PREFACE

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 francois-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 linguistically, 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 characteristic 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 grammatical assimilation, and to recognize its subtle power of permeation, 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 penetrating 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. Declension 6 does not change in the plural, and is shown by the absence of a prefix following, or by (—). Nouns of declension 8 should be looked for under the letter following ku, i.e. the verb from which they are in almost all cases formed. The declensions are commonly referred to as D 1 (S), i.e. First Declension Singular Number, D 1 (P), i.e. First Declension Plural Number, D 2 (S), D 2 (P), and so on.

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

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

2. To ascertain meanings.

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

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

(b) 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 (r) 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
INTRODUCTION

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
INTRODUCTION

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,' fuatanana, '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. onekana, '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 shikmana, 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, loa, 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>Prefixes</th>
<th>Root</th>
<th>Affixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>Negative</strong></td>
<td><strong>Personal Subjective</strong></td>
<td><strong>Tense</strong></td>
</tr>
<tr>
<td>1</td>
<td>ni, n</td>
<td>Pres. Indef.</td>
</tr>
<tr>
<td>2</td>
<td>u, w</td>
<td>Pres. Def.</td>
</tr>
<tr>
<td>3</td>
<td>a, ya, u, i, ki, li, pa, ku</td>
<td>Pres. Perf.</td>
</tr>
<tr>
<td>4</td>
<td>Thor.</td>
<td>Thor.</td>
</tr>
<tr>
<td>5</td>
<td>Narr.</td>
<td>Thor.</td>
</tr>
<tr>
<td>6</td>
<td>Fad.</td>
<td>Thor.</td>
</tr>
<tr>
<td>7</td>
<td>1. tu, tw</td>
<td>Pres.</td>
</tr>
<tr>
<td>8</td>
<td>2. m, mw</td>
<td>Condit.</td>
</tr>
<tr>
<td>9</td>
<td>3. wa, ya, vi, ya, pa, ku</td>
<td>Deferred</td>
</tr>
</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 Reflective sign could not, of course, appear in the same word as the Passive, and if the Subjunctive the negative is *-i* 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>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>(a)</td>
<td>(b)</td>
<td>(c)</td>
<td>(d)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sing. m</td>
<td>e.g. tu</td>
<td>m, mw</td>
<td>huyu, yule</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Plur. wa</td>
<td>(thing)</td>
<td>wa, w</td>
<td>hawa, wao</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1st, 2nd, 3rd.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sing. Subj.</td>
<td>u, a</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Obj.</td>
<td>ni, m</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Plur. Subj.</td>
<td>tu, m</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Obj.</td>
<td>tu, wa, wa</td>
</tr>
<tr>
<td>e.g. (a, b)</td>
<td>mtu, person</td>
<td>(c)</td>
<td>mwema, good, (d)</td>
<td>huyu, this (e)</td>
<td>ampenda, he loves him</td>
</tr>
</tbody>
</table>

| 2.         | Sing. m     | (e.g.) ti | m, mw | huu, ule |
|            | Plur. mi    | (tree)    | mi, m | hii, ile |
|            |             |         |       |         | Sing. Subj. |
|            |             |         |       |         | Obj.         |
|            |             |         |       |         | u, w         |
|            |             |         |       |         | Plur. Subj.  |
|            |             |         |       |         | Obj.         |
|            |             |         |       |         | i, y         |
| e.g. (a, b) | inti, tree  | (c)     | mdogo | small, (d) | huu, this, (e) | waota, it grows |

| 3.         | Sing. ki    | (e.g.) tu | ki, ch |
|            | Plur. vi    | (thing)   | vi, vy |
|            |             |           | hiki, kile |
|            |             |           | hivi, vile |
|            |             |           | Sing. Subj. |
|            |             |           | Obj.       |
|            |             |           | ki, ch     |
|            |             |           | Plur. Subj. |
|            |             |           | Obj.       |
|            |             |           | vi         |
| e.g. (a, b) | kitu, thing | (c)     | kizuri, pretty, (d) | hiki, this, (e) | chapendza, it pleases |

| 4.         | Sing. u, w  | (e.g.) imbo | m, mw |
|            | Plur. ny    | (song)     | n (with euphonic variants) |
|            |             |           | huu, ule |
|            |             |           | hizi, zile |
|            |             |           | Sing. Subj. |
|            |             |           | Obj.       |
|            |             |           | u, w       |
|            |             |           | Plur. Subj. |
|            |             |           | Obj.       |
|            |             |           | zile       |
| e.g. (a, b) | uimbo, song | (c)     | mbaya, bad, (d) | huu, this, (e) | waahuniza, it disgusts |
(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.

<p>| DECLEN- | NOUN- | ROOT. | ADJECTIVAL | PRONOUN. | VERBAL PREFIX. |</p>
<table>
<thead>
<tr>
<th>SION.</th>
<th>PREFIX.</th>
<th></th>
<th>PREFIX.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>(a)</td>
<td>(b)</td>
<td>(c)</td>
<td>(d)</td>
<td>(e)</td>
</tr>
<tr>
<td>Sing.</td>
<td>(e.g.) kasha</td>
<td>(box)</td>
<td>ma, r</td>
<td>hili, liile</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td>Plur ma</td>
<td></td>
<td></td>
<td></td>
<td>haya, yale</td>
<td>Obj. } li, 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Plur. Subj. } ya</td>
</tr>
<tr>
<td>e.g. (a, b) kasha, box, (c) kubwa, large, (d) hili, this, (e) latosha, it suffices.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Sing.</td>
<td>(e.g.) kazi</td>
<td>(work)</td>
<td>n (with euphonic variants)</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td>Plur. —</td>
<td></td>
<td></td>
<td></td>
<td>nii, ile</td>
<td>Obj. } i, y</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>hizi, zile</td>
<td>Plur. Subj. } zi</td>
</tr>
<tr>
<td>e.g. (a, b) kazi, work, (c) ngumu, hard, (d) hii, this, (e) yachosha, it wearies.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Sing.</td>
<td>mahali</td>
<td>(place)</td>
<td>pa, p</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td>Plur. —</td>
<td>(only noun in this declension.)</td>
<td></td>
<td></td>
<td></td>
<td>Obj.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>hapa, pale</td>
<td></td>
<td>Plur. Subj. } pa</td>
</tr>
<tr>
<td>e.g. (a, b) mahali, place, (c) pembamba, narrow, (d) hapa, this, (e) pafaa, it suits.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Sing.</td>
<td>(e.g.) kufa</td>
<td>(dying)</td>
<td>ku, kw</td>
<td>Sing. Subj.</td>
</tr>
<tr>
<td>Plur. —</td>
<td>(dying)</td>
<td></td>
<td></td>
<td>huku, kule</td>
<td>Obj.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Plur. Subj. } ku, kw</td>
</tr>
<tr>
<td>e.g. (a, b) kufa, dying, (c) kutukufu, glorious, (d) huku, this, (e) kwasifiwa, it is praised.</td>
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ABBREVIATIONS

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

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


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

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


The following may also be noted:

- a. = adjective.
- adv. = adverb.
- amplif. = amplificative, denoting large (relative) size.
- conj. = conjunction.
- conjug. = conjugation.
- cf. = compare.
- conn. = connect, connected.
- contr. = contrast, contrary in meaning.
- dim. = diminutive, denoting small (relative) size.
- dist. = distinguish, distinct in meaning.
- esp. = especially.
- fig. = figurative, in a figurative sense.
- follg. = a word or article immediately following.
- int. = interjection.
- intens. = intensive, with intensive force, emphatic.
- lit. = literally, in a literal sense.
ABBREVIATIONS

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

A as a simple uncombined sound is used:

(1) As an interjection, whose meaning depends on the mode of utterance and intonation. Thus:
   (a) A! or Ah! or Ahh! expresses simply wonder, pleasure, pain, grief, &c.
   (b) A-aa or A-haa (also A-hee and E-hee)—the sounds distinct, with rising intonation, and stress on the last, 'yes, just so, exactly, I understand,' i.e. assent, affirmation.
   (c) Aa-a or A-a-a—the sounds distinct, with falling intonation, and stress on the first, 'no, oh no, not so, 'by no means,' i.e. dissent and negation.

(2) As a preposition, but only occasionally as a slurred or shortened form of the full prepositional wa, ya, &c., after a 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. mfalme yu (or ni) mwema, the king is good.

A in verb-formation is:

(1) The Pers. Pfx. of 3 Sing. in all Tenses, agreeing with D r (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. nali-penda (n-ali-penda, otherwise ni-li-penda), I loved.

N. A in Prefixes, (1) when followed by e, disappears regularly in ka, ma, wa, pa, sometimes in a, na, ta, never in the Neg. Pfx. ha, e.g. akenda (a-ka-end), and he went, peupe (pa-eupe), a white place; (2) when followed by i, coalesces with it to form e, e.g. aketa (a-ka-ta), and he called, wesi (wa-izi), thieves, niengi (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. nyumbya ya mawe, a stone house, sumu ya kufisha, deadly poison, baada ya haya, after these things, kando la mlo, 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 (tigo) la jicho.

(3) After some common nouns the preposition is often omitted, e.g. binti Ali, the daughter of Ali, mwana chwoni, 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.

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


*Abiria, n. (—, and ma-), person crossing (a river, sea, &c.), passenger (in a boat, vessel, &c.). (Ar. Ct. abir.)

*Abudu, v. worship, adore, venerate, prop. of religious worship and service, both outward and inward. A. Mwungu (sanamu), worship God (idols). A. sala, perform a service of prayer. Ps. abudiwa, be (in fact) worshipped. Nt. abudika, be an object (generally, or a proper object) of worship. Ap. abud-ia, -iwa, -ika, offer worship to, worship in (for, on account of, &c.). Cs. abud-isha, -ishwa, cause to worship, convert. (Ar. Ct. ibada, mwaabidu, 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! Sikwachi, 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, _wa-che_, for _wa-wa-che_) 
_Wasungu_ watawale _kwa nguvi_, let 
alone Europeans for strong govern-
ment, i.e. trust them for it. _Acha_ 
mizinga _ili_, just let the cannons 
fire, i.e. the cannons did make a 
noise. Ps. _achwa_. Many derivative 
verb-stems are used, with their 
-iwa, -ika, -iana. Also -iliwa, -ilika, 
-iliana. _Kuchia mtoto mali_, to bequeath 
property to a child. _Ameachiwa_, he has had money left 
him. _Kumwachilia makosa_, to pardon 
his offences. Thambi _hii inach-
ilika_, this sin is venial. _Watu_ 
wachiliao nyama, human beings 
who are quite distinct from animals. 
Cs. _ack-isha_ (sometimes _asha_), 
-ishwa, -ishia, -ishika. _Achisha_ 
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 state-
ments do not agree. _Achana na_, 
part from. (Cf. _saza_, _bakisha_.) 

* _Achali_, 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 signi-
ficant names, e. g. _usifu_, stick, _kilemba_, 
turban, _kinyosha mgongo_, back-
 straightener, _kifunjua mlango_, door-
 opener, _kipa mkono_, handshaker, &c. 
_A._ ya _biiashara_, custom of trade. 
_Nipe a. yangu_, give me my fee. 
_A. silizompassia jumbe_, customs proper 
to be observed as to a chief. (Ar. 
Cf. syn. _desturi_, _mila_, and for presents 
generally _bakshihi_.) 

* _Adabu_, n. good manners, proper 
 behaviour, politeness, courtesy, civility, 
etiquette. _A._ yake _Arabu nyinge_ 
kuliko _Wasuhili_, 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_, 
_taaadabu_, and dist. _atibabu_, punish-
ment, 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_, _milimwengu_, _mwana_, and 
_wanadamu_, i. e. _u-anad_.) 

* _Adawa_, n. enmity, hostility, 
strife, quarrel. (Arab. Cf. more 
common _wadui_ (u-adui), and _adui_.) 

* _Aden_, n. and _Adan_, Eden, 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 hatia_ 
_mtoni wakatuadi_, 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. _adibiwa_. _Nt. adibika_. 
_Mtoto yale haadibiki_, that child will 
never learn to behave. Ap. _adibia_, 
-iwa. _Cs. adib-isha_, -ishwa,—used 
in same sense as the Pr. _adibu_, and 
more commonly. (Ar. Cf. _adabu_, 
_taaadabu_, and contr. _adabu_, right 
external behaviour, with _adili_, right 
moral conduct. Also B. _tea_, bring 
up, educate.) 

* _Adili_, n. right, right conduct,

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

*Afua, 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 pi red. *Hivi a., it is best so. (Ar. Cf. fathili, (u)afathali.)

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

*Afika, v. See Afik. (Ar.)

*Afiki, v. agree with, correspond to, be same as, fit. *Tarihi ya mwaka iliafsi hamisashara 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 wafsi. Cf. maafikano, mwafaka, and syn. B. patana, lingana.)

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

*Afua, v. also *Afua, save, deliver, preserve, cure, pardon, acquit. *Mwango amemwafu, God has preserved him. — n. (ma-), preservation, pardon. (Arab. not common and deriv. stems rare. Cf. *afu, n. and *afua, also common B. syn. ponya, oko.)

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

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

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


*Afya, n. also *Afua, 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 borafua), good health. (Ar. Cf. *afu, v. and *hali, also B. syn. usina.)

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

Aga, v. (1) agree (with), promise (to), engage; (2) say good-bye (to), take leave (of), dismiss, let go. *Agra (agana) buriani, say a last farewell, take solemn final leave (of). Fig. of sunset, *jua linaaga miti, the sun is taking leave of the trees. Ps. *agwa. Wameagwa, they have been told (received permission) to go. Ap. *ag-ia, -iya, -ilia, -iliha. Ulinagia kofia, you promised me a cap. Niagie babangu, say good-bye to my father for me. Maneno waliyogiliana yeye na rafigi zake, the terms which he and his friends agreed upon. Cs. *ag-isa, -isa, usually Intens., charge, commission, order, appoint, give strict injunctions. Kwagiza ni kwesia? Does ordering mean it can be done? — Rp. *ag-ana, -anii, -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. agiso, agana, and syn. wasia, ahidi.)

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

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


**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. Chukua idimu aagulie mgongo wake, take a lime, and let him apply it to his back. (Derivs., &c. as prec. Cf. uguwa.)

**Ahaan**, 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 (fikisha, shika) a., keep (fulfil, &c.) a promise. Ahadi yetu, tupeleke msigo Tabora, our engagement is, to convey a load to Tabora. (Ar. Cf. ahidi.)

**Ahali**, n. (—), relations, kindred, kinsman. Used comprehensively, and often in contrast with near relatives. Wazee na ndugu na a., parents, brothers, and relatives. Ndugu na a., brothers and (other) kinsmen. Mtukatika a. zake, one of his relations. (Ar. Cf. akraba, jamaa, utani, ukoo.)

**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 mwanzo hatta mwisho.) Huko ahera ni kusuri, it is nice over yonder. Hatta Sultan ali-ka-wenda ahera (or, aherani), even a king must die (will come to his end).

**(Ar. Cf. ahiri, and syn. B. mwisho, kikomoni, end, and kuzimu, spirit world.)

**Ahi**, n. See Akhi.

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

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

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

**Ailli**, 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. dirikii.)

**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. Kubwa a., marvellously great. Often used to strengthen mno, and sana. Nyingi mno a., exceedingly many. (Ar. Cf. shangaa v., toshewa v., and syn. mwujiza, &c.)

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

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

*Ajazi, v. be weak, be slack, be remiss. (Arab. Cf. ajazi, and common B. legea, choka.)

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


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

*Ajjem, n. Persia. Also Uajj., Persia. Mwajj. (wa-), a Persian. Kiajaj., 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. mwashi, 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, mwenyewe, or both. e. g. kiti chake, his chair, kitichake yeye, his chair, kitichake mwenyewe, his own chair, kitichake yeye mwenyewe, his very own chair. The various prefixes, connecting -ake with different classes of nouns are w-, y-, ch-, vy-, l-, z-, p-, kw-, mw-.

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

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

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

*Akraba, n. kinsman, relation, connexion, family. A. za kuumeni (kukeni), 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.)

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

*Al-, sign of 3 Pers. S. of Past Tense of the Affirm. Conjug., e.g. alipenda (adi-pendd), he (she) loved. -ali- (also -li-), sign of Past Tense of the Affirm. Conjug., following or coalescing with Pers. Pfx., e. g. nali-penda (ni-ali-penda), I loved, twali-penda (tu-ali-penda), we loved.

*Alia, n. —, ma-, and ny-), sheath, scabbard, case of knife (sword, &c.). (Cf. syn. no.)

*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 Mahommedan hours of prayer, about 3.30 p.m. (Ar. al asr. Cf. alfajiri, athuuri, &c., and note on Al.)

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

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

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

*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) jumma, Friday, the Mahommedan Sunday.

Ali, (i) a verb-form, he (she) is, he (she) being (a, Pfx. of 3 Pers. S. agreeing with D i (S), and li, 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 (ali-penda), he (she) loved. -ali- (also -li-), sign of Past Tense of the Affirm. Conjug., following or coalescing with Pers. Pfx., e. g. nali-penda (ni-ali-penda), I loved, twali-penda (tu-ali-penda), we loved.

*Alia, v. make a mark on, e. g. by a blow. Bakora inemwalia 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, -iwa, -ika. Cs. alikisha, alisha, -shwa. (1) A. mbele ya wali (kasini, kucheya ngoma), summon before the governor (to work, to a dance). Humwalika kwenda kwake kula, he used to invite him to dinner. A. vita vikubwa, summon (for) a great war. Mwalika, an invited guest. (2) A. is used of the crackling of roasted grains of Indian corn (mbisi). Alisha vidole, crack the finger-joints. Alisha mtambo wa bunduki, make the trigger of a gun click, cock the trigger.

*Aliki, v. hang, hang up, suspend. (Arab. for common B. tundika, 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 Mahomedan creed, 'there is no God but God'—sung as a monotonous chant at funerals. Allah bilkheri, a common salutation, 'God prosper you.' Allhamdu billahi, a common rejoinder, 'praised be God.' Allah alam, 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, cr. 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.)

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

*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 mitego, his business was trapping. (Ar., plur. of ami. Cf. B. tendo, ntendaji.)

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


Amba, v. speak against, denounce, slander, abuse. Ps. ambwa. Only the Pr. form in this sense. Ap. ambia, -iwa, the common word for 'say 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. Vyakula ambavyo havimo katika ulimwengu, (such) food as does not exist in the world. Watoto ambao kwamba wataka kwenda, children who wish to go. Killa mtu na nzego wake ambao umtoshao, every man with a load which is sufficient for him. (2) as a conjunction = kama, that, saying that, e.g. wakamsema ambia 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, mwamb, and kama, conj. Amba is used for 'say, speak' in poetical
Swahili, and in other B. dialects. Cf. jambo, i.e. ji-ambo.)

Amba, v. for Wamba, which see.

Amba, 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, napwani), coast along, hug the shore. A. na inovu, escape evil. Maovu yakamba may evil not touch you. Nali-mwamba, I avoided seeing him (cut him), or, I failed to see him. Derivatives seem rare. Cs. ambaza, cause to pass near. Ambaza chombo na pwaniy coast along the shore. (Cf. mwa-mbao, and perh. for close juxtaposition and contact, ambo, ambisha, ambika, wambiso, ambuka, ambata, &c.)

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

Ambata, v. be close to, come in contact with, stick (to), adhere (to), be attached (to), cling, clasp. Ps. ambatwa. Ni. atubatika. A. inchi na inchi y katiko. Inchi y come close to (strike on, cohere with) the ground. Mayayi yameanibata kikangoni, the eggs have stuck to the frying-pan. Jua linambata katika inchi, the sun beats fiercely on the ground. Moto ulinimambata, the heat scorched me. Fimbo zimeinwajbata, the blows of the stick made him feel. Ap. ambati-a, -iwa, -ika. Cs. ambatisha, -ishwa. Rp. ambat-ana, -anisha, &c. Mbau mbili hizi zimeambatana, hasiambuliki, these two boards have stuck together, they cannot be pulled apart. (Cf. ambaa, ambua, ambwa, ambika, wambwa, wambiso, and for the termination, fumbata, kamata, vuata, kumbatia. Also syn. nata.)

Ambia, v. Ap. of amba, but meaning 'say to, report to, tell to, inform by word of mouth, speak to'—always with an objective prefix, and the words of the communication expressed or implied. Not used for 'talk to, converse with.' Often followed by kama, ya kuwa, ya kwamba, that, with Oblique or Direct narration. Akamwamba, njoo ukale, and he said to him, Come and eat. Ps. ambia, e.g. asiyejua maana, haambiiwi maana, he who does not know the meaning, will not be told it. Ap. ambila, -iliwa, -ilika. Miu wa kwambili, an affable, courteous, meek person. Mtoto huyu haambili, this child cannot bear being spoken to. Cs. ambiana. Nyota ambiani, all of you tell each other. (Strictly the Ap. form of Amba, which see. Cf. sema, nena.)

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

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

Ambo, n. (mam-), (1) any glutinous substance, gum, glue, i.e. something which causes coherence. Ambo la nkuyu wa kufungia nyaraka, gum made from the sycamore to fasten up letters with. (Cf. ambaa, and follg.)

Ambua, v. break contact, remove, separate, take off (something adhering), often of removing husk, peel, skin, i.e. peel, husk, clean, flay. Ps. ambuliwa. Ni. ambuka. Nyosi imeambuka, the skin has peeled off, after an illness, or cast by a snake. Nyosi ya simba ikaanikwa hatta ikaambuliwa, the skin of the lion was dried in the sun, and finally cleaned. Cs. ambubika, -izwa, see follg. Ap. ambutilia, -ulwa, -ulika. (Cf. ambaa,
ambuo, &c., and chambua, menyia, paa, &c.)

Ambukiza, v. (1) cause to be peeled off (removed, cast), and sc (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 ambua, ambiu, &c.)

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

*Amelhan, 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. A. Muungu, believe God, trust God. A. kwa Muungu, believe in God, have faith towards God. Sultan akamwaminini sana, the Sultan had great confidence in him. Amini mtu na mali, entrust a person with a thing. Ap. amini-ia, -iwa, -ika. Aminiwa, have a thing entrusted to. Haaminiki, he is not deserving of confidence, he is untrustworthy. Cs. amini-sha, -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. Hakuminisha kwenda kulala, he did not venture to go to sleep. — n. fidelity, trustworthiness, honesty, integrity, faithfulness. (Cf. umini, uminifu.) — a. and -amini, faithful, honest, trustworthy, &c. Cf. -aminifu. (Ar. Cf. amana, imani.)

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

*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) general, greet, accost, address, pay respects to, also (4) of the dawn, jumalia mosi kwa usiku kwajamia jumia pili, on Saturday late in the night as it dawned on Sunday. Cs. am-sha, -shwa, awaken, rouse up (from sleep, lethargy, &c.). Amsa kanwa, take breakfast. Cf. chamsha kanwa. (Cf. uka, muka, v. rise up, &c., in other dialects. Amkua, Ps. amkuwa, is found in Swa. poetry = amkia, rouse, accost, visit. Cf. amakizi, 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 (fusita) 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 Am, father's brother, paternal uncle. (Arab. Cf. B. baba mdogo, baba mkubwa, and dist. njomba.)
Amua, v. judge, be umpire, arbitrate, settle dispute (between). Ps. amuliwa. Nt. amulika. Ap. amu-ria, -riwa, 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. hukumu.)

*Amuru, v. also Amru (and so commonly the derivatives), order, command, direct, exercise authority, be the supreme power. Ps. amiriwa. Alinnva77iiiriikwendaupesi (or, aeyidd upesi), he ordered him to go quickly. Ap. n77ir-ia, -iwa, give orders about (for, at, &c.). Ameamriwa kazi, he has had orders as to work. Cs. amrisha, -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).

An-, 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.

-ana, as a verbal termination, is the sign of the Reciprocal Conjugation, which includes a wide and subtle variety of meanings noted under different words, e.g. (1) reciprocity of act or feeling, action and reaction, e.g. pendana, love each other, pigana, beat each other, fight. (2) community, collective action, interaction, e.g. liana, weep together, as well as lizana, excite each other to weep, lana, eat together, (as well as) eat each other. Tokana na mtu, part with a person. Tokana nadamu, lose blood. (3) practicability, conditionality. This may be noted esp. in the combination of -ana 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 kazana, 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 nyanaana 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. Killa a. into, 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-ria, -riwa, -rika. Andalia vita, prepare for war. (Cf. maanda-si, maandalio, and for the foot perh. andika, andama.)

Andama, v. follow, accompany, go along with (or, after), follow up, come next to, succeed. Mwezi umaandama, the moon has followed on, i.e. the new month has begun. (Cf. mwezi mwandamo.) Ap. andam-ia, -iwa, -ika. Andamia tembo, follow up (pursue) an elephant. Cs. andam-iza, -izwa, cause to follow, &c. Mvua hii itandamisa mwezi, this rain will bring in the new moon, i.e. will last till next month begins. Rp. anandama, follow one another, go all together, form a procession. Andamana na, associate with, take the side of, be companion to. Siye mtu wa kuandamana naye, he is not a proper person to associate with. (Cf. follg. and mwandani.)
Andamano, n. (ma-), a following (of people), train, procession, retinue. (Cf. prec. and mwandamano.)

Andamizzi, n. (ma-), following. (See Mwandamizzi, and cf. andama.) -andamo, a. following, succeeding. Mwezi mwana., moon (month) following, new moon. (Cf. prec. and andama, mwandamo.)

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

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 hiri), register as free, give freedom (to). A. asikari (^jesht), enlist soldiers (a force). A. chombo, keep a vessel on a course. A. tanga, arrange a formal mourning. Ps. andikwa. Limeandikwa (na Muungu), it is written (by God, and therefore finally settled, destined). Liandikwalo hail-futiki, what is written cannot be wiped out. Ap. andik-ia, -iwa, -ika, -iana, write for (to, at, &c.). Tafathali umandikie 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. Nalinvandikishia chakula, I had a meal laid for him. Kp. andik-ana, -anya. Waliandikana wopagazi wote, they all entered as porters together (by common consent). Andikanya sahani, set plates in rows (piles, one on the other), make a row (pile) of plates. Cf. pananganya. (Cf. andiko, mwandiko, mwandiki, mwandikaji, mwandidhi, wandishi, and. Cf. also andaa, and derivs. and syn. in some senses andika and tengenesa.)

Andiko, n. (ma-), something written, a writing, letter, book. Sid 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. Ndage za a, birds of the air. A. la jua, sunshine. Mwezi waleta a, the moon brings light. (Chiefly of sun and moon. Otherwise mwanga and wangaful, which see. A root ang- or nga seems traceable in many words relating to light, sight, and sky, cf. angaza, angalia, -angafu, mwanga, mwango, mwangaza, maangazi, wangaful. Also cf. ng'aa, ngariza, and possibly angaika, angama, angamia. Also anga, mwanga, of witchcraft.)

Anga, v. use sorcery, bewitch, perform incantations, &c. Watu wa Donge mungwanga uhamwi wao wakamaa, the people of Donge practised their enchantments upon him, and killed him. (Not often in Z., where uanga, uhamwi, and loga 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. angaisha, -shwa, make anxious, &c. (Cf. angana, and perh.
ANGLIALIA

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! *Haangalia,* he does not attend (is careless, is unobservant). *I's. angaliiva.*


Angama, v. be in mid-air, be suspended, hang. *A. mnazimi,* be left hanging in a cocoanut tree. *A.jiuya mti,* be caught in the boughs of a tree, when falling. (A St. form, cf. *Nt. angika,* and Rv. and poss. *anga.* Also follg.)

Angamia, v. be ruined, be lost, be utterly undone, perish. *Watu wefiti wafungamia vitani,* many perished in war. *A. mkitini,* be lost (perish) in the forest. *Nt. (seldom) angamika,* e.g. *Mali yangu itneangamika,* my property is ruined. Cs. *angamiza, -iiza,* ruin, spoil, destroy. (Apparently Ap. of *angama,* which see, with generalized meaning; cf. *uangamiza.*)

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

Angika, v. hang up, hang, suspended, esp. against a wall on a peg or hook or on a branch. *Ps. angikwa.* Ap. *ang-ika, -ikiwa, -ikika.* Cs. *ang-ikisha, -ikishwa.* (Cf. *angama, angua, chango,* i.e. *ki-ango,* *mvango, i-anga.* Also syn. *tungika, tumika,* 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) let fall, drop, take down, *throw down,* e.g. fruit from trees; (2) let out suddenly, utter, vent, e.g. *a. embe (nazi, &c.), throw down mangoes (cocoanuts, &c.). Sultan akangua 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, iaga.*) *Ps. anguliwa.* *Nt. anguka,* which see. Ap. *ang-ua, -iwa, -ika.* Cs. *ang-usha, -ushwa,* -usha, -shwa, often intens., e.g. (1) make fall, throw down violently; (2) fig. bring to ruin, send as a blow (curse, disaster). *Muungu ame-wangushia mahaya,* 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-mwangukia miguu,* and they fell down
before his feet, they submitted to him. Kuangukiwa na msiba, to be the victim of a calamity. Akaangukia mji mgent, and he lighted upon a strange city. Ukaanguka msiba mkulma, and a very great mourning took place. (Nt. of angtia, cf. angu, 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 niaji (ya mto), waterfall (also maoporo-noko). (Cf. anguka, maangamizi, &c.)

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

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

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

*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-ia, -iwa, &c. Sina mtu wa kunianulua ngu, 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. Tunaingia 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. Kwanza, Inf., and ya kwanza, used as adv., 'first, firstly, in the first place, to begin with.' -a kwanza, first (ordinal of mosi, one). Ps. anza. Nyumba imeanzwa ku-jenga, or imeanza ku-jengwa, the house has begun to be built. Nt. anxika. Ap. anx-ia, -iwa. Also anx-ita, -iwa, -ilwa, -ilikwa, make a beginning of, make an attempt at. Cs. anx-isha, -ishwa, -ishia, &c., set on foot, institute, found, see put in hand, start. Also ans-ilisha, and -ilika, which can be used of special earnestness, effort, or occasion. (Cf. mwanzo, kwanza.)

*Anzwani, n. Johanna (island).

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

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

Apa, v. swear, take an oath, utter an oath. A. Korani, swear by the Koran. 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-isa, -iswa, usually Intens. with special sense, swear at, imprecate against, denounce, curse, adjure. Apisana, curse each other. Rp. apiana, take an oath together,
join in swearing. (Cf. uapo, wapo, kiaapo, apizo.)

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

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

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

*Ari, n. scandal, shame, disgrace, dishonour. Nikiona ari, ulimwengu wanichukiza, if I feel dishonoured, everything is hateful to me. (Ar. Cf. aibu, fetheha, haj/a.)

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

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

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

*Aroba, n. and a., also Ar'ba, Arbaa, four. (Arab., used mainly in conjunction with some other Ar. numeral, as ároba mia, 400, ároba 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 body-guard, 15 young men armed; (2) of a ceremonial interval, sometimes of a week, each of the four weeks after a birth. Alipotoka katika arobaini, when he was four weeks old. -a aroba nne, -nne.

*Arobashara, n. and a., fourteenth. (Ar: Cf. asharini, and ároba. B. kumi na 'nne.)

*Arthi, 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.)

*Asheri, n. also Hash., Uash., dissipation, profligacy, debauchery, fornication, adultery. — a. also -ash, dissipated, immoral. Mtu huyu asherti 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 (nfalme, mke), fail in duty towards God (king, wife). Ps. asiwa. Ap. asi-a, -wa, -ka, rebel against (at, on account of, &c.). Cs. asisha, -shwa, cause to rebel, abet in disobedience, &c. Asisha mume na mke, make a man quarrel with his wife. — a. (also -asi), rebellious, quarrelsome, undutiful. (Ar. Cf. uasi, maasi, halifu.)

