fish. (Cf. kitapo, mtapo, tapika.)

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. tapanyakika, e.g. of water in a flood. R. tapanyakika, of people dispersing in different directions. Cs. tapan-isha, -ishwa. (Cf. tapakaa, and tawanya.)

Tapika, v. vomit, be sick. Cs.
TAPISHI

Tapi-sha, -shwa, cause to vomit, act as an emetic. (Cf. follg.)

Tapi-shi, n. (ma-), vomit. Tapi-sha, 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 kundí. Cf. kikosi.)

*Tarabe, n. used to describe a door or window of wood, strong and framed, not that of a native hut. E. g. milango wa tarabe, tarabe ya dirisha. (? Ar. tarib, arv, firm.)

*Tarabushí, n. and Tarbushí, 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. harufi, sifuri.)

*Tarathia, v. try to satisfy, make apologies (to), conciliate, expostulate (with), remonstrate (with), urge objections (to). Ps. tarathiwa. Nt. tarathika. Cs. tarath-isha, -ishwa. (Ar., same root as rithi, urathi, &c.)

*Taratibu, n. ( —), and Utaratibu, (1) arrangement, method, system, neatness, order; (2) quietness, slowness, gentleness. Fanya (shika) t., be orderly, quiet, &c. *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. Uwapo utaratibu, humshinda mwennyi nguvu, i. e. method goes further than force, quietness than violence, &c. (Ar. Cf. utaratibu, ratibu, and syn. upole, kawaida, 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. risiki.)

*Tari, n. ( —), a tambourine or small drum, used in various half-sociial, half-religious ceremonies. (Cf. ngoma.)

*Tarihi, n. ( —), date, annals, chronicle, journal, history, — esp. of date of birth, e. g. tarihi yako imondani ya hirizí, your date (of birth) is inside the charm. As a specimen, nikazaliwa katika mwesi wa Rehaji, bisa ya jumaa a tatu mwesi kumi na tatu kwa saa ya sita athuuri, 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 njia.)

*Tarishi, 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, Turuma, any piece of wood used to stiffen or strengthen a structure or framework, e. g. edge, 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, n. (—), doubt, perplexity. (Ar. for the more common *mashaka, *fatada.)

*Taslimu, n. direct delivery, prompt (cash) payment. E.g. nunua *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.


*Tata, v. be in a tangle, be complicated, be in confusion, but usually in the Nt. *tatika. Ap. tat-i, -iwa, -ika (1) make a tangle of; (2) wind up in a skein or ball; (3) puzzle, perplex, make difficulties. E.g. tatia usi kijitini, wind thread on a stick. Tatia kilemba, arrange the folds of a turban. Also of a serpent coiling round its prey. Hence tatiana. Also tat-i, -iza, tatis-i, -iwa (Cs. *tiziana), like tata, entangle, wind, cause a complication, perplex. Rp. *tatana, be in a tangle, be puzzled, e.g. of interlacing foliage, of confused statements. *Vyombo vinatatana katika bandari, the dhows are all huddling together in the harbour. Hence tatan-i, -iwa. Also tatanisha, -ishwa. — n. usu. in plur. matata, tangle, mess, difficulty, perplexity, &c. E.g. tata la uzi, tangled thread. *Tata la maneno, a puzzling statement. (Cf. tatai, tatanua, tatizo, mtatio, and dist. tata, plur. of utata.)

*Tataga, v. make a crossing (with), get across, lay across. E.g. tataga mt delayed, 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 tatan. 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. *theletha, also sometimes used. Obs. the possibility in Swahili of such a word as mtatu, for a 'single threefold person.')

*Tatua, v. also Tatana, Rv. of tata, (1) disentangle a tangle, cut a knot, solve a difficulty, e.g. tatu tata; but mostly (2) tear, rend, cleave, rip open or apart. E.g. tatu na nito, tear clothes (Cf. rarua, pasua, tumbua). Ps. tatuliwa. Nt. tatuka, with an Ap. tatuk-i, -iwa, e.g. ametatukiwa nito, he has got his clothes torn for him. Hence tatukanana. Ap. tatulila, -iwa. Cs. tatulisha, -ishwa. (Cf. tata, and syn. above, rarua, &c.)

*Taumu, n. (ma-), prop, shore, support,—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 day about, live a quiet, moral, religious life. Ap. taw-i, -iwa. Cs. taw-isha, -ishwa, e.g. kijana mwanamke akipata miaka sita hitawishwa, a girl, when six years old, is generally confined to the house. (Cf. follg. and mta'iwa, uta'iwa, which appear the same, and of Ar. origin.)
-tawa, a. remaining indoors, choosing seclusion, devout, religious. (Cf. prec.)

Tawa, n. (— and ma-), frying-pan, saucepan. (Cf. chungu, kango.)

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 tawaza, tawazwa, e.g. cause to rule, install as ruler, set on the throne, celebrate the coronation of. (Ar. Cf. wali, liwali, and syn. milekisha.)


Tawanyiko, n. (ma-), scattering, wasting, throwing away. (Cf. prec.)

*Tawashi, n. (ma-), also Towashi, a eunuch. (Ar. Cf. mhasi.)

*Tawaza, v. perform ceremonial ablution,—esp. as to the feet, i.e. tawaza misugu, as dist. from nawa, chamba (which see). (Ar. wathu. Dist. tawaza, 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 nazi, bunch of coconuts, t. la msabibu (la mtende), bunch of grapes (dates). Nche (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 hatamatu tayani mwa pandu, put the bridle on the donkey’s jaw.

Taya, v. reproach, rebuke, blame. Not common in Z. (Cf. tay, and syn. shiitu, laumu, suta.)

*Tayari, a. ready, prepared, at hand. Fanya (weka) t., make ready, prepare. — v. be ready. (Hind. Cf. anda.)

*Tayi, a. and Tai, obedient. See -tii. (Ar.)

Tayo, n. (ma-), reproach, rebuke. (Cf. taya, and syn. shiitu, laumu, suto.)

Tazama, v. look (at), gaze (at), fix the eyes (on), contemplate, examine, observe, test. Ps. tasamwa. Nt. tazamika, e.g. (1) be looked at; (2) be fit to be looked at, be desirable (pleasant) to the eyes, be noteworthy. Jitazama, 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. Tasamwa na mganga, be examined by a doctor. Jitazamia (moyo), examine oneself (conscience). Cs. tazam-isha, -ishwa, e.g. attract the eye, draw attention, be attractive (to). Also intens. gaze intently. Rp. tazama. (Cf. follg. and ona, of perception generally, and syn. angalia, chungulia, kagwa.)

Tazamo, n. (ma-), look, glance, gaze. (Cf. prec. and syn. Ar. natari.)

*Tazia, n. condolence. See Tazia, Taazia. (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 Kite

Tegadawili! Here is a riddle,—and the reply Tega, Propound it, let us hear it. Akajitega na uga wake, he put himself ready with his bow. Tega ndere 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. alintegemea nkono, he leaned on his arm. Nyumba inategemea mti, the house is supported by a tree. Also with kwa, e.g. tegemea kwa Muungu (Sultan), trust to Providence (the Sultan). Ps. tegemeawa.

Tegemeo, n. (ma-), prop, buttress, support, protection. Katika mate-gemeo yangu halikupati kitu, under my protection nothing can get at you. (Cf. prec., and syn. nguso, hamaya, tunsa.)

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. T. mguu, sprain the ankle. Ps. teguliwa. Nt. teguka (sometimes tenuka). Ap. teguliwa, -liwa. (Cf. tega, tego, mtego, and for 'sprain' stuka, stusha. Also tekua or tegua (?) for tekua.)

*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. inchi, 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, -ewa. Obs. tekewa akili, be bewildered, lose one's senses (like po-tewa, rukwa na akili). Cs. tekana.

Teke, n. (ma-), a kick. Piga teke, kick, v.

Teke, a. also -teke and Teke-teke, (1) soft, yielding; (2) weak, feeble. Nyama teke, tender meat. Mtu teke, a soft, weak-spirited person. Muhindi nteke, Indian corn in a soft half-ripe state. Tunda teke, a soft over-ripe fruit. (Cf. (1) -ororo, laini, (2) thaifu, dufu.)

Tekera, v. and Tekewa. See Tekha.

Tekalea, 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 inetekelea, the promise is fulfilled. Ps. tekelewa, Cs. tekeleza, 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, marshamba yote yametekeata, all the plantations were ruined. Cs. teketeza, -ezwa, 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 Ekuwa, which is a variant, also Wekua. Also for tekua, teekua,
e.g. tekua chungu mekonj, 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) down, descend, disembark.—but in Z. only in tele-m’ka (which see). Cs. telesa, e.g. (1) cause to come down, cause to fall; and so (2) be slippery. Also (3) intens. slip, slide, fall by slipping. Ameteleza kwa mignu akaanguka, his feet slipped and he fell. Inchi yateleza, the ground is slippery. Hence telezeisha, cause to slip, make slide. (Cf. utelezi, telesi.)

Teleka, v. (1) 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-ya, e.g. chungu cha kutelekeza maji, a pot to boil water in. Cs. telek-za, e.g. cause to put on the fire, get cooking done, get a meal prepared. Tunepumziika na kut., we rested and got a regular meal.

Telekua, v. and Tekua, Tegua, 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. follg. and telea, also syn. shuka, anguka, 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. prec. and mshuko.)

*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. mbio.)


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 zunguka) of a loose, unprincipled, immoral way of living. E.g. amekwenda tembea, he has gone for a walk. Akili zake satembea, his mind is wandering. Pakutembea, a pleasure-ground. Ap. tembele-a, -elewa, e.g. go to visit, call on, walk about in, &c. Jitembelea, go a stroll, go on a pleasure trip. Finbo ya kutembele-a, a fancy walking-stick. Rp. tembeleana, call on each other, be on visiting terms. Cs. tembe-a, e.g. 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 chajiuza, kibaya chajitembeza, a good thing sells itself, a bad thing tries to (and fails). (Cf. follg.)

Tembezi, n. usu. 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 ndofu. Mhona wa 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.

*Tensi*, 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?* Akampiga 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 vena*, *fanya vena*, 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*, *sena*, *ambá*), 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 leó*, 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-ea*, *-ewa*, e.g. do to (for, on behalf of, with, in, against),—commonly of favourable treatment (see above). Cs. *tend-esha*, *-eshwa*, *-esa*, *-eswa*. Rp. *tendana*. (Cf. as above, and *utensi*.)

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 *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 limetengenea*, the shop is duly furnished (stocked, fitted, ready). *Upepo umetengenea*, the wind is steady, has regularly set in. *Chombo limetengenea*, the vessel is in good order (in trim). (So *tengea*, *tengelea.*). Cs. *tengen-esa*, *-eswa*, also *tengesa*, *tengeleza*, put to rights, repair, put in order, arrange, correct, settle, bring to a happy conclusion, make comfortable. E.g. *jumbe hutengeneza shughuli za inchi yake*, the chief administers the affairs of his country. *Mungu haharibu neno, illa kutengeneza neno*, God's work is not to destroy, but to set right. Hence
Tengeneza (tengenezeka). Also tengenezana. (Cf. follg. and syn. ongoa, fanyiza.)

Tengeneo, n. (ma-), arrangement, orderly disposition, administration, regulation. (Cf. prec., and syn. daraka, maongozi.)

Tengo, n. (ma-), outrigger,—of a canoe. (Cf. galawa.)

Tengua, v. Rv. ofenga, with similar meaning,—move off, put on one side. Nt. tenguka. (Cf.enga.)

Tepetea, v. be utterly slack (idle, indolent, listless, unstrung, relaxed). (Cf. follg. and legea.)

-tepetevu, a. lazy, listless, slack, &c. (Cf. prec., and syn. legefu, -vim, -zembe.)

Teremea, v. and Terema, be at ease, be free from care and anxiety, be cheerful (happy, comfortable). Nt. teremeka (in same sense). Cs. terem-esha, -esha. Teremeshamgeni, make a guest comfortable, at his ease, e.g. cheer up, gladden, relieve, put at ease. (Cf. mteremo, mteremeshi, and syn. changam'ka, cheka.)


Teso, n. (ma-), suffering, affliction, pain, trial, persecution, adversity. (Cf. tesa, umivu, athia.)

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 nami, he disputed with me. Ps. tetewa. Nt. teteka. Ap. tet-ee, -evo, e.g. act (speaks) for (against, in, at, &c.), defend, attack, oppose, support). Cs. tet-esha, -esha. Rp. tetena, (Cf. teto, and syn. bisha, zuia, shindana.)

Tete, n. grain fully formed, but not fully ripe or hard. Tete za mitama, or mitama tete, of millet in this stage. Chicken-pox is called tete za kwanga, also tete kwanga, titiwanga.)

Tetea, v. cackle,—of a hen.

Tetema, v. tremble, shake, quake, quiver. Commonly in the Nt., i.e. tetemeka, e.g. natetemeka kwa homa, I am shivering with fever, i.e. in the cold stage of malarious fever. Inchi inatetemeka, the earth quakes. Cs. tetem-esh, -esha. (Cf. follg. and tikisa, suka.)

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.)

Teua, v. (1) choose, select, pick out; (2) be dainty, critical, fastidious. (Chagua is commonly used in Z.) Ps. teuliwa. Nt. teuliuka. (Cf. -teule, mteua, mteusi.)

Teuka, v. be put out of place, be strained (sprained),—a variant of teguka (which see).

-teule, a. (same with D 4 (P), 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, mteusi.)

*Tezi, n. (—), (1) stern, poop,—of a ship (cf. shetri); (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 the same way as in English. D represents th and Dh, in most cases, the alveolar, as in dozen. The letter Z represents the dental th as in These, then, thin, and their.
literature, while the \textit{th} of \textit{thin} is written as \textit{th} or \textit{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 \textit{th} as in \textit{then}, except (1) in numerals involving the Arabic words for 2, 3, and 8, e.g. \textit{thelatha}, \textit{thenashara}, \textit{themanini}, &c.; (2) \textit{riki}, inherit, \textit{thubutu}, make firm, and their cognates; (3) \textit{hadithi}, \textit{thawabu}, \textit{thamanini}, \textit{methali}, and some other words of little practical importance,—in which cases \textit{th} is pronounced as in \textit{thin}. Words not found under \textit{Th} may be looked for under \textit{Z} or \textit{S}. When initial \textit{th} is to be pronounced as in \textit{thin}, \textit{Th} is printed in italics. Obs. In a few words \textit{Th} is used in Swahili for the Arabic consonant \textit{Shin}, e.g. \textit{theluji}, snow, \textit{themanini}, eighty, &c.


\*\textit{Thahabu}, n. gold. (Ar. For metals cf. \textit{madini}).

\*\textit{Thahiri}, a. evident, plain, clear. Also as v. make clear, explain, show. (Ar. Cf. \textit{thihirisha}, \textit{uthahiri}, and syn. \textit{wazi}, \textit{baini}).

\*\textit{Thaifu}, a. and \textit{thaifu}, (1) weak, feeble, infirm, powerless; (2) of a poor quality, deficient, insignificant, mean, base, despicable. E.g. \textit{kijumba cha udongo thaifu}, a mud hovel is not stable. \textit{Kila kitiendo thaifu kiko kwake}, he is an example of every kind of baseness. (Ar. Cf. \textit{thaofika}, \textit{uthaifu}, and syn. \textit{thali}, \textit{hafsi}, \textit{nyonge}).


\*\textit{Thama}, conj. See Thamama. (Ar.)

\*\textit{Thamana}, n. (\textit{—}), a surety, guarantee, warrant, certificate, bail. \textit{Weka th.}, find bail, give surety. (Ar. Cf. \textit{thamani}, and \textit{amana}).


\*\textit{Thambi}, n. (\textit{—}, and \textit{ma}-), crime, religious offence, sin, i.e. offence of the worst class (worse than \textit{hitiya}, and \textit{kos}), but from the Mahomedan point of view, i.e. formal and utilitarian rather than moral. (Ar.)

\*\textit{Thamini}, v. guarantee, become surety, be sponsor, give bail, go bail. \textit{Huyu amemthamini rasakiye}, this man has gone bail for his friend. \textit{Tumemthamini kama tutamili}, we have certified him that we will pay him. (Ar. Cf. \textit{thamana}, and \textit{amana}).

\*\textit{Thamiri}, n. thought, mind, inner consciousness, conscience. \textit{Ni thamiri yake kufanya vita}, his real intention is to make war. Also as v. think of, intend, e.g. \textit{akamsamehe kwa yale aliyothamiri}, and he forgave him the thoughts of his heart. (Ar. Cf. \textit{thana}, \textit{nia}, \textit{kusudi}, \textit{wazo}, \textit{moyo}).

\*\textit{Thamama}, conj. (1) alike, equally, therewith, at the same time (cf. \textit{mamoa}); (2) then, next, also, too. E.g. \textit{thamama wamwono na wasi-pomwona}, alike whether they see him
or not. *Thammā na weve, and you as well. (Ar.)

*Thana, n. (—), thought, idea, notion, suspicion. (Ar. Cf. follg.)

*Thani, v. think, be of opinion, fancy, suppose, suspect. Ap. than-ta, -tawa, think of (about, in favour of, against, &c.), suspect. E. g. amethaniwa mwiviv, he is suspected of being a thief. (Ar. Cf. thana, and syn. jikiri, waza, nia.)

*Thara, n. usually in plur, i.e. mathara, hurt, harm, violence. (Ar. Cf. thuru, and syn. feuri, thulumu, hasara.)


*Tháruma, n. (—), also Thérumba, describes anything sudden and violent, e. g. (1) stroke, blow, rush,—blow of an axe, charge of an elephant, a sudden calamity. Tháruma moja, at a blow, in a moment, all of a sudden. (2) in arithmetic, multiplication; (3) a hurricane, storm of wind and rain, tempest. (Ar., and obs. Ar. zaaba, a storm, which seems confused with it. Cf. syn. gháfuta, marra moja, and for *storm* tufane.)

*Thawabu, n. (—), a reward, gift,—but esp. as from God. (Ar. Cf. for gifts generally bakshishi.)

*Thelathā, n. and a., three,—but usually tatu in Z. (Ar. Cf. theluth, thelithasha, thelathini.)

*Theluji, n. (—), snow. Natives compare it with machicha ya naz, grated coconut. (Ar.)

*Theluthi, n. a third (fractional) part. (Ar. Cf. thelatha.)

*Themani, n. and a., also Themanya, eight,—but usually nine in Z. (Ar. Cf. follg. and themeni.)

*Themani, n. and a., eighty. -a th., eighteenth. (Ar. Cf. prec.)

*Themantashara, n. and a., eighteen. -a th., eighteenth. (Ar. Cf. prec.)

*Themuni, n. and a. also Thumuni, Thumuni, an eighth (fractional) part. Nussu ya themuni, a sixteenth part. Used of a quarter rupee, i.e. an eighth of a dollar,—about four-pence.

*Thenashara, n. and a., twelve. -a th., twelfth. (Ar. Cf. follg. and ashara.)

*Theneen, n. and a., two,—but usually pil, -wili, in Z. (Ar. ithneen. Cf. prec.)

*Thihaka, n. (—), mockery, ridicule, scorn. (Ar. Cf. follg., and syn. mzaha, ubishi, mcheko.)


*Thihiri, v. make plain, be plain,—but usu. in deriv. stems. Ps. thihiiriwa, e. g. (1) exposure for sale, show; (2) make clear, explain. Nt. thihiirika. Ap. thihir-ia, -iwa. Cs. thihir-isha, -ishwa, make plain, explain, show clearly. (Ar. Cf. thahiri, and syn. eleza, fassamu, baini.)

-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. thiiva. Nt. thiika. E. g. nguo zimethiikia, the clothes are spoilt (eaten away). Cs. thiisha, thiishwa. E. g. mchwa wanamthiisha nyumbä, the white ants are spoiling the house. Muungu anamthiisha, God is sending him ruin. (Ar. Cf. uthia, uthi, and follg., and syn. chakaa, angamia, fija.)

*Thiki, v. press hard on, put in difficulties, reduce to straits, distress. Ps. thikiwa. Nt. thikika, for which
pressed, be in difficulties, e.g. kama umethikika na neno, unambie, if you are in any difficulty, tell me. Ap. thik-ta, -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.)


-thilifu, a. and -tilifu, poor, mean, insignificant. Also sometimes a verb thilifu, reduce, make mean (poor, small), and thilif-ika, -isha, become poor, mean, &c. (Ar. Cf. prec.)

*Thiraa, n. (—), a cubit,—measure of length, from elbow to finger-tip, 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, pima.)

*Thoofika, v. become weak (infirm, feeble), lose strength (force). Also sometimes thoofu. (Cs. thoofisha, -ishwa, weaken. (Ar. Cf. thatifu.)

*Thubutu, v. (1) be firm, resolute, convinced, proved; (2) venture, dare, have the courage to. Ps. thubutuwa. Nt. thubutika. Ap. thubut-ia, -iwa. Cs. thubut-isha, -ishwa, e.g. establish, prove, make firm (strong). (Ar. Cf. thabitu, uhabiti, mathubutu.)

*Thuku, v. taste, try the taste of, but commonly onja is used. (Ar. Cf. tamu, luttha.)

*Thulli, n. also Uthulli, Duli, Uduli, and Thilli, abject condition, misery, distress. (Ar. See Thilli.)


*Thumu, n. also Somu, garlic. (Ar. Cf. kitunguu, somu.)