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

"Asili, n. (1) origin, source; root, stock; (2) inborn temperament, nature; (3) essence, fundamental principle, ground; (4) ancestry, family. Watu wa a., original inhabitants, aborigines. A. ya fulani mtumwa, such and such a man is by origin a (born) slave. A. yake, atoka wapi? Where is his original home? A. ya mali, capital (of money). Huyu a. yake ni mijinga, this man is a born fool. Hana a. wala fasili, he has neither root nor branches, i.e. ancestry or connexions, standing or prospects. Hakufanya kwa a., he did not act rightly (according to principle, propriety). — 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. :abalkheri, 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, clapping, compressing. Cf. ambata, kamata.

"Atamia, v. sometimes tamia, 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, ukun.)

"Athana, n. the cry of the muezzin, the Mahomedan call to prayers. (Arab. Cf. ahihii, mwathinti.)


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


"Athimu, v. honour, exalt, make much of, celebrate, glorify. Ps. athi-
ATHINI

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 Ma-
hommedan universal custom. Uki-
sikia mwathini akiathini yajoo,
you hear the muezzin calling to
prayers, come. (Arab. Cf. mwa-
thini, athana. In Z. the call is usu.
from the steps at the door of the Mos
eque, 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 Mahommedan hours of
prayer. (Ar., with Article pre-
fixed. Cf. alasiriy assubuhiy,
&c., and B. syn. jua kichwaniy
&c., saa sita mchana.)

*Ati, a common int. or expletive,
expressing surprise, or calling atten-
tion, ' I say, come now, look here,
you see.' Unanumiza ati, you are
hurting me, I tell you. Ati wewe
ulio po, 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 him amempa
miato wake atia, these things he has
given to his child as a free gift.
(Arab., one of the less common
words for ' present.' Cf. bakshi,
awasi, and notes. In the form ha-
tia, h represents Ain.)

*Atua, v. split, crack, e.g. of split-
ting logs for firewood. Nt. atuka.
Inki imeatuka kwa jua, the ground
is cracked by the heat of the sun.
(Cf. chanja, pasua, tuma.)

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

Au, 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 timeauka,
the whole plantation has been in-
spected. Ap. au-tia,-iwa,-ika,
survey for (with, by, &c.). Vipande
vyo kwa auliai, surveying instruments.
Cs. au-sha, e.g. cause (employ, send)
to survey, show about, show the
sights of. (Cf. kagua, angalia,
tazamia. Aua is sometimes used for
Eua, which see.)

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

*Aushi, n. endurance, permanence,
durability, wear, quality of lasting.
Kitu cha a., a tough lasting material
or substance. Yusa 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, al-
most. 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 Mungu,
Here goes! Here's for luck!—a work-
man's rejoinder to the overseer's call
Kasi! Work hard, or Jembe! Dig
away. (Ar. for common B. mwaw-
azo, twanza.)

*Awasa, v. distribute, allot, ar-
range, dispose. (Arab. for com-
mon B. gawa, tengenesa. Cf. Mu-
wasi.)

*Awesla, n. one kind of native
sailing vessel, —having perpendicular
stem, high rudder head, and sharp
stem. (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.

*Aza, v. for waza, which see.

*Azama, n. See Athama (2).

*Azimu, v. also Azima, and Azima, 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 azima, as follg.)


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

*Azizi, n. a rarity, wonder, curiosity, treasure. Azizi ni kiu kischoenea weUu, azizi means something uncommon, not widely known. Also a., precious, rare, valuable. Pameingia mjini kitu azizi, a great curiosity has arrived in the town. (Arab. Cf. shari, msiba, ukorofi.)

*Azur, n. peijury. 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 psu, babua and papua, bogoa and poga, 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. gamba and ugomvi, iba and uivi, ombe and maomvi or maombi, jambia and jamvia, kumbi and kumvi.

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

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

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

Baamwezi, See Mbalamwezi.

*Baathi, a. some, a portion of, generally with ya, e.g. baathi ya watu, some of the people,—like watu wangu, nusu 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. Pange 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 hasiva, this is my real father. Paternal uncles are distinguished as mkubwa, 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 Nominal. These latter are used in the forms agreeing with D6, commonly in the sing., almost always in the plur. for the sake of distinctness, and these forms often coalesce with baba. Baba mwema, a kind father. Baba hataki kwenda, my father refuses to go. Baba wake (or babake), baba yake (or babaye), his father. But baba zao (or babazo), rather than the ambiguous baba wao, their fathers. Baba ya watoto, a kind of owl. (Cf. babu, and syn. amu, and dist. njomiba.)

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, v. (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 tog'her forming the body of a native dress, kanzu,—also called kimo. (? Ar. or Hind. Cf. kanzu.)

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

BADO

*Badili, v. change, become changed, exchange (whether by giving or taking), interchange, alternate, act reciprocally, exhibit successive changes. Esp. of exchange of goods, i.e. barter. Used both act. and neut. B. mali, barter goods. B. fetha, change money, whether for other coin or its equivalent. B. zamu, relieve guard, take an appointed turn or spell of work, &c. B. nguo, change clothes, put on another suit. Ps. badiliwa. Nt. badilika, change, be changed, be capable of change, be fit for exchange, be liable to change, &c. Ap. badili-ia, -iwa, -ika. Cs. badili-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, geusa, &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 nguo would properly mean, put on another suit of clothes, geusa nguo, put on a suit of a different kind (in a different condition). Badili mali, exchange goods, geusa mali, make goods better or worse.) — n. (ma-), change, exchange, alternation, successive change, repetition. Usu. in plur. (Ar. Cf. badala, -badilifu, B. geuka, -geuci, &c.)

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

*Badii, adv. (1) of time, succes-
sion, subsequence, ' yet, as yet, (not) yet '; (2) of accession, addition, ' still, still more, further, moreover, as well, to boot.' Very common after a negat. verb, and esp. in the deferred tense, e.g. amekuja? Has he come? Ans. Hajaja b., he has not yet come, or merely bado, i.e. (not) yet. Yuko? Is he there? Ans. Yuko b., he is still there, or hayuko b., he is not there as yet. Often too with an infin. loosely, with negative force, b. kujua, there is no knowing as yet. Vita b. kwisha, the war is not yet over. Bwana b. kwama'ka, my master is not yet awake. B. anala, 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 wao serkali, a kinsman of theirs and moreover a government official. (Ar. Cf. baada. Bado impUe? 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 Bafuta, a thin kind of bleached calico, used esp. for lining a kanzu (which see). Diff erent qualities are distinguished as B. ingeresa (fine), B. fransa (thicker), B. dondo (dressed), B. maradufu (heavy), &c. (Hind. See Nguo.)

*Bagala, n. also Bagala, 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.)

*Baghala, 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. Baguiana, be in hostile parties, quarrel together. (Cf. the common tenga.)

*Bahari, n. (1) sea; (2) fig. of what is of vast extent. B. kuu, the high seas, ocean. B. ya Sham, Red Sea. B. il ali, Persian Gulf. B. Rum, Mediterranean, i.e. Sea of Constantinople. Watu wanaomama 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 kava.)

*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 nguo, a bundle of clothes. Sometimes used to describe an 'envelope.' (? Hind.)

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

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

*Bahili, u. and a., also Bakhili, and -bahili, a miser, miserly, covetous, grasping, parsimonious, i.e. mwennyi kiweka mali, one who hoards his money. Mali ya bahili hulwana dudu, a miser's wealth gets worm-eaten. (Ar. Cf. ubahili, -kahithi, and for the idea, roho, choyo, tamu.)

*Baina, n. clearness, clear knowledge, certainty. Hapana b., there is no certainty (clear evidence). (Ar. Cf. baini, follg. and uhakiri, hakika.)

*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. Muwvi ameanbainiwa, the thief has been detected. Nt. bainika, be shown, be made clear. Ap. bain-ia, -iwa, -ika, -ikia, -ikana. Cs. bain-isha, -isha, &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. thihihi, wasi.)

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

Bajimi, 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, -sha, -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 Arithm., 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 fimbo, ufito, (ki-)ongo, (ki)barango, rungu, mkongojo, mpiko, mpweke, kipigi, 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, kovrama, bakshishi, majasi, thawabi, sawadi, kipaji, kipawa, hedaya, tuso (tusa, tunzo), others of special character, for various occasions of charity, congratulation, affection, bribery, &c., e.g. hiba, kumbu-kumbu, kisalama, kipukusa, sadaka, hongo, milunguila, rushwa, kijiri, mpenyezo, or taken from a common form of present, e.g. ufito, kilema, pesa, or from the service rewarded, wongozi, uchukusa, makombosi, makozi (and many words of similar formation), or from the immediate effect in view, e.g. kipja mkono, kinyosha 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 husuni, &c.)

Balamwesi, n. also Baamwezi, moonshine. See Mbalamwesi.

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

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

*Bala, 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. usher.)
*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. *Mabamba 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 coring a native bedstead. (Cf. *Shupatu, also *Ubambo, *Mbambay *Bamba.)

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

Bamvup., n. (ma-'), spring tide. (Cf. syn. *Maji *Makuu.)


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

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


*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.


Bandia, n. puppet, toy-figure, doll. Mloto *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. *Banda, apply a plaster (in medicine). Ps. *Bandikwa. Ap. *Bandik-a, -a, -wa. Cs. *Bandik-isha, -ishwa, -iza, -izwa. *Bandikisha vyombo, put on an extra load, add to a load. (Cf. *Kandika, and follg., and n. *Pandika, *Pandikiza.)


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


*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, mbana.)
Banua, v. loosen, unfasten, slacken pressure, e.g. open the jaws of a vice. Nt. banuka. Ban-ulia^ -uliwa. (Rv. of bana.)
*Banyani, n. (ma-), Banyan, heathen Indian, usually trader from Cutch.
Banzi, n. (—, and ma-), thin strip of wood, or split stick, used for holding fish, meat, &c., to toast by a fire. (Cf. bana, and dim. ki-banzi.)
Bao, n. (ma-). See Bau.
Bapa, n. also Tjibapa, used of a broad flat, or slightly rounded, surface, 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 kisjiy knife blade. (Cf. kengee.)
*Bara, n. See Barra.
*Bara-bara, a. also Baraba, just as it should be, quite right, proper, without a flaw. Nt. shuda mpamo ya baraba, so all may be well. Fetha hii ni baraba, this is the exact sum. Athuuri baraba, just noon. (Hind.)
*Barafu, n. ice. Tukakuta barafu jiwa ya meza imeganda, and we found ice formed on the table. (Ar.)
*Baraguniu, 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 foromali.)
*Baraka, n. (—, and ma-), also Mbaraka (mi-), (1) a blessing, generally; (2) (special forms of blessing, such as) prosperity, progress, advantage, plenty of food, abundant harvest, &c.; (3) a favour, gift.
*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. myinga, mwuzu.)
*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. barikiwa. Ap. hari-ia, -iwa, give a blessing to (for, with, &c.). Cs. barik-isha, Intens. load
Tuna b. leo, we are getting on well to-day. (Ar. Cf. bariki, mbaraka.)
with favours. (Ar. Cf. baraka, mbaraka, taburuku, and the common name Madruki.)

**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 Mzungu, we attend meetings at a European's house. (Ar. Cf. baraza.)

**Barra, n. or Bara, (1) 'land' in general, as opp. to sea, b. na bahari, land and sea; (2) land as most known to Swahili, i.e. wild, uncultivated country, b. tupu, b. nyeupe, bare, unoccupied land; (3) the region of the coast, b. ya Waswahili, the Swahili coastland; and also (4) the hinterland as contr. with coast, tangu pwani hatta b., from the coast to the interior. B. il asili, mainland, continent. B. al Hindiy, 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. Zanjibara, 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, fi. 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 bâgalay, 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 (m-.). 

*Tatili, 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, effect). 

Hoja batili, a futile argument. Nikaha ile batili, that marriage is null and void. (Ar. Cf. subatili, and B. syn. tanguka, v.)

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

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

Bau, n. (—, and ma-), also Bao, a board, and as contr. with ubau (mbau), a large board; usually of a board of special kind or for special purpose, e.g. a bench or table; and also (1) a playing-board, for chess, cards, but most commonly (2) for a favourite game called Bao simply, or Bao la mitaji, like a chess-board with 64 (sometimes 32) holes for squares, and seeds or pebbles for counters. Cheza bao, play the Bao game. Hence bau is also used of (3) a game, generally, or victory in a game. Twaliwafunga (or twaliwata) mbau 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 rami (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 Ubagu.

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 kifungu, 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, -ovu, and the opp. -ema, -zuri, -zima.) These and other words in Swahili express qualities, the degrees and kinds of which are not differentiated or clearly recognized. It is impossible, therefore, to enumerate the rich variety of English words, which find their readiest and sometimes their only mode of rendering in them.

*Bayaiia, 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 cloak. Ps. bebwa. Ap. bebo-qa, -ewa, carry for (in, to, &c.). Cs. beb-esha, -eshwa, place (a child) on the back (of the mother). Asiye na mtoto na abebe jiwe, 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. mбуси. Beberu, or beru, also means an extemporized sail, made of loin-cloth, handkerchiefs, &c.)

*Bedari, n. See Abedari.

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

*Beek, int. for Xiebeka, which see.

Bega, n. (nia-), shoulder—of man or animal. Chukua maizo 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, ubazazi.)

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


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


Bembe, n. pastry, confectionery, sweetmeats, esp. of a lover's presents, dainty dishes sent during Ramathan, &c. (Cf. bemb.)

*Benda, n. and Bandera, (1) flag; (2) (the Arabian flag being red), red cotton cloth, Turkey red calico. B. maradifu, red cotton drill or twill. Tweka b., hoist a flag. Shusha (tua) b., lower a flag. Bendra hisiuta 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-)^ (i) small pouch, pocket bag, case. B. ya kiasi, cartridge pouch. Mabeti kiu-nonini, cartridge belt round the waist (possibly from Eng. 'belt'); (2) verse or couplet of a poem. Uimbo huu una beti tatu, this song has three verses. (Ar.)

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

*Bii, prep. by, with, in, &c. (Arab., used in a few phrases, e.g. bi nafsi ya ke, by himself, and appears
in a few words such as *bilashi, bi-smilla.*


Bia, n. (*ma-,* a large cooking pot. (Cf. *kibia.*)


*Bibi,* n. (*—,* and *ma-,* term of respectful reference and address to women (1) in general, ‘lady, my lady, Madam, Miss’; (2) used of the ‘Mistress’ of a household, by or in reference to its members, slaves and others, ‘the mistress, my mistress’; (3) also grandmother, and (4) used of the ‘wife,’ by or in reference to the husband, more courteous than *mke,* *mke wangu.* When there are several ladies in a household, they are distinguished as *bibi mktubwa,* the mistress, and *bibi miyogo* 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 *mhibo.* (Cf. *mhibo,* *korosho,* cashew nut.)

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

*Bidi,* v. put pressure on, make obligatory on, compel, oblige, esp. of moral pressure, duty, honour, privilege. *Akanibidi kuleta wasakahidi,* and he bound me to produce witnesses. Frequent as an impersonal verb. *Ikabidi,* it was necessary, there was an obligation. *Ikambidi kukatwana mkonono,* he was compelled (sentenced) to have his hands cut off. *Imenibidi,* I feel bound to. Ps. *hidiuwa,* be under obligation to. Ap. *bidia,* *-iwa.* Cs. *hidisha,* and Intens. *jibidisha,* take special pains. (Ar. Cf. follg. and *pasa,* *lazima,* *shuru-tisha.*)

*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). *Mutu 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: inwana wali,* 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.* *Siwezi kukaa billa mke,* I cannot remain without a wife. *Billa yeye kutoa fikira,* without his disclosing his idea. *Billa uthuru,* without excuse. Also with *ya,* *b. ya amri,* except by order. B. *ya kujua maana,* without knowing the meaning. (Ar. Cf. B. syn. *pasipo.*)

*Bilashi,* adv. without (getting) anything, for nothing, in vain, gratis, gratuitously. *I tarudi bilashi,* it will be no use your returning. (Ar. *bila shui,* for the commoner *burre.*)

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

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

*Bilingani, n. (ma-), and Bilinganya (ma-), a dark purple vegetable of the tomato kind, fruit of the Mbilingani (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.)

*Binadla, n. an Indian vegetable, a kind of hibiscus—also known as bamba.

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

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

man. (Cf. ubingwa, and syn. -stadi, waria.)

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

*Binti, n. daughter, young lady. When followed by the father's name, without preposition, forms the usual designation of all women in Zanzibar except of the lowest class—slaves, beggars, and freed slaves, e.g. binti Ali, binti Abdallah, binti Sulemani. Not used by itself in address, except in a familiar way to young persons, 'my daughter.' (Ar. Cf. bin, and B. syn. mwana.)

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

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

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

*Bisha, v. (1) strike, knock, beat, hit against. B. mlango, knock at a door. B. hodt, knock and ask leave to enter by saying 'hodi,'—the rule of courtesy universal in Z. (2) Oppose, resist, strive against, argue with, quarrel with; (3) joke, jest (cf. ubishi); (4) (of a ship), beat, tack. B. chombo, work a ship to windward. (Cf. bisho.) Ps. bishwa. Ap. bish-ia, -iva, -iana. Mtu huyu amenishia hatta tumeteta, this man opposed me, till at last we quarrelled. Rp.bish-ania, -anai, -anya. Bishana maneno (or kwa maneno), joke together, argue together, wrangle. Bishanya, shake together, mix by shaking. (Cf. bisho, -bishi, ubishi, mabishano.)

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

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

*Bisi, n. also Mbisi, 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 mtama, made of millet.

*Bitana, n.lining. Nguo ya bitana, clothes made with two thicknesses of material. (Ar. Cf. bafta, used as lining, and tabaka, maradufu.)

*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 mungoes. Nyama mbivu, well-done meat. (Cf. iva, uivu, and the less common forms -wivu, or -ivu, uivu, but dist. -wivu, jealous.)

Biwi, n. (ma-), heap of plantation or garden rubbish, sweeping, 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 pos, from, and -bou, rotten. Cf. kibofu.)

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

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

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

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

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

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

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

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

Bombwe, n. (ma-), cut figure, carved pattern, carving, sculpture. Kasa mbombwe, carve figures (patterns). (Also kibombwe (vi-). Cf. more usual choroy nakshi.)

Bomoa, v. break down, break through, make a breach in, cause to fall down, esp. of a wall or fence, or other artificial structure. Ps. bomo-lewa. Nt. bomoka, fall down, be broken through, collapse. Ap. bomo lea, -lewa. Mtambo wa kibomolea, a crowbar to break down a wall with. Cs. bomo-sha, -shwa. (Cf. boma, and poromoka, poromosha, sometimes heard as pomosha or bmosha, bomoka.)
Bomu, n. \( (ma-) \), boom, sound of a drum, esp. of the larger, deep-sounding kind, or of a cannon. *Bomu la gogo, a long drum with low note.

Bonde, n. \( (-) \), valley, hollow between hills, low-lying country. (Cf. Bondi, 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.)

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

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

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

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

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

*Boriti, n. also Borti, 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, Boromok. See Boro, &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 Burutangi.

Boruga, v. See Buruga.

*Bozu, 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 bura, there is nothing like tobacco. Asi-kari ndume bura, magnificent fighting men. (Ar. Cf. afathali, better, superior, and -ema, -zuri.)

*Boza, n. an intoxicating preparation of bhang. (See Bangi.) Hence perh. bozibāzi, 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 mukindi, 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 bibuhu, speak in dumb language, i.e. by signs.

Bubujika, v. bubble out, burst forth in a flood. B. machozi, burst into a flood of tears. B. maneno, come out with a torrent of words.

*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. kuniambia habari yako, there is no escape from telling me about yourself. Billa b., inevitably, surely. Bassi mimi nina b. ya kulia? What! Can I help crying? (Ar. Cf. labuda. Buddi is sometimes heard as bundi.)

Buhuri, n. incense. (Arab. Cf. tibani, uviimba, uudi, and vukiza.)

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

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

Buki, n. Madagascar. Often in loc. form, Bukiini. Also -buki, a., of Madagascar, cf. Mbuki, a Malagasy. Bala la Bukiini, a goose. A district of Ng'ambo in Z. is called Kwa Wabuki.

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, mkaifu.)

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. magononi, 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 mubila or deli.

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

Bumbuazi, n. utter perplexity, helpless amazement, confusion of senses. Kupigwa (kuskikwa) 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.)

*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 gumegume, a flint gun; b. ya mrao, a matchlock gun; b. ya kushindiliwa, or ya fataki, a muzzle-loading gun; b. ya kuvunja, or ya kukuunjwa, a sporting (hinged) gun (rifle). B. ya viiasi, 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 makoa.  

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

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

Bungu, n. (ma-), (1) fruit of 
mbungu, an India-rubber producing  
plant (cf. mbungu); (2) a large 
earthware dish.  
B. la kupozea u/t,  
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.  
Nt. bunika.  
Cs. bun-isha, -ishwa, &c.  
B. mji, found a town.  
B. kitabu,  
be the author of a book.  
B. kitu kisichotambulikana, invent  
an unheard-of contrivance.  
Maneno haya ya kubuniwa, these are purely  
imaginary statements.  
Aliduni neno asilotunwa, he invented a message  
he was not charged with.  
(Ar.  
Cf. zaa, tunga, vumbua.)

*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 coconut, 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. jwuu.)

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

*Burai, v. make a peaceful settle- 
ment (with, about), give up claim to,  
resign, let off payment.  
B. mahari,  
not to claim a dowry.  
Ps. buraiwa.  
Cs. burai-sha.  
(Ad., not common.  
Cf. syn. samehe, rithi.)

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

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

*Buriani, n. used of final arrange- 
ments, esp. on parting company, last  
words, farewells, &c.  
Kuwapa ra-fiki yao b., to give their friends a  
farewell (send-off).  
Takana (cgana) b., exchange final farewells.  
(Ch. 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.  
Ttikanwa watu burre, abuse people without cause.  
Also as n. maneno ya burre, idle  
(frivolous, foolish) words.  
(Ch. Ar. Oman?)

*Buruda, n. prayers for sick and  
dying, Mahommedan 'Visitation of the  
Sick.'  
Chuo cha buruda, service for  
the sick.  
(Ch. Ar. baridi, burudisha, &c., and for other services  
fatsha, hitimay soma.)

*Burudi, v. be (get) cool, be cold,  
but ruru. in the neut. form burudika,  
be cooled, refreshed, relieved, comforted.  
Ps. burudiwa.  
C. burudi-sha, -ishwa, cool, refresh,  
&c.  
(Ch. Ar. baridi, buruda, and  
B. syn. poa, get cool.)

Buruga, v. (1) stir up, mix to- 
gether, beat up together, e. g. in pre- 
paring food; (2) put into confusion,  
disorder, muddle; (3) stir the soil,  
prepare a bed for planting, by hoe- 
ing, removing weeds, &c.  
Ps. burugwa.  
Nt. burugika.  
Cs. burug-isha, -ishwa.  
R. buruganya, stir up
together, mix together. (Cf. boronga, mburugo, and koroga, vuruga.)
*Buruji, n. fortress, fort, castle. (Arab. Cf. ngome, boma.)

**Buruura, v. pull, haul, drag along on the ground. Ps. bururiwa.**
**Nt. bururika.**
**Cs. burur-isha, -ishwa, e.g. bururisha ndoo kisimani, haul a bucket up from a well.** (Cf. mbururo, and syn. kokota, vula.)

*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, garama, and B. syn. upetevo 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.'

*Busi, n. (ma-), very large goat, for usual mbusi. Dim. kibusi.


*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 milogo 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, of. mwana, dубу Ран.)

*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 th, 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 chema 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), chub (for ki-so), a book; chombo (for ki-ombo), a vessel; chumba (for ki-umba), room in a house.
In all these cases the corresponding plural pfx. is vy-.

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

(3) In the Zanzibar dialect often represents 2L at Mombasa, as chupa for tupu, bottle; chungwa for tungwa, orange; inchi for nti, country.

(4) Is practically often not distinguished from sk or /, 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 pfx. 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), agg with D 3 (S), meaning of, &c., e.g. kisu cha chuma, a knife of iron; chumba cha bwana, the master’s room; and with kitu understood, cha kula, food; cha kuogea, a bath.

Cha, v. (also kucha in some forms. For use of ku before monosyllabic verb-roots, see Ku-, r (d.) (r) 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. Mchana mwanga kilita, hulila yeye, he who fears for his child’s crying, will cry himself. Mchelela bahari si msafiri, he who is nervous about the sea is no traveller. See also Chelewa. Cs. chesa. Rp. chana. (These derived forms must be distinguished from identical forms with different meaning; see (2) follg. Cf. -cha, uhaji, and syn. hofu, oga, ogopa). (2) Dawn, change to dawn, be morning. Kunakucha, it is dawning. Kumekucha, dawn has come. Hajacha, it is not yet dawn. Killa kikitcha, also killa uchao, i.e. ussu-buhi, every morning at dawn. Kicicha mwanga, and the light (of morning) dawned. Usiku na uche hima, I hope the night will soon be over (turn to dawn). The Infinit. form kucha is regularly used as a n., dawn, morning. Kucha kucha, just dawn, early morning. Also commonly, with or without usiku, of the whole period of darkness ending with dawn. Usiku kucha, all night long, till dawn of day. Hakulala kucha, he had no sleep all night. Cf. Ps. form kuchwa follg., with which it is also combined, kuchwa kucha, all day and all night. Kucha hatta kuchwa, from morning till evening. (Cf. mchana, jicho, macho, i.e. ya jua, and for ‘morning’ alfajiri, assubuhi, mapampasuko, weupe, and for ‘rising’ of sun panda, nchonosa.) 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 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. *hqbari 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, chwea*, *chwelewa, chwelewa*, &c. *Jua limektichwea 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 unachana*, thenight is turning to day. (Cf. *machwa, machweo*, i.e. *ya jua*, and for 'evening,' *jioni, usiku, magaribi,* and for 'setting' of sun, *shuka, tua.*)


Cha, n. See *Chai*.

Chachia, v. press on, hamper, perplex, involve in difficulties. Ps. *chachiiva*, (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 unechachuka leo*, the rice has gone sour to day. *Bahari inachachuka*, the sea is frothy (yeasty, churning). (Cf. *chacha, chachiu*.)

Chafu, n. a kind of fish. *Chavu, n. (—, and *ma*), also heard as *Chavu*, and commonly Shavu, which see.


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*, *yataka kufagiwa*, the house is in a mess, it wants to be swept. Ps. *chafuliwa*. Nt, *chafuka*. *Bahari ilichafuka sana*, the sea was very rough.

Mamboyaniechafuka-chafuka, affairs are in utter confusion. *Alichafuka moyo* (tumbo), his stomach was upset, he was sick. Ap. *chafu-lia, -liwa*. *Amenichafulia nguo*, he has dirtied my clothes for me. (Cf. *uchafu, -chafu, uchafuko*.)
Chafuo, n. a poisonous kind of fly.

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

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

Chago, n. (i) part of bedstead on which the head rests. See Kitanda.

(ii) A kind of crab. (Cf. kaa, n.)

Chagua, v. (i) choose, select, pick out, make a choice; (2) of biassed or partial selection, garble, give a false colour to, be unfair.

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

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 kuogea, something (a vessel) to bathe in.

Chakula, n. (vy-), sometimes zakula, something to eat, food, victuals, provender, a meal, i.e. kitu cha kula. Ch. cha assubuhi, breakfast, i.e. chumshakinwa. Ch. cha mchana (cha athuuri), midday meal, lunch, tiffin. Ch. cha jioni, evening meal, dinner, supper. Huna chakula cha kulisha mimi wala cha kula mwe, 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.

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. zetu za kuthanjena hazi-japona, our gashes for making blood-friendship have not yet healed.

Chali, adv. on the back, i.e. of a silk dress, cf. utakaso. (Cf. syn. twanga, ponda, seta, vanja, &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. -kukuu.)

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Chali, adv. on the back, i.e. of a silk dress, cf. utakaso. (Cf. syn. twanga, ponda, seta, vanja, &c.)
the recumbent, supine position. Lala chali, lie on the back. Also chali-chali. (Cf. syn. kiti, kwa tani, &c. chani, kingalungai, mgongeni, and opp. kifulifuli, on the face.)

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

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

Chambo, n. (vy-), bait for catching animals, fish, &c. Ch. cha kuvulia samaki, fish bait. Ch. cha kutegea ndege, bait for luring birds. Tia chambo hatika ndoana, bait a hook. Cf. shimbiika. (Cf. ambaa, chambo, n., ambika, &c. and follg.)

Chambua, v. sometimes heard as jambua, shambua, (i) 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. mbazi, beans by shelling; ch. garafuu, cloves by picking off the stalks. Also used (2) more generally, clean up, give a finish to, improve appearance of; (3) fig. criticize, cross-examine, expose the faults of. Ps. chambuliwa. Nt. chambulika. Ap. chambu-liia, -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. kibunyi.)

Chamshakinwa, n. (= kitu cha kuamsha kinwa), first food in the morning, morning meal, breakfast. (For form cf. chakula, chakugaa, and syn. chakula cha asswahi.)

Chana, v. also Tana, slit, separate, part, comb. Ch. miyaa, slit leaves for plaiting, so ch. makuti, of cocoon fronds. Ch. nyele, comb hair. Ch. kitambaa, cut, or pull, in shreds. Ch. kwa fimbo, of a severe flogging with a stick. Ps. chanizua. Nt. chanika. Ap. chan-iia, -iwa, -ika. Cs. chan-isha, -ishwa. Rd. chana-chana, cut into small bits (shreds). (Cf. kitana, chanua, chanuo, shanuo, shanyata, 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 (ngomba), the single fruit being dole, and the fruit generally ndizi; (2) same as Chane (which see). (Cf. ngomba, mkungu, tana, dole, 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.

Chana, 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. asikari (watu wa vita), muster soldiers, levy a force. Ch. fetha, collect money by way of voluntary contribution. Kuchanga
mali kulipa deni, to collect money for payment of a debt. Mali ya kuchangirwa, money collected for a special (or charitable) purpose. Kula kwa kuchanga, hold a club-, or subscription-, feast, each person contributing. (Cf. kula bia.) Ps. changwa. Nt. changika. Ap. chang-ia,-iwa, and rp. -iana, i.e. join in making contributions. Cs. chang-isha,-ishwa,-isa,-isana, and changanya (which see). Changizana, join in getting contributions. Rp. changana, of volunteers mustering for war. (Except in the above and similar senses, the common word is kusanya, which see. Cf. changa, changanya, and -matal.)

-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, assubuki 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.)

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

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

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

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

-Changanya, v. (1) collect together, mix, form into one mass; (2) make in a mess, muddle, confuse. Ch. tembo na maji, mix palm wine with water. Ps. changanywa. Nt. changomyika. Ap. changany-ia,-iwa. Cs. changany-isha, -iza, -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. changa, changanya, and -matal.)

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

-Chango, n. (ma-), (1) contribution, subscription, esp. of money or food, for a common object. Ch. la mchele, a contribution of rice. Killa nyumba ilete ch., let every house bring a contribution (for a sacrifice); (2) levy, muster. Ch. la watu, wachanganao kwenda viiani, 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

cha kuangikia vitu, something to hang things on (from), i.e. peg, rail, hook, &c. Akaenda changoni akauangua upanga, and he went to the peg, and took down the sword. (Cf. angika, angua, and note,—also mwango.)

Changu, n. a small kind of fish, common in Z. market. — a. pron. of 1 Pers. S, agreeing with D 3 (S), my, mine, of me. (Cf. angu, -ake.)

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

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

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

Chanja, v. also sometimes changa, and shanga, chenja, (i) cut into, make a cut (incision, gash) in. Ch. uchale, make an incision (with knife, razor, lancet). Ch. mti, make cuts in a tree (whether to obtain sap or remove bark). Mzichanje tuzikaushe hizi nyama, slice up this flesh, so that we may dry it. (2) Cut up, split in pieces, make by cutting up. Ch. kuni, split logs for firewood. Ps. chanjwa. Nt. chanjika. Ap. chanji-ya, -nya. Kuchanjika ndui, be vaccinated. Chanjiya, make incisions together, i.e. in making blood-friendship. Cs. chanji-isha, -ishwa, &c. Rp. chanjiana, -anisha, &c. (Cf. chenga, and syn. pasua, tema, kata, toja, and follg. chanjo, mchanjo.) — n. used (not often in Z.) of many objects made of wicker-work, interwoven twigs, osiers, wattles, e.g. a screen, a kind of hurdle, a crib for holding an animal's food, a kind of sieve or strainer, a wicker stand for storing grain safely in a house, an arbour or shelter made of interlacing branches, summer-house, a frame for smoking meat on over a fire, &c. Ch. ya chuma, a gridiron. Ch. ya kuangikia nyama moshini, a frame for drying meat on in the smoke. Ingia nyumbani hatta mvunguni 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. (zy-), 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 chana, comb (with similar meaning), uncomb, comb out. (Cf. follg.)

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

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

Chanzo, n. (zy-), (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 mwanzo.)

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

Chapa, v. beat, hit, strike,—for the more common piga. Naku chapa kwa ujito, 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,
CHAPEO

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

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

Chapu-chapu, adv. and int., Quick! Make haste! Hurry up! Chapu-chapu ni nnvendo wa haraka, 'Jiap-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 (2) 'play, dance, play on an instrument'; also (2) 'go a stroll, strut or saunter about the town,' but not usual in Z.

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

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

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

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

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

Chechesha, v. dandlc, fondle, attend to, play with a child, help an invalid.
morning (i.e. all night), and so cause to remain an unusual time, keep (preserve, leave) for a purpose. Wabamcheleza mitolo shimoni, they let the child remain in the pit (for safety). Ps. chelezwa. Ap. chelez-ea, -ewa. Nimekuchelezea wali hatta alfajiri, I have left rice ready for you in the morning, i.e. saved it from the evening meal. Cs. chelez-sha, -shwa, 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 kwonyesha 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. cheleo, chelewa, &c.).

Chelezo, n. (vy-), a measure, measuring-rod (line), anything to measure with (stick, strip of cloth, string, grass, &c.). Described as kidude cha chelezwa kitu, a thing for measuring anything. (For kienezo, cf. cheleza, 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-ea, -ewa. (Cf. chanja, pasua, kata, &c., mchenzo.)

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

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

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

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

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

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

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

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

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. chezwa. Nt. chezeqa. Ap. chezea, -eva, play with (in, for, &c.), make sport of, mock. Kidude cha kuzheza watoto, a child's plaything, a toy. Cs. chez-esta, -estha, give a holiday (rest) to. Chezeha unyago, cause to take part in unyago (which see). Chezeshia frasi, make a horse curvet (prance). Ch. mtoto, dandle a child.

Rd. cheza cheza. Likachezachesa ile jabali, and the rock swayed. (Cf. mchexo, chezo, and perh. cheka. Also of pastime, ongea, zungumza.)

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

Chichiri, n. (vi-), commonly kijiri, a bribe, i.e. maithia kumfa, kathi, money given to a judge (to secure his verdict). (Cf. rushwa, hongo, miungula.)

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

Chikichi, n. (nia-), 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. chimbia, -iwa. Mo huu umechibwa na Wafransa, this canal was excavated by the French. Cs. chimbisha, -ishwa. (Cf. chimbuia, chimbuka, chimbo. Also cf. fukua, lima.)

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

Chimbuia, 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 chimbuia. Intens. in same sense, force its way out, make its appearance. (Cf. chimbuia, it has been scraped or grated out with an mbusi, and the oil (tui) strained out by passing water through it. It is generally considered refuse, used for cleaning the hands with, and thrown to the fowls. Described as nazi iliyokunwa, iliyokamuliwa, iliyochujiwa, 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, kasimele.)
CHIMBUKO

chimba,—if thus used, as it seems, metaphorically. Also follg.)

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

Chimvi, n. See Timvi.

Chini, adv. (1) down, below, beneath, at the bottom; (2) in 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. Yuka 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 kivua 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 Sultani, in the Sultan's jurisdiction. Chini kwa chini, emphat., at the very bottom, wholly below, &c. (-ni appears to be locative, i.e. chini, on the ground. Cf. inchi, and opp. juu.)

Chinjo, v. (1) slaughter, cut the throat of, kill,—esp. of killing animals for food; (2) of brutal indiscriminate killing of persons,—massacre, slaughter, murder. Alimchinja adui, he slaughtered his opponent. (It seems sometimes locally used as kata, i.e. cut. Kuchinji kanzu, to cut out a dress.) Ps. chinjiva. Nt. chinjika. Ap. chinj-ta, -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. chinja.)

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

CHOKA

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

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

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

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

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

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

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

Chocha, v. poke, prod, stir up, e.g. an animal in a hole. Ap. choch-ea, -ewa, -elea, -elewa, 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 kuchotochele moto, a poker. Also in fig. sense, stir up, excite, provoke. Alimchocholeza maneno ya fitina, he stirred up discord against him. Cf. vumbilia. (Cf. mchocho, mchochö, kichocho.)

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

Choka, v. become tired, get weary, be fatigued (worn out, overdone). Nimchocha, 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 nitu**, be weary of a person's company.  

Ap. chok-\(a\), -\(e\), chok-ea.  

Cs. chosha, chok-\(e\)-\(a\), chok-\(e\)-\(a\), -s\(w\)a.  

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 *choki-choki*—with a deep-red prickly rind, sweet white pulp, and large stone. See Mchokichoki.

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

**Chokora**, v. and Chokba, pick at, poke, esp. of working at a hard substance with a pointed instrument, knife, or finger, e. g. clear out a hole, take up weeds.  

Ch. meno\(a\), clean the teeth (with a toothpick). See Msuaki.  

Ps. chokolewa.  


(Cf. *chokora*, and syn. *sumbua*, *tesa*, *ulhi*.)

**Chokoza**, v. tease, bully, annoy, vex.  

Ps. chokozwa.  

Ap. chokoz-ea, -\(e\)wa.  

(Cf. *chokora*, and syn. *sumbua*, *tesa*, *ulhi*.)

**Chole**, n. a kind of bird, ' a jay.

**Choma**, v. (1) pierce, stab, prick, thrust (something into); (2) apply fire to, cook, set fire on, burn, brand, cauterize; (3) hurt the feelings (of), provoke, give pain to, excite.  

Ch. mti 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. chomwaa.  

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-\(e\)-\(a\), -eana,-\(e\)le-a, -\(e\)lewa.  

*Chomeka majani mfukoni*, 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. *tomea*, *mtomo*.)

Cs. chom-\(e\)-sha, -\(e\)kwa, e. g. chomesh\(a\) m\(w\)a, set a dog on, make him angry.  

(Cf. *chomo*, *mchomo*, *chomeo*, *chooma*, *chomoza*, also *mtomo*, *tomea*, &c., in which t represents ty, ch.)

**Chombo**, n. (vy\(-\)\(e\)), (1) implement, instrument, utensil, tool, piece of furniture, movable, of any kind or description.  

*Vombo* includes all personal belongings, chattels, household apparatus, baggage.  

Chombo cha ku\(f\)anyia kazi, an instrument to work with.  

Vombo *vyombo* 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, hatili, b’gal, bedeni, awesia, ghangi, but is distinguished from others of a smaller size, e. g. daiv, mtumw’i, galawa, mshua—all of which may also carry sails, and from those of European build, commonly called *merikuba*, *jahazi*, 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.)  

Ps. *tunda* (*mchibo*) chombo, go on board (embark in) a vessel.  

Shuka chombooni, 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 prickling or piercing. (Cf. choma.)

Chomo, n. (1) a burn, stab, prick, &c. (Cf. nichomo.) (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, chomosa.)

Chomosa, v. (1) make a way out, come out, appear, stick out. Mama yanachomosa, the flowers are beginning to appear. Ras inachomosa, the cape juts out (comes into sight). Esp. of the sun, jua limachomosa, the sun bursts out. Hence (2) of the sun, 'be hot, scorch' (as if choma). (Intens. form oihomoa. 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 mil, 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. mitumbi, cut out a canoe. Also, ch. maneno, invent (add to, modify) a story. Ch. sanamu, cut out figures. Ch. mawe, dress stones. Akachonga mvinje sura kama bin Adamu, and he roughly carved the log of cassiorina into a human figure. Miti lililochongwa ncha kama mkuki, a piece of wood which was cut to a point, like a spear. Ps. chongwa. Nt. chongeka. Ap. chong-eha, -eha, -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 chongeleza and Intens. chongeleza. Amenichongea kwa maneno mabaya kwa wali, he discredited me with a shameful story to the governor. Mtu huchongewa na wili mi wake, a man is betrayed by his own tongue. Cs. chong-eha, -eha, -eana. Rp. chongana. (Cf. chongo, chongo, chongo, uchongezi, chongelezo, chongoa—also chanja, chenga, chinja—all referring to cutting.)

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

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

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

Chongoa, v. (1) cut to a shape, round off, cut to an angle (point), bring to a point, sharpen, point; (2) be of a pointed shape, be angular, be jagged. Ch. kikango, round off a cooking pot. Nt. chongoka, be sharp, jagged, e.g. of craggy, precipitous rocks. Ras imewe kama sindane, 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 wakumwogesha,
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. safi*, free action of the bowels; (2) of (solid) excreta. *Haifai kutia mkojo ao choo katika maji*, it is a mistake to put the excreta of either kind in water.

**CHOOKO**

**CHOYO**

**D 5 (S), D 6**, tiresome, tiring. (Cf. *choka, -chovu*.)

**Chosho, n.** and *Josho*, for *ki-osho, ji-osho*, washing, place for washing, bathing-place. *Mahali pa chosho*, place for washing, e.g. of corpses, or clothes. (Cf. *oga, osha, and fua, fuso*.)

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

**Chota, v.** take up a little of, take a pinch of, take up by bits (pieces), pick up with the fingers. *Ch. maji*, fetch a little water at a time. *Ch. kuni*, fetch firewood. *Ps. chotwa*. *Nt. choteka*. Ap. *chot-ea, -ewa*.

**Kazi yake kumchotea maji niwalimu**, his duty was to supply his teacher with water. *Cs. chot-esha, -eshwa*.

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


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

**Choyo, n.** avarice (shown either in getting or keeping), greediness, covetousness, a grasping nature, miserliness, &c. *Mwenyi ch.*, a grasping.
niggardly person. *Kuwa 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*.)

*Chozi*, n. *(ma-)*, (1) a tear, teardrop; (2) anything resembling a tear, gum on trees, &c. *Toka (lia) machosi*, shed tears. *Bubujika machosi*, burst into a flood of tears. *Machosi yalinichuruzika usoni*, tears trickled down his face. (Cf. *chusa*.) (3) One or two species of bird. See *Choshi*.


*Chub*, int. *(the ch being mainly heard)*, expressing contempt or impatience, 'sht! nonsense!' *Chubua*, v. take the skin off, abrade, bruise badly, flog, give a 'hiding to. *Kitu changu kimumi chubua mgwuni*, my shoe has rubbed the skin off my foot. *Ps. chubuliwa*. *Nt. chubuka*. Mtu wa chuki *(or, wa chukichuki)*, one who is quick-tempered, easily put out, ready to take offence. *Yuna ch.*, he is offended, he is sulky. *Ona ch.*, be in a bad temper. *Tia ch.*, offend, vex, make angry. (Cf. follg.)

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

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

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

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

*Chui*, n. leopard.


*Chuyo*, n. *(—, and ma-)*, what is got by straining or filtering. *Chuyo 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. *Amechujuia uji wangu una maji*, he has spoiled my gruel, it is too watery. *Ps. chujuliswa*. *Nt. chujuka*, e.g. *nguo hisi zimechujuka*, these clothes are spoilt (in colour) by washing. *Rangi hii haijukujika*, this colour does not wash out, it is a fast colour. *Ap. chujulia*, *-iwa*. (Cf. *chua*.)

*Chuki*, n. ill humour, bad temper, dislike, resentment. *Mtu wa chuki* *(or, wa chukichuki)*, one who is quick-tempered, easily put out, ready to take offence. *Yuna ch.*, he is offended, he is sulky. *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-iza, 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 amechukiwa na vitumwa wake, mtumwa wake almchukiza, the master was provoked by his slave, his slave provoked him. Jichukiza, grow angry of oneself, be angry gratuitously (without cause). Chukizisha, cause to be annoying, make offensive. Chukizana, provoke each other. Rp. chukiana, hate each other. (Cf. chuki, mchukio.)

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

Chukua, v. (1) carry, bear (a load), take on one’s back (shoulders or head, or in one’s hands), e.g. as a caravan porter (mpagazi) or town porter (hamali, mchukuzi). Ch. msigo beguni, carry a load on the shoulder,—such load being usually about 60 lbs. weight in a mainland journey. (2) Take, conduct, convey, lead. Ch. mto moto kwa wa baba ye, 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, ruzukisha, 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 zitach. nguo nyingi, these presents will require a lot of cloth. Chukua has many applications, e.g. neno hili tach. mambo mengi, this word includes any things, i.e. has many meanings. Cs. mimba, 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-ia, -iwa, &c., e.g. carry to (for, from, &c.), feel for (towards, about, &c.). Nkuchukulie, let me carry it for you. Chukuliwa mashuku, be an object of suspicion. Inachukulika, it is not too heavy to be carried, it is endurable. Hencechukuliana, be compatible, agree, tolerate each other’s company. Cs. chukua-za, -sua, employ a person to carry, lay a burden on, &c. Rp. chukuanza, e.g. carry in turns, give mutual support, endure each other, agree together. (Cf. mchukuzi, uchuki.)

Chuma, n. (—, and vy-), iron, a piece of iron. Chuma pua (or pua alone), steel. Maamba 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. perch. uma, kiuma.)

Chuma, v. (1) pluck, gather,—of fruit, flowers, &c.; (2) make a profit, esp. in trade or business, gain in trade, prosper, be well paid. Watu huenda chuma barra, people go to make money up country. Ps. chumwa. Nt. chumikar 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.)

Chumvi, n. (1) salt; (2) saltiness, pungency (of flavour or quality). Maji ya ch., salt water, brine, sea water (contr. maji baridi, maji ya mvu, 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. Mmchum ugozi kwa vizuri, umikate waia tisitoey, wa msichime a lyama, mmchune vema, take off the beast's hide properly, do not cut it or make holes in it, and do not take off flesh with it, skin it carefully. Also of stripping bark off a tree. Chuna kamba, get (strips of bark for) rope. Ps. chunwa. Nt. chunika. Ap. chun-ia-iva. (Cf. chunua, chuni, mchuni, also chunika, ambua.)

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. mchunga (-ji), machungu, and syn. tunza, tisha.) (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. petela, and tunga. Chunga (—) is sometimes n., siftings, husks, coarse particles, &c.)

Chungu, n. (i) (z^-), 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, jingu, kijungu, and for other household vessels, bakuli, bungu, bia, chano, hero, waya, jua, kombe, kibungu, mkungu, kigungu, kungu, kango, kikonbe, kikango, and see Mtungi, Suffuria, and Chombo.) (2) (—, and of size, ma-), a heap, a quantity, a pile, a mass. Chungu 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. mchwa, 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 mwibitu, I feel the sharp prick of a thorn. Cf. follg.

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

Chungulia, v. look at (down upon, into), esp. of furtive or critical and thorough examination, i.e. peep (at), pry (into), cast glance (at), inspect closely. Ps. chunguliwa. Nt. chunguli-ka, -kana. Ap. chungulilia. Ufa wa kuch, a peep-hole. Cs. chungusa, e.g. Intens. look carefully (anxiously, thoroughly) into. (Cf. syn. angalia, tazamia, kajua.)

Chungwa, n. (ma-), the common sweet orange, fruit of mchungwa (which see), abundant for nine months in the year in Z. (Cf. for other varieties, chenzi, danzi, limau, kanguja, ndimu, balungi, furungu.)

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

Chunjua, n. a small hard projection on the skin, a wart. (Cf. chuchu.)

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

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 off, be drained away, as water from roof, blood from wound, rain from a tree, &c. Anach. damu, he bleeds freely. i... churuzisha, -ishwa, drain off, carry off. (Cf. chirizika, mchirizi, tiririka, and also chuza.)

Chura, n. (vy-) a frog.

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

Chururika, v. See Chiririka, and Churuzika.

D.

D represents the same sound as in English.

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

D takes the place of 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 ulaya Dachi. (From deutsch, cf. jamani.)
DADA

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 antambie, I plied him with questions to get him to tell me. Ps. dadisiwa. *(Ar. Cf. mdadisi, and syn. heji, chungulia, peku.)

*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.)

*Dafu, n. a cocoanut in the stage when it is full of milk, further described as (1) hupu la dafu, punje la dafu, dafu la kukomba, dafu la kulumba, i. e. 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 yangu, I claim from you my lawful rights. Rupia amdaiyo Tuna, the rupee which Tuna claims from him. Jidai ukali, claim for oneself martial spirit, boast of prowess. Ps. daia. 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. Dunu d., emphat., always, for ever and ever, never endingly, eternally. -a daima, a. continual, permanent, lasting. (Ar. Cf. dunu, and syn. siku zote, mara kwa mara, and for 'lasting' ishi, avushi.)

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 re- partee, sharp reply). Ps. dakwa. Ap. dakia, -iwa. Cs. dakiza, -izwa, e. g. object to, rebut, contradict. (? Cf. dakizo, dukua, dakuia, dukulisa, and nyak, nyakia, 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. dikwa, and dukia,—prob. the same root.)

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

*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, futari.)

Dakua, v. let out secrets, gossip at random. talk indiscretely. Ps. dakuliva. Ap. dakuia, liwa, talk foolishly to (for, about, against, &c.). Cs. dakuliza, used as 'contradict, protest against, object to, rebut.' (Rv. of daka. Cs. dakizo, udaku.)

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

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

*Dalili, n.* sign, token, mark, trace, indication, evidence, signal. *D. ya mwua ni mawingu,* the sign of rain is clouds. *D. ya mgusi,* 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.


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

Danga, v. (1) take up little by little, get a little at a time, scoоп 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). (Cf. chotai)


-danganyifu, a. (dang. with D 4 (P), D 5 (S), D 6), deceptive, delusive, cheating, &c.) (Cf. danganywa.)

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' cheo.)

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

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

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

*Darizi, v.* See Tarizi.

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

*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 *mkunazi,* 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, mtumbwi, 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
kutapisha, an emetic. D. ya kunywa, medicine for internal use. Dawa ya kutia (kupaka, kuwamia, kuwajuga), medicine for external use. Mada-wa ya wongo-wongo, quack medicines.

*Da'wa*, n. or *Dawa*, 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. *kidawuti*. (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. Nataka debe mafuta, I want a tin of oil. Nataka debe la mafuta, I want an oil-tin. (Hind.)

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

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

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

*Deka*, v. (1) give oneself airs, live in style, play the grandee; (2) show conceit, be arrogant, be unpleasant. Also *jideka*, e.g. of a vain woman's gait and bearing. (Cf. *jivuna*, *jiona*, *piya kibiri*, *jifahrista*, and *shaua*.)

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

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

*Demani*, n. (1) sheet (rope) of mainsail of a native sailing vessel. Hence (2) lee side (in navigation), also called *upande wa demani* (wa *demanni*), *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*, *mbaasi*, *kunde*.)

*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. *asimu*, also *wa*, *wiva*.)

*Deraya*, n. ^rmour, coat of mail, *vao la chuma*. (Cf. Arab. adir.)

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

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


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

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

*Didimia*, v. sink down, go to the bottom, penetrate. Ap. *didinik* ia,
**Difu**, n. See Kilifu.

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

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

(Dr.)

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

*Dimu*, n. See Ndimu.

*Dini*, n. religion, creed, worship. Kushiku chuo na kusali ntio dini, to follow the Coran and perform the prayers is (Mahommmedan) religion. (Ar.)

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

**Dirika**, 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). Nalitakakwenda, sikudirika, I wanted to go, but I could not manage it. Sijadirika kuisha kusema?, before I could finish speaking. (Ar. Cf. daraka.)

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

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

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

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

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

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

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

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

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

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

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


Donda, n. (—, and ma-), large sore, ulcer,—so common an ailment as to be used as typical of sickness and disaster generally. Mungu atakupa d., God will bring sickness upon you. Lenda juu ya donda, blow on blow (i.e. calamity). D. ndugu, spreading, confluent ulcers. Dim. kidonda. (Cf. donda, v., dondoa, and for ‘small sores’ upele.)

— v. fall by drops, drip, fall in bits (bit by bit). (Cf. more common tca, dondoa, 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. Agno ya dondo, glossy calico. (3) Sometimes of ‘twigs, chips, scraps’ of wood, leaves, &c., e. g. for lighting fires. (Cf. donda, 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 pern. (3) form sores, cause illness; (4) make selections (from), compile knowledge (by). Ukimlsha samaki utamondondo mawiti, if you let him eat fish, you will cause sores on his body. Nt. dondoka. Mungu zimenidondo, the seeds dropped one by one from my hand. (Rv. of donda, with similar meaning. Cf. chonga, chongoa, &c.; also donda, n., and folla.)

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

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

Donga, n. (—, and ma-), also Tonga, 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. Kwiringo dongo ez wali na kutia kikwani, to make a little ball of rice and put it in the mouth. Donge la uzi, a ball of thread. Damu inafanya madongo the blood is forming clots. Dim. kidonge, e. g. a pill. (Cf. bongs, tongo, and perh. udongo.)

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

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

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

*Doti, n. a piece of cloth suited for, and worn as, a 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. pelele’a 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. ombe, maombi, and sala,—which suggests the outward ceremonial aspect of prayer.)

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

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 hilt? What in the world is this object? Dim. kidude.

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

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

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

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

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

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

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

Dumbwi, n. See Kidimbwe.

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

*Dumia, Dumisha. See Dumu.

*Dumu, v. remain, continue, endure, last, abide. Dumu daima, last for ever,—used also as adv., for ever and ever. Ap. dum-ia, -iya 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 Mdumu (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, marvel, curiosity.' (Cf. ajabu, kioja, tianu.)

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

*Duni, a. inferior, low, mean, abject, worthless. Mtu d., a nobody, an insignificant person. Hali d., an abject condition. (Ar. Cf. thaitu, -nyonge, kafu, 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. Mama ya d., or simply dunia, the way of the world, worldly affairs, the spirit of the age. (Ar. Cf. ulimweengu.)

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

*Duru, v. surround, be round, go round, put round. (Arab. for com-
**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. merikbo, rather than marikabu, sheria for sharia, shebaha for shabaha; (3) it is not distinguished from i, not being so distinguished in Arab, writing or common pronunciation. (Cf. elimu, ilmu, &c.)

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

When a in a prefix or formative syllable precedes an e or i, the two together are usually pronounced e, e.g. akenda for aakenda, he went; kweta for kwaita, to call them; wezi for waisi, thieves; mengi for maingi, many things.

For e as an interjection see Ee and Ebwe. The same e is used and repeated at the end of a word intensively, esp. to express distance, e.g. aakenda e-e-e, and he went on a very long way; kule-e-e, far away yonder; peupe-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, uiteule, ushindie, utume.

-e (or -ye) (1) affixed to a noun, represents the pronom. a. yake, e.g. nyumbae or nyumbaye for nyumba yake, his house; (2) after a verb-form or tense-sign, represents ye, the form of relative corresponding to 1, 2, 3 Pers. S., e.g. niliyi, 1 who am; umpendaye, you who love him, or, he whom you love; (3) in combination with the prep. na or kwa, represents the pronoun of 3 Pers. S. ye, e.g. naye or naye, for na ye, and kwa or kwa, for kwa ye; (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 mim, we(y)e for weye, yee for ye, si(y)e for sisi, nti(y)e for ninyi.

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

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

*Eda*, n. time of customary ceremonial mourning, or seclusion from company, e.g. of a woman after a death or divorce. *Kalia eda, remain in mourning, or in seclusion. Akakaa eda akavaa kaniki? Kalia eda akavaa kaniki? 7iiezi 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 ashara, also B. syn. kumi na moja.)

Ee, int. Oh,—in invocation or ascent. Ee Muungu, O God. Ee lwana, O Sir. Ee wa, Ee wa, 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 one
self (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 tegemia.)

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. egemana. (Cf.
egama, egesha, tegema.)

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

Egesha, v. Cs. cause to rest, bring
into close contact, make secure, &c.
Egesha chombo pwani, bring a vessel
to land, moor, make fast. E. mashua
ngazini, secure a boat to the gang-
way of a ship. Sikumwegashe naye,
I did not bring him into contact
with him, introduce him to him,
make him a friend of his. Ps.
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 under-
stand. (Contr. Ee-he, ee-e, of
dissent, and cf. a-haa.)

Ekerahi, n. or Ikirahi, aversion,
disgust, horror, abhorrence, that which
provokes aversion, &c. (Ar. Cf. ki-
rihi,—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.)

Ekua, v. break, break up, break
down, cause to give way. Ekua
dari, break through a concrete ceiling.
Nt. ekuha. Maji yameekua ngasi,
the water has broken down the steps
(by undermining them). Mwizi
ameekua mlango, the thief broke
down the door. Boriti ya dare
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. egemena and tegemia.)

-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 com-
plexion 'fair, fresh, ruddy,' of native
'light-coloured, reddish yellow,' esp.
of Arabs. (-ekundu, -eufe, white,
and -eusi, black, are the only simple
adj. of colour in Swahili, others are
supplied by reference to typical ob-
jects.)

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

*Elafu, n. and a., a thousand.
(See Elu.)

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

Elea, v. (1) float, be afloat, swim
(of things), be on the surface.
Chombo chaelca, the vessel is afloat.
Cs. ele-za, -wa, set afloat, swim.
Cf. cheleza. (2) Of uncomfortable
internal feeling, moyo wanieleca,
my heart palpitates, my stomach is upset,
I feel sick, I am nervous. Cs. eleva
moyo, nauseate, make nervous, affect
the heart or stomach. (3) fig. be
clear, be intelligible. Maneno yake
yamenieleca, his statement is intelli-
gible to me, I understand what he
says. Ps. eleva. Silewai maana, I
do not see the meaning. Cs. eleeza,
-zwa, explain, make clear. Nlaku-
oleza habari, I will explain the
matter to you. Also Ap. eleeza,
-zwa, 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,
mother, please carry me. Asia mwana na eleke jiwe hivi, whoever has not a child, let her just bring a stone instead. Cs. form, elekanya, pile up one on another. (Ar. Cf, beba, and mbeleko.)

Elekea, v. Ap. also Lekeka,(1) point to, be directed towards, incline to, tend to, be opposite, face, correspond to, agree with; (2) be rightly directed, be satisfactory, turn out well, succeed. Anaelekeka kwenda, he is inclined to go. Maneno haya yameelekea, this matter has been satisfactory. Cs. elek-eza, -ezwa, point, direct, show the way to. Sermala waria awalekeza waanafimzi bass, the master carpenter merely gives directions to his apprentices. El. chomba, steer a ship. El. bunduki, aim a gun. El. njia, show the right course. El. niia, direct attention. Elekezana, come to an agreement among themselves. Rp. elekeana, be directed towards each other, or to a common point, be facing one another, be opposite (contradictory), agree, correspond. Obs. also elekatta, correspond. Cs. elek-anisha, -anishwa. (Poss. conn, with Elea, which see, and cf. follg.)

-Elekevu, a. also -lekevu, and -ekevu, handy, apt, having a capacity for or a knack of. Mtu mwalekevu wa kazi, a good capable workman. (Cf. elekea, &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, myriadis. -a elfu, thousandth. (Ar. elf, pl. alaf. Cf. elfeen, and syn. mia kumi, and obs. e for a.)

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

*Elimu, n. and Ilmu knowledge, learning, wisdom, science, education, doctrine, teaching. Elimu ndio mwanga uongozao, knowledge is the guiding light. (Ar. Cf. mwalimu, maalamu, mtaalamu, elimisha, and syn. hekima, bwsara, 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 variety of ways, 'pleasant, beautiful, sensible, right.' Muungu ni mwema, God is good. Chakula chema, nice food. Kazi njema, sound workmanship. Uso mwema, a handsome face. Dawu njema lakini si njema, the medicine is effective, but nasty. Lina-lokuja kwa Muungu lote jema, all is good that comes from God. Vema, adv., well, rightly, nicely, &c. A common rejoinder of assent is vema, also njema, ngema, very well, certainly. Sema vema, speak clearly. Tengeneza vema, arrange carefully. Sometimes without a noun, mema na maou ndio ulimwengu, the world is a mixture of good and evil. (Cf. syn. (in some senses) -zuri, -zima, and contr. -baya, -ou, -oou. Occasionally -oma, like -ote, enyewe, takes pronominal forms. Jawabu lema, a good answer. Zema haziozi, good things never go bad.)

-embamba, a. (nyemb. with D 4 (P), D 6, jenambamba with D 5 (S)), narrow, thin, slim, pinched, confined; (2) fine, delicate, minute (in texture, fabric, grain). Mtu mw., a thin, spare man. Mango mw., a narrow entrance, strait. Mchonga mw., fine sand. Hewa nyemb., fine, thin calico, gauze. (Cf. tamba, ubamba, and contr. -pana, -nene.)

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

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

**Enda**, v. go—including a wide range of meanings under the general idea of motion, such as (1) go, move forward, proceed, progress; (2) begin to go, start, set off; (3) go away, depart, withdraw; (4) go on, keep on, continue; (5) move, have motion, be in motion, act, work, operate; (6) make its way, occur, have a use, be possible. (Cf. *huenda*, *kwenda*.)

Enda, go away, is commonly followed by a pronom. adj. with pfx. *z*, as if with *njia* in plur. understood. *Naenda zangti*, I am going away. *Enda zako*, go (you) away, also *zafe, zelu, zenu, zo*. The Rf. form *jienda* is used of automatic, easy, or perpetual motion, e.g. *mashua injienda*, 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 chafya*, sneeze; *enda mwayo*, yawn; *enda vazimu*, 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 waliokwenda kwitwa*, the people were sent for. *Mwivi aenda hukumiwa*, the thief is going to be tried. (See also -endapo.)

**Endeleo**, n. *(ma-)*, usually in plur. form, going on, progress, advance, success. (Cf. *enda*, *mwendelezi*, &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 yameenea inchi yote, the water has inundated the whole country. Amewagazvanyia watu nguo, lakini haikuenea, he distributed cloth to the people, but it did not go round. Upanga amekuenea, the sword is just your size. Ps. enewa.

Cs. ene-za, -zwa, -zea, -zana, &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. Alienesa mtoto wake, he took his son's measure. (Cf. enenza.) Muungu amemweneza killa mtu risiki zake, God has put the means of living in every man's hands. Enesa habari, publish news, divulge information, advertise. Rf. jienesa. Alijienesa mwili mzima selaha, he armed himself from head to foot. (Cf. eno, enesi, enenza.)

Enenda, v. also Nenda, same as enda in the simple senses, 'go, move, proceed, go on,' but not used by natives indiscriminately, and not usually in any derived forms. Waka-enenda mji mwingine, and they went to another town. Tumbo la ku-enenda, diarrhoea.

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

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

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

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

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

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

-enu, a. pronom. of 2 Pers. P., your, yours, of you. (For the prefixes, and use in combination with ninyi or wenyeve, or both, see -ake.)

-enyewe, a. (like -enye, 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 mwenyeve, the man himself, the very person, the particular individual. Kasha lenyewe, the actual box. Vitu vyenyewe, the very things. Often with the personal pronouns, mimi mwenyeve, wewe mwenyeve, &c, I myself, you yourself, and sometimes with nafsi added, nipo mimi mwenyeve nafsi yangu, here I am, my own proper particular self. Sitaki mwenyeve, I utterly refuse, I will not have it,—a strong emphatic refusal. Also with ji in reflexive verbs, e.g. aliyumisa mwenyeve, he hurt himself. Mali ya mwenyeve, the property of the
owner, i.e. of some one else, not mine or yours. (Cf. -enyi, and mwenyewe.)