*Thumuni, n. See Themuni. (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). Haithuru, a common expression, meaning 'it does not matter, it is all the same, never mind' (cf. mamoja). Ps. thuruwa. Nt. thurika. Ap. thur-ia, -iwa. Hence thuriana. Cs. thur-ish, -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 maji, put water (somewhere, in something), add water, dilute. T. dawa, apply medicine. T. rangi, paint. T. giza, darken. T. ngovu, (1) apply force; (2) encourage, strengthen. T. nanga, cast anchor. T. ugongwa, cause illness, infect with.
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disease. T. makali, sharpen, make sharp. T. masha (matata), cause (inspire) doubts, perplex. T. hofu, frighten. T. au, disgrace. T. niy (moyo), apply thought, consider seriously,—so tia moyoni (maanani). T. asi, employ soldiers, set a guard. T. utumwani, enslave. T. chuuni, send to school. T. kasini, set to a job. T. roho, risk one's life. T. mimalo, cause (arrest), bring to bear the chief. tiltia uwele, pretend illness. Ps. tiltia. Nt. not used. Ap. tiltia, tiltia, tiltika, e.g. akaniilitia mwanangu ndui, and he infected my child for me with smallpox. Wajitiili explore maneno hayo? Why do you thrust yourself into this discussion? Hence tiltilia, tiltiwa, in various special operations, e.g. tiltilia uzi, darn. Also tiltiana, and (rarely used) tiltisha, tiltishaka. Cs. never used (i.e. tia, 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 to 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.)

*Tibua, v. treat medically, give aid to, attend, treat (as a patient), cure. Ps. tiltia. Nt. tiltika. (Ar. Cf. tabu, and syn. ugwa, alika, ganga.)

*Tibua, n. perfume, scent, fragrance. Also a term of endearment, sweet. (Ar. Cf. marashi, manukato.)

Tifua, v. (1) cause to rise like dust, stir up, make a dust. Nt. tifuka. (Cf. prec.)

*Ti, a. obedient, docile, submissive. (Ar. Cf. prec. and syn. -sikifu.)

*Tiki, n. used of the edging of red or white silk stitched round the neck of a native dress (kanzu). (Ar. necklace, collar.)

*Tiki, adv. or better Diki, exactly, just, just so, in the same way, in the very way. (Cf. Ar. digit.)

Tikisa, v. (1) cause to shake, wave, move to and fro; (2) make restless, agitate, excite, e.g. tikisa mti, tunda zipe tape kupukutika chinji, shake a tree, so that the fruit drops off. Tikisa inchina kwa fitina, disturb a country by rebellion. Ps. tikiswa. Nt. tikisika (and tikitika, cf. tukutika). Ap. tikisa, -iwa. Cs. tikis-isha, -ishwa. Rp. tikisana. (Cf. syn. tukutiza, suka, tetemeshwa, punja.)

Tikiti, n. (ma-), a water melon,—fruit of tilki.

*Tikiti, adv. in small pieces, to the last bit, utterly, completely, e.g. pada tikiti, crush to dust. Osa i., rot away. (Ar. daq, fine powder, i.e. dikidiki.)

*Timamu, n. completion, completed state, perfected condition. —a. complete, perfect. (Ar. Cf. timia, -timilifu, tamma, and syn. kamili, -zima, -ote.)

Timazizi, n. plummet, i.e. a small stone suspended by a string, used by
Tine, n. prepuce, when removed by circumcision. Also, a person circumcised. (Cf. govi, and tahiri.)

Tingisha, v. like Tikisa, cause to shake, e.g. tingisha inchi, make the ground shake,—by dancing. T. embé, shake down mangoes,—off a tree. Nt. tingika. (Cf. tinge.)

*Timi, 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 debe. (Eng.)

Tipitipi, 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. churuzu.)


Tisho, n. (ma-), that which terrifies, a menace, a scare. (Cf. prec., and syn. ogofya, kioja, aka.)

*Tissana, and a.a., ninety. -atissa-ni, ninetieth. (Cf. Ar. tissa, and follg.)

*Tissatashara, n. and a., nineteen. -a tissatashara, nineteenth. (Ar. Cf. tissa, and prec. Also syn. kumi na kenda.)

Tita, n. (ma-), a bundle of firewood, a faggot. — v. (1) tie up in bundles, make faggots of, i.e. funga (or, piga) tita; (2) make carry (a bundle, or load). Nt. titika, e.g. mtumwa ametitika mzigo na bwana wake, the slave has been given a load to carry by his master. Cs. titi-sha,
-shwa, (1) cause to tie in bundles; (2) intens. make carry a load. (Not often used in Z. Cf. funga, chukusa, pagasa.)

Titì, n. (ma-), teat, nipple of breast. (But enda kwa matiiti 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. titin'isha. (Perh. a variant of tetema, tutuma, which see.)

Titiwanga, n. also Kitiwanga.

Tetekwanga, 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 yangu 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 negativizing of an idea, and thus to supply an auxiliary of negation when combined with other verbs, e.g. kutoa kufanya forms the Infinitive of the Negative Conjugation, i.e. not to do; and is often shortened to kufanya, 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. shine. T. meno, show the teeth. Toa taoa, display (or, remove) the lamp. T. hadithi, tell a story. T. ukali, show fierceness (bravery). T. mana, 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 nyungi, 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. nyumbà, design a house. T. kasi, 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. hatarini, save from danger. Akamtoa na nyumbà, 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. Mtu huyu ataka kutoa roho zetu, this man wishes to take our lives. T. frasi shoti, make a horse gallop, get a gallop out of him. T. makosa, remove blemishes, correct mistakes. T. mimba, produce abortion. (4) refuse, decline, fail (to do), e.g. sababu ya kutoa kuniirthisha, because of refusing to make me heir. Kutoa kupenda, not to love. Ps. toleva, e.g. be put out, put forward, put away, be proposed, be rejected, &c. (as above). Nt. toka, (1) come out, appear, be rid (of), be let out; (2) go out, go away, get out, disappear, cease (from)—in this sense.
constructions, e.g. *toka mjini*, or *toka mji*, go out of the town. *Toka Unguja*, come from Zanzibar. *Toka utumwani*, 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 inamitoka*, 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 *toba* as preposition, see below.*) *Toka* has various deriv. stems, viz. (a) *tokea, tokewa*, and perh. *tokeka*, e.g. (1) *come out to* (for, against, in, &c., but rarely from, which is usually *toba only*), e.g. *akatoka mji akatokea mji mwinge*, and he left the town, and appeared at another town. *Ali-tokewa 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 yatokea na mtoto huyu*, evil consequences follow from this child; (3) *tokea* is used simply as ‘appear, come on the scene, come out.’ *Toka 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 *tokeleza*. (b) *tok-eza, -ezwa*, and hence *tokez-ea, -ewa*, also *tokezesa, -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. *jiwe latokeza mno*, the stone projects too far. *Jino latokeza nje*, the tooth is forcing its way out. *Sindano inatokeza ncha yake, inatokea kwa pili*, the needle is getting its point through, it is appearing on the other side. *Mwana chuno ametokea maneno mbaya kwa watu*, the teacher has foreshadowed bad news to the people. *Mungu aitokozea*, God appeared to him in a special way. *(c) tokana, leave each other, part (from)*, e.g. *huyu ametokana na mkewe*, this man has parted from his wife. *Ap. tolea, tolewaa, 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 kumtolea mali may mean, spend money on, or, take away money from,—a person. Akamtolea, 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. *Hatukotoleana heshima mimi naye*, we failed in courtesy to each other. *(Obs. also toeya, cause to put forth, or intens. send out, urge forth, and perch. toeka, e.g. be put out, vanish, disappear, but see Toweka, Toea)*. Cs. *toza, tozwa*. Hence *tozea, tosewa*. Also *tozesha, tosezsha*, e.g. cause to put out, force (urge, persuade, allow, &c.) to give, demand, extort, expose. Also *tozana*. *Tozea msalme kodi*, collect taxes for the chief. *Kunitoaza haki yangu*, to vindicate my rights for me. *Wahadi wa kutoka kumwuzia*, a promise not to ask him. Rp. *toana*, e.g. put each other out (or, forward), join in putting (or going) out, e.g. *walitoana katika mji kwenda vitani*, they made a general move from the town to go fighting. *(Cf. mtosa, toleo, tokeo, toka, tokea, tocka, utoko, and generally ondoa.*)

*Toa*, 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 mtobwe (which see). Hence also (2) simpleton, fool. — n. a hole, —also kitobwe (a pass. noun in -e, from tobo (which see)).

Toea, v. also Towea (which see).

Tofaa, n. (maa), fruit (like a small apple) of the tree mtobaa.

*Tofali, n. (maa), and Tafali, brick, tile. (Cf. Ar. 'dry clay.')

*Tofauti, n. (maa). See Tafauti.

Tofua, tofuka, v. perh. variants of pofua, pofuka (which see).

Toga, v. pierce (the ear), make incision (for ear ornament). Ps. togwa, e.g. hutogwa, maana hu-tiwa mapete katika masikio, 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, cleanliness,—esp. in a ceremonial sense, i.e. according to Mahomedan 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, wenu, ngariba.)

Toja, v. make incisions (cuts, gashes, &c.), scarify, tattoo, let blood, bore the ear (for ornament). Toja mshipa, open a vein, bleed. (Cf. toga, and folla, also syn. chanja, umika.)

Tojo, n. (maa), gash, cut, incision, tattoo,—whether for ornament, tribal mark, or medical purposes. (Cf. prec. and nemo.)

out of, away from, starting from, since. E.g. toka huko, from yonder, from that time (place). Toka leo, from to-day onwards. Toka zanani, long since. Tokea hapo, or tokeapo, once on a time, long ago, from time immemorial. Often combined with kwa, katika, to define their meaning, or with locatives in -ni, e.g. toka nyumbani, from the house, toka kwa mfalme, from the king's presence. (Cf. toka, Nt. of toa, and folla.)

Tokea, (1) prep. See Toka. (2) Ap. form from toa (toka) (which see).

Tokeo, n. (maa), place (time, act, mode) of going out (appearing, happening); (2) outlet, pore, e.g. natokeo ya hari, pores in the skin (cf. kitundu, nyeleo); (3) appearance, apparition, vision (cf. njozi); (4) occurrence, result, consequence (cf. tukio). (Cf. toa, toka, tokea.)

Tokomea, v. vanish, disappear, recede from view, extend beyond the range of the eye,—e.g. of the sea, bahari inatokomea. Cs. tokom-eza, -eza, e.g. reduce to nothing, annihilate. (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 pamoja na samili (or, kwa samili), fry a cake in ghee. Of water, pika, or chemsha, is usual. Ps. tokoswa. Nt. tokoseka. Ap. tokos-ea, -eza. (Cf. folla, and for cooking, pika, upishi.)

Tokota, v. become boiled (fried), be boiled (boiling, frying). E.g. chungu chatokota 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,

*Tombo*, n. or *Tomboo*, a quail.


*Tomoa*, v. stave in, break through, pierce,—e.g. *toma* *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 *tote-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 *tome-* *ea*, - *ewa*, drop upon, e.g. *tonekea* *meza*, drop on the table. Ap. *ton-ea*, - *ewa*. 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- *ea*, - *ewa*, e.g. *umtonesheek* *tone* *la samli* *walini*, pour a drop of ghee over his rice. Hence *tonesheka*, and *toneshana*. Rp. *tonana*. (Cf. *tome*, *tonesho*, and *dondoka*, *donda*, *tiririka*.)

*Tone*, n. (—, and *ma*), a drop of liquid, a dot, a blot. Dim. *kilone*. (Cf. *tona*.)

*Tonesho*, n. (*ma*), causing to drip, making bleed. (Cf. *tona*, *tone*.)

*Tonga*, n. *Tonga* *la* *dafi*, a coconut-nut when full of milk and in the later stage, when the nutty part is well set and tough. (Cf. *dafi*.)

*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*.)


*Tope*, n. (—, and *ma*), also plur. of *utopoe*, mud, mire, dirt. *Tope* nyembamba, thin, soft mud. *Tope* nene (*nzito*), thick mud. *Walu* 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-esha*, - *ewa*, e.g. of effect of a heavy load. *Inchi* *inatopeza* miguu yake, the earth makes his feet stick fast. *T. kiole* *katika muvalu*, press the finger deep into the body. (Cf. *tope*, *topoa*, also syn. *zama*, *tota*, and perh. *bopa*.)

*Tote-tope*, n. (*ma*), custard-apple, fruit of *mtopetope*.

*Topoa*, v. get out of a difficulty, set free from a spell or charm, extricate, counteract a poison, e.g. *topoa* *mitu* uganga, release a man from the power of a charm. *Dawa ya kutopoa*, antidote. Ps. *topolewa*. Nt. *topoka*, e.g. *amelala* *illii* *umtiopoke ulevi*, he is asleep so that his drunkenness may leave him. (? Conn. with *tope*, and for *Rv. force of* *oa*, cf. *chomoa*, *bomoa*, *chonga*, 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 *kwana* *wake*, the slave has run away from his master,—also *ametoroka* *kwana* *wake*. Ps. *torokova*, be deserted, be run away from. Ap. *torokea*,
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-ewa. Cs. toro-sha, -shwa, induce to desert, drive into running away, seduce, entice away. (Cf. mtoro, and syn. kimbia.)

Tosa, v. plunge in water, throw into the sea, cause to sink, drown. Used of launching a vessel, wakaitosa marikebu katika bahari wakalingia, they launched the ship and went on board,—but commonly shua. (Cf. tota, and syn. choiya, zamisha, didimia. Dist. toza, 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. -ivu, -povu.)

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 yake, his task is enough for him. Ap. tosh-ea, -ewa, -eka. Hence toshel-ea, -ewa, and toshel-eza, -ezwa, and a further deriv. form toshel-eza, -ewa, e.g. mchusi huu utamtosheleza wali wake, this gravy he will find enough for his rice. Watu wawili wata-mtosheleza kazi yake, two men will be enough for his job. (Cf. Ar. kifiti, and dist. folg.)

Toshea, v. be amazed, astounded, staggered. Also Ps. tosheva, 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 (sight). Merikebu imetota, the ship has sunk. Ap. tot-ea, -ewa. Cs. tot-esha, -eshwa (and perh. also tosa, which see). Totesha macho, make blind (cf. pofusha). (Cf. sama, didimia.)

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 ndizi, the fruit bud on a banana stalk; toto la mesa, the drawer of a table. (Cf. dim. kitoto.)

Totoma, v. wander at random, get lost; be off the path. Ap. totomea. (Commonly potea in Z.)

tovu, a. (?) variant of -povu, i.e. lacking, deprived of. (Cf. tofua.)

*Towashi, n. (ma-), eunuch. See Tawashi. (Ar.)

Towea, 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. towelea wali kewa mchushi, i.e. flavour boiled rice with gravy. Hence toweleza, -lezwa. Cs. towesha, toweza. (Cf. kitoweo, and syn. unza, v.)

Toweka, v. vanish, disappear, pass out of sight, die. Cs. tow-e-sha, -shwa, e.g. put out of the way, ruin. (Perh. cf. tooa, as if toeka, i.e. be put away.)

Tu, adj. only, just, exactly, simply, no more, merely, barely,—always following the word it refers to, and used with nouns as well as adjs. 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 wasima, 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 msigo, put down a load. Tua tanga, or tua alone, lower sail. Maneno yale yalinunitsa asingie, those words stopped him, so that he did...
B. as a Nt. (1) settle down, rest, halt, bivouac, encamp, stop for the night; (2) go down, settle down, set, e.g. juu likatua, the sun set; ndege alitua, the bird alighted. Ps. tulitwa. Nt. tulika. Ap. tulia, with many deriv. stems,—tulivu, tulika. Also tuli-ita, -itwa, -ika. Hence tuliziwa, -zwa, and tulitiana. Cs. tuli-za, -zwa, whence tuli-zia, -ziwa, and tulizana. (1) 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 umetulizia, or, ametulivwa moyo, he has calmed down. Bahari yatutulia, the sea is going down. Uso wa kutulizia, a tranquil, peaceful expression. Maneno haya yamekutulilia? Have you got that matter settled? Chakula hakimutulilia, the food does not agree with him, i.e. he cannot digest it. Tumetulivwa na habari hisi, 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. Ametulizwa 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, -tulivu, tulizo, tuama, besides tuesha, tusha, tweza. Obs. similar verbs tia, put to, tuo, put out, tua, put down.)

Tuwa, v. rub. See Chua.

Tuama, v. get into a settled state, settle down, subside. E.g. of muddy water clearing itself. Acha maji yatuama, yawe safe, leave the water to settle and get clear. Mambo yanatuama, matters are settling themselves. Cs. tuam-isha, -ishwa.

*Tuwa, 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. tuiba, -iba, -ika, e.g. tuibia kosa, repent of a fault; tuibia Muungu, repent before God. Cs. tumbu-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, chambhela.)

*Tufu, n. a ball, a game of ball. Chesa tufu, 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. Inzi kufia 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 karwa (which see), and chelewa, ahirira.)

Tuka, n. (—), post supporting the projecting eaves in front of a native
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house, post of a verandah. (Commonly nguo, kiguzo. Kr. gives shivi for the projecting eaves supported by tuka.)

Tuka, jituka, v. See Stuka, of which it is perh. a variant (i.e. stuka, situka, shituka, jituka.)

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. tukenana. (Cf. follg., and syn. suta, senu, ambu. Tukana is itself reciprocal in form only.)

Tukano, n. (ma-), an abusive expression, bad word, abuse. (Cf. prec., and syn. suta, suta.)

Tukia, v. happen (to), occur (to), present itself, come to pass. Jambo limenitukia leo, a thing has happened to me to-day. Atajitukia yuko mjini, he will find himself in the town. Ps. tukiwa, e.g. nimetukiwa na umuhimu, opportunity presented itself to me. Cs. tuki-zaa, -sua. (Cf. follg., and syn. toke, kuta. Possibly tuka, tukia are variants of toke, tokea, 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, -kuru.)

Tukuka, v. become exalted, grand, glorious, &c. (Cf. prec., and tukusa.)

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. tukutika, 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, -ishwa. (Cf. follg., and tikisa, -tukutu.)

Tukutiko, n. (ma-), tremor, tremulous movement, nervous trembling, fluttering excitement. E.g. tukutiko la moyo, fluttering of the heart, excited feeling. (Cf. follg.)

-Tukutu, a. restless, nervous, excitable, petulant, troublesome, e.g. of children. (Cf. prec., and tukuta, tukusa.)


-tulivu, 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, taratilu, -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 mtu kazi (kwa kazi, kufanya kazi), set a person to work. Tuma mtu 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
*Tumai*, v. and also commonly *Tumaini*, hope, trust, expect, be confident, be trustful, rely on. *Natuma* una ajya, I hope you are well. *Namtumai* mtu huyu, I trust this man.

Ps. *tumawoa*, *tumainiwa*. 
Nt. *tumainika*. 
Ap. *tumaini*-*ia*, -*iwa*, -*ika*, e.g. hope in, confide in, rely on. 
Cs. *tumainish-ia*, -*ishwa*, e.g. raise the hopes of. Hence *tumainish-ia*, -*iwa*. (Ar. Cf. follg., and syn. *taraja*, *amini*, *takema*.)

*Tumaini*, n. (ma-), confidence, trust, expectation, hope. Also as a.

*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. *Tumikiwawa*, have service done, be obeyed. Also *tumiki-sha*, -*shwa*, e.g. cause to obey, reduce to obedience, take as servant. 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. (1) 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 zinekuuja*, 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*. Rp. *tumana*. (Cf. *tume*, *mtume*, *tumbo*, *matumizi*, *mtumishi*, *mtumwa*, *mtumwa*. Also *peleka*, which is in some senses synonymous. And dist. *chuma* and derivatives, which are sometimes pronounced, as at Mombasa, *tuma*.)

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*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*, rose-buds. *Tumba la chuo*, cover of a book. T. la mwezi, 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. *Nduye mweka wa tumba*, (of the angel of death), he it is who sets down the load. (Cf. *mtumba*, *kitumba*, and *nzigo*.)

*Tumbako*, n. tobacco. *Vuta t.*, smoke. *Nusa t.*, take sniff. *Tafuna t.*, chew tobacco. The forms in which it is made up are known as *nkate*, 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, yuna *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, tumbu, kitumbu, mtumba, mtumbwi.)

Tumbua, v. (1) disembowel, rip up, cut open, make a hole (in), perforate; (2) lay open, display. Tumbua uwa, rip, or make a hole in, a plank. Tumbua kindu, rip a leaf into strips. T. jipu, lance a boil. Ps. tumuliwaa. 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. ametumbukia kisimamta, he has tumbled into the well; (2) get suddenly involved in, be caught or strangled in. So also Cs. tumubikiza, -iwa. Ap. tumu-ilia, -iwa, -ika, e.g. lay open for (to, at, with, against), e.g. nimwekambiba, Fanyasa kazi yako, nawe wanitumubilia macho, I said to you, go on with your work, and you glare at me (cf. kodolea macho, ngarisa macho). Hence tumbuli-za, -zwa, and tumbuliz-ia, -iwa. Cs. tumbuza, intens. force a way through, penetrate, come out on the other side of, e.g. tumubuzamwitu, pass through a forest; t. ne ya pilu, come out on the other side; jua limetumbuza, the sun has burst out (cf. penya, and chimbuza). Rp. tumubuna. (Cf. tumbo, and syn. pasua, kata, fungua, funua.)

Tumbuika, v. be soothed by being sung to. Cs. tumbui-za, -zwa, soothe by singing, make a soothing sound with or without words, sing to, sing by turns. T. kwa nyimbo (kwa maneno masuri), soothe by songs (by gentle words).

Tumbuizo, n. (ma-), lullaby, ditty, refrain of a song. (Cf. utumbuizo.)

Tume, n. (—), (1) messenger, envoy, employcé, representative, servant. E.g. wale wasee, tume za Mbega, the old men, Mbega's envoys. Used absolutely, like mtume, of Mahomed, as apostle of God. Also (2) occupation, task, errand, business. Tume zangu zimekwisha, my duties are finished. (Cf. tuma, mtumwa, which is the usual term for a slave, though not limited to this meaning, and mtumishi, which is used of household and general service, sometimes in contrast with mtumwa, slave, and tume, implying special service.)

Tumo, n. (ma-), and Mtumo, employment, using, use, &c. (Cf. tuma, and dist. chumo, also meaning 'employment.')

*Tumu, n. (—), (1) a fast, fasting, e.g. of Ramathani, mwezi wa tumu, the fasting month. (Ar. sum. Cf. mfungo.) (2) variant of tamu (which see), taste, tasting. (Ar.)

Tuna, v. (1) puff out, swell out; (2) show anger, be petulant (arrogant). E.g. tuna machavu, swell out the cheeks. Jituna, bluster, brag (cf. jinjwa). Ps. tunwa. Nt. tunika. Ap. tun-ia, -iwa. Cs. tuni-sha, -shwa, e.g. (1) offend, enraged; (2) puff out, flatter.

Tunda, n. (—, and ma-), a fruit of any kind, a product of tree, plant, vegetable, &c. (Cf. tundika. There are many kinds of fruit in Z. See nazi, chungwa, chensa, danzi, lime, ndimu, kagaja, furungu, balungi, ndizi (many kinds), enbe, fenessi, nanasi, zambarau, pera, topetepe, kunazi, duriani, chokicho, kwaju, bunju, kungu, papai, tikiti, &c. Also numerous vegetables. Kr. gives tunda, v. get down fruit from a tree,—seldom if ever used in Z., where angua, chuma are common. For common vegetables cf. mboga.)

Tundama, v. settle down, gather, accumulate, e.g. as water at the bottom of a well or hole. Cs. tundam-isha, -ishwa. (Cf. tungenama, tuama, tandama, and -ama.)

Tundika, v. hang up, suspend,—
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, -ishka. (? 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. Mito mtundu lusima 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, akinguia mito hutawesa kumunduia, if the child is ill, you will not be able to attend it. Ps. tunduiwa. (Cf. follg., and otea, tuns, chungulia, peleleza.)

Tunduizi, n. one who watches, guardian, spy. (Cf. prec.)

Tunduuaa, v. be still, silent, motionless, e.g. of one amazed, deceived, fascinated, deep in thought. (Cf., for the form, tundawaa.)

Tunga, v. (1) put together, put in order, put in a row; (2) form by arranging, compose, bring materials or ingredients together, construct, connect, make. E.g. (1) tunga nyama kijitini, put bits of meat in a row on a skewer. T. samaki, string fish together, or, put them on a stick. T. ushanga, string beads. T. maua, tie flowers together, make a garland or nosegay. Tunga sindano, tunga uzi (katika sindano) are both used of threading a needle.

(2) T. mayayi, form eggs,—also (Nt.) mayayi yamutunga, the eggs are hard set,—the contents having taken form. Mtama unatunga, the millet (grain) is forming. T. mimba, conceive, form an embryo. T. chuo (mashairi, 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. tungikwa (cf. angika, tundika), e.g. alitungikwa tanzi la roho, he was hung up by a noose round the neck. T. ngao, hang up a shield. Hence tungik-ia, -iwa. Ap. tung-ia, -iwa, e.g. umetaungia (uzi) sindano, you have threaded the needle. Cs. tung-iza, -iwa, -isha. Rp. tungana. (Cf. tungama, tungamana, tunguo, mtungo, utungo, tungo, and mtungu,—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 (taa).

Tungama, v. be in a firm, compacted state, be formed like a clot, congeal, get thick. E.g. damu inatungama, 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. tungamanisha, e.g. wali ametungamanisha watu maneno mamoja, the governor got all the people to agree to one statement. (Cf. tunga, and fungamana, tangamana, shikamana.)

Tungo, n. (ma-), way of forming, composition, device, things in a row.
Also plur. of utungo (which see).
(Cf. tunga, mtungo.)

Tungua, v. Rs. form of tunga, i.e. (1) uniform, disconnect, take to pieces; (2) unstring, take down, let down, e.g. t. madafu, get down coconuts. T. roho, discourage, dishearten. (3) fig. depress, depreciate, degrade. Ps. tungsulwe. Nt. tunguka, e.g. be let down, be taken down, sink, be depressed, &c. Ap. tungsul-wa, -lwa. Cs. tunguza, -zwa. (Cf. tunga, tungika,—also (angika) anguia, (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. tumuka, tunza, and syn. hedaya, kioja.)

Tunukwa, v. (1) set the heart on, treasure, prize, long for, have special affection for (i.e. perh. regard as a treasure (tunu), make a treasure (tunu) of); (2) give as a present, make a present of, e.g. namtumuka mtu hayu, I have set my heart on this man. Ps. tunukwa. Ap. tunuk-ia, -iya, e.g. make a present to. T. kofia, give a cap to. T. moskiti, give a gift to a mosque. Cs. tunuk-isha, -ishwa (?tunusha, and cf. tunza). Rp. tunukana. (Cf. tunu, and foll.)

Tunza, v. treat with care or affection; (1) guard, protect, care for, tend, keep safe; (2) attend to, observe, examine, keep an eye on; (3) make a present to. E.g. tunza kazi, work with care. T. mtoto, mind a child. T. akili, keep the brain clear, use the wifs. Ps. tunzwa. Nt. tunzika. Ap. tunz-ia, -iya. Cs. tunz-isha, -ishwa. Rp. tunzana. — n. (—, and ma-), (1) care, attention, guardianship; (2) things cared for, belongings. Akamlela kijana na tunza zake, and he brought him the lad and his belongings. (3) gift, present, reward. (Cf. tunu, tunuka, also tuzo (tunzo), and syn. hifathi, 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. tupwa, e.g. nimetupwa, I am an outcast. Nt. tupika. Ap. tup-ia, -iya, e.g. throw at (from, with, to),—also, pass on to, refer to, e.g. Sultan humiptipa waxiri maneno, the Sultan usually refers matters to his prime minister. Hence tupil-ia, -iya, -ika. Also tupiana. Cs. tup-isha, -ishwa. Rp. tupana. (Cf. mtupa, and syn. rusha, pelika, 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 Tungu.)
-tupu, a.(tupu with D4(P), D5(S), D 6, and sometimes tupu 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. mkono mtupu, empty hands, empty-handed. Miguu mtupu, bare feet, barefoot. Mtu mtupu, just a man, a mere man, one who has nothing. Uongo mtupu, a sheer, downright falsehood. Wensi watupu, none but black people. Maneno mtupu, idle talk, nonsense. Sometimes indecl., e.g. vyakula vitamu tupu (or vitupu), nothing but nice food. Obs. -tupu, includes 'unclothed, naked,' but to denote nakedness in a vulgar sense, utupu or tupu is used as an indecl. adj., e.g. hiyu ni utupu, the person is naked. Mtu tupu, a naked person. A less vulgar word is uchi. (Cf. utupu, uchi.)

*Turuhani, n. tare, allowance made in weighing for package, vehicle, &c. (?Ar. 'deduction.')

*Turuki, n. (ma-), also Turki, a
Turk, an Egyptian. Hence Uturuki, Turkey. Kituruki, Turkish language.

Turuma, n. (ma-). See Taruma.

Turupuka, v. A variant of churupuka (cf. chopoka, chopoka, chupuka. See Chopooa.)


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 jenesa.)

Tuta, n. (ma-), a raised bed for planting, a long ridge of earth with deep furrows on either side. (Also perh. tua, 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. (1) make a rumbling (muttering, grumbling, growling) sound, e.g. thunder, the bowls, &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. mttutumo, tutumua, and syn. guna, ngoruma, and furuka.)

Tutumua, v. Rv. of tutuma, draw together, e.g. jitutumua, gather oneself up,—as for an effort. (Cf. prec. and nuyata, kunja.)

Tuzia, v. make a present (to), give as a reward (to). Mumewa akmatawa nganga mchele, her husband gave the doctor a present of rice. Ps. tuzwa, e.g. get a present. Akatuswa na watu mapesa, people gave him a reward in money. (Cf. follg., and tunu, tunuha, or perh. tunza. Tusa also represents sometimes chusa, and tusha (which see).)

Tuzo, n. (—), also Tuza, and Tunzo, a present,—esp. of a reward for success. (Cf. prec., and for presents generally bakshi, zawadi.)

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, pewa, chukua, pata, shika. Mimi nimetao fetha, naye ametwaa, I gave the money, and he received. Alitwaa mijji mingi, he seized (got possession of) many towns. Twaa ruhusa, receive leave. Ps. twawaa, e.g. ametwawa na gutururi, he is seized with infatuation,—but commonly in the Ap. Ps. form twaliwa, 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. twalika.

Ap. twa-liya, -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, Twaana, Twazana, 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. twangwaa. Nt. twangkia. Ap. twang-ia, -iwa. Cs. twang-isha, -ishwa. (Cf. mwango, and cf. kinu, 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). Ps.
**TWETA**

**twekwa.**  
**NT. twekeka.**  
**Ap. twek-ca, -cwa.**  
**Rp. twekana.** (Cf. syn. inua, pandisha, kweza.)

**Tweta, v. pant, gasp, catch the breath,—of any irregular or difficult breathing.**  
**Ap. tweetea.** (Cf. mtweto, and syn. kokota roho, vuta pumusi.)

**Twiga, n. (—), a giraffe.**

**Twika, v. like tweka, but perhaps only of lifting loads on to the head or shoulder.**  
**Jitwika, lift on to one's own head.**  
**Cs. twisha, intens. of loading another person.** (Cf. tweka.)

**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. *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. nsiego u nzito, 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. unaapenda, wapenda (for uapenda), you love. (2) the pfx., subjective and objective, agreeing with D 2 (S), D 4 (S), e.g. niti unaota, the tree grows. **Uimbo wawapenda,** 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 sufua, 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 *ki,* 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. *mtu,* 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. *usagio,* a brush, *ufunguo,* a key, *utando,* ukoko, 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,* *ubuyu,* *ukenzi,* *udole,* *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 *a* 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, uene, 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. "Chuma maua, pick flowers. "Toa maua, come into flower.  "(Cf. "chanua")."

"Ua, n. ("nya"), (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. "na wa nya ("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 ma-amb."); infection, infectiousness. (Cf. "ambukiza".)"

"Uamini, Uaminifu, n. honesty, trustworthiness, &c. (Cf. "amini".)"

"Uandamizi, Uandamano, n. ("nyand. and maand."); a following, a procession. (Cf. "andamizi, anda-
mano")."

"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 mnono, 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 uasi kwa Sultan, revolt against the Sultan. (Ar.)"

"Uayo, n. ("nyayo"), also "Unyago, and "Wayo, sole of the foot, footprint, footprint, track. (Cf. "hatua")."

"Uababa, n. paternity, fatherhood. (Cf. "haba, umama.")"

"Ubabwa, n. and "Uwabwaba, (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 cocoaanut juice. Cf. the riddle "Ubabwa wa mtoto mitamu, a child's pap is nice,—the answer being "usingizi, sleep. (Cf. "mabwab-
taba, uji, wali")."

"Ubadili, Ubudilifu, n. ("ma-"), change, changeableness, exchange, interchange. (Ar. Cf. "badili")."

*Ubahili, n. miserliness, niggardliness. (Ar. Cf. "bahili, and syn. "ukabithi, choyo")."

*Ubaiki, Ubainifu, n. clearness, demonstrability, notority, demonstration, evidence. (Ar. Cf. "baini, and syn. "thahiri, wazi")."

"Ubale, n. ("mbale"), strip, slice, piece, e.g. "mbale sa muhogo, cassava cut in pieces lengthways,—called also
UBALEHI 389

kopa (ma-) when dried. The process of cutting is lenga (also kasa) mbale. Kr. distinguishes ubale (mbale) from mbale (mbale), somewhat larger pieces, and bale (mbale) of the largest. (Cf. pande, mpande, kilande, and utamba, mbamba, bamba.)

*Ubalehi, n. marriageable age, adult state, puberty. (Ar. Cf. balehi, and syn. usima, upemui.)

Ubali, n. (mbali), distance, being distant,—seldom used, but see Mbalí, and cf. ubele.

*Ubalozi, n. office (position, work, salary) of a consul. (Cf. balozi.)

Ubamba, n. (bamba), thin or flat piece of stone, wood, or metal,—chip, strip, flake, sheet, a flat peg. (Cf. follg. and mbamba, bamba, embamba.)

Ubambo, n. (bambo), a thin grooved skewer, like a cheesetaster, used for testing and sampling bags of rice. (Cf. prec.)

Ubango, n. (bango), reed,—but in Z. tete is usual.

*Ubani, n. frankincense. (Hind. Cf. udi, uumba.)

Ubapa, n. (bapa), the flat part of anything, a flat surface,—e.g. the blade of a knife, ubapa wa kisu. (Cf. bapa, and kenge.)

*Ubarathuli, n. foolishness, simplicity, being easily duped. Cf. Ujingga wa kwasa si ubarathuli wa kumuna, to be outwitted in selling is better than to be duped in buying. (Ar. Cf. barathuli, and syn. ujingga, uzuzu.)

*Ubaridí, n. (1) coldness, coolness; (2) a chilly manner, dullness; (3) comfort, convalescence. (Ar. Cf. baridi, burudisha.)

*Ubashiri, n. (ma-), proclamation, prediction, announcement. (Ar. Cf. bashiri,—also hubiri, tabiri.)

*Ubathi, Ubathiritu, n. extravagance, prodigality. (Ar. Cf. batiri, and syn. upotevu.)

Ubatí, n. (bati), an addition to a house,—wing, outhouse, lean-to. (Cf. kipemu.)

*UbatiIí, n. nullity, emptiness, vanity, futility, uselessness. Mtu wa haki haamui ubatíIí, a just man does not give worthless judgement. (Ar. Cf. batili.)

Ubau, n. (mbau), board, plank, cut timber. Pasu mbaou, saw in pieces (or, saw out) planks. (Cf. bau.)

Ubauru, n. (mbauru), a rib, side of the body, or anything corresponding to it in relative position, e.g. skirt (slopé, flank) of a mountain, side, wing (of an army, &c.). Mbaurú ni mwa, at the side of, on the flanks of.

Ubaawa, n. (mbaawa), a wing feather. Funua mbaawa, spread out the wing feathers. (Cf. bawa, a wing.)

*Ubaawabu, n. office (work, pay) of a door-keeper (gaoler, turnkey). (Ar. Cf. baawabu, and syn. ungozézi wa mlango.)

Ubayá, n. (ma-), badness, wickedness, corruptness, ugliness. (Cf. -bayá, and syn. uovu, contr. uzuri, wena.)

*Ubaazá, n. (ma-), occupation (condition, habits, &c.) of a shopkeeper,—bargaining, buying, and selling, &c. (Ar. Cf. baazi.)

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.

Ubeombe, Ubeombelezi, n. (bembe, mbembe), flirtation, coquetry, coaxing, wheedling, fondling, allurement. (Cf. bemba, bembe.)

*Ubeta, n. (beti), 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.)
Ubina, n. (mbinda). See Ubinja, Uwinda.—different words, both of which seem to be also thus pronounced. (Cf. binda, bindo.)

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, welkevu.)

Ubishi, n. (mibishi, mabishi), (1) joking, a joke, jest, fun (cf. mzaka), (2) 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.)

Ubono, n. (nbono), seed of the castor-oil plant (mbono).

Uboran. excellence, pre-eminence, fine quality (of any kind). (Cf. bora.)

Ubovu, n. rottenness, unsoundness, corruption, badness, putrefaction. (See -bovu, and cf. uosi, uvuu, and ubaya.)

Ubu, n. (mbua), used for bua (mabua) of the smaller kinds of grain-bearing stalk, e.g. of mpungo, meloe, and of the stalk, as substance and material. (Cf. bua.)

Ubu, n. dumbness. (Cf. bubi.)

Ubugu, n. (mbugu), stem of a creeping plant, used as cord. (Cf. mbugu, mbongo.)

*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, tila ubuyu mtupa, 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.)

Uchach, n. (1) fewness, scarcity, want, slightness; (2) rarity, being scarce, (and so) of value. Uchache wa moyo, lack of spirit, feebleness of character. (Cf. -cache, 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.)

Uchaguzi, Uchaguzi, n. a choosing, daintiness, fastidiousness, habit of criticism. (Cf. chaga, and utenu.)

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. chakacha.)

Uchala, n. See Uchaga.

Uchal, n. (chale), gash, cut, incision. (See Chal.)

Uchanga, n. (1) immaturity, unripeness, early stage of development, babyhood, littleness (see -changa); (2) a grain of sand. (Cf. mchanga.)

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 utupu (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 ujia.)

Uchokozi, n. (ma-), teasing, annoyance. (Cf. chokoza.)

Uchomuzi, n. (1) coming out, bursting out, and so (2) of the sun, getting hot, scorching. (Cf. chomusa.)

Uchongo, n. (1) 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. -chovu, choka.)

Uchoyo, n. See Choyo.

Uchu, n. longing, yearning, earnest wish. (Cf. shaumo, tamac.)

Uchukuti, n. central part, or mid-rib, of coconut leaf. (Cf. kuti.)

Uchukuzi, n. getting carried, conveyance, cost of carriage, portage. (Cf. chukua, mchukuzi.)

Uchumba, n. relation of lovers, of lover and sweetheart, wooing, being wooed, lover’s gift. The lover supplies his bride with clothes till marriage, nguo za uchumba. (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. kiuchungu. (Cf. -chungu, -kali, mchomo, umivu.)

Udaku, n. (daku), (1) objection, demurrer, protest; (2) news got hold of secretly, gossip, rumour. Also udakuzi, 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. ujanzu, wewevu, hita.)

Udevu, n. (ndevu), a hair of the face,—of the whiskers, moustache, &c. (Cf. ndevu, kidevu, and unyele.)

*Udi, n. and Udi, aromatic aloewood,—used for fumigation (vukizo). (Ar. Cf. ubani, uwimba.)

*Udibaji, n. (1) adornment, artistic form, style; (2) mere form as opp. to substance,—and so, delusion, outward show, deceit. (Ar. Cf. dibaji.)

*Udobbi, n. occupation of a washerman, laundry work, payment for washing. (Hind. Cf. dobi, and ufuaji, 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. doe, 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, uhaifu.)

Udugu, n. brotherhood, kinsmanship, being of same family or clan or tribe. (Cf. ndugu, and syn. ujamaa, utani.)
Udui, n. (n'ndi), a pimple, a vesicle. Hence ndi, small-pox.

Uduvi, n. also Nduvi, Duvi, shrimp, prawn. Also called kamba (which see). Uduvi is also used collectively.

U-, 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 vinungo, rheumatism. (Ar. Cf. -ele, and syn. ugonjwa, marathi.)

Uembe, n. See Wembe.

Ufa, n. (nyufa), a crack, split, slit, cleft, rent, tear,—or similar aperture. Fanya (tia) ufa, crack, v. Usipoziba ufa, utajenga ukuta, if you neglect a crack, you will have to build a wall.

Ufakanusi, n. (ma-), explanation, revelation, interpretation, telling out, publishing abroad. (Cf. fakanua, 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 zikamwejea, his senses returned to him, he recovered consciousness. (Ar. Cf. fahamu, and syn. akili, moyo.)

Ufalme, n. (fume, mafalme,—both seldom used), (1) chieftainship, kingship, royalty; (2) sway, rule, kingdom; (3) sphere of dominance, kingdom. (Cf. mfalme, and syn. enzi, mamlaka, ukuu.)

Ufanani, n. likeness, resemblance. (Cf. fanana, mfano.)

*Ufasahi, n. (fasahe) and Ufasahi, elegance, aesthetic taste, purity of style, correct form,—esp. of a literary kind. (Ar. Cf. fasihi, and syn. dibaji, usahihi, uswaifi.)

*Ufidiwa, n. (fidiwa), ransoming, ransom. (Ar. See Fidia, and cf. dia, ukonhosi.)

*Ufifilisi, 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. filisi, and syn. anganisa, poteza.)

Ufinyanzi, n. also with final -gt, -gi, for -zi, art (trade, work, wages, &c.) of a potter. (Cf. finyanga, and finya.)

*Ufisadi, Ufisiki, n. vice, viciousness, debauchery, fornication. (Ar. Cf. fisadi.)

*Ufithuli, n. (fituli), insolence, arrogance, contemptuous temper, outrage, wanton insults. (Ar. Cf. fitulika.)

*Ufitina, n., commonly Fitina (which see). (Ar.)

Ufito, n. (fito), long thin piece of wood, stick, rod, lath, or anything similar in appearance, e.g. thin bar of metal, fito wa chume, 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. (fit), gum,—of the jaw.

Ufo, n. (nyufo), 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.)

Ufuisi, n. (fuasi, and ma-), following, accompanying, e.g. of musical accompaniment. (Cf. fuata, mfuisi.)

Uufukuko, Uufuo, 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, hohehake, 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-cha pwani kakingoke usukoni, 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 waves on the shore (cf. prec.); (2) fig. utter destitution (cf. ufukara).

Ufumbi, n. (ma-), depression between hills, valley, bottom. In Z. commonly bonde.

Ufundii, 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. fundi, fundisha.)

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, ndigu, akrabba, jamaa, mtani.)

Ufunguo, n. (fungu), (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, fungua.)

Ufuo, n. See Ufuko.

Ufupa, n. bony substance, cartilage, gristle. (Cf. mfupa, kifupa, fita.)

Ufupi, n. shortness, brevity. (Cf. futi, futa and cont. usfu.)

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 cocoonut inside the shell (kifuu), extracted by grating. Called chicha when mixed with water, and the oil strained out. (Cf. nazi, chicha, tui. Dist. fuu, the fruit.)

Ufuzi, n. (fuzi, mafuzi), 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 ugani panapo ile nyumba, he arrived at the open place, where the house stood. (Cf. uwanja, peupe, and dist. wa.)

Ugali, n. a stiff porridge, commonly made of mtama, millet, mixed with water and cooked.

Uganga, 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 (fanya, weka) uganga, concoct (make, place in position) native medicine. Maganga, used of a doctor's appliances, materials, and operations generally. (Cf. ganga, and cont. uchawi.)

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 ugenini, travel abroad, in foreign countries. (Cf. -geni.)

Ugeuzi, n. (geusi, mageuzi), changing, changeables, change, vary.
tion, turning round. (Cf. geuka, 
gij, and syn. ubadili.)