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

-enyi, a. (also -enyce, 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 naliy wealthy, -e. mawe, stony, -e. uzuri, beautiful, -e. kwa, self-existent, -e. enzi, all-powerful, -e. watu wajia, populous, -e. tumbo, corpulent, -e. mimba, pregnant. (Cf. similar use of prep. -a.) (2) Verb-forms, not only Infinitive, -enyi kutawala, ruling, reigning, -e. kwenda, capable of movement, &c., but also finite forms and even sentences, e.g. mwenyi ameiba, the man who has stolen, the thief. Mwenyi hawesi, a sick man. Nasi mwenyi ataka kwenda? Who wants to go? Hao nijo wenyi hatushukawapo, these are the absentees. Penyi, kwenyi, mwenyi are also commonly used for defining time, place, or circumstances. Penyi mwitu, in a forest. Kwenyi Ijuma, on Friday. Mwenyi hapo, when he is absent, in his absence. (Cf. -enyewe, mwenyefi, mwenyi, mwo-

Enza, v. See Enenza.

*Enzi, n. also Ezi, supreme power, sovereignty, dominion, rule. Mwenyi ezi Mngi, Almighty God. Kitt cha enzi, chair of state, throne. (Ar. Cf. syn. mamlaka, utawala, ngwana, &c.)

Epua, 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 fiwe, avoid a stone.
each other's way,—less pointed and deliberate than epushana above. (Cf. epa.)

-erevu, a. (nyerevu with D 4 (P), D 6, jerevu with D 5 (S)), shrewd, clever, cunning, resourceful, canny, crafty,—not often a term of praise, but not always in disparagement, as -janja. (Perh. cf. els-e, mwelewa, and follg., and contr. -jinga, -pumbafu.)

Erevuka, v. become shrewd, be clever, have worldly wisdom, have the eyes open. Cs. erevu-sha-shw^a, make wise, teach prudence to, open the eyes of, initiate in the ways of the world. (Cf. prec.)

*Esha, n. also Isha, the latest Mahommedan hour of prayer. Ku-sali eska, to attend evening prayers. Used for period from 6.30 p.m. to 8.30 p.m. (Ar. See Sala.)

-etu, a. pronom. of 1 Pers. P., our, ours, of us. (For the prefixes and use in combination with sisi, or wenyeve or both, see -ake.)

Eua, v. (sometimes heard as auu, cf. gauza, gauza), make white, whiten, clean, cleanse, purify, perh. only used in a ceremonial sense, purification after defilement by the usual Mahommedan rites, or a sprinkling as a charm against disease. Mwanamke ameeuliwa ujusi, the woman has been purified of her uncleanness. (Cf. -ewe, weuOy, and syn. takasa, tohara.)

-eupe, a. (nyeupe with D 4 (P), D 6, jeupe with D 5 (S)), (1) white, of any shade or kind, light-coloured, bright, clear, transparent; (2) clean, clear of all obstruction, open, unoccupied; (3) pure, righteous. Watu weupe, white people, Europeans, but it is also used of light-coloured Arabs, Indians, Abyssinians, &c. Moyo weupe, a pure, honourable, upright character. Inchi haina mwitu, nyeupe, the country is open and treeless. Peupe, an open place, clearing in a forest, square in a town, unoccupied ground. Kweupe, dawn of day, morning light, fine weather. (Cf. opp. -eusi, also -ekundu and note, euu, &cc., and for ' brightness' weupe, nuru, uangafu, mwanga.)

-eusi, a. (nyeusi with D 4 (P), D 6, jeusi with D 5 (S)), black (of any shade or kind), dark-coloured, gloomy, dim, dusky, dark, including dark shades of blue, green, red, &c., colours being mainly grouped according to relative lightness and darkness. Watu weusi, natives (in general), i.e. non-Europeans. (Cf. weusi, giza, and opp. -ewe, &cc.)

Ewas, int. or Eewas, commonly used in assent, by inferiors or slaves, 'Yes, Sir! Certainly, Sir!' Also of approval, 'Just so, that is right.' (Ar. = ee wallah, Yes, by God. Cf. Inshallah, wallai, &c.)

Ewe, int. for ee weewe, You there! I say, you!—in calling attention or in remonstrance.

Ewedeka, v. See Wewedeka.

Ewa, v. See Enza for Enensa.

Eseka, v. thatch, cover with thatch, i.e. usually with grass, reeds, or coconut leaves, makuti. E. pa, cover a roof with thatch. E. nyumba, thatch a house. Ps. ezekwa. Ap. esekeka, of men or material, sina miu wa (mali ya) kumiwaa, I have no one (no means) to do my thatching. (Cf. foll)

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

F.

F represents the same sound as in English

F and w are not distinguished in Arabic, and in some Swahili words they are not clearly distinguishable, as in the adjectival termination -fu or -wu, e.g. in kamili, kumili, and in words like juta (juta), miringa (viringa), sukisa (oukisa), funda (uunja), though a
difference of meaning is often involved. Cf. faa and vaa, fua and vua, &c. Hence words not found under F may be looked for under V.

F before the causal formative -y sometimes represents p in the simple verb, e.g. ogopa has a Cs. form ogofya as well as ogofisha, and apa has afya as well as apisha, apiza.

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

Pa, V. (also kufa in some forms.

For the use of ku- before monosyllabic 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 waiikufay vitaniy many died in war.

Ku/dy or kufa kwa, marathi {njaay viajiy baridiy &c.), to die by pestilence (famine, drowning, cold, &c.).

NJia'imekufay the path is disused.

Sheria inakufay the law is falling into abeyance, becoming obsolete.

fia barra {baharf), 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 yamenifia kwa juay the sun has killed my poor flowers.

Kufa fua and kufia fua are used of sun-stroke.

Esp. common in the Ps., i.e. fiwa, have a death in one's family or among one's friends. Ku-mefwa, there has been a death. Alisfwa na mtoto, he lost his child.

Nakimbia pafwapo, nakimbila paliwapo, I run from a house of mourning, I run to a house of feasting. Cs. fisha, fishwa, fisha, fishiwa, fishana, cause to die, put to death. Anemfishia kasi yake, he has ruined his work. Jifisha, destroy oneself, —of suicide. (Cf. -fu, usu, kifo, rufsa, ?fia.)

Faa, v. be of use, be good of its kind, help, be enough, do (i.e. suf-

ference). Zawadi yako ilinifaa sana, your present was of great service to me. Itafaa, it will do. Hafai, it is of no use, nonsense, rubbish. Ma-neno yasiyofaa, improper language. Kufaa hakuthuru, being of use does no harm. Ps. fawa (not usual). Ap. falita, faliwa, faliana. Rp. faana, give mutual assistance, &c.

(Cf. mafaa, kifaa. Fana is sometimes used for faa. Cf. janika.)

Fafanusha, v. also Fafanusha, liken, compare, explain (i.e. use comparison and illustration), make clear. Nifafanishe na nini? What shall I liken it to? Fafanisha maneno, explain a statement, make a clear statement. (Cf. mfano, fana, 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 i mesufanukia, the Sultan's place is clearly in view. Ap. fafanu-lia, liwa, make clear to. Cs. fapanu-sha, shwa, make clear, explain. (Cf. mfano, fana, fafanisha, and syn. tambua, pambana, elesa.)

Fagia, v. sweep (with brush, broom, besom). Ps. fagiwa. Ap. fagirlia, liwa, sweep at, sweep away (for, with, in, &c.). Sina ya kufagilia, I have nothing to sweep with. Pame-fagiliwa vizuri, the place is beautifully swept. (Cf. fagio, usfagio.)

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

*Fahali. n. (ma-), bull, seldom in Z. of other male animals. Mafahali wawili hawakai sisi 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. *Fahamu! or merely *Faham! Take notice! Observe! Lo and behold! I tell you! *Vsi.fahami- wa. 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. *iambua, *jua, *sikia, and for 'remember,' *kmibuka; also *ufahamu, *ufahamifu.)

**Fahari, n. (1) grandeur, glory, pomp, sublimity, magnificence; (2) display, show, ostentation. Sultan anakaa 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.)

**Faidi, v. get profit (from), derive benefit (from, by), turn to good account, prosper. Ap. faid-ia, -iwa. Cs. faidisha. (Ar. Cf. syn. chuma.)

**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, *unajimu, *ramli, *ndege, &c., and follg.)

**Fali, n. omen. (Arab.)

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

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

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

**Fanya, v. make. One of the commonest verbs in Swahili, always implying some result, purpose, or object, beyond mere act, for which *tenda is used. Its many applications may be distinguished as—(1) make, make to be, produce, manufacture. F. *kasha (*nia, *shamba), make a box (road, plantation). Zifanywasi, manufactured articles. F. *ndege, make a (model of, picture of, an artificial) bird. (Cf. *umba, and *hulu, 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. *kasi, work, labour. F. *biashara, carry on trade. F. *shughuli, attend to business. Nifanyeni? What steps am I to take? F. *vyoovote, 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, *juzu.) (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. Umenifanyaa *mimi mgonywa, you thought (made out) that I was ill (when I was not). *Jifanya, make oneself, pretend to be, disguise oneself as. Usifanyae *mzaa, 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 *fanyikia, *skiwa, be done for (for the benefit of, &c.), turn out well for;
and also 'be favourable to, favour, give prosperity to.' Nimesfanyikiwa, I have prospered, things have gone well with me. Ap. fany-ia, -iwa, -iana, e. g. do for (to, with, at, &c.). Cs. fany-iza, -izwa; also fanza, fanzwa. Hence fany-izia, -iziwa, -izika, fanzia, fanziwa, cause to make, cause a making of, cause to be made, repair, put in order, mend, have (a thing) done (by giving orders, personal attention, &c.), provide, get ready. Nifanzie nyumba hii, have this house put in order for me. Ntafanyiza, I will have it done (see to it). Fanza chakula, get a meal ready. Sometimes intensive, e. g. wakamfanza killa namna, they did all sorts of things to him (of ill-treatment). R. fanyana of mutual, concerted action, co-operation, e. g. with kazi, work; shauri, deliberation; biashara, trade. (In some of the deriv. forms, the y sound is often not distinguishable, e. g. faniza, fanika, and cf. fanikia, v. Cf. tenda, which can sometimes be used convertibly with fanya.)

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

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

*Farak, 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. Kifarakana hakununjaji kujuanja, separation is not the end of acquaintance. (Ar. Cf. faraka, fariki.)

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

-faransa, a. and Fransa, Fára, French. Mfaransa, a Frenchman. Kifransa, the French language, of the French kind. Ufransa, or Fransa, or Ulaya Fransa, France (from François).

*Farasi, n., commonly Frasi, horse. Enda kwa frasi, ride, go on horseback (contr. enda kwa miguu). Mpanda frasi, a horseman, trooper (in cavalry). Panda frasi (or, juu ya frasi), mount a horse. Shuka juu ya frasi, dismount. Also used in joinery,—cross-bar, tie-beam. (Ar.)

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


*Fariki, v. (1) depart (from), part company (with), but esp. (2) die, decease. Hawesi kumfariki mkewe, he cannot bear to leave his wife. Amefariki dunia, he has departed this life (lit. from the world). Ap. farik-ia, -iwa, -iana. Amefarikina na mumewe, she has lost her husband (by death or desertion). Cs.
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, lile farumi kipaie kuwa 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 (bunia) in a native-built vessel, and carrying the rudder (msukani).

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

Pasili, 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.)

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

Feka, v. also Fyeka, clear away trees and brushwood, clear forest land. Feka mwitu, make a clearing in a forest.

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

Fathaika, v. be troubled, disturbed, confused, &c., see Fatha. Cs. fatha-ikaa, -ishwa, abash, con-
good quality. *Upanga wa f., a long straight double-edged sword, often carried by Arabs. (Ar. Cf. *pua.*

*Peleti, 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. Nitu feli ya yule mtoto, that is what the boy did, the way he went on. Umrud u 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 *diamant. (Arab. Cf. syn. B. *tendo, kitendo, kazi.*

*Pele, v. commonly *Pele, give a legal occision, judge a point (of Mahommedan) law, give judgement. Ps. *fetiwa, 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. *nyingi, he is very wealthy. *F. *layari (or, *mkononi), read money, cash (cf. *taslimu, nakudi). F. ya *kuchwa, a day's pay. (Ar. Cf. for 'coin,' *sarafu, pesa.*

*Pethaluka, n. marijani ya f., the true red coral. *Ushanga wa f., a shiny semi-transparent kind of bead. (Cf. *marijani, and akiki.*

*Fetheha, n. disgrace, a disgraceful thing, shame, scandal. (Ar. Cf. follg. and syn. *abu, haya.*


*Feuli, n. baggage compartment, in stem of native vessel.

*Fi, prep. on, with, in such phrases as *saba fi saba, seven by seven, seven times seven; also expressed by *saba mara saba, seven times seven. (Arab.)


*Fiata, v. See *Fyata.

*Ficha, v. hide (from), conceal (from), disguise, take shelter (from), give shelter (to), cover. With double obj. *Amenificha habari, he concealed the news from me. *Alimficha kofa, 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 kofa, 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. *fich-ia, &c. *Kujificha mvua, take shelter from rain. *Kihema cha kujificha, a tent to take refuge in. *Bandari hii imeficha kwa nyepo mbaya, this port is sheltered from dangerous winds. (Cf. *kificho, mfichifichi, mfichaji, and syn. *setiri, junika.*

*Ficho, n. usually in plur., i.e. *ma-ficho, hiding-place, concealment, disguise. (Cf. *ficha.*


*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. fifianu. Ap. fif-ia, -iwa.

Rangi yake imefifia mbali, its colour has completely faded away. Cs. fif-ila, -iliza, e.g. jua imefiflia mwanga wa mvili, the sun has taken all the gloss off the body. Also of money disappearing gradually, 'filch away.' (Cf. yha, die, zndifufua.)

Figa, n. esp. in plur. majiga, i.e. three stones used as a tripod to support a cooking pot over a fire. Also called majiko (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 Majgili.

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


Fikika, v. be accessible, be approachable, be hospitable (cf. jika, karibika). Also jik-ilia, -iliwa. Nimejikiliwa, I have had an arrival of guests, I am engaged with visitors. Fikilitza, see below. Cs. fik-isha, -ishwa, -iza, -izwa, with further deriv. jikishia, jikilizia, &c. Chakula hiki kitanifiki-kisha kweto, this food will take me home. Ntamfikisha mbele njiani, I will conduct him some way on the road. Ailinjikishia mbele nsizo, he carried his load ahead for him. Fikilitza mabaya, bring evil (on). Fikilitza ahadi, perform a promise, carry out an engagement. Fikilisia matukano, abuse. Fikizana and other Rp. forms, see below. Rp. fikana, arrive together. Hence fikanisha. Fikiana, meet together, arrive at same place. Fikisana, fikilitiza, fikiliana. Maneno haya yanafsiki-

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

Fikicho, 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. fiki-chika, -kana, be crumbly, easily crumbled, friable. Ap. fiki-chia, -chiwa.

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

Filia, v. Ap. from fa, fia (which see). *Filikilli, n. (—), a carpenter's square. (Hind.)

Filimbi, n. a kind of flute. Mpga 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 amefilisikti, 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 ufito.)

Finessi, n. See Fenesi.

Fingirika, v. (also occurs as bingirika, and so in deriv. forms), go by rolling (by turning round), roll
round, rolled along, as a log—not as a stationary revolving wheel (cf. *zunguka*), but implying movement, e.g. of a wounded snake. Cs. *fingirisa*, -*ishwa*, push along something round, roll (something) along. *Usichewesa kuchekua, ufungirishe*, what you cannot carry, move by rolling. (Cf. *viringa*, *viringika*, *mviringo*, where *v* seems a variant for *f*. Also cf. *zunguka*, &c. of circular motion, and *duara*, *duru*.)

*Finya*, v. (1) pinch, pinch up, press with fingers or nails, nip; (2) make (or be) narrow (pinched, contracted). *Alinisinya nikalia*, he gave me a pinch, and I screamed. *F. jicho*, half close the eye, as in dozing. *F. uso*, wrinkle the face, frown. *Kiatii chanifinya*, the shoe is tight (pinches me). Rd. *finyanyila*, used of pinching up, or crumbling small, as food for children. (Cf. *vinya*.) Rp. *finyangana*, (1) be pinched together, be wrinkled, be creased, be folded; (2) be narrowed, contracted, cramped, confined. *Usi umefinyana*, his face is frowning (wrinkled). *Mlango umefinyana*, the door is narrow. *Adui sharti ajinyane*, the enemy must certainly shrivel up. (Cf. *finyo* and *finyangana*; and for pinching, *nyakua*, and for making folds or creases, *kunja*, *kunjama*.)

*Finyanza*, v. also *Finyangana*, *Finyanja*, knead clay, with hands or feet, as potters do, and hence ‘to do potters’ work, make vessels of clay’, i.e. *fanya vyombo ya udongo*. (Cf. *msfinyansi*, and *finya*, of which *finyanza* seems to be a derivative, equivalent to *finyanisha*.)

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

*Fira*, v. commit sodomy, adultery, fornication. Rp *firana*.


*Firigisi*, n. gizzard.

*Piruzi*, n. See *Peruzi*. (Ar.)

*Fisadi*, n. (ma-), a corrupter, esp. a corrupter of women, a seducer, immoral person. (Ar. Cf. *uvisadi*, *fisidi*, and syn. *fisiki*, *miingozi*.)

*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*.)


*Fitina*, n. (1) discord, variance, antagonism, quarrelling, misunderstanding. *Fanya f.*, *tiya f.*, cause discord, slander, be cause of discord. (2) Tumult, mutiny, insurrection; (3) a source of discord, an agitator, a fire-brand. *Akatokea mtu mmoja fitina*, a certain mischief-worker appeared on the scene. (Ar. Cf. follg. and *ufitina*, *ugomvi*, *uasi*.)


*Fitiri*, n. alms and presents given at the end of Ramathan, the Mahomedan 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*.)

*Foromali, n. yard (of a ship), i.e. mti 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 (miforsadi).

*Forotha, n. and Forotha, customs-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 mfua, wafu, kifu, mafu), dead. Mfu, a dead person. Kifu, a dead thing. Maji mafu, neap tides. (Cf. fu, mfua, kifo, fufu, fufua.)

Fua, n. (—, or of size wa-), (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. kifua, and fua, v.)

Fua, v. beat, strike, hammer, but usually limited to certain operations, viz. (1) of smith’s work, work at (a metal), make (of a metal). F. chuma (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 mhunzi. (2) Of laundry work, wash clothes in the native way, washing them on a stone or board. Mfua nguo, a washerman—men only making a profession of washing. Mfua nguo, wash for. Cs. fu-liza, -lizwa, e.g. (1) set to work as smith or washerman, employ, have done by them. Also (2) of the artisan, procure work. F. kifu, 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 F. kifu. Rp. fuana, work together as smiths, &c., help each other, or actually ‘beat (hammer) each other.’ (Cf. mfua, fuawa, kifu, mafua, ufuo, fufu, &c., and for striking, fugu, chapa, menyu, &c. Dist. vita.) — n. see Mafua, and cf. kifua.

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

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 mfusi.)

Fuata, v. (1) follow, come next to, succeed, come behind, pursue; (2) imitate, copy, accompany (in music), do like, be like; (3) obey, keep to, abide by, be follower (adherent) of. Fuata maji yaendako, swim with the stream. Bendera ya-fuata pepe, the flag follows the wind. Fuata 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. Ps. fuatwa. Ap. fuat-iza, -iza-. 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, mfusi, mafuatano.)

Fuatano, n. (ma-), a following, succession, esp. in plur., e.g. mafuatano ya sauti, a tune, melody. (Cf. fuata.)

Fuawa, v. be beaten, hampered, 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 fua.)

Fudifudi, adv. on the face, face downwards. Lala fudifudi, lie on the face. (Cf. julifuli, and follg.)

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

Fufua, v. cause to revive, bring to life again, resuscitate, restore, revive. F. niaini, bring a dead man to life. F. nigonjwa, give strength to an invalid. Nt. ftifuka.

Fuga, v. (i) keep in confinement, rear, breed (of tame animals, stock, poultry, &c.) ; and (2) tame, domesticate, break in (of wild animals). Fuga ng’ombe (inLuzi, kuku), keep cows (goats, fowls). Ps. fugwa.

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

Fuja, v. make a mess of, disarrange, bungle. F. kazi, bungle work. F. mali, squander money. (Cf. fuja, 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 hahehohe, of extreme destitution. (Ar. Cf. fakiri, fukarika, and syn. maskini, mwombaji.)

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. kaburu, fill up a grave. Akaifukia sakasu yote kwa mchanga, and he filled up all (the holes in) the floor with sand. Alitukia kitabu katika sanduku, he covered up the book in the box. Nyumba ilimfukia, the house (when it fell) buried him. Ps. fukiwa.

Fukipa, v. become poor. (Ar. a. fukara, and opp. tajiri, tajirika.)

Fuko, n. See Vuko. (Cf. fuka, vuka.)
both (2) drive off, chase away, banish, and (3) go in pursuit of, hunt, try to catch. Mbwa wakaziskuza nguruwe wakasipata, the hounds chased the pigs and caught them. Wamefukuzia mbali adui, they have chased the enemy quite away. Ps. fukuzwa.

Puli, n. lesser rainy season. See Mvuli.

Pulifuli, adv. (i) also Pudi-fudi, on the face, face downwards,—of position ; (2) for furifuri=farafara, in plenty, in quantities, brimful. See Para.

Puliza, V. keep on at, keep going, keep doing, quicken, hasten. F. miguu, walk quickly. F. mwendo, go speedily. Also fituliza and fululiza, an emphatic Rd. form. Ps. fulizwa. (Cf. fua, of which it is an Intens. form with generalized meaning, and fufulizo.)

*Pullani, n. such a one, a certain one, so and such (things), alluding indefinitely to persons or things, for reference only. F. amesema, 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. fimwa. Nt. fimika. Ap. fim-ia, -iwa. Si-ndano ya kufumia nguo, a needle for sewing clothes. Cs. fim-isha, -ishwa. (Cf. mfuma, a weaver, mfumo, weaving.) (2) Shoot, pierce (with a sharp weapon). In Z. choma is usual. (Cf. fumo, and esp. fimuva, 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. alimuwa mwanaume aleyemfumaniza 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. mikono, clasp the hands together. F. migwu, bring the legs together. (2) Mystify, make a mystery, disguise, use in an obscure way. F. maneno, use unintelligible, difficult language. Fumbo humfumba mjinga, a parable mystifies a fool. Ps. jumbwa. Nt. jumbika. Maaw ya nasumbika, the flowers are closing. See also Vumbika. Ap. jumb-ia, -iwa, e.g. shut up in (for, by, &c.), talk darkly about, &c. Cs. jumb-isha, -ishwa. Rp. jumbana, e.g. hatta macho yakumbiwa, till his eyes closed. Rf. jifumba, shut oneself up (in meditation, study, &c.). (Cf. jumba, kijumba, also jumbo, jumbua, jumbata, and ?vumbika.)

Fumba, n. (ma-), (1) a matting sleeping bag, a mat doubled lengthways and the ends sewn up, used sometimes for burying. Hutipa maiti katika fumba (mkeka wa fumba), hushonwa mithili ya mfu, the body is put in a fumba, and sewn up as in a bag. Also for drowning criminals. Wakatiwa katika jumba, wakatoswa baharini, they were put in bags and thrown into the sea. (2) Lump, clod. F. la utanga lundama, a lump in flour which was caked. F. ya mtama, caked millet. (Cf. pumba, lump.) For makuti ya jumba, cf. makuti ya kumb. See Kuti.

Fumbama, v. lose one's senses, be dazed, light-headed, e.g. huyu amefumbama 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 kmifumbata mti huu kwa mkono yangu, my arms will not go round this tree. Amefiimbata fetha mnkononi, he has grasped the money with his hand. Ps. fumbatwa. Nt. funibatika, e.g. ko7izi ya maji haifumbatiki, water cannot be grasped in the fist. Ap. fumbat-ia, -iwa. (Cf. funda, and cf. fumbia, fundia, fungia.)

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 fumbo la maneno, mysterious language. (Cf. fumba, also syn. siri, methali, mfano, kitendawili, kamata.)

Fumbua, v. Rv. of fumba, unclose, open, lay open, reveal, disclose, by separating things or parts which were close together, e.g. fumbua mkono, open the closed hand, and so of the eyes, mouth, &c. F. mai, unfold the meaning. F. majani, make openings in high grass, for air or planting. Ps. fumbuliwa. Ap. fumbu-ia, -ika. Cs. fumbu-isha, -ishwa. (Cf. fumba, and syn. ambatay kurnhatia, kamata.)

Fumo, n. (ma-), (1) a spear; (2) a chief,—but seldom heard in Z. for the usual mkuki, nfalme. (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. nje, let down hair. F. nge, rip (pull in pieces) calico. F. moto, pull a fire to pieces, take sticks out the fire. F. makuti, take out (decayed) thatch. F. ma0, squander money, be prodigal. Also in Nt. sense, mtama unafumua, the millet is coming into ear. Maua yafumua, the flowers are coming out. Mfumua maneno nje, of a spy or tale-bearer. Ps. fumuliwa. Nt. funukupa, e.g. nguo imefumuka, uhone, my dress is come undone, sew it up. Mashua inafumuka, the boat opens at the seams, leaks, is coming to pieces. Rp. funukulana, e.g. of people separating after a meeting, 'disperse.' Ap. funul-ia, -iiva. (See Fuma, and cf. fumbia, fumia, fungia.)

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

Funda, v. pound, bruise, triturate, pulverize, e.g. rice, pepper, ginger, &c., in a mortar (kinu), also 'pound up together, mix with other ingredients,' e.g. ondokeni mfunde unga, get up and mix the meal. Ps. fundwa. Ap. funduda. 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, paaza. 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, e.g. of people—uncommon in Z. For a root funda, teach, and also make a knot, not itself used in Z., 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. funda, 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,
**PUNDIKA**

Fundo, v. make into a knot, tie up. Usually piga fundoy funga. See Fundo.

**FUNDIKA**

Fundisha, v. teach, instruct, educate,—thework of a fundi or mwaliniu. Y-it.fundishwa. K^.fundish-ia, -iwa, e. g. vitu vya kufundishiay aids to teaching, school accessories. Rp. fundishana. {.jifundisha, leain. (An Intens. form, cf. fundi, funza, mkufunzi, and follg.)

Pundisho, n. (ma-), teaching, what is taught, instruction, doctrine. (Cf. fundisha.)

Fundo, n. (ma-), (1) knot, anything resembling a knot; (2) fig. a difficulty, grudge, esp. (3) ill feeling, resentment. F. la mti (mua), a knot in wood or a tree. F. la uzi, knot in thread. F. la nguo, clothes tied in a knot. F. la uthepe, a rosette. F. la chombo, cross-beam in a dhow (cf. mwashiri), securing the mast. F. la ushangha, consists of ten strings (kete) of beads. See Kete. Also (4) a pulse, usually consisting of a knotted piece of the waist cloth. Sikyu ya mashaka, fundo, for the day of adversity, a purse. F. la mgua, the ankle, also kifundo. Piga f., tie a knot. Fundia f., untie a knot. Maji yalinipiga fudo, the water choked me. (Cf. fundua, kifundo, fundika, ?funda.)

**FUNGA**

Fundika, v. make into a knot, tie up. Usually piga fundoy funga. See Fundo.

Funga, v. (1) fasten, make fast, tie, bind, secure. F. mzigo, tie up & load, finish packing. F. mlango, shut close (fasten) the door. (Cf. shindika mlango, put to, close the door.) F. waraka, seal up a letter. F. choo, constipate, be constipated. Funga kamba (or, na kamba), fasten with a cord. (2) Shut in, enclose, imprison, put in fetters. F. gerezani (minyororoni, kifungoni), put in prison (in chains, under arrest). (3) Overcome (in a game or contest), win, checkmate, put in difficulties, convict. Tuliwafunga mabo siita, we won six games against them. Neno lake ilimfunga mwenyeve, his own statement convicted him. (4) Decide on, embark on, begin, take decisive steps towards. Funga binashara, 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 imvezi wa kufunga, Ramathan is the month of fasting. Mvua inafungu, it is a settled rain. Cf. mfungo, mfunguo. 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. funda. 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? Akanfungia frasi na kamba, and he fastened the horse to him by a cord. Nimefungwa nyumba, I am locked out of the house. Fungwa deni, l. imprisoned for debt. Cs. fung-isha -ishwa, -iza, &c., cause to fasten,
cause to be fastened, and Intens. bind tight, confine, close. *Ntامfungisha,* I will have him put in prison. *Mvua inakufungisha* *ndani,* the rain keeps you indoors. *Fungisha mjia (njia),* blockade a town (road). (Cf. *mfungizo.* Cf. also *fungasa.*  

Rp. *fungana,* (i) fasten together, or with *na,* fasten to; (2) be fastened together, e.g. of clouds, forest, 'be dense, be thick.' Also *funganya,* of a work of common interest and co-operation. *Funganya mizigo,* join in a general jacking up of loads. Also *funganyana,* e.g. of interlacing branches. *Mwitu umefungamana kabisa,* the forest is hopelessly dense, impenetrable. Here is a dense mass of thorns, (Cf. *funga,* and for form, *-mana,* andamana, changamana.)  

Fungo, n. (1) fast, period of fasting. (Cf: *funga,* mfunguo.) (2) A kind of speckled civet cat,—smaller than the *ngawa.*  

Fungu, n. (jna-'), (1) portion, part, piece, share, lot. *Fungu la iyaina,* a portion of meat. *Fungu zima,* a large share. (Cf. *kipande,* *sehemti.*) (2) Heap, pile, and esp. of sandbanks, shoals, reefs, &c. in the sea. *Chombo kinempana funguri,* the dhow has run on a sandbank. Also of pile of stones over a grave. *Vunja fungu,* used of customary visit to a grave after forty days, with a valedictory offering.  

Fungua, v. (funga, mfungua, mafungulia, *ufungu,* also as similar fungu, fungua, funguana.)  

Fungua, v. be in a fixed, tight, dense, &c. condition. (Cf. funga, mfunguo, mafungulia, *ufungu,* also as similar fungu, fungua, funguana.)  

Fungo, n. plur. of Ufunguo, which see. Also 'breaking of a fast,' but usu. *mfunguo.* (Cf. funga, fungue.)  


Funua, v. (1) uncover, lay open, undo; (2) disclose, reveal, explain, show. *F. chungu,* take the lid off
FUNZA

a pot. F. chuo, open a book. F. mabawa, spread wings. Ps. funu-lia. Nt. funuka, e.g. maua yana-funuka, the flowers are opening, coming out. Mwitv unafunuka, the forest is getting more open, is passable. Ap. funu-lia. Akan-funu-lia maana, and he explained to him the meaning. (Cf. funika, funika, open a book, and similar fungu-funua, funua, funbad, fundua.)

Furuz, v. same as fundisha, teach, instruct, educate. Jifuruz kazi, learn a trade,—from a fundi. Ps. funzwa. Nt. funzik, e.g. mtoto huyu hafunziki, this child is unteachable, is too stupid (or, obstinate) to learn. Ap. furuz-ia, furuz-an, shorter, brief, concise, abridged. (Cf. follg. and opp. -refu.)

Furzio, n. (ma-), teaching, instruction. (For more usual fundisho furu.)

Punza, n. (ma-), teaching, instruction. (For more usual fundisho furu.)

Puo, n. (i) washing-place, mahali pa kufulta nguo, for washing clothes. (Cf. fua, oga, chosho, kigego.) (2) Scum, froth, foam. (Cf. ufuo, ufutiko, fua, and syn. pofu.)

Pupa, n. (ma-), a large bone. F. la kichwa, the skull. F. jororo, (large) cartilage. (Cf. mjupa, kiupupa, ujupa.)