*Ughaibo, n. See Uraibu.
Ugo, n. (nyugo), (1) enclosure, 
fenced court, yard; (2) fence. In Z. 
commonly ua. (Cf. uga, ua.)

Ugomba, n. (gomba), fibre from 
the banana stalk (mgomba), very 
strong and fine.

Ugomvi, n. (gomvi, magomvi), 
quarrelsomeness, contentiousness, 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) u., cure 
sickness. Toka ugonjwani, poa 
ugonjwa, recover from sickness. 
(Cf. -gonjwa, gonzewa, and syn. 
marathi, uweli.)

Ugono, n. (ngono), sleeping-time, 
—and so, night. (Cf. ngono.)

Ugua, v. (1) become sick, fall ill, 
be in pain, be ailing; (2) groan, 
wail. Ap. ugu-ilia, -lwa, e.g. 
ngwo za kungulia, mourning dress. 
Ugulia nyumbwa, be ill in a house. 
Unaugulwira, you have sickness in 
your house. Cs. ugu-za, -zwu, (1) 
cause to be ill, produce sickness; but 
commonly (2) attend in sickness, as 
nurse, treat or doctor a sick person. 
(Cf. mwugusi, ugui, also ugonjwa, 
and hawesi.)

Ugumu, n. hardness, solidity, 
firmness, resolution, bravery, severity, 
sensibility, &c. (Cf. -gumu.)

Uguzi, n. (mauguzi), nursing the 
sick, care of sick people, operations 
(materials, means, &c.) of nursing. 
(Cf. uguwa, and mlesi.)

Ugwe, n. (ngwe, and nyugwe), 
string, small cord, and anything used 
as such. (Cf. kigwe, kilani, 
kamba.)

*Uhaba, n. (1) fewness, scantiness, 
rarity; (2) being too few, deficiency, 
lack. (Ar. Cf. haba, and syn. 
-chache.)

*Uhalifu, n. lightness, cheapness, 
commonness, poor quality, worthlessness. (Ar. Cf. hafifu.)
*Uhai, n. being alive, life. (Ar. 
Cf. hai, huisha, and syn. -zima, 
ishi.)

*Uhalili, n. state, condition, circum-
stances,—for the more common hali 
(which see), and dist. mahali, pahali. 
(Ar.)

*Uhalifu, n. (halifu, or mahalifu), 
disobedience, transgression, breaking 
rules, rebellion, naughtiness. (Ar. 
Cf. halifu, and syn. wasi, ukaidi.)

*Uharabu, n. destructiveness, mis-
chievousness, vandalism. (Ar. 
Cf. uharibifu, harabu, haribu, and 
syn. uvunjifu.)

*Uhamamia, n. brigandage, piracy, 
outlawry. (Ar. Cf. haramia, 
haramu.)

*Uharara, n. (1) warmth, heat; 
(2) hastiness, impetuosity, violence. 
(Ar. Cf. harara, hari.)

*Uharibifu, n. destruction, spoil-
ing, corruption, mortality, waste. 
(Ar. Cf. haribu, uharabu, and syn. 
upotenvu.)

*Uhasidi, n. and Uhusuda, 
envy, spite, malignity. (Ar. Cf. 
hasidi, and syn. uwivu.)

*Uhassi, n. castration, being a 
eunuch. (Ar. Cf. hassi, maksai.)

*Uhawara, n. being a paramour. 
(Ar. Cf. hawara, hawa, and dist. 
usruria, ukahaba.)

Uhiana, n. hardness, toughness, 
resistance, obstinacy, unkindness, 
unfairness. (Cf. hiana, and syn. 
ugumu.)

*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. kodari, and syn. ngwatu, uweso.)

Uhunzi, n. work (trade, condition, 
wages) of a smith, metal-working. 
(Cf. nkhunzi, and mjua chuma.)

*Uhuru, n. freedom, liberty,
emancipation. Cheti cha uhuru, freedom-certificate. Mtumwa amepewa uhuru, the slave has been emancipated. (Ar. Cf. huru, and ungwana.)

*Uhusuda, n. See Uhasidi. (Ar.)

Ujari, see Urari.

Uima, n. and adv. and Wima, uprightness (of position), upright. E.g. watu waliosimama uima, people who stood upright. (Cf. ima.)

Uimbaji, n. being a singer (minstrel, chorister), singing (as a practice or profession). (Cf. imba, and follg.)

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, hasidi.)

Uizi, n. thieving, robbery, theft. (Cf. iba, mwizi, and syn. unyang’anyi.)

*Ujahili, n. boldness, bravery, courage. (Ar. Cf. jahili, and syn. ushuuja, ukali, ugunu.)

Ujaji, n. verbal of -ja, i.e. a coming, but rarely used. (Cf. -ja, ujio, majilio, and dist. uchaji, fear, uchache, f膨胀ness.)

Ujalifu, 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. -janja, and syn. hila, ndanganyifu, hadaa.)

*Ujari, n. (njari), tiller-rope, in a native vessel, i.e. kamba ya shikio, or ya msukani. (? Ar.)

Ujazi, n. fullness, abundance, plentiful supply. (Cf. jua, ujalifu, and syn. wingi. Dist. jasi, ma-.)

Ujanzi, n. (ma-), building, opera-
tions, construction, designing, architecture. Majenzi, buildings,—also majengo. (Cf. jenga, mjenga.)

*Ujauri, n. more commonly Jeuri (ma-), violence, insolence, outrage, tyranny. (Ar. Cf. jeuri, and syn. uthalinu, ukorofî.)

Uji, n. gruel,—i.e. rice or other grain made into a soup or paste. Cf. ubawoa, and wali (rice so cooked that all the grains are separate and dry). Humpa uji, halafu hukampa ubawoa, he gives him rice-porridge, and presently gruel.

Ujia, n. (? 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.)

Ujinamizizi, 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 werevu wake, a man’s simplicity is (often) his shrewdness. (Cf. -jinga, and syn. upumbufu, 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, ujia, and majilio, mijio.)

*Ujira, n. and Ijara, hire, wages, recompense for work done. (Ar. Cf. ajiri, and mshahara.)

*Ujirani, n. (1) having neighbours, neighbours, neighbourliness, e.g. ujirani ni fetha katika kasha, neighbours are money in a safe. (2) neighbourhood, neighbouring district. (Cf. jirani.)

*Ujitatihidi, n. energy, exertion, effort, personal endeavour. (Cf. jathidi, jathidi.)
Ajita haidi amri ya Muungu, effort has no power against Providence. (Ar. Cf. ajita hidi, and syn. utendaji, bidii.)

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. usalme, 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 Mahammedan rules. (Ar. Cf. unajisi, uchafu.)

Ujuvi, n. (ma-), impudence, impertinence, sauciness, precarious, knowlingness. (Cf. jua, v., and follg.)

*Ujuxi, n. possession of knowledge, wisdom, sagacity, practical experience. (Cf. prec., and jua, v.)

*Ukabithi, n. economy, close-fistedness, hoarding. (Ar. Cf. kabithi, and syn. ubahili.)

*Ukadirifu, n. estimation, valuation, assessment. (Ar. Cf. kadir.)

Ukaguzi, n. inspection, examination, survey. (Cf. kagwa.)

*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, ukhabeti, ugumu, ukoroshi. Dist. ukali as a verb-form for ni, i.e. is, e.g. mtama ukali mmea, the millet is just growing up. See Li.)

Ukalifu, n. intensity, severity, keenness, e.g. ukalifu wajua, scorching heat of the sun. (Prob. same as ukulifu (which see), or possibly ukali.)

Ukambaa, n. (kambaa), cord, of plaited leaf-strips, like shupatu,—sometimes used as a whip. (Cf. kamba, of coconanut fibre.)

Ukame, n. barrenness, bareness, waste condition,—of land. (Cf. kame, and ukiwa.)

*Ukamili, Ukamilifu, n. completeness, perfection, consumption. (Ar. Cf. kamili, and syn. timilifu, zima.)

*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 kuwalia sorudi, 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, Kanga.)

Ukano, n. (kano), also Kano (—), and Mkano (mi-), sinew, tendon,—but in Z. commonly nshipa (which see); (2) verbal of kana, v., denial, contradiction.

Ukao, n. (kao), act (place, manner, &c.) of remaining (staying, residing), way of living, posture. (Cf. kaa, v., kikao, makao, &c.)

*Ukarimu, n. generosity, liberality, hospitality, openhandedness. (Ar. Cf. karimu, karamu, karama, and syn. upaji.)

Ukata, n. poverty, destitution. (Cf. mkata.)

Ukavu, n. dryness, humour, intrepidity, nonchalance. Ukaru wa macho, an unconcerned, fearless, cool look. (Cf. -kavu, kauka.)

Ukawa, n. (kawa), delay. (Cf. kawa, kawio, utiri.)

Ukaya, n. (kaya), a long piece of thin blue calico or muslin, rolled up and wound round the head and
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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 utu uke; (2) condition (privileges, duties) of being a wife, e.g. uke na uwe ume-kwisha, we have ceased to be wife and husband; (3) for the vulgar kuma, vagina. (Cf. -ke, and contr. -ume.)

Ukelele, n. (kelele, and ma-), a cry, shout, exclamation, noise of voices. (Cf. kelele. Also ukemi, rarely used in Z.)

Ukengee, n. flat part of a cutting instrument, blade of knife, &c. (Cf. kenge, 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. kinaiv, kinaif.)

Ukindu, 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.)

Ukingo, 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. kivun, kivunzi.)

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*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. ungam.)

Ukiwa, n. solitariness, loneliness, abandonment, desolation, state of being uninhabited. (Cf. -kiwa.)

Ukiziwi, n. deafness. (Cf. kiziwi, and ziba.)

Uko, verb-form, you are (it is) there, i.e. pfx. u agreeing with D 2 (S), D 4 (S), and with Pron. of 2 Pers. Sing. weve,—and -ko for adv. huko of place or time, there, then. (Cf. u, ko.)

Ukoa, n. (koa), ring or band of metal, e.g. as used on a sword sheath, bridle, &c. (Cf. koa.)

Ukofi, n. See Kof, Ukufi.

Ukoga, n. (koga), used of accretions or incrustations, such as tartar on the teeth, scum on water, scurf on the skin, &c. (Cf. ukoko.)

Ukohozzi, 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 perf. of other substances in similar condition. (Cf. kikoko.)

Ukoma, n. leprosy. (Cf. also matana, balanga, balasi, and perf. 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.)

Ukombozi, n. (a) woman.
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ing, redemption, recovery; (2) money paid for redemption, ransom, fine. (Cf. komboa, mkombozi.)

UKomo, n. (kono), 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 Mkon-angojo, a staff for leaning on, a prop, a crutch. (Cf. kongoja.)

UKongwe, n. extreme old age. (Cf. -kongwe.)

UKono, n. (kono), used of the tendrils, by which plants grasp or cling to anything, and of other hand-like objects. (Cf. mkono, kikono.)

UKonyeza, n. (konyeza), (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. (1) relationship, kinship, affinity, ancestry, pedigree, descent, family (cf. ujamaa, udugu, utani, akrabba, nasaba); (2) perh. better ukowo, uncleanness, slovenliness, filth, dirt. (Cf. ujusi, uchafsi, 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. (kopti), (1) borrowing and not repaying, knavery, cheating, deceit, fraud (cf. ujamaa, hila, udanganyifu); (2) thing borrowed, loan, advance (cf. karatha, maazimo). (Cf. kopa, mkopzi.)

UKorofi, 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. Cf. kubali, kibali.)

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-fruit, blasphemy, sacrilege, profane words or deeds. (Ar. Cf. kafiri.)

UKulifu, n. (1) being tired, remissness, yielding; (2) oppressiveness, 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. Inga (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 moto wake kumbi, he arranged for his son to be circumcised. (Cf. sebule.)

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, souvenir.  
(Cf. kumbuka, kumbuku.)
Ukumbuu, n. (kumbuu), girdle, sash, i.e. some textile material twisted or rolled up, and worn round 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, kape, and kumbi, which is perh. from same root. Corresp. to ganda 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 (unakuya, una-wamba), the dawn is spreading. Mkate unafanya uk., the bread is getting mildewed.
Ukunguru, n. also Mkunguru (which see).
Ukuni, n. (kuni), a stick of firewood. Chanja (pasa) kuni, cut firewood.
Ununjufu, n. cheerfulness, gladness, good temper, geniality (of mien and manner).  
(Cf. kunja, -kuunjufu.)
*Ukurasa, n. (kurasa), sheet or strip of paper, leaf or page of a book.  
(Ar. Cf. karata, karatasi.)
Ukuta, n. (kuta), stone wall of a house, i.e. ukuta wa mawe.  
(Dist. boma, which may or may not be a wall, kiwambasa, a partition-wall, commonly of sticks and plaster, kitalu, wall of a court.)
Ukutu, n., (kutu), a cocanut leaf.  
(Cf. kuti, makuti.)
Ukuu, n. greatness,—but more in a moral than material sense.  
(See -kuu, and Kubwa.)
Ukwaju, n. (kwaju), a tamarind, fruit of the mkwaju.
Ukwasi, n. wealth, opulence, riches.  
(Cf. -kwasi and its syn. ta-jiri, nwenyi mali.)
Ukwato, n. (kwato), hoof (solid, of horse), part of a cloven hoof (of cow, &c.). Mguu wa ng'ombe una kwato mbili, a cow's foot is cloven (in two parts)
Ukwé, 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.)
Ulaafi, n. (ma-), over-eating, voracity, greediness, glutony.  
(Cf. -la, ulaji, and ulevi.)
Ulaika, n. (ma-), a hair of the body, a bit of down, gossamer.  
(Cf. udevu, unyele, ukope, and dist. Ar. malaiika, angel.)
Ulaini, Ulainifu, n. softness, smoothness, tenderness, gentleness (of accent, manner, &c.).  
(Ar. Cf. laini, and syn. wororo, upole.)
Ulaaji, n. (ma-), act of eating, opportunity (means, chance) of eating, a feast.  
E.g. uwaape ulaji wakubwa, give the leading people a feast.  
(Cf. -la, ulaji, chukula.)
Ulalamizi, n. (lalamizi), supplication, humble appeal, begging for mercy.  
(Cf. lamamu.)
Ulaalo, n. (malalo), (1) place (time, accessories, manner) of lying down or sleeping, camping-place, bed.  
Malalo, things to sleep on, bed (cf. kitu, kambi). (2) something lying or laid down, e.g. a tree or plank lying on the ground.  
(Cf. -alo.)
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Ulambilambi, n. condition of a cocoanut, when the nutty part is just forming, still soft, and can be picked off, i.e. uli. wa dafu. (Cf. lamba, dafu, nazi. Dist. rambirambe.)

*Ulaya, n. (1) native land, home,—but commonly used of foreigners, and so (2) Europe. *Ulaya Usungu, Europe. U. Hindi, India. *Ulaya wa Warenlo, Portugal. (Ar. Cf. wilaya, and folg.)

*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. ulepetevu.)

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 Mahomedan law). Ulevi wa bahari, sea-sickness. (Cf. levya, and ulasi.)

Ulezi, 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, milezi.)


Ulili, n. (ma-), bedstead,—with the legs turned, not of the common Zanzibar make. (Cf. kitunda.)

Ulimbo, n. birdlime, gum, glue. Ulimbo ni utomovu wa kutegea ndege, ulimbo is a sticky stuff for catching birds with. Penyi urombo ndipo penyi urimbo (for ulimbo), finery is a snare.

Ulimbwende, n. dandyism, showy dress or manner, coxcomby. (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. U. hauna dawa, the tongue is incurable. Uji wa moto haupo kwa ncha ya ulimi, the tip of the tongue does not cool hot rice. (Cf. -limi.)

Ulumwengu, n. (ma-), (1) the world in general, the whole creation, universe, visible things,—killa kitu kilicho na mwanga; (2) the sky, e.g. ulumwengu 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. kuvapo ulumwenguini, for 'to be alive'),—as opp. to the next world, which is peponi, kuzimu, ulumwengu wa huko (wa baadaye, ujao); (5) the world in a moral sense, the world as worldly, the world as transitory, unstable, evil, e.g. mema na mabaya ndio ulumwengu, the world is a mixture of good and evil; mti wa ulimwengu, or milimwengu, a worldly man; (6) the environment, each man's own surroundings (circle, circumstances). Ametengesa ul. wake, he has feathered his nest. Plur. milimwengu, usually,—worldly affairs, worldly pleasures or interests. (Cf. Ar. alam, also milimwengu, and syn. dunia.)

Ulinganifu, Ulinganyo, n. correspondence, harmony, comparison, suitableness, convenience. (Cf. linga, -lingantu.)

Ulingo, n. (lingo, and ma-), like kilingo, a platform in a plantation, for a watchman in charge of crops. (Cf. kilindo, and dansu.)

Ulinzi, n. watching, guarding, guardianship, fee for guarding. (Cf. linda, milinzi.)

Ulio, n. (lio), something for eating from or with,—and so of a wooden
platter raised on legs and used as a table. (Cf. lia, Ap. of -la, v. eat. Dist. ulio, verb-form, 'that which is, you who are."

Ulipizi, n. (ma-), forcing payment, exacton, vengeance. (Cf. lipa, and syn. kisasi.)

Uliza, v. also Uza, (1) question, interrogate, inquire (of, about), ask, ask about (not 'ask for,' which is omza, taka), demand. E.g. nali-mwuliza hal, I asked him about his health, how he was. Wote kadiri aniuaye habari, every one who asks me for information. Ntawwa kisa hiki, I will ask about this matter.

Ps. ulizwa and uzwa, e.g. be questioned,—and so, supply an answer. Sivesti kuniulizwa uongo, I cannot let a false answer be returned (to an inquiry). Nt. uliziwa. Ap. uliz-ia, -iwa, uz-ia, -izu, e.g. ask on behalf of, e.g. kuniulizeni mini sababu, and do you demand on my behalf to have a reason given. Rp. ulizana. (Cf. ulizo, and syn. saiti, hoji, dadisi.) (2) sell to, get to buy. See Uza. (It seems possible that uliza is a Cs. of an unused wa, buy, i.e. invite to buy, generalized to mean 'ask, question.' See Uza, Uliza, sell.)

Ulizi, n. (ma-), bawling, squealing, shouting, screaming, loud cry. (From the Cs. form of lia, with intens. force. Cf. mlizi, and syn. kelele.)

Ulozi, n. (ma-), witchcraft, sorcery, enchantment. (Cf. loga, milosi, 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) yaniuma, my teeth (head, stomach) hurt me. Ps. umwa. (Nt. umika, rarely used. Cf. umika, of medical curing.) Ap. umia, umiswa, e.g. cause pain to (at, with, 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 alimweumia mvutu (kichwani), the lion bit him in the forest (on his head). Cs. umiza, umiswa, usually intens. and of intentional infliction of pain,—hurt, cause to feel pain. Hence umis-ia,-iwa. Also umisana. Rp. umana, hurt each other,—hence umani-sha,-shwa, and uman-ia,-iwa.

Meno ya nbwa hauuma, 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.)

Umajii, n. and Umajimaji, being fluid, being watery, wet, damp, moisture, humidity. (Cf. maji, and syn. rütuba, uchepechepe, baridi.)

Umalidadi, n. (1) display of dress or ornaments, fine dressing, showiness,—and so (2) over-dressing, dandyism, finery. (Cf. ulimbwende, urenbo, jahari.)

Umande, n. dew, damp cool air of the morning or evening, mist, fog. (Cf. ukungu.)

*Umasikini, n. poverty, wretchedness, misery. (Ar. Cf. masikini, and syn. ufukara, ukata.)

*Umati, n. multitude, a number of persons, people (regarded collectively). E.g. umati wa watu, watu umati, and umati alone. Umati wa Muhamadi, Mahomet’s people, the Mahommedan world. (Ar. not often used. Cf. watu, jamii, kumii.)

Umba, v. give form to, shape, fashion, create, make. The word used regularly of the divine creation. Muungu ameuumba uliwevungu, God created the world, Hukujitaumba wee, umeumbwa na Muungu, you did not create yourself,
generally, e.g., mifinyanzi anaumba vyungu, the potter is making cooking-vessels. Ps. umbwa. Nt. umbika, e.g., kiumbika kwake kusuri, he has a fine figure. Ap. umb-ia, -iwa. Cs. umb-isha, -ishwa. Rp. umbana. (Cf. umbo, kiumba, maumbile, umbua, and syn. hulu, fanja, fanjisa.)


Umbo, n. (ma-), shape, form, natural condition (appearance, constitution). U. la Adamu alilumbwa mbele, the form of Adam in which he was originally created. U. la mtu mbali, na la nyama mbali, men and animals have a different constitution. Also used like hali, methali, e.g., najiona umbo la kiuwa 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. Ry. of umba, take away the form of, and so (1) spoil the look of, deface, deform, disfigure; (2) depreciate, degrade, demoralize, corrupt. E.g. asiozwesa kutuumba, kutuumbua hawesi, he who cannot create cannot uncreate. Ps. umbuliva. Nt. umbuka, e.g., umbuka mwili,—of the body disfigured by disease, &c. Ap. umbul-iwa, -iwa. Rp. umbuana.

*Umbuji, n. grace, elegance, pleasing appearance, accomplishments,—of dress, manner, &c. (Ar. bahaj. Cf. mbeja.)

Ume, n. and Úume, (1) male nature (sex, condition, characteristics), e.g. manliness, courage, pluck,—but commonly utu uma for manhood generally, and kiuwe 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, a. (ndume with D 4 (P), D6, and sometimes D 1 (P)), (1) of the male sex, male, masculine; (2) like a man, virile, strong, masculine, prudent; (3) of things,—strong, firm, reliable, big. Mume (pl. waume), mtu mume (pl. watu waume), mtu wa kiwwe (pl. watu wa kiwwe), and most commonly mwanaume (or mwamune, 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 mwanaume, which denotes an irregular connexion (cf. mke, mwanaume). Mnasi mume, the male coconu tree,—comparatively unfertile. Mahindi maume, small, inferior grains of maize. Mkono mume, or wa kiwwe, right hand,—also mkono wa kulia. Ndugu kumeni, relative on the father's side. Maume, manly deeds, prowess, e.g., ajetea maume, he brags of his strength. (Cf. prec., and mume, ndume, kiwwe, kiwwe, also contr. -ke, mke, &c.)