-fupi, a. (fupi with D 4 (P), D 5 (S), D 6), short, short, less than, abbreviated. (Cf. follg. and opp. -refu.)

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

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

Furushi, n. (ma-), bundle, packet, package. (Cf. kifurushi, bahasha.)
*Fusfus, n. and Fussus, 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. munque, vukisa, zukiso, &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, ufusio.)

Futa, v. (1) wipe; (2) remove, obliterating, abolish, cause to be forgotten. F. vumbi nguoni, wipe dust off clothes. F. vibaya vya waraka, scratch out the mistakes in a letter. F. kamasi, wipe the nose. Muungu anifute thambi zangu, may God wipe away my sins.

Liandikwalo halifutiki, what is written cannot be effaced. -a kufuta is often used of what is plain, common, of inferior quality, e.g. mkeka wa kufxita, a common white mat. Kanzu ya kufuta, a plain white kanzu without any ornamental stitching. Cf. mfuto. Ps. futwa. Ap. futikwa, Ap. futikia, be in a passion with. Hence futu-lia, -iwa, and futukisha, provoke. Cs. futusha, -shwa. Juu linafutusha mahindi, the sun is making the maize open out. Rp. futuana. (Cf. futika.)

*Futari, n. first meal in the evening after a day's fast, usually ricegruel (uji). (Ar. Cf. fitiri, futuru. Dist. futuri.)

*Futhuli, n. See Fithuli. (Ar.)

Futika, v. put in the pocket, stick in waist-cloth, tuck into the girdle,—as a native does his knife, money, or any small article. Ps. futikwa. Ap. futikia, -iwa. Cs. futikisha. (Cf. futu, and dist. futika, as Nt. of futu.)

Futua, v. (1) open out, undo a bundle (or girdle), take out (of a bundle, pocket, &c.), pluck out; (2) fig. bring to light, make known, expose. F. manyoya ya kuku (ya ndevu), pluck off the feathers of a fowl (hairs of the beard). F. kibusu cha ng'ombe, take out the bladder of an ox. Rf. jifutua, make a show of oneself, boast, brag. Ps. futuliwa.

Nt. futuka, (1) be brought out, be brought to light; (2) be provoked, be angry. Ap. futukia, be in a passion with. Hence futu-lia, -iwa, and futukisha, provoke. Cs. futusha, -shwa. Juu linafutusha mahindi, the sun is making the maize open out. Rp. futuana. (Cf. futika.)

*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.)


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

Fuvu, n. (ma-), also Fuu, empty shell, husk. F. la kichwa. skull. F. la nazi, shell of a cocoanut (but generally kifuu). F. la vai, egg-shell (but generally kaka).

Fuzi, n. See Ufuzi, Mafuzi.

Fyata, v. put (or, hold) between the legs. F. nguo, tuck the loincloth between the legs (see Uwinda). F. mkuia, 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. fyatu-lia, -liwa. Cs. fyatusha, fyatuli-isha, -ishwa. (Cf. prec.)

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

Fyeko, n. esp. in plur. mafyeko,
clearing operations, thing cleared
away, clearings.
Fyoa, v. (1) cut. F. masuke ya
mitama, cut ears of millet; (2) fig.
use cutting or abusive language, re-
ply insolently. Ap. fyo-lea, -leta,
abuse, jibe. (Cf. fyeka, and follg.
Also perh. fyonya, and fyonza.)

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

Fyonza, v. also Fyonja, Fyon-
da, suck, suck at, suck out. F.
sukali, suck sugar. F. siva la
mama, suck the mother’s breast. F.
damu, suck out blood. (Cf.
fyonya, and nyonya.)
-fyozi, a. abusive, scornful. (Cf.
fyoa, and ufyozi.)

G
G represents the same sound as
in English ‘go.’ This hard g is used
in Swahili for the Arabic consonants
jim and qof 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, orofa, gubari.)

Gaaga, v. also Garagara, (1)
roll from side to side, turn restless,
 sprawling, 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. gaagaaza. (Dist.
dkaa-kaa.)

*Gadi, n. (ma-), prop, shore, e.g.
to keep a vessel upright, when
stranded, or a tree inclined to fall.
Tia magadi, shore up. (Cf. follg.)

*Gadimu, v. prop, shore up,—with
gadi, which see. Ps. gadimwa.
Nt. gadimika. Ap. gadim-ia, -irwa,
prop up with (for, on, &c.). Cs.
gadim-isha, -ishwa. (Cf. syn.
tegemea, cf. nguso, and ? shiku.)

Gaa, n. (ma-), a large potsherd,
a large broken piece of metal, glass,
earthware, &c. Dim. kigae. Jungu
bovu limekuwa magae, the cracked
dish is all in pieces.

Gaga, n. (ma-). See Kigaga.
Galawa, n. sometimes Ngalawa,
a small dug-out canoe, with out-
riggers (matengo) and sail, much
used by fishermen. Galawa juu,
wmbi chini, the canoe on the surface
and waves beneath,—to describe a safe
voyage. (Cf. mtumbi.)

Galme, 1. also Kalme,
mlingote
wa galme, small second mast aft in
a large rnow, mizzen mast, carrying
its own sail.

Ge’nba, 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 de-
tached part of outer skin of an
animal, e.g. of the tortoise, hatta
nibanduke maganda, till. my. shell
comes off. (Cf. ngamba, and xa da,
gando.)

*Gamti, n. unbleached cotton
cloth from India, Indian; grey sheet-
ings. (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. Masiwa ya meganda, the milk is curdled. Mito imeganda kwa baridi, the rivers were frozen with the cold. (2) Stick to, cleave to, embrace closely, clasp. Alimganda shingoni, he clasped him round the neck. Ps. gandwa. Nt. gandika. Ap. gand-ia, -iwa. Cs. gandi-sha, -shwa. (Cf. ganda, gandama, ganda aj.)

— n. {fna-} husk, rind, shell, outer covering of trees, plants, fruits, &c. G. la yai, eggshell. G. la mchungwa, orange peel. G. la mkate, crust of bread. Maganda ya mazhva, curds of milk, flakes. Maganda ya mahindi, the sheath enclosing the cob of Indian corn. (Cf. gamba, also gams, kaka, kifuu, and (husk) kapi, kumvi, kumbi.)

Gandama, v. stick together, get stuck, get hard, set, freeze, curdle, coagulate. Asali imegandama na chombo, the treacle sticks to the vessel. Chungu zimegandama samlini, the ants are stuck in the ghee. Ps. gandumwa. Naligandamwa na kupcy, I had ticks sticking to me. Nt. gandamika. Ap. gandum-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. gandum-iza, -iwa, e.g. G. mtu chini, pin a man to the ground. Also Intens. gandumisa ulimwengu, cling to, take to one's heart, the world. Rp. gandum-ana, -anisha, e.g. maji imeganda-mana, the water is frozen hard. (St. of ganda, cf. simama, tuama, &c., and for similar idea shikama, kasana, shupana, pindana.)

Gando, n. (ma-), claw of lobster (kamba) and crab (kaa), (and perh. of the cuttlefish (presa), but cf. mnyiri). Kaa akivinua gando mabo 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. gandulia, -liwa. (Cf. banduka, ambuka.)


Gango, n. (ma-), appliance for holding together what is separate or severed, cramp, brace, splint, splice, joining, patch. Dim. kigango. (Cf. gango.)


Ganzi, n. (—, and ma-), deadness, numbness. Mguu imekufa g., my foot is asleep (benumbed). Often of the teeth, tia (fanya) g. la meno, set the teeth on edge. Meno yafanya gansi, 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 coconuts). (Ar. karamfl.)

Garagara, v. See Gaaga.
Gari, n. (ma-), any vehicle on wheels, cart, waggon, carriage, barrow, perambulator, bicycle. Also g. la masi, 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. gawiwa. Nt. gawika. Ap. gaw-ia, -iwa. Cs. gaw-isha, -isha. Rp. gawana, e.g. utakoachapata tutugawana sawasawana 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. gawanywa. Nt. gawany-ika, -ikia, -ikiwa, be divided, be divisible. Rp. gawanyikana. Ap. gawany-ia, -iwa, -iana. Cs. gawany-isha, -ishwa, -ishia, -iza, -izana. (Cf. gawa, kigawanyo, and tenga, put apart.)

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

Gema, v. get palm-wine. Also gema tembo, gema mna, of cutting the growing flower stem of the cocoonat 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 mpiri. A special knife is used (kotama). Ps. gemwa. Ap. gem-ia, -ewa. Cs. gem-esha, -eshwa, employ (allow, undertake, contract) to tap cocoonat trees. (Cf. mgema, kotama, tembo. Krapf quotes a native description of the whole process.)

Genge, n. (ma-), cliff, precipice, ravine, deep ditch. Ukiifika gengeni, jihathari, 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. -pya, ajabu.)

Gereza, n. prison, fort used as a prison, barrack. Tiia (weka, funga, peleka) gerezani, put in prison. Toa (fungua, ondoa) gerezani, let out of prison. (?Portug. Cf. syn. kifungo, minyororo.)

*Gesla, n. also Gezla. See Jizla.

Geua, v. change, make different, alter. Ndiye ajigoeuaye nyoka, it is he who changes himself into a snake. The Cs. geusa (see below) is usual in Z. in this sense. Ps. geuliwa. Nt. geuka, (1) be changed, be changeable, be alterable, alter; (2) change position, turn oneself, turn round; (3) change in appearance, be transformed, be disguised. Aligekua aka-muona, he turned round and saw him. Amegekua mungine, he has become another person. Hence geuk-ia, -iwa, turn to (from, for, at, &c.). Ap. geul-ia, -liwa. Cs. geuza, -swa, -zia, -siwa, -zana, cause to change, alter, make different, disguise, transform, pervert, turn round, &c. (For difference of geusa and badili, see Badili. Cf. -geusi, -geu, magewu.)

-gegeu, a. changeable, fickle, wayward. Mambo ya kigegeu, constant changes. (Cf. geua.)

Geusi, n. esp. in plur. magwesi, change, alteration, shifting, transformation.

-geusi, a. changeable, fickle, unsettled, always changing. (Cf. geua, gegeu.)
Ghafala, n. a sudden occurrence, suddenness, carelessness, thoughtlessness, inattention, haste. Neno la gh., sudden, abrupt statement. Maramthi 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. tharuba, haraka.)

Ghafalika, v. be hurried, be thoughtless (imprudent, neglectful, inattentive), &c. Ap. ghafalik-ia, -iwa, be careless (hasty, &c.) about. (Ar. Cf. ghafala, taghafali, 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. (i) do something unexpected, sudden, or surprising, change one's mind, alter plan, annul; (2) disappoint, offend, surprise. Labuda roho yakeitaghairi, perhaps his mind will change. Akaghairi kuelwa, she suddenly refused to be married. — n. sudden change, surprise, disappointment. Tia ghairi, disappoint, surprise, offend. Also used with ya, as prep. ghairi ya, without, except, apart from, without regard to. (Ar., seldom used in deriv. forms.)

Ghalan, n. store-room, store-house, magazine, go-down. Weka vyakula ghalanini, put away food in the larder. (Ar. Cf. bohroni.)

Ghali, a. often heard as r-rhali, (1) scarce, rare, hard to get; (2) dear, expensive, costly. Nguruwe 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. ghaliibiana, 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. Umeghalika siku hizi, you seldom come to see us now. Viasi vimeghatalika, i.e. vitemekwana ghali, potatoes are dear, have risen in price. (Ar. Cf. ghali.)

Ghalisha, v. Cs. make valuable, make scarce, raise the price of. (Ar. Cf. ghali, syn. pandisha bei, sidisha thamani, and contr. rahisisha.)

Ghammu, n. grief. See Hamu. (Ar. Cf. ghumia.)

Ghangi, n. also Ghanjia, Ghanja, and Gangi, a native vessel, like an Indian bighala, 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. gharamia.)

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.)


Ghasia, n. (also commonly gasia), confusion, complication, bustle, hurry, medley, crowding, and used of various things involving these ideas, and of annoyances generally, e.g. gh. 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 ingiwa (na), shikwa (na), putwa (na). Ana gh. ya kwenda, he goes at a furious rate. Mwenyi gh. tbene yake amesimama shetani, a man in a passion has a devil before him. (Ar. Cf. syn. hasira, uchungu.)

*Ghofira*, n. pardon, forgiveness of sins, absolution,—used only of God. Ghofira ya thambi, pardon of sins. (Ar. Cf. follg. and syn. in a more general sense, usamehe, masamaha, ondolco, inaachilio.)


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

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

*Ghubari*, n. (ma-), rain cloud. Ulimwengu 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. ghumi- wa, in same sense. Ametokewa na watu ameghumia, some people came on him suddenly, and he was taken aback. Cs. ghum-isha, -ishwa. (Ar. Cf. ghamu, or hamu, grief, and syn. shangaa, tekewa.)

*Ghururi*, n. and Ugh-, arrogance, self-conceit, infatuation, folly, blindness. Mtu huyu amepatwa na ghururi ya ulimwengu, this man is the victim of worldly delusion. (Ar. Cf. syn. kiburi, ufithuli.)

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

*Ghusubu*, v. deceive, cheat, swindle, betray. Sultani alighusubu habi ya maskini, the king betrayed the rights of the poor man. (Ar. Cf. common danganya, kopa, punja, &c.)

*Gidamu*, n. small leather thong in a sandal, passing between the toes from sole to cross-piece, and holding it on the foot. (? Ar. Cf. gadimu.)

*Gilgilani*, n. coriander seed,—used in curry powder. (Hind.)

*Ginsi*, n. also Jinsi, and Jisi, kind, sort, quality, (1) often combined with gani, as a general interrogative. Ginsi gani? Yiavil Why? What is the meaning of it? (2) Also often followed by -vyo introducing a dependent adverbial sentence, i.e. as a conjunction, 'the manner in which, the way in which, how, in what way.' Alimwambiaginsi alivyofanya, he told him what he had done, or, how he had acted. (3) Also often as an interj. with either gani or -vyo. Ginsi ilivyofanya, he told him what he had done, or, how he had acted. (4) Also often as an interj. with either gani or -vyo. Ginsi ilivyofanya, he told him what he had done, or, how he had acted. (5) Also often as an interj. with either gani or -vyo. Ginsi ilivyofanya, he told him what he had done, or, how he had acted.

(4) Ginsi gani is also used without an adjective to denote what is wonderful, nondescript, ridiculous, extravagant. Maneno haya hi ginsi gani, these statements are quite absurd, there is nothing to be made of them.
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(Ar. the Egyptian dialect, viz. g for j. Cf. syn. navina, aina.)

Gisi, v. guess, &c. See Kisi.

Giza, n. (used as D 5 and D 6, and also kiza as D 3), darkness, gloom, blackness (but not, like weusi, used of the colour black). Tiya giza, darken. Giza ya (or, la) usiku, the darkness of night. Macho yake yaona giza, his eyes are dim. Kiza kikubwa (kipevti), deep darkness, utter darkness. (Cf. kiza and syn. weusi.)

Goboa, v. also Koboa, break off 'with the hand, a cob (kibunzi) of Indian corn, pluck the ears of maize. Also of cleaning cotton, and of removing the stem of a clove bud, leaving the kiini or seed, i.e. gara-fuu hugobolewa. Ps. gobolewa. Ap. gobo-lea, -leiva. (Cf. konyoa, chambua, pujua, and muhindu.)

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

Gofia, n. pulley, such as is attached to the rope (kensa) which hoists the yard in a native sailing vessel. (Cf. kapi, abedaril)

-gofu, a. (gofu with D 4 (P), D 5 (S), D 6), emaciated, broken down, in ruins, skin and bone. Kigofu, in an emaciated, &c., state. Nyama gofu or kigofu, a wretched, starved animal. Also as n. in such phrases as gofa la mtu, an emaciated person; gofu la nyumbao, a tumble-down, ruinous house. (Cf. follg.)

Gofia, v. emaciate, wear out the strength of, reduce to a skeleton (or, to ruins). Also Cs. gofusha in same sense. Marathi imemgofusha, illness has broken him down. (Cf. -gofu, and syn. kondesha, kondal.)

Gogo, n. (ma-), (1) log, trunk of a tree, when felled, e.g. gogo la mnasi, of a cocanoot 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 (afuni) prepared for smoking. (Cf. gole, 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 mkewe, he is squabbling with his wife. Ap. gomb-ea, -ewa, -eka, argue (for, against, at, &c.), press a claim. Gombea ngazi, quarrel over the gangway. Gombea daraja, stand up for one’s rank (position, status). Alitukanwa kwa sababu wewe kukugomba, he was abused, because he stood up for you. Cs. gomb-ea, -ezwa, -ezika, (1) strictly forbid; (2) make quarrel, make a quarrel, scold. Gombesika, be blameworthy, deserve scolding. Tunegombeswa tustiende (or, kwenda), we are forbidden to go. Rp gomb-ana, quarrel with each other, squabble. (Cf. ugonvi, -gonvi, ugonbezi, mgombezi, and syn. teta, bisha, nenea, and ‘forbid’ kataza.) — n. (ma-), leaf of the banana plant (mgomba), i.e. jani la mgomba. See Mgomba.

Gombo, n. (ma-), leaf (sheet) of a book,—gombo la choo.

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, ngozi, v., ? kome.)

Gonda, v. grow thin. See Konda.

Gongo, n. (ma-), (1) a thick, heavy stick, cudgel, club, bludgeon (for other kinds, see Bakora). Also of other thick things, e. g. (2) seam (in a dress); (3) hump (of a camel), cf. muntu; (4) dense wood, thicket, gongo la niwii, 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 ngiio katika bweta, and he nailed up his clothes in a box.

-gonjwa, a. sick, ill, unwell, indisposed. U mgonjwa ao nzima? Are you ill or well? Huyu anaku-kalia goshi, this man has the better position, menaces your safety.

Gota, v. knock, tap, rap, strike. Gota mlango, tap at a door. Also Gotagota, of drumming on an instrument, and Gogota, which see. Ps. gotwa. Nt. goteka. Ap. got-ea, -ewa. Cs. got-eza, -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 vinagotana, the dhows are knocking together. (Cf. mgoto, and syn. gonga, piga, fua, bisha, &c.)


Govi, n. also Ngovi, but in Z. Ngozi, which see. Govi mboo, prepuce, condition of being uncircumcised.

Guba, n. (ma-), packet of aromatic leaves (of mkadi, and other kinds), sold for their perfume. Cf. kiguba. (Dist. ghubba, kuba.)

*Gubari, n. (ma-). See Ghubari, and Wingu.

*Gubeti, n. prow of a native vessel; head, figure-head, often projecting far in front, and ornamented with carving, &c., described as kikono cha omo, as being like a hand field out from the bow. (Cf. omo, hanamu, and contr. shetri, stem)

Gubi, n. (ma-), leaf stalk of coconut nut 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, mtungi.)

Gugu, n. (ma-), weed, undergrowth, wild plant of no value. Gugu mwitu, 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. Mgonjiva amegugiimiza majt ktva shidda, the sick man has swallowed some water with an effort. Agugu-miza maneno, he talks in a jerky, spluttering way. (Cf. gotesa.)

Guguna, v. (1) gnaw, bite at; (2) carp at, annoy, molest. Panya ameguguna mughogo, a rat has gnawed the cassava. Ps. gugunza. Mtu amegugunwa na fis, the man has been gnawed by a hyaena. Ngugu-nika. Ap. gugun-ia, -iza. Cs. gugun-iza, -izwa. (Cf. tafuna, guna, and perh. a verb gugunua, carp at, annoy, molest.)

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

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

Guia, v. and Guya, seize, catch, hold. Guia nyama, catch an animal in a trap. Ps. guia. Cs. guia, -zwa. Ryp. guia-ana. (Cf. shika, nasa, kamata, all more used in Z.)

Gumba, n. kidole cha gumba, thumud. (Mt gumba, a solitary, childless, or sterile person.)

Gumegume, n. bunduki ya gumegume, a flint-gun. (Cf. bunduki, and perh. -gunu.)

Gumia, v. ingumia with D 4 (P), D 6, gumia with D 5 (S), (1) hard, tough, firm, solid, strong. (Contr. -oro, laini, thafu.) Boriti hii ngumia kama chuma, this pole is as hard as iron. (2) Hard to deal with, difficult, laborious, puzzling (Contr. rahisi, -epesi.) Kazi ngumu, hard work. (3) Brave, resolute, stout-hearted, courageous, obstinate, self-willed, fixed, unyielding. Mbona wewe ngumu sana? Why will you not change your mind? (cf. syn. hodari, thabiti, -hai.) (4) Inexorable, cruel, hard-hearted. (Contr. -ema, -pole, -a huruma.)

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


Gunga, v. use (native) medicine (uganga, dawa) to secure health, safety, well being. *Jigunga, 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 kikwaa, 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 yenji guni, as opp. to rhymed poetry, mashairi yenji 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 (*munindi*). (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 mzinga*, a gun carriage.

**Guruguru**, n. (nia-), and Mguru-guru, a large kind of burrowing lizard. (Cf. *tnfusi, kenge*.)

**Gurugusha**, v. a variant of Gugu-rusha, which see.


**Gwanda**, n. also Bwanda, a short kind of kanzu (which see), sometimes worn by men, reaching to the knees.

*Gwaride*, n. (ma-), one of the words used in Z. for the ‘native police,’ and esp. their military band, called also *mdundo, maturumpeta*. *Kuchesa gwaride*, to drill. (Cf. Engl. guard.)

**H.**

H represents generally the same sound as in English,—a sound which is of great importance in verb-forms in Swahili, as being the main characteristic of the negative conjugation. In words of Arabic origin, this sound represents both forms of Arabic H, and also in most words the Arabic Kh. The tendency in Swahili is to soften down all gutturals to the point of disappearance, though they are learnt and retained in some words of comparatively recent introduction and by persons brought into close relations with Arabs. H also represents in a few words an initial Alif or Ain in the Arab original, and when an h sound in Arabic follows a vowel closely, the tendency in Swahili is to pronounce it before the vowel.

A word not found under H may therefore be looked for under Kh, or under the first vowel of the word.

**H-** (i) 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 *huyu, haya, huu, hii, hizi, hiki, hiri, hili, haya, huku, huu, hapa*, and the corresponding forms in -o,
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*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 ile, as to that matter. H. sangu 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 habbani, take a fancy to. Ana habba nami, he is in love with me. Hanifunulii habba, he does not open his feelings to me. Amentoka 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. danganya, 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, -iva, tell to (for, about, in, &c.), e.g. pamehadithiwa vingi, there are many stories told about the place. Tumehadithiwa, we have been told,
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history relates. — n. story, tale, account, report, history, legend, fiction. Ni hadithi tu, it is only a story, mere fiction. (Ar. Cf. sumulia, and habari, kisa, ngano.)


*Hai, a. or Hayi, alive, living, having life, animate. Yu haiy he is alive. (Ar. Cf. what, huika, huisha, and syn. B. -simu.)

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

*Haiba, n. beauty, adornment, decoration. Mwanamke ana h. uso wake, the woman has beautified her face. H. inaingia sasa nyumbani, the house is becoming decorated now. (Ar. Cf. syn. usuri, pambo, urembo.)

Haina, verb-form, it has not (is not), they have not (are not),—the Negat. Pfx. with Pers. Pfx. agreeing with D 2 (P) and D 6 (S)—and na. See Ha-, Na.

*Haini, n. traitor, betrayer, deceiver. Also rarely as v., betray. (Ar. Cf. hiana, and for deceiving, see Danganya.)

*Haithuru, v. often used as, it does not matter, never mind, it is all the same. (See Thuru, and syn. mamoja.)

*Haj, n. pilgrimage to Mecca, — incumbent on all Mahomedans, where possible, and often undertaken from Z. Kwenda haj, to go as a pilgrim to Mecca. (Ar. See Haji.)

*Haja, n. (1) need, want, appeal for aid, request; (2) reason, cause, ground, excuse, claim, right; (3) what is needed, necessaries, belongings, engagements, calls of nature. Toa h. kwa, taka h. kwa, make a 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 kugomba, there is no reason for quarrelling. Maboghala ya kupakia h. zake, mules to carry his baggage. Kwa h. ya kutembea, for the sake of a walk. Panya h., attend to the calls of nature. (Ar. Cf. hitaji, hoji, hoja or juja, and syn. for 'need,' &c. mahitaji, maombi, ukosefu,—for 'reason, &c.' sababu, ajili, maana, sharti,—for 'necessaries' riziki, mafaa, uyombo, &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.

*Haji, n. (1) also Haj, a 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 kizungu, people who follow the European religion. — v. also Hiji, Heji, make a pilgrimage to Mecca. Ap. haji-ia, -iwa. Atanijahia mahali pangu, he will make the pilgrimage for me. Cs. haji-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 Hikali, payment for privilege, e.g. kushika hakali, force to make a deposit, or pay footing, as a stranger intruding, &c. (Arab. higal.)

*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...
mwenyi h., God is the Righteous One.
(3) In particular, a claim, a right, a privilege, a just share. Nipe h. yangu, give me my wages, what I have a right to. Killa mwenyi h. amwiaye fullani, any one who has a claim as creditor of so and so. Enda hakini, appeal to the law. Nakuuliza kwa haki, I have a right to ask you. (Ar.)

Haki, verb-form, it is not. (Cf. ha.)

*Hakika, n. certainty, reality, genuineness, fact, truth. Mambo haya ni h., these are facts. H. yako, truth as to you, you certainly, e.g. h. yako umekosa, you are certainly wrong. Sina h. nalo, I am not sure about it. As adv. truly, certainly, really. (Ar. Cf. hakiki, halisi, kweii.)

*Hakiki, v. make sure about, ascertain, investigate, prove, know for certain. Ps hakikiwa, Nt. hakikika, e.g. hatakikiki, certainty is unattainable. Ap. hakik-ia, -iwa, inquire into (about, for, at). Cs. hakik-isha, -ishwa, cause to investigate, make a strict inquiry, have a matter gone into. (Ar. Cf. hakika.)

*Hakimu, n. (ma-), judge, ruler, chief. H. wetu anayetumiliki, our chief who rules over us. H. hapendelei mtu, the judge favours no one. (Ar., not often used in Z., cf. hikumu, and syn. sultan, mafume, jumbe, fumu, kathi.)

*Hakiri, v. treat with contempt, despise, abase. Cs. hakir-isha, -ishwa, e.g. as Intens., vilify, scorn. (Arab. for common tharau, twesa, thilisha.)

Hako, verb-form, also Hayuko, he (she) is not there (is away, is absent); Negat. Pfx. of 3 Pers. S ha agreeing with D 1 (S), and Locat. Pfx. ko. (So hayuko, hapo, hamo, &c.)

Haku-, as first part of a verb-form, is the Negat. Pfx. with ku, which in this combination may be (1) sign of Past Tense Negat., e.g. hakupendeza, he did not please, or (2) pfx. agreeing with Infin. Mood, e.g. wulala haku-pendezi, 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 -ens), 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, hapanu, and for Negat. la, siyo.)

*Hal, n. Hal wdradi, 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 nyama.)

*Halali, a. lawful, permissible, allowed, rightful, optional, available, ceremonially clean. Mke wake h., his lawful, wedded wife. H. kwenda, you may go if you like. Kwiba si h., it is unlawful to steal. Also as a n., h. yako, it is right for you, you may. Kichwa changu h. yako, my head is at your mercy. (Ar. Cf. halalisha, and hiyari. Contr. haramu, and dist. verb-form halali, he does not lie down, from /a/a.)

*Halalisha, v. Cs. make lawful, legalize, declare right, free from legal or ceremonial objections or disabilities. Muhammadi hakuhalalisha nyama ya nguruwe, Mohammed did not sanction pork as food). Ps. halalishwa. (Ar. Cf. halali.)

*Halasa, n. sailor's wages, i.e. ujira 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 Atom yetu, he is one of us. H. ya kuwa ukwama, a state of desertion, desolation,—of a woman abandoned by her husband. (Ar. Cf. mahali, pahali.)

HALI

Hali, verb-form, it is not, Negat. agreeing with D 5 (S). Cf. hai. (Dist. hali, he does not eat, Negat. Present, from la.)

*Halifu, v. (i) oppose, contradict, rebel (against), disobey. H. mafalme, or kwma mafalme, 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 aliyokalifu fulani, make an inventory of all property left by So-and-So. Ps. halifwia. Ap. halif-ia, -iwa, -ana. Cs. halif-isha, -ishwa, e.g. incite to disobedience, &c. — a. rebellious, disobedient, headstrong. (Ar. Cf. for (1) -halifu, wahalifu, and syn. asi, kaidi, and B. pinga, bisha, teta, &c., for (2) halafu, and acha, rithisha.)

*Halili, Halilisha. See Halali, Halalisha.

*Halisi, a. real, genuine, true, exact, precise, accurate. Myao halisi, a true genuine Yao. Ndío halisi nitakayo, that is exactly what I want. Also adv., exactly, perfectly, really, just, just so. Njema halisi, of the very best quality. (Ar. Cf. syn. haswa, sawasawa, kueli.)

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

*Haluli, n. Chuwoi ya haluli, sulphate of magnesia, Epsom salts.

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

Hama, v. change habitation, emigrate, flit, remove (from, to). H. nyumba (mji, inchë), move from (or, to) a house (town, country). Ap. ham-ia, -iwa. Cs. ham-isha, -ishwa, 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, tumbaza. 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. Merikebuya h., a freight vessel, merchant ship. Gari la h., a trolley, goods-van. (Ar. Cf. hamili, himi, stuhimili, and syn. mpagazi, mchukuzi.)

*Hamani, n. a public bath, bathing establishment. (Ar. Cf. for room bath, birika ya kuwa, kigoe.)

*Hamaraawi, n. rope attached to lower or forward end of the yard in a native vessel, to steady it and assist in shifting, when tacking,—a forebrace. See Foromali.

*Hamaya, n. protection, guardianship. Usually in formal documents, e.g. fi hamaye al Ingeresa, under British protection, for the common chini ya mkononi wa, or mkononi mwa, in the hands of. (Ar. Cf. syn. B. ulinzi, tunza.)

*Hamdu, m. praise,—usually in Arab formal expressions, e.g. Al hamadu illahi, praise to God. (Cf. himidi, hemdi, 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. tunza, linda.)

*Hamila, Hamili. See Himila, Himili.

*Hamira, n. leaven, yeast, made by mixing flour and water, and leaving it to turn sour. (St.) (Arab. for common syn. B. 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, hamstashara, alhamisi.)

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

*Hamstashara, n. and a., fifteen. -a hamstashara, fiftieth. (Ar. Cf. hamsi, ashara, and syn. B. kumi na tano.)

*Hamu, n. grief, sorrow, distress. Tia hamu, grieve. Fanya (ingiwa na) hamu, he grieved. (Ar. Cf. ghammu, and syn. huzuni, sikitiiko, majonsi, &c. Dist. hamu, haste, hurry,—not often heard, cf. hima. Tuna hamu ya kwenda zetu, we are in a hurry to go, &c.)


Hana, verb-form, he (she) has not—Negat. Pfx. with na, which see. Hana kita, he has nothing. Hana kwa, he has no home, he is a vagabond.

*Hanamu, a. oblique, aslant, sideways. Kata h., cut obliquely. (Cf. syn. mshathali, kombo, upande.)

*Handaki, n. ditch, trench, channel (artificial). (Ar. Cf. shimo, msingi.)

*Hando, n. a copper vessel, similar to the earthenware 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; beat 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. pasuri, this is a nice place. Toka h. hatta mjini, from here to the town. Njoo h., come here. H. pana watu, here there are people. Sometimes papa hapa, just here, on this very spot (cf. papa). See Huyu, and cf. follg.

Hapale, a. pron. for hapa-pale, just there, at that very place. (Cf. huyule, hivile, &c., and see Huyu, Yule.)

Hapana, verb-form, there is not there, there is none, no—same as hakuna, hamna, but with pa, agreeing with D 7, of place. Commonly as a simple negation, like hakuna, la, siyo.

Hapo, a. pron. of reference, agreeing with D 7, and like hapa commonly used alone, but unlike hapa, of time as well as place, and also more generally of circumstances. Toka hapo! get out of that! go along! H. kale, in the days of old, once upon a time, often at the beginning of a story. Tangu h., tokan h., from long ago, ever so long. Hapo, in that case, under the circumstances. H. nihali, that was a different case.
Also *papo hapo*, just there, at that very place (time, crisis). (Cf. *hapa*, *huyo*, *papa*.)

Hapo, verb-form, also Hayupo, he (she) is not here,—same as *huko*, *hamo*, with locative -po for -ko, -mo.

*Hara*, v. have looseness of the bowels, suffer from frequent purging, have diarrhoea, &c. *H. danu*, have dysentery, pass blood with the stools. *Dawa ya kuhara* (also, *ya kuhara*-isha), an aperient medicine, a laxative, a purge. Cs. *har-isha*, *ishwa*. Chakula hiki chanikariska, this food gives me diarrhoea. (Ar.)

*Harabu*, n. (—, and ma-), one who is destructive, a spoiler, a ruffian, a vandal. *Mwarabu h.* usiende iprima, the Arab is a destroyer, so do not go to the mainland. Nazi mbovu h. ya nzima, bad cocoanuts 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*.)


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

*Haramu*, a. forbidden, unlawful, prohibited, i.e. by Mahommedan law or custom. *Mwana wa h.*, an illegitimate child, a bastard. (Ar. *harimu*, *harimisha*, and cf. *gombesa*, *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 juua na njia, he has a rash on the thighs from the heat and walking. (2) fig. hot temper, rashness, precipitancy. *H. ya moyo*, *moyo wa h.*, *moyo h.*, a passionate disposition, quick temper. (Ar. Cf. *hari*, and syn. *moto*, *wuvaktu*.)


*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*, *-batirifu*.)


wrong for, &c. Cs. harim-isha, -ishwa, often Intens. and so instead of the Pr. harimu, declare illegal, according to Mahommedan law. Harimisha mtu kitu, interdict some one from something; Tumeharimishwa kilimo, we are forbidden intoxicants. — n. (ma-) person or thing forbidden. Maharimu, persons within the prohibited degrees of consanguinity and so forbidden to each other. (Ar. Cf. haramu, haramia, and for forbidding, gombeza, kataza, piga, marufuku.)

*Hariri, n. silk. (Ar.)

*Harisha, v. Cs. cause free action of the bowels, produce diarrhoea. (Ar. See Hara, and cf. syn. endesha choo.)

*Harufu, n. (1) a letter (of the alphabet), a written character, figure. H. za kiyarabu, Arabic writing characters. (Ar. Cf. tarakimu.) (2) Scent, smell, odour, of any kind, good or bad. (Cf. nuka, manukato, uvundo.)

*Harusi, n. wedding. See Arusi. (Ar.—the h representing Ain.)

*Hasara, n. loss, damage, injury. Pata h., lose. Tia h., cause loss to. Lipa h., pay damages, repay, make amends. (Ar. Cf. hasiri, tnara, 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, mak-sai, and syn. tawashi.)

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

*Hasidi, v. also Husudu, envy, grudge, be jealous of. Unamhasidi nguo zake, you envy him his clothes. (For derivatives, &c., see Husudu.) — n. (1) envy, jealousy, spite; (2) an envious, spiteful person, and in general, enemy, foe. Tukaona huyu ndye hasidi, and we see that he was indeed our enemy. (Ar. Cf. uha-sidi, uhusuda, and syn. B. uuviu.)

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

*Hasira, n. anger, wrath, passion. Kuwa na h., to be angry. Kulia h., to enrage. Used with many verbs, e.g. fanya, ona, piga, shikwa na, ingia, ingira, patwa na, &c. (The common word in Z. Cf. kasirika, and syn. gathabu, uchungu, chuki. Dist. follg.;


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

*Hatamu, n. bridle, i.e. ugwe wa mdomoni, the mouth strap, to guide or fasten an animal with. (Ar. The bit is ijamu.)

*Hatari, n. danger, peril, risk, jeopardy. Hatari kwenda, it is dangerous to go. Jitia hatarini, run a risk, imperil oneself. (Cf. hatiri-isha, and dist. hathari. Cf. masaka.)

*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 warning, Mind yourself! Look out! Take
HATI

Hawa, n. (1) longing, bias, strong inclination, lust, passion.

Care!—like bismilla. — n. caution, care, prudence. Common in such phrases as kuwa na h., to be on one's guard; kuitia h., to put on one's guard, to caution. Also fanya h., jipasha h., mata h. (Ar. Cf. syn. angalia, jilinda, kuwa macho.)

*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 harina, cheti.)

Hatia, n. See Hatiya, and Atia.

*Hatibu, n. (ma-), a preacher. H. ana pandi ndani ya mimbara apate kuhutuhi, the preacher is mounting the pulpit to give his address. (Ar. Cf. hitutu, hotuba.)

*Hatima, n. end, conclusion. Akakaa raha hatta hatima, and he lived happily to the day of his death. Hatimaye, for hatima yake, used as adv., finally. — adv. finally, at last, in the end, and sometimes as prep. after, e.g. hatima kufa 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.)

*Hatinya, n. and Hatia, (1) fault, transgression, crime, sin; (2) guilt, blame, culpability. Tia hatiya yani, find fault with, accuse. Kuwa na h. na (mtu) may mean either to have done a wrong to, or, to have an 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 assubuhi 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. assubuhi, so in the morning. H. siku moja, one day, once upon a time. (b) subordinative, so 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. Baha yako h. nimekuja, 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 3 (S), and D 4 (S). See Ha-, and U.

Hamina, verb-form, it is not (does not exist), it has not,—Negat. Pfx., and Pfx. agreeing with D 3 (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.
Huyu yuna h. ya moyo, this man is deeply in love. Usifanye h. nafsi, do not show bias, do not be partial. (Ar., with ya final. Cf. syn. shauko, habba, maqenzi, ngoa, tanaa, roho, maeliko, uchu.) (2) Air, the air. H. ya kule nzuri sana, the air there is delightful. Badili h., take a change of air. (Ar., with final. Cf. anga, upeto, baridi, tabia, climate. Hawa is also sometimes written hewa,—the first a having a light sound like a short e. Cf. elfu, mwalimu, &c., and ^.) (3) Eve, the first woman. (Ar., not the same h as (1) and (2). (4) See follg.

Hawa, pron. these, plur. of huyu, agreeing with D i (P).
Hawa, verb-form, they are not,—Negat. Pfx. with Pfx. agreeing with D i (P).
Hawa, Hawa, Hawai, n. also Hawara, a paramour, a woman living with a man who is not her husband. (Cf. suria, kinyumba, mwandani, kahaba.)

*Hawala, n. also Awala, money order, cheque, draft, bill of exchange. (Ar. Cf. syn. hundi, haii.)

Hawana, verb-form, they are not (do not exist), they have not,—Negat. Pfx. and Pfx. agreeing with D i (P), and na (which see).

Hawesu, n. 3 Pens. 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. nalikwam hawesi, for siwesi, I was ill. Waliwata watu wengi hawesi; they found many people sick. And even as verb, e.g. amehawesi, he has become sick, he is ill. See Weza, and Siwesi.

Hawi, v. 3 Pers. Sing. Pres. Indic. Negat. of -wa (kwuwa), 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, feteha, 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-yle, those very (things), agreeing with D 5 (P) (Cf. hayule, hayu, 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. ukhayawani, 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 r (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. mazamuzu, mshipi, masombo.)

Hazi, verb-form, they are not,—
HAZINA

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

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

Hazina, verb-form, they are not (do not exist), they have not,—Negat. Pfx., with Pfx. agreeing with D 4 (P), D 6, and na (which see).

*Hebbu, v. like, be pleased with, take a fancy to. Baba alihebbu unyoya ule, 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, tumu, &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. hekimizwa. (Ar. Cf. prec.)

*Hema, n. (—, and ma-), a tent. Piga (simikisha) h., pitch a tent. Ondoa (ng’oa) h., strike a tent. (Ar.)

*Hemdi, 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. sifu.)

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

HESHIMA

*Henzarani, n. a cane, canework.

*Heri, n. happiness, blessedness, good fortune, luck, success, advantage. H. yako ni yetu, your happiness is ours. Mtu wa h., a fortunate (happy, enviable) man. Kujaliwa h., to be granted good fortune. Kufuluniwa 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-thait), e.g. heri uende, you had better go. (Ar. Cf. subalkheri, masalkheri, in which the kh is more distinctly heard as a guttural.)

Hero, n. a small wooden dish, sometimes on legs, used for serving food on. (Cf. chungu.)

*Hesabu, v. also Hasibu, Hisabu, count, calculate, reckon up. Ps. hesabiwa. Nt. hesabika. Hesihesabiki, 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. hesabisho, -isho, e.g. ntahesabisho, I will have an account taken. — n. (1) reckoning, calculation, enumeration; (2) a bill, an account (of money, measure, value); (3) the art of counting, numeration, arithmetic. Chuo cha h., an account book, like dafta. 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.)

*Heshima, n. often Héshima, (1) as a quality or condition, honour, dignity, position, rank; (2) the correlative attitude in others, respect, reverence, awe, courtesy; (3) as shown in act, a present, acknowledgement, fee. Hana h., he has no dignity, or, he is disrespectful. Wekea (wekeana) h., treat (each

*Hethi, n. (—, and mad), a screw. Also msonari wa hessi. (Cf. parafujo, rnsomarik)

*Hethi, n. menses, menstruation,—more commonly nnuezi or damn. Krnva na h., to menstruate, also ingia mwezini (da?nuni), (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. Mtu huu ni h., or una h., this wood is hard. (2) Hard, unyielding, domineering, oppressive, arrogant. (Cf. uhiana, and syn. -gumu.) — n. (1) hardness; (2) oppression. Mtu hamsanyi mwesini k., 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 anu h. katika nyumba yake, every man is master in his own house. Kazi ya h., voluntary labour. — v. choose, prefer. Wanaake wahali yako kukabili risasi zetu, the women deliberately faced our bullets. (Ar. Cf. ihitiari, and syn. chaguna, fanya kwa moyo.)

*Hiba, n. gift, present, keepsake, souvenir,—given as sign of affection, hence also bequest, legacy. (Ar. Cf. habba, muhebbi, habu, and for ‘present’ generally bakshishi, ada, sawadi, &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. huduma, mhadimu, and syn. utumiwa, utumishi, kazi.)


Hii, a. dem. this, there,—agreeing with D 2 (P), D 6 (S). (Cf. huyo.) Also hiile (of emphasis, i.e. hii-ile), that (those) very. (Cf. huyule.)

Hikaya, n. and Hekaya, story, anecdote, remarkable incident. Nyta h., I have something to tell you. Tumeona h. leo, we have seen a strange thing to-day. (Ar. Cf. kisa, ngano, hadithi, habari.)

Hiki, a. dem. this,—agreeing with D 3 (S) Also hikile (of emphasis, i.e. hili lile), that very. (Cf. huyul, 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, ujana.)

Hili, a. dem. this, agreeing with D 5 (S). Also hiliile (of emphasis, i.e. hili lile), this very. (Cf. huyu, huyule.) Similarly hilo, of reference, that, that yonder. (Cf. huyo, -o.)

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

*Himidi, v. praise, extol, magnify, esp. of praise to God. Ps. himi-
HIMILA

diva. — n. praise. (Ar. Cf. handu, hemdi, and syn. sifu, sifa.)

*Himila, n. (1) load, burden; (2) pregnancy.
Nke wangu ana h., amechukua mlima, my wife is with child, she has conceived. (Ar. For the commoner (1) mzigo, (2) mlima. Cf. follg.)

*Himili, v. (1) bear, support, carry, take away; (2) bear, endure, accept, be equal to; (3) be pregnant.
Rukusa kuhimili mizigo, leave to carry the loads. Himili jua, endure the heat of the sun. Ps. himiliwa.


Himiza, v. Cs. hasten, hurry, cause to be done (to go) quickly.
Himiza watu kazi, make men work quickly. Himiza chakula, hurry on a meal. Ps. himizwa.

Rp. himizana. — (Cf. hina, and syn. kimbiza, endesha, harakisho.)

*Hindi, n. (ma-), (1) a single grain of Indian corn, a seed of the plant muhindi,; (2) India, also Ulava Hindi., Uhindi. (Dist. Mhindi, a Hindoo.)

*Hini, v. refuse to give (to), withhold (from), keep back (from). Ame-nihini fethayangu, he has kept back my money. Hatanihini uganga, he will not refuse me medicine. Jihini chakula, deny oneself food. Ps. hiniwa.


*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, umwiliwo, 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, talacimu.)

*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, 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 ma-sikizi, requisites for burial. Ps. hitajiwa.

Nt. hitajika. Ap. hitajia, like hitaji, e.g. ahitajia kupigwa, he wants a beating. Ahi-tajia kuwapo hapa, he needs must be here. Rp. hitajiana. — n. (ma-), need, want, petition. (Ar. Cf. haia mhiri and syn. taka.)

Hitari, v. choose, select, prefer.
Ps. hitariwa. Kalamu iliyohitariwa, a choice, selected pen. Cs. hitar-isha, -ishwa, e.g. cause to choose, give choice (of). (Ar. Cf. follg., and the common syn. chagua, teua.)

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

Hitilafu, n. also Htilafu, (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. Ak-
ona h. ridogo, he noticed a small variation. (3) Difference, discord, variance, quarrel, quarrelsomeness,—of persons. Also of musical sounds. 

Hana b., there is nothing wrong about him, he does not give trouble, cause discord. — v. be different, make a difference. Sometimes impers. imehitilafu, there is a difference. Rp. hitilajiana, be different, distinct from each other, e.g. lugha hizi zimehitilafiana, these languages (Swahili and Arabic) are quite distinct. (Ar. Cf. tajauti, mbalimbali, 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 wali, 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 :hwo moto, naye moto amehitime, the teacher has taken his pupil through the whole course of reading, and the pupil has passed. Ap. hitim-ia, -iwa. Cs. hitim-isha, -ishwa. Kulihitimisha jambo letu, to complete our business. (Ar. Cf. hitima, hatima, and in general syn. isha, maliza, timiza, kamilisha.)

Hivi, a. dem. these,—agreeing with D 4 (P). Also hivi, for emphasis, i.e. hivi vile, those very (things).

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

Hiyana, Hiyari. See Hiana, Hiari.

Hyo, 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 (S). Sikuzi, some days ago, lately, modern times, nowadays. Also zizi 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.)

*Hodari, a. (1) strong, nrm, stable; (2) active, energetic, brave, earnest, strong-willed. Used of strength generally, in substance, construction, character, &c. Boriti h., strong poles. Ukuta h., a solid wall. Mtu h. wa kazi (wa vita, wa maneno), an effective, able mechanic (soldier, orator). (Perh. Hind. Cf. thabiti, and syn. B. -a nguvu, -gunu. Contr. thaifu.)

*Hodi, n. used in Z. invariably and only as a polite inquiry before entering a private house or room, 'May I come in?' and, unless an answer is given,—usually the same word or karibu, come in,—good manners forbid entry. (Prob. a word introduced by Arabs from Muscat, meaning 'safety, well-being,' and so equivalent to wokovu, salamu. Hence as an interrogative, Is all well? all
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well? and the answer, ‘all well,’ by the same word,—or by karibu, which see.)

*Hofu, n. (1) fear, apprehension; (2) cause of fear, danger. Kuwa na h., to be afraid. Fanya (piga, ona, ingia, ingiwa, patwa na, shikwa na h., be frightened, be seized with fear. Sometimes also adj. -hofu, timid, fearful. — v. feel fear, be afraid of. Ps. hofiza. Nt. hofika. Ap. hofia, fear for (about, in, &c.). Cs. hofisha, -ishwa, terrified, frightened. (Ar. Cf. afa, mwafa, and common syn. B. ogopa, oga, kitisho, uchaji, -cha.)

*Hogo, n. (ina-'), a very large root of cassava. See Muhogo.

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

*Hoho, 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, ona h. nyisingi, this is a very troublesome affair. H. ya ngumu, a powerful argument. Hatta tuishe h. kii mimi nae, let us even wind up this matter together, you and I. (Ar. Cf. haja, and follg. Also hitaji.)


*Homa, n. fever, esp. of malarial or ague-fever, described as marathi ya baridi, or ya baridi, or ya kitapo cha baridi, i.e. the chilly or shivering sickness. Shikwa na homa, have an attack of fever. Homa ya vipindi, intermittent fever. (Ar. Cf. kinga popo, dengu fever, mkunguru.)

Honga, v. make a payment, not as of debt, but to secure an end, hence bribe, pay toll, pay one's way, pay a footing. Mhonge nitoto mpate kujenga, give him a present, and so get leave to build. Ap. hongea, pay for, secure an end, advance a stage, get past a crisis, be acquitted, get cleared of a charge. Thus fig. of a woman after childbirth. Leo nimihongea (or, hongela), I was delivered to-day. Also of a stage of recovery after circumcision. Cs. hongesa, -ezwa, (1) cause to pay toll, blackmail; (2) cause (help, allow) to advance a stage, or, to secure an end, e.g. procure acquittal. Kiapo kinihongeze, may the ordeal be favourable to me, let me escape. Also of congratulations after some event or crisis, e.g. after a journey, childbirth, &c. Mtu akisajiri akirudi, huja watu kumhongeza, when a man returns from a journey, people come to congratulate him. Akamhongeza moto wake kuaa, he congratulated his daughter on her safe delivery. (Cf. hongo. These words seem little used in Z., being appropriate to mainland usages and ideas. For bribing cf. rushwa, mpungula, kijiri, upenyesi, and for congratulations salimu, pukusa. -pa mkono, tunza, fichua.)

Hongo, n. toll, tribute, blackmail,—used of customary presents given to native chiefs for leave to pass through the country. (Cf. honga, and for presents generally bakshishi.)
**Hori**, n. (1) creek, inlet, gulf, arm of the sea. (Ar. Cf. *gubba*.) (2) (*ma-*), a kind of canoe, with raised stem and stern, usually from India, and employed on the creeks 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. *hu* *mrefi*, 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* *huja*, 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 adjs. See Huku.

**Hua**, n. a dove. (Cf. *pugi*, *ninga*, *njiwai*.)

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


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


**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*, *huwa*, *labuda*, *yamkini*.)

**Hui**, v. become alive, revive, rise from the dead. Ps. *huwa*. Nt. *huika*. *Amehuwa na Muungu, naye amehuika*, he was restored to life by God, so he revived. Cs. *hui-sha*, *-shwa*, restore to life, resuscitate, save, keep alive. *Hui* is also used in this act. sense. (Ar. Cf. *hai*, and *jufua*, *anika*, *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. *Huko* includes

**Huko**, adv. also 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. uko*, 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. **huno**, 
**hapo**, **kule**, **pole**.) — 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. *kusa huku kuzwari*, 
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. kuzwari**, 
it is pleasant here (in our present 
circumstances). **H. na h.**, this way 
and that, hither and thither. 

**Huko**, 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. **Alikukumu auawe**, he 
ordered him to be put to death, 
he passed sentence of death upon
him. So of other verdicts, *apigwe*, 
*afungwe*, *alipe*, *auswe*, &c., or *ku-
**hukum-ia**, -iwa, give judgement, &c. 
on (for, at, &c.). Cs. **hukum-ia**, -iwa. 
— 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 
to be tried in a law court, or before 
a chief. **Anasikia hukumu yako**, he 
obey your order. **Hukumuya ka kifa**, 
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. *hulukwa*, be created, be a crea-
ture (created being). Ap. **huluk-ia**, 
-iwa. (Ar. Cf. **mhulukn**, and 
syn. **B. umba**.)

**Humo,(1) adv. dem. of reference to 
an interior, in that place (referred to), 
inside yonder, in there. **H. mvetu**, 
in our house yonder. **Mumu 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,—agreeing 
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. Cl. 
**havala**.)

**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.

**Hurru**, n. (ma-); and a. (also 
-huru), a freedman, a freeman, free, 
not a slave, free born, emancipated. 
**Acha** (weka, andika), huru, set free,
emancipate. (Ar. Cf. uhuru, and syn. mngwana, contr. mtumwa. Huru in card-playing means diamonds, Str.)

*Huruma, n. (1) sympathy, consideration, fellow-feeling, kindliness; (2) mercy, pity, compassion. Mweniyi h., compassionate, sympathetic, kind. Kiswa 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 Arabic consonants. See Rehema.)

*Hurumia, v. Ap. pity, have pity (compassion, sympathy) for, have mercy on. Ps. hurumia. (Ar. Cf. huruma, and syn. rehemu.)

*Husu, v. (1) give a share (to), assign as a person’s share (right, due, privilege, &c.). Esp. in Ap. husia, e.g. alimhusia kadiri yake, he assigned him his proper portion. (2) Be assigned as share, be closely (specially, exclusively) concerned with, be the privilege (right, monopoly, peculiar property, quality) of, belong to, be limited to, refer only to, concern, be specially connected with, be confined to. Ada yetu aliyotuhusu, the fee which is our special privilege, which specially belongs to us. Maneno yasiyomhusu, statements which do not apply to him. Nduguye ahyemhusu, his nearest relative. Neno lililohusu bwana zao, a peculiar privilege of their masters. Often used also in the Nt. husika in this sense. Ni mhalifu kwa neno lililohusika, he is rebellious as regards a special duty. Jina la ‘nwenyi thambi’ limehusika kwa Mwe..yezi Mugu tu, the word sinner’ implies special reference to Almighty God. Neno hili lahi sika na watu hawa tu, this word applies only to these persons. (Ar. Cf. hisa.)

*Husudu, v. also Hasidi, envy, grudge; be jealous (of). treat spite-

fully. Kumhusudu mali yake, to grudge him his money. Ps. husu-

*Huasumu, v. strive, contend. (Arab. Cf. hasimu, for common shindana, teta, &c.)

*Huasuni, n. fortress, fort, castle. (Arab. for common ngome, gereza, boma. Dist. husuni.)

*Huasu, v. reduce to straits, oppress, besiege. (Arab. for common ona, and for besieging cf. funga, sunguka, masingiwa.)

*Huthuria, v. Ap. be present (at), be placed ready (for), attend a meeting, form an audience. Enyi watu valiohuthuria, 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 mlio po hapa.)

*Huthurungi, n. a yellowish-brown calico, usually made in Arabia,—a favourite material for men’s dress (kanzu) in Z. (Ar.)

*Hutuba, n. reading of the Coran, preaching in a mosque, sermon. Funga h., lit. arrange a reading (or, service), and so of a betrothal or marriage service. (Ar. Cf. follg. and hatibu.)

*Hutubu, v. read the Coran publicly, preach, give an address. Ap. hutub-ia,-iwa, preach to (about, in, for, &c.). (Ar. Cf. prec.)

Huu, a. dem this—agreeing with D 2 (S), D 4 (S). (Cf. h-, huko, and huyu.) Sometimes redupl. huu huu, this very one, this same.

Huule, a. dem. of emphasis, ‘that, that very,’ for huu ule. (Cf. prec. and huyule.)

Huwa, verb-form, it is (was, will be) customary, i.e. hu of customary action, and -wa, v. be. Commonly used as adv. (1) regularly, commonly, e.g. killa siku huwa wanakwenda,
every day as a rule they go; (2) perhaps, it may be, possibly, sometimes. (Cf. syn. labuda, huenda, kwenda.)

_Huyo_, a. dem. of reference, that there, that yonder, that referred to,—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. hamu, majonsi, sikitiko, msiba, and for formal mourning, matanga, maombolezo.)

*Huzunia_, v. 'Ap. grieve at (for, about, in, &c.). _Ps., huzunia_, be grieved, be caused grief. _Nt. huzunika_. _Cs. huzun-isha, -ishwa_. (Ar. Cf. prec. and syn. sikitikia, lilia.)

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 un-accented syllables, to decide whether _e_ or _i_ best represents the sound heard, esp. in words of Arabic origin, in which they are not distinguished, e.g. _elimu_ or _ilimu_, _ela_ or _ila_, -enyi or _enyi_, _ekirahi_ or _ikirahi_, _settini_ or _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 I Pers. Sing. is either _n-_, or _ni-, e.g. ninapenda or nnapenda, nitalala or nitalala_. The tendency is decidedly commoner in _L_ than in _th. Coast Swahili_, e.g. _ingia_ not _ngia_, _ingine_ not _ngine_, _inchi_ not _nchi_, _wangi_ not _ungi_, _inzi_ not _nzi_.

Hence words not found under _I_ may be looked for under _E_, or _Y_, or _N_.

The numeral _na_, four, is a dis-syllable 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 _n_ does not seem to keep its usual affinity for a _u_ sound.

The _a_ in certain pfxs., chiefly _wa-, ma-, and ka-, when followed by an _i_, as a rule coalesces with it to form an _e_ sound, e.g. _waivi_ becomes _wevi_, _maino meno_, _akaingia akengia_ (but _not in pa-, ha-, -ta, -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- _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, thieve, embezzle, kidnap, purloin, filch, &c. (Kwiba is used as the root-form in some tenses. See _Isha_.) _Ps. ibwa_, and _ibiwa_, be stolen. _Nt. ibika_, be stolen, be-capable of being stolen. _Ap._
thia, steal from, rob, e.g. amemwibia mali yake, he has stolen his money from him.—ibiwa, be stolen, be stolen from, lose by theft. Thes tumebiwa may mean 'we have been kidnapped,' or, 'we have been robbed.' Ihiiana, steal from each other. Cs. ib-isha, -ishwa, e.g. cause to steal, incite to theft. Thus tininibixva may mean 'we have been kidnapped,' or, 'we have been robbed.' Ibiana, steal from each other. Cs. ib-isha, -ishwa, e.g. cause to steal, incite to theft. (Cf. uizi, mtuizi, mbuiaji, and syn. nyanganyanya.)

*Ibada, n. (1) worship, divine service. Ameacha i., he has left off attending the mosque. I. ya samani, idolatrous worship. (2) Practical religion, a religious life, religious practices. Mtu wa i., a devout man. Ibisi akamharibia i. yake, the devil corrupted his religion. (Ar. Cf. abudu, maabudu, and syn. dini, utiwa, usufi.)

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

*Idadi, n. reckoning, counting, number, computation. Billa i., without number, numberless. Desturi za adabi nyangi, hazina i., rules of etiquette are numerous, in fact past counting. (Ar. Cf. syn. hesalii, hiihiu.)

*Idi, Idili. See Ada, Adili.

Ifu-ifu, a. ash-coloured, grey. See Jifu, Kijifu.


*Ihtaaji, Ihtari, Ihtilafu, Ihtimu. See under Hitaji, &c.

*Ijara, n. pay, hire, salary, wages, rent. Mtu wa i., a hired servant,—not a slave. (Ar. Cf. ujira, ajiri, and syn. mshahara, and rent, kodi.)

*Ikirihi, 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 flo. or roof. Also i mawe, i dari, of same operation. Also used of cookery, ikiza na sukari, spread with sugar, and kuku ya kukiisa.

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, wa. 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. cardamom.

*Illa, conj. also Ela, Ila, except, unless, but. Hana illa mke mmoja, he has but one wife. Havai kilemba 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 Infinit. Moods, e.g. amekwenda njini illi mminua (or, annuue) chakula, he has gone to town to buy food. (Ar. Cf. kusudi.)

*IImu, n. See Elimu, knowledge, &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 Mahomedan mosque, who conducts
the prayers and gives an address on Fridays. (Ar. Cf. muathini, mwalimu, kathi.)

*Imani, n. (1) faith, trust, confidence, trustworthiness, uprightness. Musuki 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. amani, amani, amana, &c., and for creed, shahada.)

*Imara, n. firmness, compactness, hardness, strength, stability, solidity,—material and moral. Ukuta huu hauna f., this wall is not strong. Miu wa f., 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 uumeinama, this wall has sunk, or, slopes downwards. Inama kichwa, bow the head. Mjiti wote uumejiinama, the whole city is depressed. Ap. inam-ia, -iwa, bow to, incline towards, be directed to, depend on. Nyumba hii imeniinama, 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 kwenye, our country, fatherland. I. za barra, the regions of the continent. I. za Ulaya, the countries of Europe. (Cf. ulaya, wilaya, upande.) (2) Land, ground, dry land, i.e. i. kavu, as opp. to the sea, bahari. Pigai 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. remoter parts of the world. (Cf. dunia, ulimwengu.) (Cf. chini. Never of the actual substance or materials of the ground, i.e. soil, earth, which is udongo. Cf. arthi. Obs. inchi is sometimes heard for English ‘inch,’ as futi for a ‘foot,’ by measure.)

Inda, Inga. See Winda.


-ingi, a. sometimes -ngi (nyangi with D 4 (P), D 6 (P), chungi with D 3 (S), jingi with D 5 (S), wengi with D 7 (P), pengi with D 7)), many, much, large (in quantity), plentiful, abundant. Of persons, -angi is used with wa, i.e. bountiful in respect of, giving (having, enjoying) in abundance. Mwangi wa baraka, giving many blessings. (Cf. wingi, and syn. tele, 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. chombo, go on board a vessel, embark (also pandu chombo). I. safarini, join an expedition, or, start on a journey. I. baridi, become cold. I. kutu, 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, hasuni, uchungu, &c. The passive construction is common in same sense, ingiwa, 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. Ingitiza kaziniy introduce to work, install in office. Waingiliani maneno hay a? What are you prying into these matters for? Cs. ing-iza, -iza, -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 viingizwavyo, imports. Hence ingizana. Rp. ingiana. (Cf. enda ndani, -ja ndani, penya.)

-inge, a. (but with some pfxs. commonly -ngine. Thus with D 1 (S), D 2 (S), D 4 (S) mwingine or ningine, with D 1 (P) wanginge, with D 4 (P), D 6 nyingine or nginge or zingine, with D 5 (S) jingine or lgingine, with D 5 (P) kangine, with D 7 pangine, with D 8 kwingine), other, another, different, some, a second. Wanginge—wanginge, some—some, some—others. -inge-inge, 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. Vingineeyo, in some other way, in any other way, and so with relative affixed to other forms, e.g. mtu mwingine, some other person, any one else.

Ini, n. (ma-), the liver. Sometimes fig. of inmost seat of feelings, like moyo, e.g. maneno yole yalimkata 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). Utuunike mzigo, do not let your load hang down. I. kichwa, jiinika, hang down the head (in grief or shame). Also jiinika, make a bow, bow oneself gracefully. I. mti, bend down a tree (to get at the fruit). Nani uwezaye kumwinika mzalme? Who can humiliate a king? Ps. iniwaa. Ap. inik-ia, -iwa. Cs. inikisho, -ishwa, -iza, e.g. mwalimu ameinikiza watu kwa kusali, the minister taught the congregation to bow down at prayers. (Cf. inama, inua, and syn. liza, 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, nam, 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. mgingo, raise a load (cf. twika). I. mto, lift up a child. I. macho, raise the eyes. I. mgonjwa, restore an invalid. Ps. inulizada. Nt. inuka, e.g. inchi yote imeinuka, the whole country is elevated, is a table-land. Ap. inula, -iwa. Cs. inuliza, -iwa, e.g. inuliza mzigo, 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?—agreeing with D 2 (P), D 6 (S). See -pi. Also generally, kama ipi? of what sort? how? (Cf. -pi, wapi.)

IPUA

Ipuua, v. same as Epua, which
see. But this form seems in some degree specialized, as meaning 'take off the fire' (a cooking pot, &c.). Cf. tweka and twika.

*Irabu, n. a vowel sign in writing Arabic. (Arab.)

*Iriba, n. usury, money-lending. See Riba. (Ar.)

*Iriwa, n. also Chiriwa, Jiriwa, a (screw) vice.