Umeme, n. lightning. Yapiga umeme, it lightens. (Perh. cf. mere-meta, memeteka.)

Umika, v. cup, apply a cupping instrument, draw blood by cupping. A horn is commonly used. E.g. mwumishi ameni uma lelo, the cupper has cupped me to-day: Aliumika penbe mwili, 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 usito 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) in,' i. e. prefix u-agreeing with Pron. of 2 Pers. Sing. and D 2 (S), D 4 (S).)

Umoja, n. oneness, unity, identity, concord. (Cf. -moja.)

Umo, n. and Umotombo, heat, warmth, vehemence, fury, &c. (Cf. moto, woto.)

*Umri, n. time of life, age. Umri wake apeataje? How old is he? Ukwava nzima wa 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. Ps. umuliwa. Nt. umuka. Ap. umu-lia, -liwa. (So Kr., but not used in Z., where iba, nyang'anya, pokonya are common. And see foll.)

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.

Umuungu, n. or Umwungu, Umungu, deity of God, divinity, divine essence, or nature of a Personal God. (Cf. Muungu, and Ungu, Wungu, Ungu, 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 uoto.)

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 mwongo.)

*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, ununu, &c.)

Unda, v. construct, make, build, put together, esp. of wooden structures requiring skill, e.g. shipbuilding, but also of other materials. U. chombo, build a dhow. U. dema, construct, repair a fish-trap. Meri-kebu ile imeundwa ya thahabu, that ship was built of gold. Ps. undwa. Nt. undika. Ap. und-ia,-iwa, e.g. mti huu ukiundiva una maisha sana, this wood if used in ship-building is specially durable. Cs. und-isha,-ishwa, e. g. order a ship to be built, give (or, take) a contract for shipbuilding. (Cf. mwunda, mwunzi, ununzi, kiunzi, and in general, fanyiza, jenga).

Undu, n. (nyundo), comb of a cock (jogoo).

*Uneemefu, n. abundance, plentiful supply. (Ar. Cf. neema, -neemefu, and syn. wingi, ujaliifu.)

Unenaji, n. art (power, practice) of speaking, eloquence, fluency. (Cf. mnenaji, uneni, neno, nena, and syn. usemi, usenaji.)

Unene, n. stoutness, thickness, corpulence. (Cf. -nene, nenepa.)

Uneni, n. power of speech, speaking, articulation. (Cf. unenaji, nena.)
**UNGA**

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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. *ngara*, *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, a 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 yanamtete meka*, he was shaking all over. *Maungo wazi*, 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. juu ya maungo ya frasi*, on horseback. *Anesheka maungoni mwa mamaye*, he has got off his mother’s back. (With this use of *maungo*, cf. *ngongo*, *jongo*, *kijongo*, *kibiongo*.) (2) the hymen. *Vunjia ungo*, (a) begin to menstruate; (b) deflower, deprive of virginity (cf. *kisinde*); (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*.)

Ungoje, n. (*ngoje*) and Ungojezi, a waiting (for), being in attendance on, service, a keeping watch, wages for attendance (waiting, watching). E. g. *ungoje wa kungoje viyakula shamba*, wages for watching crops on a plantation. (Cf. *mngoje*, *ngoja*, and the more general *utumishi*, *huduma*.)

Ung’ongo, n. (*ng’ongo*), a strip of palm-leaf, esp. of the dwarf palm *miindu*—*ung’ongo* being one of the coarser strips next to the middle rib, used for sewing together the plait for a mat, or basket, or for the binding round the edge. (Cf. *mwoa*, *utangule*, *uzimba*, *ukiindu*.)

Ungu, n. (*nyungu*), a cooking pot, of the common kind, of baked clay. (Cf. *chungu*, i.e. *kiingu*, and *jungu*, i.e. *ji-ungu*.)

Ungua, v. (1) be scorched, scalded,
hardened, damaged with fire, burnt. *Nyumba imeunguya 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. ungul-iwa, -liwa, -lika, e.g. apply fire to, bake (pottery).
Cs. ungul-za, -zwa, burn, scorch, scald. (Cf. tekelela, be burnt up, choma, set fire to, waka, be on fire.)
(2) Rv. of unga, disjoint, 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. Kiuunguja, the dialect of Swahili spoken at Zanzibar,—often carefully distinguished from the true Swahili dialect by Swahilis, but the most generally useful on the coast and in the interior.

Ungwana, n. condition (status, rank, quality) of a freeman (mngwana), 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. -ngwana, kiungwana.)

Unungonezi, n. (nongonezi), whispering. (Cf. nongona.)

Unono, n. (1) fatness,—of animals, (*unene*, of man), and so (2) richness, comfort, luxury. A common expression of good wishes is *ishi (lala)* unono, may you live (sleep) in comfort. (Cf. nona, -nono.)

Ununu, n. fibre from the inner skin of the stalk of a cocoanut leaf. (Cf. mnasi, ukuti.)

Ununuzi, n. buying, purchase, bargaining, bidding (for an article), custom, price. (Cf. nunua, minunuzi.)

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. mummary, acting, farce. (Cf. kinyaga.)

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. kimya.)

Unyang'anyi, 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. nyegi, nyea.)

Unyele, n. (*nyele, manyele*), also unwele, *nyele*, 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. *Nyele za kiptilipili* (*za ku-
sokeketaka* za kusongomana) describes the woolly, tufty, wiry hair of natives. The hairy (furry, woolly) coat of almost all animals is described as manyo ya. (See usinga, unyoya, also uilaika, udevu, ufusi, ukope, unyusha, *panja*, *shungi*, *mvi*.)

Unyeleo, n. (*nyeleo*), also uny-
wele, manywele, *por*,—of the skin. (Cf. -nya, -nyawa.)

Unyenyekoe, Unyenyekuvo, n. (*ma*), humility, self-abasement, reverential awe, obsequiousness, servility, cringing. (Cf. nyenyeka, -nyenyekvu.)
Unyeo, n. itching, tickling. (Cf. nyea, mnyeo, nye) 

Unyosi, n. (manyesi), passing excreta, excretion, excrement, urine. (Cf. -nya, unyaa, and the vulgar mavi, 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, kinyozi.)

Unyonga, n. (nyonga), (1) hip; (2) hip complaint, lameness due to disease or injury of the hip. (Cf. nyonga.)

Unyonge, 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. nyoka, kinyozi.)

Unyushi, n. (nyushi), a hair of the eyebrow. (Cf. ushi, also udezu, ukopo, and unyele.)

Unywele, n. (nywele). See U-nyele.

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-uo, 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 onba, and syn. sala, dua, haja.)

Uongo, n. (no plur.) and Uwongo, falseness, falsehood, a lie, lies, untruth, deception, sham, fraud, delusion, pretence. Sema (toa) u., tell a lie. Sultani akalia kwa u., the Sultan shed crocodile's tears. Used also as adj. (cf. uchungu, utupu) and adv., e.g. kufa 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. Nyia ya u. jufi, lies do not go far. (Cf. -ongo, and contr. kweli, hakika.)

Uonyefu, Uonyo, n. (onyo, and ma-), warning, exhortation, remonstrance. (Cf. onya, onyo.)

Uovu, n. wickedness, badness, evil, corruption. (See -ovu, and cf. ubaya, -baya, and ubovu.)

Uozzi, 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. ao, 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.)

Upakuzi, n. (ma-), ladling out, serving out, distribution, &c., esp. of food. (Cf. pakia, Rv., and pakia, Ap., and prec.)

Upamba, n. (pamba), (1) a small billhook, a knife with a broad, flat, thin blade, used in getting palm-wine (tembo),—also called kotama
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. Mboi 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 u., put aside, on one side. Kwenda u., go sideways. Kivua u., 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 yards. (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. Bapa la u., flat of the sword. Makali (ya u.), edge. Maungo (ya u.), back. Vuta u., 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. upito.)

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.)

Upatilizo, 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 cocomut shell fixed on a short stick as handle. (Cf. kata, a deeper kind of ladle.)

Upkecho, 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. pekecha.)

Upele, n. eruption, pimples, pustules, a breaking-out on the skin. (Cf. kitpele.)

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 kioopo, mchocho.)

Upendaji, 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.

Upenddzi, n. (ma-), (1) being agreeable (amiable, pleasing, lovable), 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 upensi.)

Upenu, 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.)

Upenyezni, n. (penyezi, and ma-), (1) secret, underhand, illicit action; (2) bribery, smuggling, giving commissions,—also (3) insinuation, suggestion. (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 extent 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 extreme, 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 enraptured. (Cf. kipeo, pevu, pevua, and also cheo, mpaka.)

Upepeo, n. (pepeo, and ma-), fan, punkah, i.e. upepeo wa kumpepeleka 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 being used of high winds, a gale. U. mwanaana (mwororo), 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.)

Upeseni, n. and Wepesi, speed, quickness, velocity, lightness in movement,—but wepesi commonly of 'lightness' in weight. (See -pesi, -pesi.) Mostly used as adv., quickly, lightly, e.g. njojo upeseni, come at once. Kimbia u., run fast. (Cf. haraka, hima, mbio.)

Upeto, n. (peto), folding, fold, roll, something rolled up, package, bundle. (Commonly peto, kipeto (which see), and cf. generally kikapo, furusha.)

Upigano, n. (ma-), fighting, contest, rivalry. In plur. battle, riot, brawl. (Cf. piga, pigana, pigo, and ushindani.)

Upindani, n. (pindani), stiffness, obstinacy, e.g. mme fanya u. na mimi, you have behaved obstinately to me. (Cf. -pindani, pinda, and syn. ukaidi, ugumu, ushindani.)

Upindi, n. (pindi) and Upinde, a bending, a bend, a being bent, a thing bent, but commonly a bow (for shooting, the weapon) only. Pinda u., bend a bow. U. wa mvua, a rainbow. (Cf. pinda, pindi, kipindi, 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 wrapping a corpse in before placing in the shroud, saanda (Kr.). (Cf. prec., and kunjo.)

Upinduzi, n. (ma-), upsetting, overturning, capsizing. (Cf. pondua, ponda.)

Upishi, n. (pishi), act (method, means, profession, &c.) of cooking, wages of a cook. Upishi ni kuni, no cooking without fuel. For ways of cooking cf. tokosa, oka, kanga, chemsha, choma. (Cf. pika, mpiishi.)

Upo, n. (nupe), a dipper, for bailing water out of a boat, &c.,—commonly a calabash (buyu), or can
The urasharasha (2)

verb-form unequal and being fulness, growth tijinga,)—waste, ng'ombe,—

zigzag. Of the eyes,—squinting. As adv. upogo-upogo, from side to side, zigzag. (Cf. pogo, pogoa.)

Upogo, n. (pogo), condition of being cut away, i.e. one-sided, in unequal parts, being awry, distorted, zigzag. (Cf. pogo, kipofu.)

Upofu, n. deprivation, ruin, loss, but esp. of loss of sight, blindness, i.e. upofu wa macho. (Cf. pofua, and kipofu.)

Upolu, n. gentleness, kindness, meekness, slowness of movement. (See -pole, and contr. ukali.)

Upol, n. (pono), also Pono, sing. (which see).

Upoloo, n. (pungo), central rib or stem of a cocoanut (or similar) leaf. (Cf. kuiti.)

Uponyi, n. (ponyi), means of saving, way of escape, rescue, cure. (Cf. ponya, pona, maposa, maponyea.)

Upopoa, n. paralysis, deadness, numbness. (Cf. poyo, mapoyo.)

Upopo, n. (ma-), application for a wife, proposal of marriage, present sent to bride's relations. (Cf. posa.)

Upote, n. (pote), thong, bowstring,—of sinew, i.e. ugwwe wa mikano ya ng'ombe. (Cf. ukanda, ugwwe.)

Upotevu, n. (1) destructiveness, waste, ruin, vandalism; (2) pass. being lost, wandering, perishing, delusion. (Cf. potea, -potevu.)

Upoto, Upotofu, n. caprice, wildness, obstinacy. (Cf. potoa, -pote, -potofu, and prec.)

Upumbafu, n. (pumbafu, and ma-), folly, stupidity, ignorance. (Cf. -pumbafu, pumbaa, and syn. ujinka.)

Upumuzi, Upumuo, n. See Pumuzi.

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 cocoanuts (pl. punga, the male flowers), but also used of maize, millet, &c., and obs. mpunga, of rice, while still on the plant.

Upungufu, n. (pungufu, and ma-), also Upunguo, becoming less, abatement, decrease, deficiency, defect, privation, want, lack. (Cf. -pungufu, 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.

Upuzi, n. folly in talk or conduct, dissipation, gossip, nonsense, mere fun. (Cf. puza.)

Upweke, n. being alone, solitariness, independence, singleness, singularity. E.g. amekufa upweke, he died unattended. Safari ya u. haifai, it does not do to travel alone. (Cf. pekee, -peweke.)

Upya, n. (mpya, mapya), newness, freshness, recency, novelty, strangeness. (Cf. -pya, and syn. ubichi, ugeni.)

*Urafoaka, n. (1) friendship, friendliness, sociability; (2) circle of friends. (Ar. Cf. rafiki.)

*Uraiba, n. and Ughaiibu, 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 (poozo) and often a red gum (kati), and cloves (garafuu). The gum and areca nut colour the saliva expectorated a blood-red colour, and also dye the teeth. E.g. umaleta tambuu, haina vifaa, you have brought the leaf (wrapper), but not the mixture for chewing. (? Ar. Cf. tambuu.)

*Urari, n. also Uirari, Worari, equality, proportion, evenness, balance,—a technical term used in accounts. Urari wa hesabu, balancing an account. Fanya u., strike a balance. (? Or. or Hind.)

*Urasharasha, n. (ma-), sprinkling of liquid (water, rain, scent), shower,
drizzling. (Ar. Cf. mراضhi, rash, and syn. manyunya.)

*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, same in any sense. Further distinguished as u. wa kwenda jum (chini), height (depth). (Cf. -refu, and ubali, and measures of length, wanda, shibi, mkono, war, fima, thiraa.)

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 Muungu, the glorious work of God, i.e. the Universe, Cosmos. (Cf. remba, and syn. pambo, uzuri, valio.) For various kinds of personal ornament see mkufu, mtali, furungu, banagiri, keke, kikuku, kipini, kipuli, kingaja, koa, useja, jasi, jebu, kipaji, dalia, ndonya, shamliti, sarafu, azama, pete, and for dress nguo.)

*Urithi, n. (rithi), th as in thin,—inheritance, a heritage, bequest, legacy. (Ar. Cf. rithi, v. inherit, warithi, nirthi. Dist. urithi.)

*Urotha, n. also Worotha, Wortha, invoice, list of goods, schedule. (?Ar.)

*Urujuani, n. purple,—the colour. (Ar.)

*Usafhi, n. See Usufi.

Usaha, n. matter (from abscess, wound, &c.), pus, discharge.

*Usahihi, n. correctness, accuracy, freedom from fault (blemish, mistake). (Ar. Cf. sahihi.)

*Usanifu, n. technical skill, art. (Ar. Cf. sanaa.)

Useja, n. (sea), 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, diction, conversation. (Cf. prec., and sema, msemo, and generally unenii.)

Ushahidi, n. (shahidi), bearing witness, attestation, evidence, proof. (Ar. Cf. shahidi, usuhuda, shuhudia, 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 mwingi, a quantity of beads. Beads are sold in strings (timba, kete), or bunches (shada, fundo), 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. (shariika), 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.)

Ushi, 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**

ing. (Cf. shinda, shindana, and upigano.)

**USHINDE**

Ushinde, n. state of being conquered, defeat. Asiyekiri ushinde hakuna. mshindani, one who does not acknowledge defeat has not been a combatant. (Cf. follg., and mshinde.)

**USHINDI**

Ushindi, n. (ma-), victory, conquest, overcoming, success. (Cf. shinda, mshindi, and prec.)

**USHOGA**

Ushoga, n. friendship—between women. (Cf. shoga.)

**USHONI**

Ushoni, 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.)

*Ushakti, n. accusation, prosecution, making complaint. (Ar. Cf. shtaki, shtaka.)

*Ushuhuda, n. (shuhuda, ma-), testimony, evidence, proof. (Cf. ushahidi, 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**

Ushungi, n. (shungi), handkerchief, worn on the head by women out of doors. Lazina kujifunika ushungi, they are obliged to wear a handkerchief on their heads. (Cf. shungi, kishungu.)

**USHUPAFU**

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**

Ushuru, n. taxation, tax, customs, duty, rate, rent, &c. Toa u., pay taxes. Toza u., collect taxes. (Ar. prop. a tenth, ashr; cf. asharini.)

**USHUZI**

Ushuzi, n. breaking wind. (Cf. shuta, shuzi, and jamba.)

**USIA**

Usia, v. See Wosia. (Ar.)

**USIHIRI**

Usihiri, n. magic, sorcery, charms, spells, enchantment. (Ar. for common uchawi, uganga, ulosi, hirizi.)

**USIKIZI**

Usikizi, n. (I) attention, hearing, listening, intelligence; (2) docility, obedience. (Cf. sikia, msikizi.)

**USIKU**

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**

Usimanga, n. rejoicing over another's misfortune, ill-natured triumph, mockery. (Cf. simanga, masimango, and syn. thihaka.)

**USIMEME**

Usimeme, n. firmness, stability, strength. (Cf. simama, and syn. uthabiti, ushupafu, ngwuvu.)

**USINGI**

Usingi, n. (singizi), and Uzingizi, sleep. Lala usingi, go to sleep. Us. msizo, deep sleep. (Cf. sinzia, and perh. singa, roll up, turn round, also leppe. Dist. singizia, masingizio.)

**USIRI**

Usiri, v. stay, delay, be detained, but commonly in Nt. usirika, be detained, delayed, be behindhand. Cs. usir-isha, -ishwa. — n. detention, delay, being late, lagging behind. E.g. mwanzo huwa na usiri, starting always seems slow to come. (Ar. Cf. kawia, chelewa, ahiri.)

**USITAWI**

Usitawi, a flourishing condition, healthy development, full activity, success. (Cf. sitawi.)

**USO**

Uso, n. (nyuso), (I) face, countenance, expression (cf. sura); (2) front, exterior, surface. —pa uso, put in countenance, relieve, comfort, assist. Vunja uso, disgrace, dis-
courage. Kunja uso, express sorrow (anger, &c.), kunja 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.)

Usoni, n. being hurt, pain. (Cf. sononeka.)

*Ussubuh, n. See Assubuh (Subuh). (Ar.)

*Ustahifu, n. (i) 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. imaa.)

Usufi, n. produce of the tree msufi, i.e. a very soft silky cotton in a large pod.

*Usufi, n. conduct and character of a sufii, i.e. a Mahammedan philosopher or saint, on the higher side including piety, truthfulness, chastity, and on the lower pride, exclusiveness, solitariness. (Ar. Cf. sufii, wali, mtawa.)

*Usuhubu, n. friendship. (Ar. Cf. sahibu, for commoner urafiki.)

*Usukami, n. See Msukani.

*Usultani, n. office (dignity, privileges, &c.) of a sultan, chieftaincy, headship, royalty. (Ar. Cf. sul-tani.)

*Usuluhu, Usuluhifu, n. peace-making, reconciliation, being reconciled, &c. (Ar. Cf. suluhi.)

Usumba, n. the fibres of the cocoanut 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. sumbua, and utiha, taabu, mashaka.)

Usuria, n. condition of being a 'suria,' domestic concubinage. (Cf. suria, and dist. uhawwala, ukahabu.)

Ususi, n. plaiting, e.g. of hair, mats, &c. Ususi wa nyele, hair-dressing, coiffure. (Cf. msuko, saka.)

*Uswafl, n. purity, lucidity, clearness,—esp. of elegance of style (cf. ufasihi, usahih). (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, semsem oil (i.e. uta for ufuta (?), which see). (Cf. ule, uto, 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, ufasihi.)

*Utdi, 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, ofathali.)

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. shel, dusamali.)

*Utajiri, n. wealth, possession of capital, status of a merchant or capitalist, riches. (Ar. Cf. tajiri, and contr. masikini.)

Utakaso, n. (1) cleansing, a thing cleaned; (2) a rustling, perh. for uchakacho. (Cf. mtakaso, and chakasa.)

Utakatifu, n. cleanliness, purity,— material and moral,—and so, sanctity, holiness. (Cf. -takatifu, takasa, and syn. weupe, uswafi.)
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. tengeneza (panza, shusha) u., arrange (put on, take off) a turban; (4) membrane enclosing the bowels. (Cf. kitambi, tambi.)

Utambo, n. (tambo), (1) strutting, swaggering, and (e.g.) of horses, prancing, high action; (2) the swinging handle of a pail, iron pot, &c. (as contr. with mpimi (of a knife, &c.), mkono (of a saucepan), shikio (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. (1) 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 Utabdu. Used to describe anything spread out, extended, stretched (cf. tanda, v.), e.g. (1) a veil, screen, coverlet, tapestry, hangings; (2) a spider’s web, u. wa buibui; (3) sunset glow; (4) clouded sight, whether a film over the eyes (cf. chamba 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.)

Utani, n. kinship, clanship, membership in tribe or race. (Cf. mtani.)

Utapishi, n. (ma-), (1) causing to vomit, action of an emetic; (2) vomit. (Cf. tapika.)

Utari, n. (tari), string of an instrument, leather thong,—and perh. more generally, cord, rope. (Cf. tari.)

Utasa, n. and Utassa, barrenness, sterility,—of produce generally. Mwaka wa utassa, an unfruitful year. (Cf. tassa.)

Utashi, n. strong desire, earnest demand, importunate request, present made to back an appeal. (Cf. taka, v. mataka. Utashi seems to be from a Cs. takisha, with intens. force.)

Utasi, n. inability or disinclination to speak, being tongue-tied.