*Isa, n. a proper name, not uncommon in Z. Also the only name for Jesus Christ known to 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 wakaisha, they finished, and with a preceding i is often hardly heard, as in pumzi limenisha, my breath has come to an end, and akisha, upon his finishing. It is preserved, however, after li, e.g. altisha, not alisha. For similar use of the infin. form cf. ita, iwa, iba, oga, usa.) Maneno yamekwisha, the debate has come to an end. Akala akesha akenenda sake, he ate and when he had done he went away. Akapigana nao akawaisha, he fought with them and killed them all. Kwisha kasi, 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. -a kwisha, last, extreme, worst. Ps. ishwa. Nt. ishika. Nimeishwa na fetha, my money has come to an end. Haiishi, it cannot be completed. Ap. ish-ia, -iwa. Mke wangu ameni
ishia mali, my wife has used up my money. Nimeishwia wali, my dish of rice has come to an end. Njoe nikuishie maneno, wait till I finish my message to you. Also a further Ap. form ish-ilia, -iliwa, -iliza, -ilizwa, marking completion for some special purpose or of a particular kind. Wakashiliza mwezi, they waited for the month to come to an end. So of mwaka, kasi, maneno, when there is a particular object in view. (Cf. ingilia, toshelea, pigilia, &c.) Cs. ishiza, ishisha (seldom heard). (Cf. mwisiko, and syn. maliza, timiza, kamilisha, komesha. Dist. ishi, in some forms identical, e.g. haishi.)

*Ishas, n. See Esha.

*Ishara, n. sign, token, signal, mark, omen, indication, warning, hint, crucial case, remarkable fact, a wonder. Tumeona i. mwak. hun, we have seen a wonderful thing this year. Ti i., put a mark on. Toa i., make a signal. (Ar. Cf. ashiria, and syn. dalili, alama.)

*Ishi, v. last, endure, continue, live, remain. Aishi milele, may he live for ever. Mti huu hauishi sana, this wood does not last long. (Ar. Cf. aushi, maisha.)

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). (Cf. Mwaslimu, Mwislamu, Msilimu, also salamu, salimu, &c.) Also -islamu, a Mahommedan.

*Istiska, n. dropsy. (Ar. Cf. syn. safura.)
ITA

Ita, v. call, call to, summon, invite, name. (For use of kwita &c. in some forms see notes on Isha.) Amekwenda kwita, 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.). Akataaye kwitwa, hukataa aitiivalo, he who rejects a call, rejects what he is called for. Cs. it-isha, -ishwa (seldom used). Rp. itana. (Cf. mwitOj and syn. alika. Also taja, name, mention by name.)

*Iita, v. cast in a mould (Str." (Wita. Cf. Ar. subu, and kwita.)

*Italasi, n. satin. (Arab.)


Iva, v. also Wiva, (1) become ripe, get ripe, mature, become cooked (done, fit to eat), come to a head; (2) fig. come to a point, be ready for action (or, execution), be fully prepared. Embe zinaiva, the mangoes are ripening. Nyama imeiva, the meat is cooked. Ap. ivia. Cs. iv-isha, -ishwa. (Cf. -bivu, -hev, and tayari.)

-iva, a. also -wiva, 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 D 6 (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 yu 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, njoni,
Also there is a semi-auxiliary use of -sija, -sije, e.g. wasije kuthurika, lest they come to be hurt. Asije kuja mtu mwingine akatuthuru, lest another man chance to come and hurt us. (c) In the 'tense of Possible Condition' (Str.), i.e. with the relative-po, of time, place, or condition, e.g. nijapolala, siwezi kugeuka, even if I lie down, I cannot turn over. Wa-japo kuja, ever if they come. Wajapo hawaji, though they do not come. And n. ijapo, and even japo, used as conjunctions simple, even if, supposing that, although. (Cf. njia, ujia, majilio, of arriving, jia, 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. (1) become full (of); (2) fill up a given space, be plentiful, abound, swarm. Used of any vessel or space, and of its contents. Mtungi itmejaa maji, the pitcher is full of water. Maji yamejaa fntungini, the water fills the pitcher. Inchi inemeja miti, the country abounds in trees. Nzige walijaa kotekote, locusts swarmed everywhere. Maji ya kuja (ya kupa), 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-zimu, kiburi), be filled with fear (frenzy, conceit). Ap. ja-lia, -liwa, be full up to, jalia kuta juri (not usual; dist. jalia from jali). Ja-liza, -lizwa, -lista, -liswa, fill up, cause to fill (or, be filled), make quite full. Cs. jasa, jazwa, make full, fill (the ordinary process, jaliza indicating a step further, a more complete (or additional) filling). (Cf. njalifu, njazi.)

*Jaa, n. rubbish heap, dunghill, place where dust and refuse are thrown. Mkuu ni jaa, a great man is a dust heap. (Ar.)

*Jaa, n. the north, i.e. point of the compass (Arab.). (The north-
ward direction is in Z. kaskazini, kibla.)

*Jabali, n. (ma-), (1) a rock, hill, cliff, mountain; (2) rock (as a substance), stone; (3) raised line of needlework across the back in a native dress, kanzu. (Ar. Cf. mwamba, mlima, jiwu.)

*Jabar, n. Supreme Ruler, Mahomedan title of God. (Arab.)

*Jadiliana, v. Rp. argue together, reason with each other. (Ar. Cf. syn. hujiana, bishana, semezana.)

*Jah, 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. nijinga.)

*Jalada, n. and Jelada, (i) cover of a book, binding; (2) whip. (Arab. leather. Cf. myeledi, 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 nijalaliwa, I will go, if I can (if I am allowed, if all is well, God willing). Lijalialiwa kuwa, halina uzuio, what is allowed to happen, there is no preventing. (Ar. Cf. syn. sayidiana, bariki, wezesha. Dist. jali 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. waliokuhuria hapo (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, mkutano.)

*Jamala, n. courteous, good manners, elegance, grace, gracious (kind, obliging) behaviour. J. yako haitwete, you will not lose by your kind- ness. (Ar. Cf. syn. adabu, madaha, fathili.)

*Jamanda, n. (nia-'), a round basket of plaited grass, usually with a cover. Used as a blinker for camels, hence macho yangu yametiwana majamanda, kama ngamia, my eyes have got blinkers like a camel. (Cf. kijamanda, kidoto, and for baskets generally kitapao.)

Jamani, a. also Jaman, Jerman, German. See Dachi, which is more usual.

Jamba, v. break wind with noise. — n. (ma-), breaking wind. (Cf. shuta, shuzi.)

*Jambia, n. also Jamvia, a curved broad-bladed dagger, worn in the belt by Arabs, often highly ornamented. J. lameta kumuja, the dagger is bright on one side. J. kimoni na bakora mkononi, dagger at waist and stick in hand.

Jambo, n. (mambo), (1) matter, affair, circumstance, business, thing (never of a concrete kind, which is kitu); (2) matter of importance, difficulty, trouble; (3) for sitambo, hujambo, see below. F. hili gumu sana, this matter is a very difficult one. Amenitenda killa j. la wemai, he has treated me with every possible kindness. Mambo ya serkali, political (public, official) affairs. Ulimwengu uma mambo, the world is full of troubles. Jambo (sometimes yambo) is the commonest form of greeting for all classes in Z. 'How do you do?' and also the commonest form of reply, 'I am quite well.' Jambo thus used represents in the greet-
ing hu jambo (or strictly hunajambo, though this is never heard), and hu jambo is the more correct and respectful 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. swesi, hwezi, &c., I am ill. Sometimes jambo is thus used with other tense pfxs., e.g. umemtoa nyoka, hukujambo lolote, you got the snake out, but you were none the better for it. Hajasambo, like hawezi, is sometimes used adjectivally, e.g. nikapata hajambo, I got well. Tukawa sole hajambo, and we were all getting on well. (Cf. amba, orig. speak, ji-ambo, a subject of speech, thing talked of, affair. Cf. neno, word, matter, thing. Contr. kitu, a concrete thing, substance.)

*Jamdani, n. white brocade. (Hind. See Nguo.)

*Jamii, v. (1) collect together, but commonly Cs. jamii-isha, -iskwa, 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 together, 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-matting, 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, yesterday. 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). Hamna asili, twajitafunia majana, there is no honey (in the comb), we are just munching grubs. (From same root as mwana, which see.)

*Jamba, n. pollution, defilement, esp. ceremonial, according to Mahomedan rule. (Ar. Cf. una-jisi, ujusi, uchafu.)

Jangwa, n. (ma-), desert, wilderness, waste, barren ground, bare (desolate) country. (For ji-angwa cf. wanguwa, and syn. nyika, poli, pululu.)


Japo, conj. also Ijapo, even if, although. For japo as a tense sign, and auxiliary, see -ja. (Cf. syn. iwapo, kwambal.)

*Jarari, n. or Jerari, halliard,—a rope running through a pulley (abedari) on deck, and another (gofta) attached to the thicker rope (hensa), by which the mainyard and sail of a native vessel are hoisted. See Tanga, and Kamba.
Jaribu, v. (i) 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 jilahidi, kaza, fanya, bidi, shika); (2) in moral sense, test, tempt. Akajaribu kuukisika mti, he tried shaking the tree. J. safari, attempt a journey. J. upanga, make trial of a sword. Ps. jaribiwa.

Jaribika, n. (ma-), drag-net, seine,—of European make. (Cf. juya, kimia, wavu.)

Jasho, n. (i) sweat, perspiration; (2) high temperature, sultriness, heat,—causing perspiration. Haku-laliki nyumbani kwa j., it is too hot to sleep indoors. Fanya (toka) j., perspire, sweat. (Cf. hari, moto, mouke.)

*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 lole, be the matter what it may. Amejanya j. kuu, he has done a great thing. J. la keso huanda 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), require, punish. Muungu amemjaza mengi, God has been bountiful to him. Ap. jas-ia, -iwa, -izilia, -iziliwa. (Ar. Cf. tuza, lipa, pa thawabu, &c.) —n. (ma- and jazi, jazo, gift, reward. (Ar. Cf. bakshishi, sawadi.)

*Jaza, n. Cs. of Jaa, which see.

*Jazi, a. sufficient, plentiful, common. Kitu hiki ni j. mjini, this article is common in the town. Vombo vij, the vessels are numerous. (Ar. Cf. syn. -ingi, tele, marithawa, &c.) —n. also Jusa, which see, and Jazo.


*Jebu, n. (ma-), an ornament worn by women hanging under the chin, often from the veil. (Cf. 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 kizungu, a spade. Piga j., hoe, use a hoe (or, strike with a hoe). Dim. kijembe. (Cf. we mb e.)

*Jeneza, n. a bier, i.e. kitanda cha kuchukulia mtu aliyekufa, 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 mite na udongo, build a house of poles and clay. Also j. merikibu, build a ship (but this is more usually unda). Ps. jengwa. Nt. jengeka. Ap. jeng-eka, -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, mjengo, jenzi, mjenzi, 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 choka, 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, vanja.)

Jenzi, 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. Pata 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 kitosi, 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 (mlimwengu). Rf. jijetea, be self-confident, be self-reliant, be arrogant. Mwanakene hu yu anajetea ujana wake, this woman relies on her youthfulness, as her stock-in-trade. (Cf. tegemea, egemea, tumaini, jivuna.)

*Jethamu, n. a kind of leprosy, or elephantiasis. (Arab.)


Ji (before vowels often j-) a prefix used as i. 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 maiko). (2) Declinable adjectives, when the root is monosyllabic or begins with a vowel, to mark agreement with D 5 (S), e. g. jiwe, jingi, jike, jekundu, joro, jema, &c. (b) Medial, between ki- diminutive and the root of nouns, in both sing. and plur., esp. when confusion might otherwise arise with a different word, e. g. kijitu, dim. of mtu (not kitu, a thing), kijiti, dim. of mti (not kiti, a seat), kijiko (not kiko, a pipe),
kijiwe (not kiwe), kijibwa (not kibwa). It also occurs in dim. of neno, kijineno for kineno. (3) Terminal, attached to nouns directly formed from a verb, and commonly conveying the notion of habitual, customary, general action or condition, e.g. from iga, imitate, mwiga, one who imitates, and mwiga, a regular imitator, caricaturist, fromomba, beg, mwomba, one who begs, prefers a request, mwombaji, a professional beggar. (Cf. ulaji, gluttony, as a quality, habit, and obs. such words as kinya, that which is drunk, a beverage, in contr. with kinywa, mouth, where ji is mainly distinctive). 2. Amplificative, i.e. denoting relative largeness, before any suitable monosyllabic noun, and some dissyllables, e.g. jitu, jibwa, jisu, jiguu, jumba (ji-umba, cf. nyumba), jombo (ji-ombo, cf. chombo), jivuli, jinywa, (Contr. kii, as corresponding diminutive prefix.) 3. Reflexive, in verbs (often strengthened by a naji following) and verbal nouns (e.g. jisifu, majisifu, jovuna, majivojuno, &c.), and either (a) simple, jisua, commit suicide, jificha, hide oneself, jihathari, guard oneself, jivuka 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 inuendo. A few examples are:—jiendea, of easy, automatic, perpetual motion, jienda, take a walk (for pleasure), run amuck (like a madman). Jijia, come on one's own concerns (independently), jog along. Nikawa kujijia sangu chini, so I simply fell helplessly to the bottom. Jikohosa, give a significant cough. Jigonywesa, feign sickness, sham. Jiona, be conceited. Jikalia, lead a life of ease and idleness. Jupitia, go about one's own devices. Kiswa ajipitie impenedesanya, 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 mvinyo nikanievya, and I drank wine, and made myself drunk. Umekupuka na rehma ya Muungu, you have shut yourself out from God's mercy.)


Jibwa, n. (ma-), a very large dog. (Cf. mbwa, kijibwa.)

Jicho, n. (macho), (1) eye. Fumba j., close the eye. Fumbua j., open the eye. Finya j., half close the eye. Kasa j., look fixedly, rivet the eye. Tupa j., cast a glance. Ngariza 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. chem-chemi.) (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, makengeza, chamba cha jicho.)

Jifu, n. (ma-), usu. in plur. ashes,—of burnt material. (Perh. cf. jifyal’)

Jifya, n. {niafya), 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. oigamba (which is not used), vaunt oneself, boast, brag, show off. Ap. jigambia. Other forms rare. (Cf. syn. jififu, jona, jivuna.)

Jijiri, n. or chichiri. See Kijiri.

Jika, V. go to stool,—in Z. enda chooni. See Choo.

Jimbi, n. (ma-), male—animal. Punda j., an ass. Bata j., a duck. (Cf. -ke, kijike, and contr. ndume.)

Jimbo, n. (ma-), inhabited coun-

try, district, province. (Cf. wilaya, which is used of the administrative divisions of Zanzibar Island.) Jina, n. (ma-), name, i. e. proper name. J. lako nani? What is your name? J. la kupangwa, nickname (borrowed name). Tia (-pa) j., give a name (to). Taja mtu j., mention a person by name.

Jinamisi, n. (ma-), (1) bending (oneself) down, bowing down, e.g. mahali pa jinamisi, a place where you must bend down. (2) fig. humility, self-humiliation. (3) Nightmare. J. limenilemea, I am oppressed by a nightmare. (Cf. inama, and ji-.)

Jingi, n. (ma-), one of the two upright posts of a native frame for rope-making, supporting a cross board (bau la jings). Also a form of -ingi, agreeing with D 5 (S).

*Jini, n. (ma-), a spirit, genius—a supernatural (created) being, powerful and capricious, but not always like shetani, malignant. (Ar. See Pepo.)

Jino, n. (meno), (1) tooth; (2) various objects resembling a tooth, as projecting, gripping, catching, e.g. cog (of a wheel), ward (of a lock), strand (of a rope), plug (of tobacco), battlement (on a wall), &c.

Kamba ya metio matatu, a rope of three strands. J. zima la tumbako, si kipande, a whole plug of tobacco, not a cutting. Ota j., cut a tooth,—of a child. Ng’oa j., extract a tooth, have a tooth out. Nauma j., I have a tooth-ache, also j. laniyma. J. la mbele, incisor, front tooth. J. la nyuma, back tooth, molar. Toa meno, show the teeth. Tafuna kwa meno, gnaw, nibble, chew with the teeth. -a meno-meno, battlemented, jagged, serrated. (Cf. chenge, chego, pembe, kibogoyo.)

*Jinai, n. sort, kind, quality, class,—also commonly ginsi, which see. (Ar.)

Jinywa, n. (ma-), a large mouth,
esp. as an insulting term, e.g. *zibafinywalaoko*, stop that great mouth of yours, shut up. (Cf. common *tinywa, kanwa*, and *nya*)

**Jio**, n. (ma.), coming, approach.
Seldom used. *Jio la usiku*, approach of night, evening. (Cf. follg. and *ujio*.

**Jioni**, loc. form of *jio* used as n. or adv., evening, in the evening. *Jioni hivi* (or, *hiiy* or, *leo*), this evening. (Cf. *jio*, and syn. *kuchwa, nishuko*; *tv a jua, tnagaribi*, and contr. *assubuhi*.)

**Jipu**, n. (*ma-*), boil, abscess. *J. laiva*, the boil is coming to a head. *J. limetumbuka*, the boil has burst. *J. litatoka usaha*, the boil will discharge. (Cf. *upele, kidonda*.)

**Jipunguza, Jipurukusha.** See *Punguza, Purukusha, and Ji-*.

**Jipya**, n. new,—agreeing with D 5 (S). See -pya.

*Jirani*, n. (ma.), (1) neighbour, one living near; (2) anything near, adjacent, adjoining, on the boundary. 

Nyumba yangu ni j. ya nyumba yake, my house is next to his. *Shamba j.*, adjacent estate. (Ar. Cf. *ujirani, wapa mmoja, pakia*.)

*Jiri*, v. come to pass, take place, take effect. *Haikujiri neno*, it has no effect. Cs. *jirisha*. Mfai me *akajirisha sherta*, the king gave effect to the laws, enforced the law. (Ar. for common *tukia, tokeaja*, wa.)

*Jirimai*, n. grief, sorrow, affliction.

**Jitu**, n. (ma.), a very big man. *Anakuwa 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 (notorious, famous) thief. (Cf. *mwiviyi*).

(2) A wild hog (Str.).

**Jivu**, n. (i) (*nta-*), ash, also *Jifu*, which see; (2) wooden socket in which the handle of a native drill turns. (Cf. *keke*.)


**Jiwa**, v. Ps. ap. of *ja*, be approached, be visited, have guests. Cs. *jiwe*.

**Jiwe**, n. (*mawe*, or to indicate large size *niajiwe*), a stone, a large stone, a piece of stone, stone (as material). *Nyumba ya mawc*, 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 (*kimno*). *Piga, or pigia, mawe*, throw stones at, stone. *Mwpo wa jiwe*, a stone's throw. The stone of Zanzibar is coral limestone of...
different ages. (Cf. mbwe, kawe, kilwe, kikwe, kijiwe, and for different sizes of stone, mwamba, jabali, kokoto, changarawi, meanga.)

*Jizla, n. also Jesila, Gesla, a measure of weight, viz. ro frasila or 6o pishiy about 350-60 lb. (Ar.)

Jogoo, n. (ma-), a male fowl, a cock. Jogoo lawika, the cock crows. J. la kwa, tza, first cockcrow, about 2 a.m. J. la pili, second cockcrow, just before dawn, 4 p.m. Majogoo ndio saa la shamba, the cock is the clock in the country. (Cf. jimbi, pora, kikul)

*Johari, n. a jewel, a gem, a precious stone, e.g. zuinaridi, yokuii, arusi, feruzi, lulu. Also fig. j. za mtu or ii mbili, akili na hay a, the most precious qualities are these two, intelligence and modesty. (Ar. Cf. kitol)

*Joho, n. (—, and wn:-), (i) 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. kafizi and nguo.)

Joka, 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 uwalini, 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 milipo, and he came close up to where I was. Cs. jong-eza, ezwa, ezana. (Cf. enda, pita, soga. Dist. chongea.)

*Jozi, n. (i) 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 (vichwani), time of sun overhead, noonday. J. kucha (kuponda, kutoka, kuchimuso), sunrise. J. kuchwa (tua, shuka), sunset. J.
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. limekuwa alasiri (athuuri, magari bi, &c.), the time of day is afternoon (noon, evening, &c.). Katika j. saa moja, at 7 a.m.

Jua, V. know, know about, understand, be acquainted with. Najua jambo hili (mtu huyu), I know this affair (this person). Sijui maneno ya kiunguja, I do not know the Zanzibar language. Najua kufua chuma, I know smith's work. Namiua aliko, I know where he is. Ps. juliwa. ljt.julika, be known, be knowable, be intelligible, and julkana, in the latter sense.

*Jukwaa, n. (ma-), also Jukwari, scaffolding, staging, stage, scaffold. (Hind.)

*Juma, n. (1) also Jumaa, Friday, and more fully Ijumaa, i.e. the day of assembly, e.g. Kwenyi (izwato) 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 pilili, Sunday, Jumaa tatu, Monday, Jumaa nne, Tuesday, Jumaa tano, Wednesday. But Alhamisi, Thursday. See Alhamisi. (Ar. Cf. jumaa, jamii, jumla, and see Siku. Jumaa seems also sometimes used for njumu.)

*Jumaa, n. See Juma. Moskili 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. (zna-), king, chief, head man,—also called locally divani, shonvi, pasi. (Perh. ji-umbi, from umba, cf. kiumbe, and syn. sultani, msalme, 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. juma, jumaa, and syn. jamii, shelabelai)

*Jumlisha, v. Cs. add up, sum up, put all together. Ps. jumlishwa. (Ar. Cf. jumla, and syn. jamii, sii pamoja.)

Jungu, n. (ma-), a large cooking pot, usually round, of red or black earthenware, and with a cover. (For ji-uungu, and cf. kijungu, kichungu, uungu 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.)

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*Jura, n. (ma-), also Jora, Gora, a length of calico, calico in the piece (of 30 to 35 yards). (? Ar.)
mimi nafsi yangu kufanya neno hUiy
I am sorry myself for doing this
thing. Juta maovUy, feel remorse for
wrongdoing. Ps. jutwa. Nt.
jutika, whence jutikana. Ap. jut-
ia, -tw. Cs. jut-isha, -ishwa.
Rp. jutana, join in regretting. (Cf.
juto, also toba,Rubu.)

Juto, n. (ma-), (1) regret, remorse,
sorrow for what is past. Fanya (ona,
ingrwa 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, mwisho huya
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, mngoej chini, wait be-
low for the man who is above.
Panda j., go upstairs. Shuka j.
ya frasi, dismount from a horse.
Angenda j., hafikili mbinguni,
thought 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, iliyo 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, obliga-
tory on, morally binding on, the
business of, the duty of, &c. J. yako,
you are responsible, it depends upon
you. J. ya mfalme kutawala, it
is the king’s business to rule. (3)
Over and above, in addition to, beside.
J. ya manbo haya, besides all this.
Umpe mpia j. ya minahara wake,
give him a rupee in addition to his wages.
(4) About, concerning, as to, in re-
spect of, with regard to. Mite
hufanya adabu j. ya mwalimu 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 ngwv j.
yangu, you have no power against
(over) me. Wakafetet 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 jijui is also often used,
with different shades of meaning,
e.g. (1) high up, very high, exalted.
Tazama kijiijuu, take a birdseye,
synoptic, general view; (2) proud,
arrogant, supercilious; (3)
superficial, foolish, shallow, excited,
perplexed, &c. Wakaulizwa ya
jijuijuu, they were asked the usual formal
(civil) questions. Mambo ya
jijuijuu, indifferent matters, gossip, topic of
the hour. Tukasemesana jijuijuu,
we had a chat together. (Contr.
chini.)

Juvisha, Juvya, v. Cs. See
Jua, v.

Juya, n. (ma-), a seine, drag-net,
made of native materials. (Cf. jarifa,
wavu, kimia.)

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, juzi,
or juzi juzi, a few days ago, lately.
J. hivi, the other day. Tangu
majuzi yale, some time ago. Mti
wa j., a new-comer, a young person.
Kushinda j., three days ago.

*Juzu, v, be permissible, be allow-
able, be suitable, be fitting for, be
right for, be duty of. Nguo hii
haimjuzUy, these clothes do not suit
him, are not proper for him. Neno
hili lajuzu nami, this matter is right
for me, is my duty. Ap. juz-ia, -iwa, be right for, be allowed to, be obligatory for. Mwanamke huyu anijuzia kuniwoa, it is right for me to marry this woman. So nime-jusia kumiwoa. 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 Koran. 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 Zanzibar, esp. among the slave class and new-comers from mainland tribes.

K is one of the commonest sounds in Swahili speech, entering as it does into the formatives ka, ki, ko, and ku (which see), and the preps. kwa, katika.

Words not found under K may be looked for under Kh, H, or Ch. For words beginning with ki- see remarks on Ki-, below.

K-, before a vowel, sometimes represents ka or ki, which see.

Ku, 1. is a verbal connective prefix, except in the cases noted below. In general, it connects two or more verbs together in such a way as either (a) to carry on the construction (mood and tense) of the first verb to those following with ka-, or (b) to supply in those verbs the construction appropriate to the context. But most commonly it is used (1) to connect a verb in the Past (Narrative) Tense Indicative with others following, or else (2) to connect a verb in the Imperative Mood with another in the Subjunctive, or Imperative. Thus the typical form of a narrative in Swahili begins with a verb in the Past (li-) Tense, and proceeds with verbs having ka for li, e.g. paliondokea sermalia akaenda kuo na, there was once a carpenter and he went and married a wife. Patikuluwa 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 kaone, come and see. Nenda kalete (ukaleti, kaleti), 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 (kaleti), bring it then. So kaseme ati! speak then! Also nikawete? Am I to call them then? (2) Prefixed to a verb-root, without Pers. Pfx. with the force of the 3 Pers. Sing. Perf. Indic., e.g. kafa, he is dead. Kula zake, he has gone away. Alikwenda mjinji kapanda punda, he went to town on a donkey, i.e. amepanda punda. (3) Affixed to the sign of the Future ta, when ta would otherwise be required to bear the accent, as in relative forms, e.g. atakapokwenda for atapokwenda, when he shall go.

In (2) and (3) ka has no connective force.

There remain a number of cases in which ka is less commonly used, e.g. with a Present Tense, nikali, and I am; with or following the hu tense, hufikia pale akala, he used to go there and eat; hutoka assubuhi hukarudi, he used to go out in the morning and come back; with a Future Tense, ntaenda nikapata baraka, I will go and win a blessing; with a subordinate verb, nimekwenda kwake nikamtazame, 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; usinipige ukajuta, do not strike me and then regret it (i.e. or you will regret it); tusiende iukarndi, do noi let us go and then have to come back again; kwenda akaja leo, perhaps he comes to-day.

Ka coalesces commonly with e or o following, e.g., akenda, akoga, and with i following forms e, as akesha, for akiasha. 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 kafupi, a very short little club; paka katogo, a very small kitten. Kadogo is used, like kidogo, as adj., in a very small degree, infinitesimally, to a very small amount.

Kaa, v. (i) stay, stop, rest, remain, wait; (2) sit, sit down, take a seat; (3) dwell, live (in), inhabit, reside (at); (4) continue, last, endure. Unakaa wapi? nakaa shaniba {iiijini), 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. kaliva (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. Inemkalia tamu, it has remained agreeable to him. Akakalia nyele zake, and he waited with (for) his hair, i.e. he let it go untrimmed. Wakakailana karibu, and they settled near each other. Cs. ka-lisha (? kasa), -lishwa. (Cf. ukao, kikao, makazi, mkaa, &c., and syn. keti, shinda, ngaja, ishi, dumu.)

Kaa, n. (ma-), (1) a piece of charcoal, also extended to mean ‘a lump of coal.’ Makaa, charcoal, coal, embers. Mineral coal is sometimes distinguished as makaa ya mawe, stone coal. Makaa ya moto, live embers. Makaa zimwe (ya zimwe, mazimwe), slaked embers, cinders, dead (burnt out) coal. Makaa moshi (yanmoshi), 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. follg.)

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, tikaango, 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
KADIMISHA

(of wood or iron), e.g. to split logs with.

*Kabila, n. (ma-), tribe, clan,—
a smaller division than taifa, and
larger than ufungu, jamaa.

*Kabili, v. (1) be in front, be opposite, face (towards), front, point to, correspond to, be directed towards, be exposed to; (2) incline towards, tend to, be inclined to, be likely to, have a propensity for; (3) confront, brave, defy, oppose, be contradictory to. Nikamkabili uso kwa uso, I met him face to face. Mahali palipoka-bili baridi, a place exposed to the wind. Hakabili kuuza, he is not inclined (likely) to sell. Ulimwengu unakabili mvua, the weather portends rain. Wakabili risasi setu, they boldly faced our bullets. Ps. kabiliwa. Nt. kabilika. Ap. kabil-ia, -iana, be opposite, face each other, have a mutual attraction, correspond. Cs. kabil-isha, -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. kabali, 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. kanwe, haswa, halisi.)

*Kabithi, v. also Takabathi, (1) take in the hand, receive, hold, lay hands on, seize, keep. Also (2) Cs. (for kabithisha), cause to hold in the hand, put in the hand (of), deliver to, hand over to, give to. Amen kabithi mwenyi 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. Nikawakabithi fetha wale watumwaa, I gave the money to the slaves. Cs. kabitishiwa. Ap. kabit-ia, -iana. Cs. kabit-isha, -ishwa, cause to receive, hand over to, deliver to. (Ar. Cf. follg. and syn. (1) pokea, kamata, shika; (2) salimu, toa, po-keza, lipa.)

*Kabithi, a. economical, grasping, close-fisted, miserly. (Ar. Cf. ka-
bithi, ukabithi.)

*Kabla, 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, ukubali). (2) An Indian dish of rice, curry, &c. (Hind. Cf. pilau.)

*Kaburi, n. grave, tomb, sepulchre, place of burial. Makoburi, or makaburini, a cemetery. Chugulua kaburini, have one foot in the grave. (Ar. Cf. siara, kizimu.)

*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 msimamizi, the second nokoa. (Ar. Cf. takadamu, and follg.)

*Kadimisha, v. Cs. cause to go before, send in advance. (Ar. Cf. kadamu, and tangula.)
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. Nanokadiri maneno haya ni kweli yahuweza kufaa umau na kufu. Ps. Kadiriwa. Nt. kadirikia. E.g. be limited, be measurable, be moderate (in amount, behaviour, &c.), be finite. Kufa ni farathi ya iliyokadiriwa, death is a necessary condition of what is finite. Anatakabari mnOy haka-diri, he shows great arrogance, he has no moderation. Maneno yasiyokadirikia, unmeasured (or, unintelligible) language. Ap. kadiria, -twa, -ishya, -iskwa, e.g. put limit to, restrain, cause a valuation (estimate) to be made, &c. — n. (i) amount, measure, extent, capacity, value, rank; (2) moderation, self-control, temperance. K. ya watu kurnt wamekujawa, 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 maovu unuite, 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 -uyo following, e.g. k. auwaza-uyo, as far as he can, to the best of his ability. (Ar. Cf. ukadiriria, and syn. ginsi, kiasi.)

Kadogo, a. invar. dim. of -dogo, 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. Toa k., make an offering, sacrifice.
kawaida, which see. (Ar. Cf. syn. kanuni.)

*Kaidi, v. be obstinate, be headstrong, rebel, refuse to obey, contradict. Usimkaidi baba akisema neno, do not contradict (disobey) your father, if he says anything. Cs. kaid-isha, -ishwa, e.g. incite to disobedience. (Ar. Cf. follg. and syn. kaliju, asi.)

*Kaidi, v. be obstinate, be headstrong, rebel, refuse to obey, contradict. Usimkaidi baba akisema nenof kaidi, v. be obstinate, be headstrong, rebel, refuse to obey, contradict. Usimkaidi baba akisema nenof do not contradict (disobey) your father, if he says anything. Cs. kaid-isha, -ishwa, e.g. incite to disobedience. (Ar. Cf. follg. and syn. halifu, asi.)