Utata, n. (tata), a kind of wicker fence used for enclosing and catching fish (Kr.). Cf. similar usio. (Cf. tata.)

Utatu, n. (1) being triple, threefoldness, trinity; (2) a third part. E.g. kibaba cha utatu, a third part of a pishi, the usual kibaba being cha mne, i.e. four to the pishi. (Cf. kibaba, and tutu.)

*Utawa, n. and Utaawa, Utaowa, (1) staying in the house, seclusion,—the usual life of Mahommedan women of the upper classes in Z.; (2) a chaste, religious, pious life and character. (Ar. Cf. tawa.)

Utaya, n. bone of the jaw. (Cf. taya.)

Ute, n. (mate, cf. uta, mata), thick, sticky, viscid fluid, e.g. saliva, mucus, lather. Teva mate, spit, expectorate. Ute wa yai, white of egg. (But cf. uto and uta, both of liquids, and dist. uti, utu.)

Uteketevu, n. destroying, being destroyed, destruction,—esp. as by fire, being utterly consumed. (Cf. teketea, and follg.)

Uteketezo, n. destruction, burning. (Cf. prec.)

Utelezi, n. (ma-), slipperiness,
sliding, steep descent. *Ina matelezi,* it is slippery. *U. mwingi,* very slippery.  
(Cf. *telea,* *telema.*)

**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 *zunguka.*)

**Utembwe,** n. fibre from the leafstalk of various palms, used as string.  
(Perh. not in Z.  Cf. *ugomba.*)

**Utenđaji,** n. activity, energy, facility in doing.  
(Cf. *tenda,* *tendaji,* and syn. *bidi,* *ujitahidi.*)

**Utemgo,** n. act (manner, place, time, &c.) of withdrawal, retirement, separation, exclusion, &c.  
(Cf. *tenga.*)

**Utenzi,** n. (*tensi,* (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 *shai*ri.)

**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. *tepetevu,* *tepea,* and syn. *ulegevu,* *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.*)

**Utete,** n. (*te*te,*), stalk or stem of a reed or grass, used as a pipe, or musical instrument.  
(Cf. *te*te,* kite*te.*)

**Utetezi,** n. (*ma-*), intercession, advocacy, argument or effort for or against,—and so also, opposition, obstructiveness.  
(Cf. *teta,* *te*te,* and follg.)

**Uteto,** n. (*ma-*), debate, argument, quarrelling, strife.  
(Cf. prec., and *teta.*)

**Uteuzi,** n. choice, choosing, criticizing, fastidious taste, daintiness,—like *uchaguzi.*  
(Cf. *teta,* *tete.*)

**Uthabi,** n. firmness, stability, strength, courage, resolution.  
(Ar. Cf. *thabiri,* *thabitu.*)

**Uthaifu,** n. (*thaifu,* and *ma-*), weakness, insignificance.  
(Ar. Cf. *thaifu,* *thooffika.*)

**Uthalimu,** n. (*thalimu,* *ma-*), injustice, tyranny, oppression, iniquity.  
(Ar. Cf. *thalimu,* *thulumu.*)

**Uthamini,** n. surety, bail, guarantee.  
(Ar. Cf. *thamini,* *thama*na.)

**Uthani,** n. See *Uzani.*

**Uthi,** v. and *Uthia,* give trouble, annoy, harass, vex, pain, grieve.  
Ps. *uthiwa.*  
Nt. *uthika.*  
Cs. *uthi-sha,* *shwa,* intens.  
(Ar. Cf. follg., and *sumbu*wa, *tesa,* *chokoza,* *onea,* &c.)

**Uthia,** n. trouble, annoyance, difficulty, bother, confusion, disturbance, uproar, riot.  
(Ar. Cf. prec., and syn. *usum*bu*wa,* *ghasia,* *makelele.*)

**Uthihi*riifu,** n. (*ma-*), making clear or evident, manifestation, demonstration; (2) clearness, plainness.  
(Ar. Cf. *thahi*ri,* *thihi*riifu.)

**Uthiki,** n. (1) want of room, narrowness, tightness; (2) distress, annoyance.  
(Ar. Cf. *thiki.*)

**Uthikho,** n. (*ma-*), trouble, annoyance, vexation.  
(Ar. Cf. *uthi,* *uthia.*)

**Uthili*fu,** n. (*ma-*), being brought low, bringing low, abasement, humiliation, degradation. *Mathili*fu, troubles, disasters, adversities.  
(Ar. Cf. *thili,* *thili*fu.)

**Uthuru,** n. (1) excuse, pretext, reason; (2) occasion, opportunity, emergency.  
E.g. *nalikuwa na u.*
**UTUMBO**

*Utohara*, n. (1) cleanliness, esp. ceremonial purity; (2) circumcision. (Ar. Cf. tohara, tahiri, and wewo.)

**Utokezo**, n. (ma-), (1) bringing out, displaying, utterance; (2) prominence, appearance. *U. wa mane-no, coming out with words, abrupt utterance, an aggressive speech. (Cf. toka, tokeza, tokeo.)*

**Utoko**, n. mucus (Lat. e vaginâ).

**Utomvu**, n. thick, viscid sap or juice from a plant. (Cf. uto, ulimbo.)

**Utongo**, n. (ma-), a discharge from the eyes. (Cf. chongo, matongo.)

**Utongozi**, n. (ma-), (1) vicious propensity, lasciviousness, vicious life; (2) seduction (of women). (Cf. tongo, 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. *Utume*, manhood,—as contr. with uto uke, womanhood. (Cf. mtu, and dist. uto, ute, uta.)

**Utukufu**, n. exalted state or station, majesty, glory, aggrandizement. (Cf. -tukufu, tukuza, and syn. athama, heshina.)

**Utukutu**, n. (1) restlessness, nervousness, tremulousness; (2) playfulness, petulance, fidgeting, mischievousness, e.g. of a child. (Cf. tikisa, tikutisa, -tikutu.)

**Utulivu**, n. quietness, rest, peacefulness, gentleness, composed manner or mind. (Cf. -tulivu, tua, and syn. upole, unyamafu, raha.)

**Utumbafu**, n. swelling, bulging, rising up. (Cf. tumbaa, tumba, tumbo.)

**Utumbo**, n. contr. with tumbo wa kikutaka, I had a reason for asking you. *Hana ruhisa kutembea billa uthuru, 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. uthuria, -iwa, e.g. allege pretext for, &c. Cs. uthur-isha, -ishwa. (Ar. Cf. hoja, sababu.)

**Utii**, 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,’ utii 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 cocoanut leaf); and (2) fig. of the backbone, uti wa maunungo, as the central support of the human frame. Also (3) the wooden part, shaft of a spear (uti wa mkuki), 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. ute, uto, uutu.)

**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, tinvi.)

**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. uto (?ute) wa yai, white of egg. Utu wa mafuta, oil. Utu wa lisasi, lead in a semi-liquid (molten) state; utu wa nyama, dripping,—from meat, melted fat. (Cf. utomvu, and perh. mto, kijito for kijito.)
(ma-), as meaning (1) gut, i.e. the substance or material of the intestine; (2) the gut proper, the intestine,—matumbo signifying the guts generally, i.e. intestines and contents of the lower part of the body, and tumbo, stomach, &c. (See Tumbo, Kitumbo, and prec.)

Utumbuizo, n. singing a lullaby, soothing by singing, singing a refrain in a dance. (Cf. tumbuka, tumbuizo.)

Utume, n. being employed (sent, used), and Utumi, Utumo, employing (sending, using),—both meaning employment, use, service, errand, wages for service. (Cf. tuma, tume, mtume, and follg. For final -e of utume see -e. Dist. uchumi.)

Utumishi, n. (tumishi, and ma-), and Utumizi, like utume, i.e. being used, or using, act of service, use, employment, work (duties, pay, &c.) of a servant. E.g. katika matumishi yangu, in my service. Kitu cha utumizi, a handy article, an implement, utensil, tool. Matumizi mengi, many uses, much service. (Cf. tutume, utumwa, mtumishi, &c.)

Utumwa, n. state of being used or employed,—but esp. of slavery, forced service, being used as a tool or instrument merely. Tia utumwani, enslave. Toa utumwani, emancipate. (Cf. tuma, mtumwa, and prec., and contr. uhuru, ungwana.)

Utunda, n. (tunda), a string of beads, worn by women round the loins, i.e. utunda wa ushanga. (Cf. kondavi.)

Utungo, n. noun of action from tunga (which see) in its various meanings, like mtungo,—e.g. (1) composing, arranging, literary composition (novel, essay, &c.); (2) form, fashion, build, make, mould, plan; (3) idea, proposal, design, fancy; (4) invention, pigment; (5) a series, succession, chain, line (of ideas, objects, &c.).

Utungu, n. same as Uchungu, but utungu is limited in Z. to the special sense, pains of childbirth, birth pangs, labour, delivery, i.e. utungu wa kuzaa (wa usasi).

Utunu, n. quality of being rare, choice, valuable. (Cf. tunu, tunuka.)

Utupu, n. (1) bareness, 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. wanawaume wanakwenda utupu, havawavi ngwe, 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.)

Uu-, this initial sound may also be looked for under U and W.

Uuaji, n. murderousness, savagery, blood-shedding, massacre. (Cf. ua, v., and -aji.)

*Uudi, n. and Udi (which see). (Ar.)

Uuguzi, n. (ma-), nursing, medical attention, care of the sick. (Cf. ugwa, mwuguzi, and syn. ulesi, u-ganga.)

Uvimbe, n. (1) being swollen, puffed out, distention, protuberance, projection, inflation; (2) girth, circumference. (Cf. vimba.)

Uvivu, n. idleness, slackness, negligence, sloth, indolence. (Cf. -vivu, and syn. ulegevu, utepelevu, uzembe.)

Uvuguvugu, n. lukewarmness, tepidity, i.e. neither cold nor hot, wala bozidi wala hari. (Cf. -vuguvugu.)

Uvukizo, n. (ma-), producing or causing smoke, burning of aromatics, fumigants, &c., fumigation. Plur. of things thus used. (Cf. vuka, vukisa, vukizo.)

Uvukuto, n. (1) exhalation (produced by heat), vapour, steam, smell of perspiration; (2) working
bellows. (Cf. vukuta, mvukuto, mvuke.)

Uvulana, n. age, condition, &c., of a young unmarried man, youthfulness, bachelorhood. (Cf. mvulana, and syn. njana.)

Uvuli, n. (vuli), shade, shadiness,—in general. (See Mvuli, and cf. kivuli, mvawuli.)

Uvumba, n. an odoriferous gum, used for perfume and incense. (Cf. udi, ubani, and vukizo.)

Uvumbi, n. dust, dust as a substance, a grain of dust, dust collectively (cf. vumbi), dustiness. Tifua u., stir up dust; also piga u., 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. manukato, nuka.)

Uvungu, n. and Uvurungu, hollowness. Tjwe la uvurungu, a hollow stone. (Cf. mvungu.)

Uvunjifu, n. destructiveness, vandalism, destruction, devastation, broken condition, wreck. (Cf. vnja, -unjifu, and syn. uhara, uhara, upotevu.)

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 mavune.)

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 Wanjana, 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. uvanja, kiwanga, and syn. ugo, ua, and dist. wangwa, uvanga.)

Uwanga, n. and Wanga (Uanga) (which see).

Uwanja, n. court, enclosure, open space in front of a house or among houses. (Cf. kiwanga, and uvanda, which is the same word.)

Uwati, n. (mbati), (1) wall-plate. See Mbati. (2) an eruption on the skin.

Uwatu, n. the herb fenugreek.

*Uwazi, n. openness, plainness, clearness, distinctness, intelligibility. (Ar. Cf. wazi, and syn. utahiri, ubaini.)

*Uwaziri, n. office (dignity, duties, pay) of a minister or chief secretary of a monarch. (Ar. Cf. waziri.)

Uwele, n. (ma-), the edible grain produced by the plant mwele, a kind of millet. (Cf. mawele.)

*Uwele. See Uele.

Uwezo, n. and sometimes Uweza, Uwezi, (1) being able,—and so (2) strength, might, power, capacity, authority, ability, faculty. (Cf. weza, and syn. ngwv, enzi, mamlaka, amri, akili.)

Uwili, n. being twofold, duality, dualism, doubleness. (Cf. pili, -wili. For articles of double texture,
or folded in two, extra thick, cf. mara$dju$fu.)

Uwima, n. See Uima.

Uwinda, n. (mbinda) and Uwinja (mbinja), also Uinda, Uinja, (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 vinda wake, if you love a Banyan, love his ways too; (3) a hunter's whistle or call. E.g. piga winja, (1) adjust the loin-cloth (as above), gird up the loins; (2) give a whistle. Endeleza wbinja, give a prolonged whistle or call. (Cf. winda, ?inda, 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.)

Uwingu, n. (mbingu), (1) the sky, cloud region, upper air, heaven; (2) cloudiness, darkness, gloom. Plur. mbingu, the skies, heaven,—used sometimes as sing. Mbingu ikanena kwamba mimi bora, Heaven said, I am best. Mbingu sabaa, the seven heavens. Kumefanya uwingu mkubwa, there came on a deep gloom. (Cf. wingu, a cloud, and hewa, anga.)

*Uwitha, n. (mawitha) and Watha, Witha, sermon, solemn exhortation. (Ar. Cf. hotuba, hutubu.)

Uwivu, n. and Uivu (which see).

Uwongo, n. and Uongo (which see).

*Uyabisi, n. (1) dryness, drying up, hardness, stiffness; (2) disobligeing conduct, rudeness, reserve. E.g. uwa maunug, of rheumatism, and uwa tumbo, costiveness. (Ar. Cf. yabisi, and ubaridhi.)

Uyoga, n. (nyoga), an edible fungus, mushroom.

Uyuzi, n. for common ujuzi, ingenuity, cleverness, knowingness, intelligence. (Cf. jua, ujuzi, ujuvi.)

Uza, v. (1) sell,—the only common word. The Infin. form kuza 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, Hainisi, 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. utuuliza.

Siusi, please let us buy. I do not sell. Amemiliza ng'ombe, he has sold him a cow. Nimenmuliza shamba, I have sold him an estate. Ps. uzwa. Nt. uzika, e. g. be for sale. Ap. uzia, uzwa, and uz-ilia, -ilwa, sell to (for, in, at, with, by, &c.). No Cs. Rp. uzana. (Cf. uzanya, and nadi, zabuni, minua.) (2) ask,—for uliza (which see).

*Uzani, n. weighing, weight (by measure). (Ar. Cf. misani, and syn. usito. For measures of weight cf. wakia, ralti, pishi, frasil.)

Uzanya, v. be for sale, be sold. (Cf. uza.)

Uzao, n. (ma-), product, production, offspring. (Cf. follig., and mzaa, zaao, kisao, sao.)

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 mzaao. Chongo la uzazi, umbilical cord. (Cf. saa, kisao, mzaao, saao.)

Uzee, n. being old, old age. (Cf. mzee, kizee, and perh. zaa.)
**Uzembe**, n. slackness, idleness, indifference, negligence. (Cf. *sze-mbe*, and syn. *umunu*, *ulegevu*.)

**Uzi**, n. (*nuzi*), thread, cotton, string, fibre,—and similar objects, e.g. small sinew, ligature, a thin stripe, a fine beading.

**Uzima**, 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). *Uzima* can also be used of ‘life, lifetime,’ but this is commonly *maisha*. (‘Time of life, age’ is *umri*.) *Utu uzima*, full age, manhood, years of discretion. (Cf. *sima*, a., and see *Maisha*.)

**Uzingizi**, n. See *Uzingi*.

**Uzingi**, n. See *Uzingizi*.


**Uzinifu**, n. viciousness (of temperament or life), wantonness, lasciviousness, sexual immorality. (Ar. Cf. prec.)

**Uziu**, 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 *ziu*.)

**Uziwa**, n. high sea, open unbroken expanse of water, sea as seen from the shore. (Cf. *ziwa*.)

**Uzuio**, n. (*ma*), hindering, preventing, stoppage, obstructing, obstacle, hindrance, check. (Cf. *zuia*, *ziu*.)

**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 *katika kazi*, discharge from work.


**Uzungo**, n. and *Uzingo*, that which surrounds, goes round, is round, e.g. *uzungo wa mwesi*, a halo round the moon. (Cf. *zinga*, *mzingo*, *zunguka*, *uzungu*, &c.)

**Uzungu**, n. (1) Europe, the country of the foreigners, i.e. the whites (Wazungu); (2) strangeness, wondrousness, novelty; (3) giddiness. (Cf. *zungu*, *mzungu*, *kizunguzungu*, *zunguka*.)

**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 a good taste than good principle (*wema*). *Fanya* *u*, make a display, adorn oneself. *Tia* *u*, give a finish to. A native list of points of personal beauty gives *uso mdawari*, a round face; *shingo la mwansi*, a smooth neck; *macho ya kikombe*, large well-opened eyes; *pua ya upanja*, a thin nose (not short and broad); *mikono ya binu*, graceful, well-shaped arms; *mvili uneviringana*, a plump, well-rounded figure; *meno za pembe*, teeth like ivory. For personal ornaments see *urembo*, and cf. *pambo*. (See *zuri*.)

**Uzushi**, n. and *Uzuzi*, (1) sudden appearance or bringing to light, as out of a hole,—outburst, emergence, coming in sight, bobbing up from water, &c. (2) invention, discovery, novelty, fiction, false accusation, gossip, innovation, heresy, reform. E. g. *uzushi wa lulu*, of a diver’s work, bringing up pearls to the surface. *Uzushi mwingi*, a complete revolution. (Cf. *za, zuka*, *mzushi*, *uzuka*.)
Uzuzu, n. condition of a newcomer, rawness, inexperience, strangeness (to country, companions, surroundings, &c.). (Cf. wuzu, zuzu, and syn, njinga, ugeni, upya.)

V.

V represents the same sound as in English. But it is not clearly distinguishable from f in some Swahili words, partly no doubt under the influence of Arabic, which has only the f sound. Hence words not found under V may be looked for under F. (See F.)

Vaa, v. put on as clothes, dress in, wear, clothe oneself, dress. Amevaa nguo 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. mshipi wa kuvalia nguo, a belt to secure one's clothes with. Amevalia leo, he has got his best things on to-day. Also in a fig. sense, neno hili lojivalia, 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, dress, robes, garments, clothes. (Cf. vaa.)

Vema, a. and adv. for vyema, from -ema, good, i.e. rightly, well, nicely, properly, &c. Esp. as a common rejoinder of assent or approval, Certainly! Good! Very well!—like nyema, ngema, intshallah, eewallah. (Cf. -ema, and vi-.)

Vi, verb-form, they are,—agreeing with D 3 (P), e.g. vyakula hivi vi ghali, 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) vivi 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 adverbal meaning. E. g. vikubwa, on a large scale; vizuri, nicely; vibaya, badly, and obs. vivyoo, hivi, vile, ndiyoy, 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 kasi, he prevented me doing my work properly. Hence vizia (which see). (Perh. cf. vilia, vizia, and viza, a., and syn. vunja, haribu, zuia, katiza.)

Vifaa, n. plur. (sing. kifaa not in use), things useful, requisites, appliances, necessaries, accessories. (Cf. faa, mafaa.)

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, -zza, and viza, vizwa, make stop, staunch, cut off the flow (from). (Cf. follg. and via.)

Vilio, n. (ma-), stopping short, stagnation,—but esp. of blood, coagulation, clotting, clot. (Cf. prec. Dist. vilio, plur. of kilio, and verb-form, 'those which are,' for viliyvo.)

Vimba, v. swell, expand, be distended (puffed out, swollen, bloated, stuffed). Ap. vimb-ia, -iwa. Cs. vimb-isha, -ishwa, e.g. kivimbisha, gorge oneself with food, eat gluttonously. (Cf. uvimbe, and vimbi, 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) mtoto. (Cf. pembesa, bembeza, and dist. fnja.)

Viringa, v. become round, form a curve or bend, be rounded (spherical). Cs. viring-isha, -ishwa, make round (curved, bent). Rp. viringana, be round,—like viringa, and hence viringanisha, for viringisha. (Cf. mviringa, and ? fngirisha.)

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 (piga) vita, make war, fight. Leta v., raid, invade. Alikia v., issue a summons to soldiers, call to arms, muster an army,—so kusanya v. Funga v., engage in war, commence operations. Vita vikubwa, a great battle. (Cf. pigano, jeshi, asikari, and perh. 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 hivyvo.)

-vivu, a. (vivu with D 4 (P), D 5 (S), D 6), idle, slack, remiss, indolent, slow. (Cf. uvivu, and -legefu, -zembe.)

Viza, v. (1) Cs. of via; (2) for viliza, Cs. of villia. —n. a spoil thing, e.g. an added egg, viza la yai, or yai viza. (See Via.)

Vizia, v. Ap. from via, i.e. spoil work for, frustrate, balk, try to prevent success or completion of (see Via). But vizia 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. viziva, and Rp. viziana.

Vua, v. (to be distinguished from another common verb fua), A. take off clothes, undress, unclothe oneself, strip, both act. and neut.—with or without nguo. Used of any article of dress, e.g. vua kofia, take off a cap. Rarely of anything else, e.g. vua macho, utasame, open your eyes and look. Contr. vaa, put on clothes, dress. Ps. vuliwa, (1) of clothes, be taken off; (2) of persons, be undressed, stripped. Nt. vuka, e.g. nguo yote imenwaka, all his clothes have come off him,—but dist. vuka, cross over. Ap. vulia, vuliwa, vuliwa, e.g. take off for (from, in, with, &c.). Cs. vuliza, vulizwa, 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. vua baha-rini, engage in sea-fishing. Vua samaki, catch fish. Also vua nshipi, fish with a line. Deriv. stems as above, e.g. ndoana ya ku-
Vumia, a fish-hook. (Cf. mvuvi, umvvi, mvu.) C. save, preserve, get out of a difficulty,—perh. from the idea of getting across a river (see Vuka). Avuaye ni karibu, a preserver at hand. Muungu atakuvua, insallah utavuka, God will save you. All well, you will be safe. (Cf. vuka, 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. mnazi, cut the flower-stem of a cocanut tree,—to get the sap (tembo). Kisu kimenivuaza, the knife has cut me. Neno hili lavuaza, this matter is painful. Ps. vuaiza. (Cf. syn. kata, choma, chanja, toja.)

-vuguvugu, a. tepid, lukewarm, neither cold nor hot. (Cf. uvuguvugu.)

Vuja, v. (1) allow liquid to pass in or out, leak, let in, let out; (2) of a liquid, pass in, pass out, ooze out, leak out (or, in). E.g. mashu yaunuja (yunuja maji), maji yaunuja mashuani, the boat leaks. Nyumba yaunuja, the house lets in the rain. Ap. vuji-ia, -iwa, -ika, e.g. mvu imenivuja, the rain came in upon me. Utu inavujika, the wall is being spoilt by a leak,—by water getting in. (Cf. chuja, chusa.)

Vuka, A. Nt. of vua, (1) 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. walisi- mama 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. tulivukia chini, we crossed on our feet, by wading. Chombo cha kivu, 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, wushi.) 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 haivu inavuka moshi, no smoke rises from their house. Ap. vuk-ia, -iwa. Cs. vuk-isha, -ishwa, -iza, -iza, 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. uti, burn aloe wood,—for fumigation. Also v. maiti kwa mvumba. (Cf. vuksi, mvu, vuka, vukizo, vukuta, &c.,—all of which are also heard as fukizo, mfuku, &c.)

Vuke, n. (ma-), vapour, steam, a drop of condensed steam, sweat. (Cf. prec.)

Vukizo, n. (ma-), (1) vapour, fumes, steam, smoke; (2) anything burnt or used for fumigation, incense, &c. (Cf. prec., and kivukizo.)

Vukuta, v. blow with bellows, work bellows,—with or without misia, bellows. (See Mfua, Mvukuto.)

Vukuto, n. (ma-), sweat, a drop of sweat, condensed vapour. Also vukuto la jasho. (Cf. prec., and mvukuto, mvukuta, 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. vumike, e.g. be rumoured, be talked about, become famous or notorious. Kuvmikakwaunganga, 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 akvum-isha kilio kikuu, the lion uttered a furious roar. Rp. vumana. (Cf. wumni, wumvo, vumo.)

**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, wundo.)

**Vumbi**, n. (ma-), dust, a mass (collection, cloud) of dust, fine powder, sediment. (Cf. wumbi, and follg.)

**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. (Cf. vumbi, but rather perh. fumba, and so vumbua.)

**Vumbilia**, v. stir up, excite, get mixed up in, e.g. in a quarrel, brawl, war. Ps. vumbiliwa. Nt. vumbilika. (Cf. prec., and vumbi.)

**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. V. njia, find a road. Ps. vumbuliwa. Nt. vumbuka. Ap. vumbulia, -liwa, -ika, e.g. vumbulika, 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, funu.)

**Vumi**, n. (ma-), a loud rumble, roar, hum, roll of a drum, &c. Also name of a kind of drum. (Cf. vuma, wumni.)


**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, jigamba.) Ps. vunwa. Nt. vunika. Ap. vun-ia, -iwa, e.g. reap for (with, at, &c.). Nimenvunia shamba lake, I have got in his crop for him. Cs. vun-isha, -ishwa, e.g. employ in reaping, contract for harvesting. (Cf. wunni, mavuno, majivuno, wunno, and syn. chuma, faidi.)

**Vunda**, v. rot, putrefy. Nyama mbichi ao ya kwunda, fresh or putrid meat. (Cf. wundo, and perh. vumba, and commoner syn. oza. Also dist. funda, v.)

**Vunde**, n. (ma-). See Mavunde. -vungu, a. (same with D 4 (P), D 5 (S), D 6), hollow, having a cavity. (Cf. mvungu, wungu, and syn. tupu.)

**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. v. chungu, break a cooking pot (used of the final feast or carnival before the Ramathan fast begins). V. thamani, destroy the value, depreciate, disparage. V. uso, put to shame, bring dishonour on,
insult openly. V. mwendo, be a drag, spoil a day's march, make delay. V. rupia, change a rupee,—into small coin. V. ungo, deflower, ravish. V. barasa, dismiss a meeting. V. meritebu, wreck a vessel. V. nyumba, pull down a house. V. moyo, discourage, dishearten. V. adui, defeat an enemy. V. mwitu, break through a forest, force one's way. Occasionally Nt., e. g. watu vakavanja upesi, the crowd soon broke, i.e. gave way. Ps. vunjwa. Nt. vunjika, e. g. jahazi imevunjika, the vessel is wrecked. Hence vunjikana, be breakable, be fragile. Ap. vunj-iwa, -iwa. Cs. vunj-isha, -ishwa (rarely heard). Rp. vunjana. (Cf. mvunj), -vunjifu, vunjwo, and syn. ponda, piga, haribu, komeha.)

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-iwa, -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 kinaosha, kuta kinafurujika, this thing is decaying, and even becoming wholly decomposed.

Vurumisha, v. and Furumiza, Vuvumisha. V. jiwe, throw a stone. Jiwuvumisha, 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. maktasia, use an oar, row, and v. mashua, row a boat. V. upanga, draw a sword (cf. chomoa). V. ma-neno, put a strain on words, i. e. strain their meaning. V. tumbake, 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, -ilvo, -ilika, of particular operations, e. g. in plaiting. Cs. vut-isha, -ishwa. Rp. vutana, e. g. all pull together. (Cf. muto, and syn. kokota, move by pulling, drag along, and dist. futa.)

Vuvumika, v. grow up fast, develop quickly, shoot up,—of vegetation and also animal life. E. g. of mungoos, children. (Cf. syn. chi-pua, kua.)

Vy-, for vi- before a vowel, e. g. vyangu, vyako, &c., and vyote, vyuusi.

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 alivoyokuwa, as he was; kama alivyosema, according to what he said; kadiri niwesevyo, as far as I can. Mimi hapa nilivyo, ni mizima, 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).

**Wa,** (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,* *wassalaam,* *wakatalahu.*

**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. *mviivi,* *wevi,* for *wa-vi.*

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. *nawapa* means *'I give them,* or *'I give you* (plur.). Hence a form like *wawapenda* 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 inakuwa hali,* the sun is becoming scorching, and the Perf. Tense *me,* e.g. *amekuwa mgonjwa,* 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. *Ndìye 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. *iuwa,* 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) *li,* but only in combination with a relative pfx. (*-o,* *-lo,* *-yo,* &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,* *wiiwa,* and *wea* (?*wewa,* (1) with the usual prepositional relations, be to (for, with, in, &c.), e.g. *uniwwe 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 *ananiwia* commonly means, I owe him money; *namwia,* he owes me money. So in the Pass, form *nawiwa naye,* I am his debtor; and *wiaiwa nani,* he is my debtor; e.g. *wote wenyi kumwia wakutane,* let all his creditors hold a meeting; *nawiwa usima wangu kwa Muungu,* I owe my life to God. The form *wea* (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. *Rp.* *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. *waka,* *washa,* *mawao,* and the common *ng'aa.*)
Waa, n. (ma-), spot, patch of colour (light or dark), mark, stain, speck, blot, e.g. kuku mwenyeyi mawaa, a speckled fowl. (Perh. cf. waa, 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. (1) son of, like bin, and B. wa for mwana wa; (2) rarely, watercourse, bed of a torrent, ravine, i.e. uwanja 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. adui, and syn. ushindani, utesi.)

Wafi, n. a stinging plant, a kind of nettle.

*Wafiki, Wafikana, v. suit, agree, —same as afiki (which see). (Ar.)

*Wahad, n. promise. See Ahadi. (Ar.)

*Wahedi, 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 kujika 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 sitivo.)

*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 wazee 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.)

*Wajiji, v. appear, present oneself, —and with kwa, visit, meet face to face, interview, salute. Wakawajihi 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). Nd. washika, be lighted, burn. Hence wash-ia, -iwa, e.g. uniwashie taa, light the lamp for me,—and washikana, be inflammable, be capable of being lighted. (Cf. mwako, dist. aka, build.)

*Wakala, n. agency, appointment, commission. (Ar. Cf. wakili. Dist. wakala from -ia, and they ate.)

*Wakati, n. (nyakati), time (in general), season, period of time, point of time, sufficient time, opportunity. (Ar. Cf. saa, muda, muhulla, majira, zamanani, and B. pindi, kipindi, kitambo.)

Wake, a. (1) pron. a., his, hers, its, from -ake,—agreeing with D 1 (S, P), D 2 (S), D 4 (S); (2) from -ke, mke, females, wives. (See -ke.)

*Wakfu, n. See Wakfu. (Ar.)

*Wakia, n. an ounce (weight),—commonly reckoned in Z. as the weight of an Austrian silver dollar piece, i.e. ni viziwa wa reale, and as 16 to the pound weight (ratiti). (Ar. Dist. wakia, Ap. of waka.)

*Wakfu, 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, sinama.)

*Wakili, n. (ma-), agent, steward, representative, commissioner, manager (under a proprietor). Also sometimes v., act as agent, &c., and Cs.
wakilisha, appoint as agent, commission. (Ar. Cf. wakala, and mjumbe, karani.)

Wako, (r) a. form of -ako, your, agreeing with D 1 (S, P), D 2 (S), D 4 (S); (2) verb-form, i.e. wa, pfx. agreeing with D 1 (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. Uganga walao wa mwana, at least rain-medicine. (Ar.)

Wale, (r) adj. pronom. ‘those, —form of -le agreeing with D 1 (P) (see Yule); (2) subjunct. mood of -la, v. that they may eat, let them eat. E.g. wale wa wali wale wali, let those (people) of the governor have a meal of rice.

Wali, n. (r) (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, watawaswa 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 mchepechepe, or majimaji. (Also cf. porojia la wali, uji, ubawba, matawawaba, mashenäda, and see Michele.)

*Wali, n. (ma-), governor, the Sultan’s representative in a town or district,—in Z. usually liwali (ma-),—perh. because wali for ‘rice’ is so common. (Ar. Cf. liwali, towala.)

*Walii, n. (—), a holy one, a saint, an angel. E.g. paka akajifanya wa-

lii sana, a cat set up as a great saint. Mtungu akamshushia wali, God sent down an angel to him. (Ar. Cf. sufji, mtawa, 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. uzio, utata, and dist. waliö 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, eewallah, inshallah, bismillah.)

Wamba, v. spread (bind, stretch, fix) over, overlay, overspread, overcast. E.g. w. kitanda kwa mashupatu, cover a bedstead with cords interlaced. W. ngoma kwa ngozi, stretch a skin tightly on a drum. Ukungu unawamba ulinwengu, a mist overspreads the earth. Also umewamba mlango, you have blocked the door,—of one who barred the way with arms and legs. (Cf. wambo, and kiwambo, kiwambaza, and perf. ambaa.)

Wambiso, n. fastening together, holding together, attachment, clasping. (Cf. ambisha, ambaa.)

Wambo, n. for Uambo,—better Uwambo (which see).

*Wamini, Waminifu, n. faithfulness, trustworthiness, honesty, fidelity. (Ar. Cf. amini, imani, amana, amina, -aminifu.)

Wana, (r) verb-form, they have, i.e. wa pfx. agreeing with D 1 (P) and na (which see); (2) n. (for waana, plur. of mwana), children, or (for wana), youthfulness, childhood.

Wanadamu, n. (r) also Uanadamu, human nature, humanity (cf. mwanadamu, and uti, ubinadamu); (2) plur. of mwanadamu, human beings.

Wanda, v. get fat, become stout,—but in Z. commonly nenepa, nona. Cs. wänd-isha, -ishwa. — n. (nya-
da), a finger’s breadth,—about I
inch, used sometimes in measuring (cf. chanda). Also pl. of uwanda (which see).

Wanga, v. (1) conni, reckon (cf. kivango),—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’aa, &c.)

Wangalifu, n. and Uang-, carefulness, attention. (Cf. angalila.)

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. mmojawapo, every (any) one of them; (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.

*Wara, n. (nyara), a written communication, a letter (of correspondence). Andikiana w., correspond (by letter). Waraka u nusu ya kuonana, a letter is next to seeing each other. (Ar. Cf. barua, cheti, hati, anwami, dibafi, 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 (pina), equal to two thira or mukono. (Cf. urefu.)

Warja, n. a skilled workman, foreman, master-builder, contractor. Often coupled with a defining word, seramala w., master carpenter,—so muwashi w., mwunzi w. (Cf. mbingwa, mstadi, fundi.)

*Waridi, n. also Waradi, Wardi, a rose. Also as adj. hal waridi, rose-water, essence of roses. Maji ma-waridi, rose-water diluted for toilette and bathing. (Ar.)

*Warithi, n. (ma-), an heir. (Ar. Cf. mrithi, which is usual, and wirthi.)

*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.)

*Wasia, n. See Uasi. (Ar.)

*Wasia, 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, shika 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-
wa. Nt. wasika. Ap. wasi-lia, -liwa, e.g. give orders about (to, &c.). Cs. wasi-sha,-shwa. Rp. wasiana.-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.)

*Wasi, 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 kwva, 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. wasil-ia, -iwa. Waraka wako umeni-wasili, your letter has reached me. Cs. wasilisha, e.g. cause to arrive, send. Hence wasil-ishia, -ishiwa. — n. receipt, income, credit side of cash account. Cheti cha wasi, a receipt. Also as adj. waraka wako wasili, your note (is) duly received. (Ar. Cf. fika, pata.)

*Wasiwasi, n. doubt, perplexity, scruple, infatuation, disquiet,—esp. when caused by moral want of balance, weakness of character, yielding to temptation. Fanya w., feel irresolute. Tia w., confuse the mind (conscience). Ukimwingia wasiwa yule kijana, the young man was filled with wavering. (Ar. Cf. syn. mashaka, and dist. wasiwasi.)

*Wastani, a. middling, average, moderate, between extremes. (Ar. Cf. kadiiri, kiasi.)

*Watha, n. also Witha, and Uwitha (which see). (Ar.)

Watu, n. (1) plur. of mtu (which see); (2) also Uwatu, fenugreek.

Wavu, n. (nyavu) a net,—used for fish, game, &c. W. wa kulalia, a hammock. Tanda w., tega w., set a net,—to catch something. (Cf. jarifa, juya, kimia.)

Waya, n. (nyaya), an earthen dish for baking, &c. (Cf. chungu.)

Wayawaya, v. sway to and fro, stagger, totter, reel, e.g. of a tree loaded with fruit, a man from weakness. (Cf. lewa, silly, yonga, yumba, ning'ina.)

Wayo, n. (nyayo), and Uayo, (1) sole of the foot, footprint, track of the feet; (2) trace, vestige, symptom.

Waza, v. (1) suppose, fancy, imagine; (2) reflect, ponder, meditate, have in mind. W. Muungu is used of religious meditation, deep inward heart-searching (but this perh. from another Ar. word wazaa). Ps. waswa. Nt. wasika. Ap. was-i-a, -iwa. Cs. wasi-sha,-ishwa. Rp. wasana. (Cf. fikiri, kumbuka, thani, nia, azimu.)

*Wazi, a. sometimes -wazi, (1) open, bare, uncovered (of clear passage, free access, room inside, open book, &c.). Mango w., open door, njia w., open road. Panalia wasi, it sounds hollow. Kitwa kwazi, bare head. (2) fig. open, manifest, evident, clear, plain. (Ar. Cf. thahiri, bini.)

Wazimu, n. (no plur., treated as D 4), madness, mania, hallucination, desperation, infatuation. E.g. yuna w., he is mad. Fanya w., go mad. Tia w., make mad. Mwenyi w., a madman. Also as a. yu w., he is mad. (Cf. m'mizimu, kuzimu, zimwe. Perh. wasimu is merely plur. of m'mizimu, i.e. (1) spirits, demons; (2) possession by demons, madness.)

*Waziri, n. (ma-), chief officer of state under a sovereign, prime minister, secretary of state. (Ar. Cf. shehe, diwani.)

Wazo, n. (ma-), thought, fancy, idea, notion, supposition, reflection. Yw katika mawazo yake, he is abstracted, buried in thought, absent-minded. (Cf. waza, and syn. thana, nia, fikara.)

-we, a. form of waza, his, hers,
its,—affixed to nouns. E.g. mwana-
we, his son, wensiwie, his companions. (So -le, -ze, -ye.)

Wewa, v. be good for, be in favour of, be useful to, turn out well for, be the property of. (Perh. an Ap. form from -wa, be, like wia. See -wa.)

Wee, for wewe, wewe, you,—pron. of 2 Pers. Sing.

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. mginji, lay a firm foundation; kikao tuli-
comweka, the position in which we placed him. (2) put down, put off, e.g. w. selaha, lay down weapons; w. mzingo, put down a load. (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. ulimwengu wote hau-
wweki, 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. mfasime, set a chief on his throne; w. desturi, establish a custom; w. sheria, lay down a law; kiwekwacho na Muungu, mwana-
damu hawezi kuziondoa, 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-ea, -ewa. 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, expert-
ness, quickness, aptness, intelligence, inclination. (Cf. elekea, -ekevu.)

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. (i) directing, point-
ing, put in the way for; (2) direction, admonition, warning, hint. (Cf. elekea, and folg., and syn. onyo.)

Welekevu, n. and Wekevu (which see). (Cf. prec.)

Weleko, n. See Mbeleko.

Wema, n. goodness, excellence (of any kind). Wema hauwso, goodness never goes bad. (See -ema, for the meaning generally. Cf. uzuri, and contr. ubayu, uovu.)

Wembamba, n. thinness, slender-
ness, 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. miti hauendi illa kwa nyenso, a log will not move without something to move it. (Cf. enda, mwendo.)

Wengi, a plur. of -ingi, i. e. watingi, many,—agreeing with D 1 (P). (See -ingi.)

Wengu, n. (—) or Wengo, the spleen.

Wenu, a. form of -enu, yours (plur.),—agreeing with D 1 (S, P), D 2 (S), D 4 (S). (See -enu.)

Wenzi, n. (1) u-enzî, friendliness, friendly association, companionship; (2) plur. of mwenzî, friend, companion; (3) sometimes for [enzi] (which see), rule, power, sovereignty.

Werevu, n. cunning, shrewdness, cleverness, sagacity, worldly wisdom. (Cf. -erevu, and welekouv, akili, ujanya.)

Weu, n. (neyeu), clearing, open space for planting, place free from trees, forest glade. (Cf. follg., and -eupe, weupe.)

Weuo, n. making white, purifying, cleaning. (Cf. eua, and prec.)

Weupe, n. (1) whiteness, white or grey colour, a light tint in general; (2) light as opp. to shade or darkness, brightness, and esp. of the dawn, morning light; (3) cleanliness; (4) fig. purity, innocence, integrity, guilelessness. (Cf. -eupe, eua, weu, and contr. weusi.)

Weusi, n. (1) blackness, black or dark colour, a dark tint in general (e. g. of blue, green, red); (2) absence of light, darkness, gloom, obscurity (not used of dirt, as such, or in fig. (moral) sense, like weupe; cf. -euse); (3) form of a. -eusî,—agreeing with D 1 (P).

Wevi, n. and Wezi, plur. of mwivi, mwisi, thief, i. e. wa-ivi.

Wewe, pron. of 2 Pers. Sing., you, also weye, wee. In sudden emphatic address often combined with ee, ewe! you there! I say, you! (See Mimi.)

Wewedeka, v. also Weweteka, Wewezeka, Ewedeka, talk in sleep or in delirium, or unconsciously. Cs. wexed-assha, -shwa. (Cf. payu-ka, payo.)

Weza, v. (1) be able, be strong, be capable, have strength. The forms of the Negative Present, siveze, hvwesi, &c., are regularly used in the special sense, I am sick, (ill, unwell, &c.),—so much so that hawesi is sometimes treated as an adj. and even a verb-root (see Hwezei, 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. awesa 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 aliuwesa, the lion overcame him. (4) be able to bear, endure, tolerate. E. g. ukali wako hawawesi, they cannot endure your tyranny. Rf. jiweza, have power over oneself (or, in oneself, of oneself), have self-control, be temperate. Hence jiweza, be able to get on (to manage, to do for oneself), be independent. Ps. wezwa. Nt. wezea, e. g. be practicable, possible, permissible, probable,—and also commonly wezekana, e. g. hawezekani, he is invincible, beyond all control. Ap. wez-ea, -ewa. Cs. weze-sha, -shwa, e. g. empower, give authority (leave, strength, means, &c.) to. Rp. wezana. (Cf. uwezo, mweza, hawesi.)


Wiril, n.(—), brother-in-law, sister-in-law. (Cf. shemeji, mwaamua.)

Wika, v. crow,—of a cock. Jogoo lawika, the cock crows. Likiwika lisitwike kutakucha, whether the cock
crows or not, the morning will come. (See Jogoo.)

*Wilaya, n. district, province, region, country. (Ar. Cf. Ulaya.)
-wili, a. of second numeral (mbili with D 4 (P), D 6 (P)), two, a pair of, together, both. Marra mbili, twice. Upanga mkali kwili, 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 mawimbi, no water without waves. Killal chombo na wimbi, every vessel has its waves to meet. Mawimbi ya kum'ka, breakers. Mawimbi ya mkoja, rolling waves, swell, rollers. Maw. ya kwele, storm waves, high seas. (2) (—) and Uwimbi, a small kind of grain (Eleusine coracana, Scat.). (Cf. kiwimbi, and perh. vimbo.)

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, wino, 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, marithawa, 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 giza, a dark cloud. (Cf. uwingu, gubari, magunde.)

*Wino, n. ink,—made in Z. of a gum (gundi), lampblack (mishi wataa), and rice burnt black and powdered. Kidau cha wino, inkstand, inkpot.

Wishwa, n. (—, or ?nishwa), chaff, husks, bran. (Cf. kumovi, kapi.)

*Witha, n. See Uwitha. (Ar.)
Wito, n. (1) infection, infectiousness, contagion. Pata (pewa) w., be infected. Nduki 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. 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. iva, and n. -wv, -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, of whatsoever kind. (See -o.)

-wo, (1) relative as prec. used as pf. in verbs, and generally shortened to -o, e.g. watu valio wema, persons who are good; (2) contracted for wako, and subjoined to nouns, e.g. mwanaowo, or mwanaao, your son.

Woga, n. (no plur.), cowardice, fear, timidity, shyness. W. mkubwa, panic. Fanya (ona, ingita na) w., be frightened. (Cf. oga, -oga, ogopa, ogofya, and syn. hofu.)

Wogofya, n. (nyogofya, and ma-), causing fear, threat, menace, terrifying. (Cf. oga, ogopa, and syn. kamia.)

Wokovu, n. (no plur.), deliverance, rescue, escape, salvation. (Cf. okoa, mwokotu, and ponga.)

Wongo, n. See Uongo, -ongo.
**Wonyesho**, n. a showing, exhibiting, demonstrating, pointing out, &c. Also *wonyeshano*, showing to each other, mutual display, general exhibition. (Cf. *onya*, *onyesho*, *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 wawili,* 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 *i,* which in Swahili usually takes the place of *i* before another vowel, but often is not distinguishable from a slurred *i.* (2) It is used in a few words to represent a very light and evanescent sound of *i* between certain consonants, e.g. it is often written in *kinywa,* to drink,—from the root *nya,* and *kinywa,* from the same.

Y, as a formative, when inserted before the final -a of some verbs, gives them a Cs. meaning, e.g. *pona,* get well, *ponya,* make well, cure, save,—ogopa, fear, ogofya, make afraid.

Y, as a pfx., is the form taken by *i,* before a vowel, and thus appears (1) in pronom. adj. agreeing with D 2 (P), D 4 (S), e.g. *miti yangu,* my trees; *nyumba yao,* their house. (2) in verbs, e.g. *miti yaota,* the trees grow; *nyumba yalijengwa,* 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; *kariba ya,* near to; *mbele ya,* in front of; *juu ya,* above; *chini ya,* below, &c. (See -a.)

Ya, verb-form, they are,—agreeing with D 5 (P), e.g. *makasha ya tayari,* the boxes are ready,—and so in 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 yanayachuka makasha,* the carts are carrying the boxes, or *yayachuka,* 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.’)


Yake, a. 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. *najua 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. fogg., and syn. hakika, kweli, thabiti.)

*Yakinia, v. resolve on, make up one's mind to, be sure of, determine on. Ps. yakiniwa. Nt. yakiniika. Cs. yakini-sha, -shwa, e. g. make sure, establish, confirm, prove. (Ar. Cf. prec., and syn. hakikia, thabutisha.)

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 jamsbo (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. naweza kula yamini ya kuwa sinjui, I can solemnly swear that I do not know him. (Ar. Cf. B. syn. mkono wa kulia, right hand.)

*Yamkini, and Yamkini, n. possibility, e. g. kwa yamkini, possibly, probably. — a. possible, likely, probable, e.g. mambo haya ni yakini, these things are possible. — v. be possible (likely, probable). Itayamkini kulia burre wee? Will it be likely you should cry for nothing? Haiyamkini, it is out of the question. (In Ar. an impersonal form of the verb, but in Swahili treated as above, like yakini. Cf. weza, 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 nini? 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. Kill a moto na yaya wake, every child with its nurse. (Hind. Cf. mlezi.)

Yaya, a. a peculiar form of the adj. haya (huyu), used only in combination with it for emphasis, i.e. haya haya, just these very things. So ili hili, zizi hizi, vivi hivi, &c., and cf. yoyo.

Yayi, n. (ma-), egg. (See Yai.)

Yayo, a. the relative corresponding to yaya, a. (which see), e. g. yayo hayo, like papa hapa, kuku huko.

Ye, (1) relative pfx. 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 pfx., which,—agreeing with D 2 (P), D 5 (P), D 6 (S),—only used independently in
Yo yote, whatever, any whatsoever; (2) subjoined to verbs; (3) shortened for yako, your, yours (see -ako), subjoined to nouns, e.g. babayo, your father; (4) cf. form of huyu, used in reference, i.e. huyo, that person yonder. (Cf. huyu.)

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-eshwa, -eshwa. (Cf. wayawaya, yumba, sita, lewa.)

Yote, a. form of -ote, all, the whole (which see),—agreeing with D 2 (P), D 5 (F), D 6 (S). Sometimes also used with D 1 (S), e.g. ye yote, whatever person; awaye yote, whoever he is.

Yowe, n. a loud cry, shout, scream, a call of help. Piga y., give a shout. (Cf. kelele, kita, kiyowe.)

Yu, verb-form, he (she) is,—used as 3 Pers. Sing. Pres. Tense of -wa, like other pers. pfxs. (see -wa, Ni),—the simple a never being used thus 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; yuaja, he comes. (It is, however, regularly used in the follg. yuko (-po, -mo), yule, yupi.)

Yuko, verb-form, he (she) is (there), —agreeing with D 1 (S), i.e. yu, pers. pfx. of 3 Pers. Sing., and -ko, for huko. So yupo, yumo. (Cf. prec.)

Yule, a. form of -le, that,—agreeing with D 1 (S). The other forms of -le are wale, ile, ile, lile, kile, vile, yale, zile, pale, kule, mle. (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.

(Y.)

Yumo, verb-form, he (she) is within. (Cf. yuko, yu, -mo.)

Yuna, verb-form, he (she) has. (Cf. yu, and na.)

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.)

Yuipo, 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.

-za, 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, particularly those in Z-.)
which is treated at length in its derivative 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 (productive, fertile). Ps. *sawa,* but commonly *zaliwa.* Nt. *zaliwa.* Ap. *za-ilia,* -liwa, -lika, e. g. bear to (for, by, at), &c. Obs. *amesalivwa mtoto,* may mean (1) a child has been born, or (2) he had a child born to him. Also *zalia* is sometimes used passively, e. g. *alivalia hapo,* he was born here, he is a native of this place,—as if for *zaliwa.* 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. *zaa, mzaao, msazi, usazi, kizasi,* -sazi, *kizalia, mzalia, ?mzee.*


*Zabibu,* n. (—), a grape, a raisin, fruit of the vine *msabibu.* (Ar.)

*Zabidi,* v. take civet from the civet cat. (Ar. Cf. *zagadi.*

*Zabuni,* v. buy, bid at an auction. The common word is *nunua.* (Ar. Dist. *sabuni,* soap.)

*Zaburi,* n. (—), a psalter. (Ar. Dist. *saburi,* patience.)

*Zafarani,* n. saffron. (Ar.)

Zaga, v. shine, glisten, give light, illuminate. Ps. *zagawa,* e. g. be lighted up, be enlightened. Cs. *zagaga,* -zwa, cause to shine. (Cf. more usual *ngaa,* *mulika.*

*Zaidi,* adv. and *Zayidi,* more, in addition, in a greater degree or quantity. *Zaidi ya* (*kuliko, kama,* more than, beside. Also as n. *zaidi ya habari,* further news. (Ar. Cf. *zidi, ziada, and jinu.*

*Zaka,* n. (—), tithe, offering for religious purposes. (Ar.)

Zake, Zako, a. forms of -ake, and -ako, their, theirs, your, yours,—agreeing 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. *kiliania kikizama kwa jua,* *huzuka kwa muna,* 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. lulu,* 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,* *zizimia.*

*Zamani,* n. (1) time, period, e. g. *zamani moja,* at a certain time, once upon a time,—commonly in the plural. *Zamani hizi,* modern times. Z. za kale, 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 huyu atakaa hapo zamani,* this woman will remain here for an (indefinite) time. (Ar. Cf. wakati, and dist. *samani, thamani.*

*Zambarau,* n. fruit of a large tree (*mzambarau,* like a damson or sloe.

*Zamu,* 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-ngu, it is my turn. *Ng'oa z., kaa z., keti z., shika (linda) z.,* are all phrases used for keeping watch. Cf. *waliwe-kana zamu,* *wangine kulala,* *wangine nemacho,* they arranged watches amongst themselves, some to sleep, some to remain awake. (Ar. Cf. *kesha,* *lindo.*)
ZANGEFURI 437 ZIDI

*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, (1) n. (ma-), fruit, produce, product, offspring. (Cf. za, mza, uzao, 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.).
*Zarì, n. gold thread, (braid, braid.) (? Hind.)
*Zatiti, v. put in order, put ready, arrange, prepare, provide. (Ar. for the common words tengenesa, andaa, weka tayari.)
*Zawadi, n. present, gift, keepsake,—generally of what is given on 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 bakshishi.)
*Zawaridi, n. (ma-), Java sparrow,—a bird which swarms in the stone houses of Z.
*Zayidi, adv. See Zaidi. (Ar.)
-ze, (1) subjoined to a noun, shortened form for sake, 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 zamani, -a kale, -a siku nyingi, -kukuu. (Cf. mze, kiaze, and perh. saa.)
Zema, a. an occasional form of -ema, good, for njema, agreeing with D 4 (P), D 6 (P). (Cf. this form in the pronom. adj.s 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).
Zeze, 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 hihi zi nzuri, these houses are good.
Zi- (often Z- before a vowel) is a formative (i) 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. zizi hizi, these very, just these.
Ziara, n. (ma-), tomb, burying-place. (Ar. 'place of visiting.' Cf. siara, zuru, and kaburi.)
Zibak, n. fill up a hole (crevice, opening of any sort),—and so, stop up, cork, plug, dam, fill up, close, shut off. Ps. zibwa. Nt. zib-ika, -ikana. Ap. zib-ia, -wa, e.g. fill up with (for, in, &c.). Cs. zib-isha, -ishwa. Rp. zibana, e.g. stop itself up, get stopped up, get filled up. (Cf. zibo, kizibo, zibua, and cf. fukia, funga, katiwa.)
Zibo, n. (ma-), a stopper, plug, cork,—anything that stops an opening. Dim. kizibo. (Cf. prec.)
Zidi, v. (1) become more (greater, larger, taller, longer, &c.), grow, increase, multiply, be more and more. With an Infinitive following, it is very often best translated by the adv. 'more' or a comparative adverb, e.g. anazidi kwenda, he is going faster (or, further). Asidi kujua, he knows better. Habari anazidi kuencea, the news goes on spreading. Zidi also means 'do more,' e.g. nizidi kumpiga?
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 better of, beat, overwhelm, reduce to straits. E.g. kazi imenizidi sana, the work is quite too much for me. This meaning is more clearly shown in the Ps. (see below). Ps. zidiwa, e.g. (1) be surpassed; (2) very often 'be beaten by,' be put in difficulties by,' and so, be in want of help about. E.g. nimesidiwa, 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 mwa, we were quite beaten by the rain. Ap. zid-ia, -iwa, e.g. increase to, grow upon. Sometimes Act. Mwungu wawazidi afya, may God grant them continuance of health. Cs. zidi-sha, -shwa. Hence zidi-shia, -shwa. (Ar. Cf. zaidi, ziada, zizadosho, mazidio, and syn. B. ongesa.)

*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. zikwa, 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, mazishi, masiko.)

*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. zik, 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 (ziua), 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 (nyaa); of life and consciousness, z. roho. Zima maji ya chumvi, change salt water into fresh. Also fig. z. vida (ugomviri, hasira), quell a war (quarrel, anger). Also as a Nt. moto umaزمیا, the fire has gone out. Amezima roho, the man has fainted, become unconscious. Ps. zimwva. Nt. zimika. Ap. zim-ia, -iwa, e.g. put off for (by, in, with, &c.), and (like zima) zimia roho, faint. Ap. zim-ilia, -iliva, -iliza, -ilizwa, e.g. zimiliza maneno, rub out (written) words. Cs. zin-isha, -ishwa, and intens. (Cf. kusimu, mzinu, wazimup, zimwe, zimua, zizimia, but dist. foll. zima, uzima, &c.)

-zima, a. whole, sound, unhurt, entire, alive, perfect, in good health, full grown, adult. E.g. mimizima, I am quite well. Watu wazimua, grown-up people. Fungu zina, a whole heap. Samaki mzima, a live fish. (See Uzima, and cf. syn. hai, kamili, -peru, and dist. zima, v.)

Zimua, v. Rv. of zima, 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. makan ya zimwe, dead coals, burnt-out embers. Also as a. makan mazimwe. (2) condition of a hollow cocoon, without milk or kernel (cf. kizimbwe), e.g. nazi ina zimwe, the cocoon has nothing inside. But perh. conn. with (3) a spirit, fairy, demon, ogre, ghoul, ghost (cf. jini, pepo, &c.). (Cf. zima; and note mzima, wazimba, kuzimu, &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. m. 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. zinailiwa. Nt. zinduka, i.e. (1) be opened, inaugurated, &c.; (2) wake with a start, be suddenly wakened,—and (in this sense, commonly) zinukana. (Cf. zindika, in same sense, inaugurate,—the same ceremony being at once an opening for special uses, 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, perform.

turn round, roll round, coil, wind. Ps. zingwa, e.g. (1) be turned round; (2) be surrounded. Ap. zing-ia, -iwa, and zing-ilia, -iliva, e.g. unywele ukanzingilia ngu, the hair turned itself round his leg. Hence zing-ilia, -iliva. Cs. zing-iza, -iza. Rp. zingana. (Cf. msinga, msingo, kizingo, zingua, masingile, masingiwa, and perh. msini, i.e. mzingi, 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 Uzingizi.

Zingo, n. (ma-), turn, twist, bend, revolution. (Cf. mzingo, and zinga.)

Zingwa, v. Rv. of zinga, (1) unroll, unfold, unwrap; (2) relieve of a spell or charm, disenchant, exorcize, rid of some evil thing. Ps. zingu-ilia. Ap. zingu-lia, -ilwa. (Cf. zindua, and follg.)

Zinguo, 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 nguzo in Z. (Cf. uzio.)

Zira, v. hate, have a grudge against, but in Z. chuka 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. usito, and -gumu, and contr. rahi, -epesi.)

Ziwa, n. (ma-), (1) lake, pond, marsh, pool; (2) breast (of female), milk-producing gland; (3) in plur.
maziwa, milk—human or animal. (Cf. uziwa.)

Zizi, n. (ma-), (1) enclosure for keeping animals, yard, fold, pen, stable, cowshed. Dim. kizisi (cf. ua, banda, kitatu, and dist. sizi, msizi). (2) adj. form in the phrase zisi hi, these very, just these,—agreeing with D 4 (P), D 6 (P). (Cf. papa ha, 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 kuzisima, very cold water, still water. Chakula kimezisima, the food is quite cold (cf. paa). Ap. zizim-ia,-iwa, has a somewhat specialized meaning, sink quite away, disappear completely (as a stone in water), e.g. alizisima, hakuzukia juu tena, he sank, and did not come to the surface again. Cs. zizim-isha, -ishwa, e.g. (1) cause to be very cold; (2) cause to wholly disappear. (Cf. follg. and zima, also perh. sismisi, and didimia, sink, disappear.)

-zizima, a. cold, still, stagnant, e.g. of water. (Cf. follg.)

Zizimua, v. Rv. of zisima, (1) lose the chill, get warm; (2) be stirred, excited, irritated. Nt. zizimuka, e.g. of nervous irritation.

Zo, (1) relat. particle, used independently only in such phrases as zo zote, all whatever, whatsoever,—agreeing with D 4 (P), D 6 (P); (2) relat. pf. agreeing with the above, in combination with verbs; (3) shortened for sako, subjoined to nouns, e.g. babazo, your ancestors; (4) cf. hizo, form of hisi used in reference, those yonder, these mentioned.

Zoa, v. sweep up, gather up, gather in heaps, pick up, e.g. s. taka (kefusi), gather up mess (rubbish) for removal. Ps. zoletwa. Nt. zo-leka, e.g. chingu hazizoleki, ants cannot be swept up and carried away. Ap. zo-lea,-lewa, e.g. fagio (jamvi) la kuzolea, a brush (mat) for clearing up rubbish. Cs.

zol-eshá, -eshwa, -esa, -ezwa. (Dist. follg.)

Zoea, v. become used (to), get accustomed (to), be familiar (with), he injured (to), practise. Ps. zoelwa. Nt. zoeza, become a customary thing. Ap. zo-lea,-lewa,-leka. Hence zoelwa. Cs. zo-eza,-zwa, e.g. jizoza, train oneself (to), practise. (Cf. follg., and mazoea, mazozi.)

Zoea, Zoezo, n. See Mazoea, &c. -zoeuf, -zoelif, a. accustomed (to), practised (in), familiar (with), injured (to), e.g. mzoefu wa kazi, an experienced workman. (Cf. prec.)

*Zomari, n. a musical wind-instrument, a kind of pipe, flageolet, clarionet,—of wood, with a harsh, piercing tone,—like a bagpipe. (Cf. ngoma, for other instruments.)

Zomea, v. groan,—as an expression of grief, and also of contempt, esp. with an object expressed. E.g. wali-zomea sana, they groaned at him contemptuously. (Cf. follg., and ugu, fyonya.)

Zomeo, n. (ma-), groan,—of sorrow or disapproval. (Cf. prec.)

Zote, a. form of -ote, all,—agreeing with D 4 (P), D 6 (P).

Zua, v. (1) make a hole in, perforate, bore through, make a way into, e.g. zua tundu, bore a hole (cf. toboa), panya amezua kiwambaza, a rat has made a hole through the wall; (2) bring to light, bring to the surface, hunt out; (3) fig. go into thoroughly, find out all about, get information, suck the brains of, e.g. nimeseza habari zote, I have got out of him all he has to tell; (4) invent, discover, compose, fabricate, tell lies, make innovations, reform, revolutionize. Ps. zuliwa, e.g. mtuli-zuliwa tundu, a tree with a hole bored in it. Nt. zuke has a special sense, emerge (as from a hole, out of water, &c.), suddenly appear, start up, bob up (cf. muzuka, uzuka). Ap. zu-lia, -liwa, e.g. invent for
(against, with, &c.), e.g. tell lies about, make false excuses for, &c. Cs. zu-sha, -shwa, e.g. cause to emerge, bring to light, invent, reform, produce as new. (Cf. mushi, usushi, and syn. vumbua. Zuia should perh. be treated as two words, (1) 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. Ps. zuiva. Nt. zuika. Ap. zuilia, -iliwa, -ilika. Cs. zu-za, -za. Rp. zuiana. (Cf. zuio, zuizo, -zuifu, and syn. simamisha, komesha, pinga, ziba, and note.) -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.) Zuizia, n. (—, and ma-), a carpet. Zuli-zuli, n. dizziness, giddiness, confusion. (Cf. zuio.)

Zulu, v. be giddy (dizzy), be confused in mind (bewildered, crazy). So also in Ps. zuiva, be flurried, be confused, be driven mad. Nt. zuika, e.g. kichwa chanzulika, akiona shimo, his head gets dizzy if he sees a precipice. Also Ps. amezulikwa na kichwa, he has lost his head, turned giddy. Ap. zu-ia, -iwa. Cs. zu-isha, -ishwa, e.g. kileo kimenzulisha kichwa, drink has driven him crazy, turned his head. (Cf. mwa, and cf. kichaa, kizunguzungu.)

*Zumaridi, n. emerald. (Ar.)

Zumbua, v. See Vumbua.

-zungu, a. (1) strange, wonderful, clever, extraordinary; (2) European. (Cf. mzungu, uzungu, and perh. follg.)

Zunguva, v. cause to go round, turn round, put round, but usually zungusha (see below). Nt. zu-

Zungusho, n. (ma-), causing to go round, be round, surround, revolve; (2) go round and round, wind about, be round about, wander about, stroll, make rounds; (2) loiter, waste time, delay,—and so, be tiresome. E.g. nyia inazunguka, it is a circuitous path, the road winds about. Boma lauzunguka mji, the stockade surrounds the village. Tu-

Zungusha, v. be surrounded, be gone round, have on all sides, wear round the body. Cs. zungu-sha, -shwa, (1) put round, surround with, carry round; (2) cause to go round, make revolve, turn round and round, roll round; (3) keep waiting, waste the time of, cause needless annoyance. E.g. mahali palipozungushwa boma, a place with a palisade round it. Wakajizungusha uwanjani, and they formed a ring in the open space. Zungusha maneno, equivocate, use vague indirect statements. Zungusha kichwa, turn the head round. Hence zungush-ia, -iwa, e.g. alimzungushia nguo, he put clothes on him. Also zungushana, e.g. tusizungushane, do not let us keep each other waiting. (Cf. -zungu, mzunguko, zunguko, zungusho, and see Zinga.)

Zunguko, n. (ma-), going round, revolving, turning round, winding about, whirling,—and so of objects revolving, &c., e.g. whirlpool, eddy, roundabout speech, windings of a river, circuit, way round, wandering, &c. (Cf. follg.)

Zungumza, v. amuse oneself, converse, play, engage in any pastime. Also act. amuse, play with, and so jizungumza, amuse oneself, occupy one's time. (Cf. follg., and cheza, ongea.)

Zungumzo, n. (ma-), amusement, pastime, game, conversation, gossip, talk. (Cf. prec. and maongezi, mchezo.)
go round, &c., and also like zunguko. E.g. mazungusho ya shamba, fencing materials, a fence of a plantation. (Cf. zungu.

*Zuri, n. and Azur, perjury, false swearing. Also as v. commit perjury, swear falsely. (Ar.)

-zuri, a. (nzuri with D 4 (P), D 6, suri 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, praiseworthy. Thus mtu nzuri, a handsome person, or, an excellent, pleasant person. Kulikuwaje huko ulikokwenda? 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-ru, go to pay a call. Ps. zuriwa. Nt. zurika. Ap. zur-ia, -iwa, e.g. atanizuria katika kaburi ya mtle, 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.)

Zuruzuka, v. perh. a variant of zunguka, go about, wander about, loiter aimlessly, waste time, idle.

-zuzu, a. foolish, simple, inexperienced. (Cf. nsuzu, 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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