♦-kaidi, a. obstinate, refractory, disobedient, rebellious, &c. (Ar. Cf. prec.)

*Kaimu, n. (ma-), superintendent, guardian, vicegerent, viceroy. Hakimu atakwana k. wa shughuli ile, the chief will undertake that business. (Arab. Cf. waziri, wakili.)

Kajekaje, n. small cords used to fasten the sail to the yard, in a native vessel. (Cf. chombo, and kamba.)

Kajia, n. an extremely small path or passage. Dim. of njia. (Cf. njia, ujia, and ka-)

Kaka, n. (ma-), (1) used occasionally of an empty shell, e.g. of an egg, or of the rind of a fruit, e.g. of an orange, k. la yai, k. la chungwa. (But ganda is more usual, cf. fuvu, fuu.) (2) Elder brother, generally used playfully or colloquially, as dada. (3) A disease affecting the hand.

Kaka-kaka, adv. in a hurry, in a rush (press, bustle). (Cf. kikaka.)

Kakamia, v. strain, make a sudden or violent effort to do, or get something, e.g. k. maji, a thirsty man. (Cf. follg.)

Kakam'ka, v. make a muscular effort, strain,—as in lifting a load, breaking a stone, or in travail. Obs. also Rf. jikakamia, 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 cake. (Cf. nkate.)

*Kalafati. See Kalafati. (Ar.)

-Kali, a. (1) sharp, having a sharp edge, cutting, e.g. kisu kikali, a sharp knife, makali ya upanga, the edge of a sword, opp. to butu; (2) sharp to the taste, acid, sour, bitter, e.g. siki kali, sour vinegar, opp. to laini, tamu, and cf. chungu; (3) sharp in temper, severe, stern, cross, cruel, fierce, e.g. ng'ombe mkali, a fierce cow, opp. to -pole, -a huruma; (4) keen, intense, vehement, brave, jua kali, tembo kali, strong palm.
wine, scorching sun, watu wakali, warlike people, opp. to -legevu, -vivu, -oga. (Cf. ukali.)

-kali, verb-form, used with Person prefixes, nikali, tukali, &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, tanuu.)

*Kalima, n. word. (Arab. for common neno. Cf. mkalimani.)

*Kalme. See Galme.

Kama, v. squeeze, but esp. of milking, e.g. kama ng'ombe maziwa, milk a cow, or simply kama. Ps. kamwa. Nt. kama^nika, kamikana. Ap. kam-ia, -iwa. (Dist. kamia, threaten.) Cs. kam-isha, -ishwa, e.g. kamisha ng'ombe za watu, act as milkman, undertake milking. (Cf. kamua, kamata, and songa, kaba, shika.)

*Kama, conj. also Kana, (i) as a particle of comparison in general, (a) as, such as, like, as if, as though, e.g. uwe kama mimi, be like me. Ruka k, ndege, fly like a bird. Mtu nifu k, wewe, 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. wapenda-vyo, as you please, k. ulivyosema, as you said, but also k. waphenda, k. ulisema. (b) Like, as it were, almost, about, nearly, of vague comparison, e.g. of numbers, asikari k. mia, about a hundred soldiers. Ny-

ingi k. si nyingi, a moderate number.

(c) In the definite comparison of two or more objects, as compared with, rather than, and not (cf. kuliko), e.g. afathali kua maali k. kutumia yote, it is better to save money than to use it all up. Yeye mkubwa k. wewe, he is big as compared with you, i.e. bigger than you. Heri kupotea nikafa k. kuwa hai, better I should be lost and die than live. Bora thabuku k. fetha, gold is more valuable than silver. (2) As a subordinate particle, (a) that, of reported speech, &c. Nasema k. ndiyo, I say that it is so. *Nimesikia k. hajui, I understand that he does not know. Aliamuru k. aende, he ordered that he should go. (Cf. similar use of ya kuwa, ya kwamba, kwamba, and kama kwamba.) (b) If, supposing that, though, i.e. conditional, e.g. k. una homa nenda kwa mganga, if you have fever, go to the doctor. K. kutaki, bassi, if you do not want to, there is an end of it. Also often with Pres. Partic., k. ukipenda, if you like. K. fetha ikipatikanika, ntolipa, if the money is forthcoming, I will pay. (c) Whether, if, e.g. sijui k. yuko, I do not know whether he is there. Alimuliza k. ndiyo, he asked me whether it was so. (Ar. For comparative use cf. sawa na, mfanwa na, mithili ya, kuliko. For conditional use cf. ikiwa, iwapo, endapo, and the use of -ki- and -sipo in verbs.)

*Kamali, n. a game played by chucking small coin into a hole (Str.).

Kamamanga, n. See Komamanga.

*Kamani, adv. wonderfully, strangely, exceedingly. (For kama nini? Like what! see Kama.)

Kamasi, n. (ma-), mucus from the nose, catarrh. Siwesi k., I have a cold in my head. (Cf. mafua, kifua.) Futa makamasi, wipe the nose.
KAMATA

Kamata, v. take (for-bi^e hold of, catch hold of; seize with the hands (arms, claws, a trap, &c.), grasp, clasp, make a prisoner of, arrest. Chui alimkamata kuku, the leopard got hold of the fowl. Ps. kamatwa. Nt. kamatika, e.g. maji hayakamatiki, water cannot be grasped in the hand. Ap. kamat-ia, -iwa, e.g. seize with, grasp at, get a partial hold of, &c. Cs. kamatisha, also Intens. hold fast. Rp. kamatana, grapple, e.g. in wrestling. (Implies some effort, difficulty to overcome. Cf. shikd, kabithi, guia, nasa. For the termination cf. ambata, fumhaia, 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 miwa, 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, hamarawi, dasi, hensa, jarari, demani, goshi, dakuwa, miari, or ujari. Various materials for binding are ubugu, ugomba, un'ong'o, ununu, ukindu, and miwa. (Cs. ukambaa, also ugwe, kitani.)

Kamba, n. a lobster, crayfish, prawn, shrimp, sometimes distinguished as k. ya pwni, k. ya bahari, also mkamba,—the common lobster, and k. ya mtoni, crayfish. (Cs. 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. kituo, boma.)

Kambo, n. baba (mama) wa kambo, step-father (-mother), moto wa kambo, step-child. (Perh. cf. kambo, used (Kr.) for the shoot sprouting from the roots of the banana (mgomba), near but separate from the chief stem.)

Kame, n. (ma-), barren land, wilderness, desert, waste, uncultivated ground. (Cf. nyika, jangwa, poli.)


*Kamili, v. complete, finish, make perfect, also be complete, be finished. But these meanings are usually taken by the Cs. and Nt. or Ps. forms. Ps. kamilwa. Nt. kamilika. Ap. kamil-ia, -iwa, e.g. end off, finish off. Alipokamilia nyumba ile, when he finished off that house. Cs. kamilisha, -ishwa, e.g. nime-kamili n'omba mwezi, I have completed my month. — a. complete, perfect, whole, entire, unimpaired. (Ar. Cf. maliza, timia, timiliza, isha.)

*Kamiliifu, a. same as Kamili, a., which see.

Kamio, n. (ma-), a reproach, a threat. (Cs. 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,
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. mafuta, extract oil by pressure.

Ps. kamuliwa. Nt. kamulika. Ap. kamu-ria, -riwa, e.g. akam-kamulila ndimu mwilini, and he squeezed lime juice over his body. Cs. kamu-isha, -ishwa. (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 kamwey it is nothing at all. Sitaki kamwey I will have nothing to do with it. (Cf. kabisa, halisi, hatta kidogo.)

Kana, v. also Kanya, deny, negative, say 'no,' disown, refuse, e.g. kwanza mwivi amekanay sasa au ngatny at first the thief denied it, now he confesses. Baba alimkana mtotoy the father disowned the child. Ps. kaniwa. Nt. kan-ikay dkanay e.g. amekanisha na watu si mwiviy it was denied by the people that he was a thief. Haikanikani kabisa, it is absolutely undeniable. Ap. kan-ia, -iana, forbid to, refuse to, deny to (about, for, on the part of, by, at, &c.). Baba amemkania mtoto kuiba (or, asiibe) y the father had forbidden the child to steal. Cs. kan-isha, -ishwa, also kan-usha, -yusha, -ushwa, -ishia, -ishiwa, -ishana, also Intens. deny emphatically, e.g. amenikanushia haki yangu, he has wholly denied me my rights. Munamke amekukanisha mtoto wako, the woman has induced you to disown your child. (Cf. kanyo, kikano, kataa, kataza.)

Kana, n. rudder handle, tiller, i.e. mkono wa usukani.

Kana, conj. See Kama.

Kanadili, n. (ma-), a projection from quarter or stern of native vessel, used as a closet (choo)—also quarter gallery.


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 ukanda.

Kande, n. and Kandi, stores, supplies,—for a journey, &c., esp. provisions. Not usual in Z. (Cf. masaru, akiba, risiki.)

*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 kanday kando, pakuy 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. fansi, kinara, 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. aliye kando, haangukirvi na mti, he who is on one side is not fallen upon by a tree. K. yetu, in our neighbourhood, near us. Sawasawa k., parallel. Weka k. (or, kando-kando) ya, put by the side of. K. zote, on all sides. (Cf. ukingo, upande, and ukando.)
Kanga, v. See Kaanga.

Kanga, n. (1) kanga la mnazi, the fruit stem or stalk bearing the nuts on a coconut 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,—which in Z. is called mbibo. See Mbibo.

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. msikit, 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. farathi, sharti, kawaida, hakika, yaktnil)

*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.

Kanzu, n. the usual outer garment of men in Z., a long-sleeved calico gown, reaching from the neck to the ankles, usually plain white or yellowish-brown (huthurungi), with or without lines of silk stitch-work, red or white, on the neck, wrists, and front, and fastened with a small button or tassel at the throat. Worn over a loincloth, often with a light doublet, or under a coloured sleeveless open waistcoat (kisibau), or a cloth cloak (joho). Worn also by women, but then shorter, of coloured and varied materials, and with red binding. Kanzu are distinguished as ya kufuta, plain, common, ya ziki, with white cotton stitching at the neck, ya kazi, with ornamental stitching, and according to material, ya bajia, ya huthurungi, &c. (? Cf. Ar. kasile, cloth. For parts, &c., of the kanzu see sadani, taharizi, sijafu, kikwapa, jabali, mhralbori, kaba, tiki, mrera, kiboko, kinara, tarizi, mjusi, &c., and for tailoring, shona, mshoni.)

*Kao, n. (ma-), place of residence, dwelling, habitation,—commonly in the plur. makao. Also of mode or act of remaining, residing, &c., situation, position, way of living, but thus more often ukao, kikao. (Cf. kaa, v., ukao, kikao, ukazi, makazi.)

*Kaoleni. See Kauli.

*Kaomwa, n. and Kauma, callumba root,—mainly procured from East Africa. Described as 'the root of a creeping plant, like a sweet potatoe, a tonic of bitter taste' (Kr.).

*Kapi, n. (—, and ma-), (1) a 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. Aveke mali kantsini, let him put his belongings in the store-room. (Ar. Cf. tunu, hazina, and kandi, ghala, akiba.)

Kanzu, n. the usual outer garment of men in Z., a long-sleeved calico gown, reaching from the neck to the ankles, usually plain white or yellowish-brown (huthurungi), with or without lines of silk stitch-work, red or white, on the neck, wrists, and front, and fastened with a small button or tassel at the throat. Worn over a loincloth, often with a light doublet, or under a coloured sleeveless open waistcoat (kisibau), or a cloth cloak (joho). Worn also by women, but then shorter, of coloured and varied materials, and with red binding. Kanzu are distinguished as ya kufuta, plain, common, ya ziki, with white cotton stitching at the neck, ya kazi, with ornamental stitching, and according to material, ya bajia, ya huthurungi, &c. (? Cf. Ar. kasile, cloth. For parts, &c., of the kanzu see sadani, taharizi, sijafu, kikwapa, jabali, mhralbori, kaba, tiki, mrera, kiboko, kinara, tarizi, mjusi, &c., and for tailoring, shona, mshoni.)

Kao, n. (ma-), place of residence, dwelling, habitation,—commonly in the plur. makao. Also of mode or act of remaining, residing, &c., situation, position, way of living, but thus more often ukao, kikao. (Cf. kaa, v., ukao, kikao, ukazi, makazi.)

*Kaoleni. See Kauli.

*Kaomwa, n. and Kauma, callumba root,—mainly procured from East Africa. Described as 'the root of a creeping plant, like a sweet potatoe, a tonic of bitter taste' (Kr.).

*Kapi, n. (—, and ma-), (1) a
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. kirisi, also ekerahi, ikirahi.)

*Karakoli, n. and Karakoni, prison. Not usual in Z. (? Turkish, introduced by Soudanese. Cf. geresa, 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 bakshish.)

*Karamu, n. a feast, banquet, festive entertainment. (Ar. Cf. prec.)

*Karani, n. (ma-), clerk, secretary, amanuensis, supercargo. (Ar.)

Karara, Karasia. See Kalala, Kalasia.

*Karata, n. card, playing card. (? charla, card.)

*Karatasi, n. paper, a piece of paper. (Ar.)

*Karahana, n. money on loan, advance, credit. K. ya fetha, a cash advance. (Arab. Cf. follg.)

*Karathii, 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. karathiwa. (Ar. Cf. prec. and the commoner kopa, kopesho, and azimu.)

Karibisha chakula (kiti), invite to a meal (offer a seat to). Tulikaribishwa vizuri, we were hospitably treated. Rp. karibiana. (Ar. Cf. karibu, and sogea.)

*Karibu, n. near relation, kinsman. Watu hawa k. sangu, these people are relations of mine. Also mtu wa k., a relation. —adv. and (with ya and na) prep. (1) of space, next, close to; (2) of time, presently, shortly, lately, recently; (3) in general, nearly, almost, about. Hivi k., just lately. Alikuja 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.)

Karipid, v. Ap. use harsh language to, reprimand, scold, chide. Ps. karipiwa. (Cf. laumu, kernea, shutumu. The Pr. form karipa is also used.)

Kariri, v. repeat, say over again and again, recite, rehearse. Ps. kaririwa. Nt. karirika. Ap. karir-ta, say over to (for, at, &c.). Cs. karir-isha, -ishwa. (Ar. Cf. syn. B. sema (soma) tena, or inarra ya pili, or inarra ny ing.)

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.
msumo, 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. Figa
(vuta) k., row. (Cf. kaf, 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
eartien jar (for water, ghee, treacle,
&c.). (Cf. balasi, which is larger.)

Kasimele, n. cocoanut cream, the
thick oily juice squeezed from the
grated nut by a strainer, before any
water is 'ixed with it, i.e. maji ya
nazi yaliyokamuliwa mbele katika
kifumbu,—also called tui la kasi-
mele, or tui halisi. The same nut,
when mixed with water and strained
again, produces tut la nyuma, tut la
kupopolea, a white milky fluid. See
Tui.

*Kasiri, v. cause to be angry, vex,
provocke. Hayo ndiyo maneno yali-
yokukasiri, these are the words which
annoys you. Sultan alimkasiri
mkewe, 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 kasirika, -iwa, be angry
kasirisha, -ishwa, enrage, provoke,
exasperate, stir up violent feeling in,
incite, inflame. Rp. kasiriana.
(? Ar. Cf. hasira, and syn. ghathabu,
uchangu. 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 upepo. (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
kukausha 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. Some-
times as n., defect, blemish. (Ar.
kasra. Cf. kasa, kasiri.)

*Kassa, adv. See Kasa.

*Kasi, adv. of intensity, used with
verbs, much, very, with energy (vehe-
mence, violence, &c.), e.g. enda k.,
go with force, go quickly. Mto
unapita k., the river runs quickly,
has a strong current. Also as a
noun, tia (piga) k., apply force,
tighten. Sokota kwa k., twist forcibly.
(Prob. Ar. ? Cf. kiasi, or kasa, kasi.)

*Kastabini, n. a thimble. (Per-
sian, for more common subana.)

*Kasumbi, n. opium. (Hind.
Cf. syn. Ar. afuni.)

*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 follow-
ing 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. nakshiy, carve (in wood or
stone). K. pesa, reduce (or, withhold)
a sum due. Y. 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. kiit*, quench thirst. *K. shmiri*, 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-iU) iwa*, be cut off, &c. at (for, in, &c.), e.g. *muhogo ulikatia mumo*, the cassava broke off where it stood. *Ugwe hukatikia pembamba*, cord breaks at the thinnest part. Also *katikanOy* be capable of being cut, &c., be possibly cut. *Ap. kat-iia, -iwa, -iana*, cut at (into, off from, a part of, &c.), e.g. *katia hesabUy*, cut a piece from, chop at, make a cut in (not, cut down). *Katia njia*, cut into (strike on) a road. *Ni kiasi changu kama nalikatiwa 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-iia, -izwa, -izia, -iziwa, -izana*, 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. *Walikatiwa vyokula*, their supplies were deliberately stopped. *Rp. katana*, e.g. *wanakatana kwa visi*, they are fighting with knives. Also *Rf. jikata, jikatia, jikatisa, &c.*, and *Rd. of emphasis, katala*, cut to pieces, make mincemeat of. (Ar. *Cf. mkata, mkato, kato, kata, mkatiso, mkezi, mkataa*, and follg. Also *tema, chanja, pasua, chonga, choma, vunja, maliza.*

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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.*)

Kata, n. (*ma*), (1) a ladle, dipper, scoop, used for drinking, or dipping water from a hole,—usually a cocoanut shell, with one end cut off, and fixed to the end of a stick. (Cf. *upawa.* (2) A round pad, usually of leaves, grass, or a folded strip of cloth, worn on the head when carrying a load, water-jar, &c. (Dist. *mkata, ukata.*

Kataa, v. refuse, reject, decline, say ‘no.’ *Ps. kataliwa*. *Nt. kata-rika*. *Ap. kata-ria, -iwa, -iana*, e.g. refuse, refuse credence to, decline acceptance from, say ‘no’ to, &c. *Cs. kata-sa, -swa, -sana*, prohibit, forbid, deter, cause to refuse, refuse peremptorily, &c. Also *kata-sia, -siwa*, prohibit to (from, by, &c.). (Cf. *kataso, kana, gombesa, dakisza, tetu, marufuku.*

*Kataa*, a. final, decisive, conclusive. *Neno hili k.y* 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. *Usi wa k.*, thread made of flax or hemp, as dist. from *usi wa pamba*, cotton thread. (Ar. *Cf. usi, ugwe, kigwe, kamba.*)
Katazo, n. (ma-), prohibition, contradiction, objection. (Cf. kataa, and syn. kindano, dakizo, tetu.)

*Kathalika, adv. in like manner, likewise, similarly, in the same way. (Ar. Cf. aitha, thamma, and follg., and syn. B. vile vile, viwyo hivyo.)

*Kathawakatha, a. and adv., thus and thus, and so on, et caetera, many other such, many more. Watu k., lots of people. (Ar. Cf. kathalikadj)

*Kathi, n. judge, — the official term, magistrate appointed by the Sultan to decide questions of law. (Ar. Cf. hakimu, and mwamuzi.)

Kati, adv. and (with yd) prep., among, between, inside, in the middle of, amidst, surrounded by. K. ya nyumba, in the middle of the house. Also as n., the centre, 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. kalika, 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, mwandishi, katabahu.) — v. write,—seldom used, e.g. in Rp. tukatibiane, let us draw up a written contract. (Cf. mkatiba, kitibu, kitaba, and common syn. audika.)

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. Kufika katika kwa mfalme, to arrive in the king’s court or presence. (Cf. kati, and the equally common kwa.)

Katikati, adv. and (with ya) prep. See Kati.

*Katili, n. a murderous person, a bloodthirsty man, a ruffian. (Arab. Cf. syn. B. mwuaji.)

*Kato, n. (ma-), a cutting, fragment, thing cut or broken off. (Cf. kata, nkato.)

*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. -kau, yabis, and of drying clothes by exposure to sun and air, anika.)

*Kauli, n. (1) sentence, expression; (2) expressed opinion, narrative, account. K. tatu zilizosemwa, three accounts were given. Tufuase k. ya waalimu wetu, let us follow the opinion of our teachers. K. ile ikanuthi, the expression vexed him. (Ar. for the common tuno. 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.
Kavu, a. (kavu with D 4 (P), D 5 (S), D 6), also kafu, (1) dry, parched, waterless, barren. Inchi k., dry land, terre ferme, as opp. o bahari, sea. Kuni k., dry firewood. Ngno k., dry clothes. Prov. maji mafiu, mvuu mafiu, at neap tides the fisherman gets little. (2) Dry, humorous, satirical, amusing. Mtu mkuvu, a witty person. Maneno mkaa, witticisms. (3) Brave, fearless, concerned. Cf. the phrase -kavu wa mcho, -enyi mcho mkuvu, of a nonchalant, intrepid, dauntless look. (Cf. kauka.)

Kawa, v. be delayed, tarry, linger, delay, loiter, take a long time, be behind time, be late. Ap. kawia, same as kawa; also kawilia, delay for (on account of, at, about, &c.), and so kaw-ilisha, -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 isiyo na k., a dish without a cover. Tuningane 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. destiri, kinini.)

Kawe, n. a very small stone, dim. of jiwe, kiwe. (Cf. jiwe, mbwe, and ka-)

Kawia, Kawilia, Kawisha, &c. See Kawa.

Kaya, n. (ma-), a kind of shell-fish.

Kayamba, n. (1) a sieve; (2) a rattle resembling a sieve,—dry grain shaken inside a flat case of reeds.

Kaza, v. (1) fix, make fast, fasten, tighten; (2) grip, hold tight, fit tightly; (3) use force (in), exert energy, act with a will, emphasize, accentuate. K. kamba, make a rope fast. K. mbio, run hard. K. kuimbia, sing with a will. Nguo ya kukuza, tight clothes. Ps. kazuwa. Nt. kazika. Ap. kazi-ia, -iya, e.g. kazia macho, rivet the gaze upon. Cs. kaz-isha, -ishwa. Rp. kazana, (1) hold each other, make a mutual effort; (2) hold together, be compact, be firm (stiff, hard). Kazana na, adhere to, stick to. (Cf. kazi, 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. Nguo hii ni k. ya Wahindi, this stuff is made by Hindoos. K. ya maku- taa, contract work, task work. (Cf. kaza.)

Kazo, n. pressing tight, holding hard, grip. Also as a -kazo, tight. (Cf. kaza, mkazo.)

Kazoakazoa, n. a term of abuse (perh. from zoa and ka-, which see), i.e. wretched gutter-scraper.

*ke, a. (also -a kike, jike), of the female sex, female, feminine; (2) like a woman, timid, stupid. Mke (Pl. wake), mtu nke (Pl. watu wake), mtu wa kike (Pl. watu wa kike), and most commonly mwana nke (Pl. wanana wake, or waanake), are all used of 'woman' generally, in respect of sex simply. In relation to
the male sex, *mke* has the definite meaning 'wife, married woman,' and is then clearly distinguished from *mwanamke*, which denotes an irregular connexion, e.g. *mke we wasiri ali-kwana mwanamke* wake *Abunuwasí*, the vizir's wife was Abunuwasí's paramour. *Mke ni ngwo*, a wife means (the cost of her) dress. *Wake*, as a noun, plur. of *mke*, often takes for distinctness pronouns of the form in-*, i.e. *wake zake*, his wives, rather than *wake wake*. *Wata wika*, or *wa kike*, girls. *Bata jike*, a female duck. *Moyo wa kike*, a womanly (i.e. usually 'timid, stupid') character. *(Cf. *jike, kike, kuke* uke, and opp. -ume.)*

**Kefu**, int. also Kéféole, expressing disgusted surprise, indignation, aversion. *K. mimi killa siku*, think of me (being so treated) every day. *Mtu hamfanyizii hiana mtu asiong'í*, kefu aliomwamini, a man does not act treacherously towards one he distrusts, much less one he trusts. *(Cf. *chub! huss! bhu! nyama* za! (or, Plur., *nyamazenzi! kimya! Also cf. *ukelele, kikelele.)*


**Kemea**, v. scold, rebuke, speak loudly (roughly) to, snub. *(Ps. *kemea.* *(Cf. *karipia, laumu, nenea, ambilia.)*

**Kenda**, n. and a., nine. -a kenda, ninth. *(Cf. syn. *tissia, tissa*, equally common.)*

**Kenge**, n. a large water-lizard, common in Z. *(For other kinds cf. *njiusi, guruguru.)*

**Kengee**, n. and *Ukengee*, the flat part of a cutting instrument, blade of knife, sword, spearhead, &c. *(Cf. *bapa,* and contr. *makali,* edge, and *kipini,* handle, of such instruments.)*

**Kengele**, n. (—, and of size *nia-*), a bell. *(Cf. *njuga.)*


**Kereketa**, n. cause an irritating sensation, esp. in tongue or throat, have a rough taste, cause a choking feeling. *Roho yangu yanikeriketa kwa sababu ya kula tumbako*, my throat is irritated from chewing tobacco. *Tumbako yanikeriketa*, the tobacco has a harsh taste to me, *(Cf. syn. *washo.)*

**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. *Zikerezawazo*, turned articles, turnery. *(Cf. follg.)*

**Kerezo**, n. also *Keeso*, a machine for turning, a lathe.

*Kérimu*, 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, uhia.)


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., kesha, and dist. kesha for kaisha, he has finished.)

Kesho, n. and adv., to-morrow, the next day, the day after. *K. kuchwa,* the day after to-morrow. *K. yake,* the following day. *Kushinda 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 kukuetsia, something to sit upon. Cs. *ketisha, -shwa,* e.g. cause to remain, keep, preserve. *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, khaifsu, khaini, khalifu, khamsi (and derivatives), khara, kharadali, khatari, khati, khatia, khatima, khasina, khema, kheri, khesa, khorji, khofu, khubiri, khusu, khutu, khuta.

*Khoja,* n. a member of one of the two chief sects of Mahommedan Hindoos in Zanzibar, the other being *Bohoro,* which see. (Hind.)

*Ki,* verb-form, *(it)* is, agreeing with D 3 (S), e.g. *kii hikt ki ghali,* this chair is expensive.

*Ki-,* as an initial syllable, is in far the greater number of words a formative prefix, and one of the commonest formatives in the Swahili language,—so common that no attempt is made here to enumerate all the words beginning or regularly formed with *ki.* Words not found under *ki-* may be looked for (1) under the letter immediately following *ki-,* or (2) under *Ch-,* since *ki-* usually (though not always) becomes *ch-* before a vowel (e.g. *chungu* for *ki-ungu,* but *kiungo,* not *chungo,* and moreover *ki-* in any word is often heard pronounced *chi-* among the lower classes in Zanzibar. *Ki* as a formative prefix is used (1) with verb-stems, to form verbal nouns denoting usually some concrete embodiment or special manifestation of the root-idea of a non-personal kind. (Contrast the characteristic use of *u-* in forming abstract, and of *m-* in forming personal derivative nouns.) When *ki* is prefixed, the verb-stem *(a)* may re-
tain its final -a. In this case, which is not common, the verbal noun is often followed by another noun depending directly on it, e.g. *kiŋana mignon* (denoting presents given on special occasions), also *kiŋwa urwongo*, and cf. *kinywaa*, mouth, *kidinda*, *kifaa*. (b) Changes final *a* to *si, zi,* or is followed by *ji,* e.g. *kitendo, kifungo, kitu*, *kicheko, kiongozi, kihosho, kinywaji, kipaji.* Obs. also *kiunjbe, and chumba.* 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. *kiangoo,* 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; *kikulo,* *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 *mvuli* and *uvuli,* and even with reference to persons in such words as *kizaa, kipofu, kisiwi, kibeti,* but see below (3). (2) To form diminutives with noun-stems, and as such may be used before any suitable noun whatever, often displacing an initial *m* or *u,* e.g. *kitoto, kipande, kivuli,* and sometimes followed by a *ji-* or *j-* especially with monosyllabic roots, e.g. *kijiti, ijibwa, kijisi, kijana, kijumba, kijineno.* Obs. that *ki-* may convey the idea, not only (a) of relative smallness, but (b) of relative unimportance, e.g. *kishunguli,* a small trilling business; of endearment, e.g. *kipenzi,* darling; and of secrecy or contempt, e.g. *kishauri,* a plot. *kiunjbe,* 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. *ameva kizungu,* he is dressed in European fashion; *alilia kisimba,* he roared like a lion; *asemaa kigeni,* he talks in a foreign way, like a stranger. *Kaa kitako,* sit on the haunches. *Kiti cha kifahiie,* a royal throne. *Mambo ya kisasa,* modern ways. *Vituu vya kikale,* antiquated, old-fashioned things (but *vituu 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 *kizaa, kifopu, kilenia,* commonly used of persons, but meaning ‘one of the old generation, one of the blind sort,’ &c., and perhaps *kinyozi, kiongozi* (see above (1)). *Ki-* is also used as follows:—(1) as the pfx. of all adjectives and verbs (both subjective and objective) corresponding to D 3 (S), e.g. *kitu kiki changu kiziiri* ihakipendenza kitoto kile, this pretty thing of mine pleases that little child. (2) In verbs, *ki-* is (a) the characteristic of the Pres. Partic. corresponding to the Eng. Partic. in -ing, and may be translated according to the context by such words as, ‘if, supposing, as, when, while, though, &c.’ Obs. that *niki-* in this use is often con-
tracted into *hi*, as *nika* into *ha*. (b) Sometimes inserted before the root in Past Tense to denote an imperfect, or continuing action or state, e.g. *alipokisema*, while he was still talking; *alikinga*, he was waiting. (c) Sometimes used for *ka* as a connective particle in narrative. So strongly is the *ki-* sound identified with its use as a prefix in Swahili, that even when it belongs to the root, as esp. in words of Arabic origin, it is constantly treated as a pfx., and changed to *vi-* in the Plur. of such nouns, e.g. in the case of *kitabu, kiasi, kilele, kiberiti,* and others.

*Kia, n.* (via), door bar. (Cf. *kiwi, pingo, koneko*) Also as v., step over. (Seldom in Z. Cf. *kiuka, chupa,*

*Kiada, adv. in an orderly, distinct, intelligible way. Sema k.*, speak slowly and distinctly. *Nieleze k.*, explain to me distinctly. (Ar.)

*Kialio, n.* (*vi-*), stick laid across the bottom of a cooking pot inside, to prevent what is cooked from being burnt. Dim. of *walio,* or perch. for *kitalio.* (Cf. *ulalo, lala,*)

*Kiambaza, n.* See *Kiwambaza*

*Kiangangi*, n. (*vi-*), and sometimes *Kiangazi,* 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.)

*Kiazi, n.* (*vi-*), a sweet potato,—root of a kind of convolvulus. Different kinds are known as *kiazi sensa* (white), *k. kindoro* (red). *K. cha kizungu,* the common (European) potatoe. *K. kiku* or *mshoni wa viatu,* a shoemaker.

*Kiazi, n.* (*vi-*), a sweet potatoe,—root of a kind of convolvulus. Different kinds are known as *kiazi sensa* (white), *k. kindoro* (red). *K. cha kizungu,* the common (European) potatoe. *K. kiku,* 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 kisa,* a full, heaped
KIBAKULI

up measure. *K. cha m'suto, a measure full to top only. (2) Dim. of baba. *Kibakuli, n. (vi-), small basin. Also a kind of millet (mtama). (Ar. Cf. baku, 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.)

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 barua, which see.

*Kibata, n. dim. of (1) mbata, which see; (2) bata, i.e. a duckling.

Kibau, n. (vi-), a small board, shelf, &c. K. cha kuesekua, roofing shingle. Dim. of ubau, which see.

Kibawa, n. (vi-), little wing, small feather, fin. Dim. of bawa, ubawa.

*Kiberiti, n. (vi-), sulphur, a match, a firework. Washa kiberiti, strike a match. Rasha viberiti, let off fireworks. (Ar. Cf. fataki.)

Kibete, n. (vi-), undersized creature (man, beast, bird), a dwarf, a bantam, &c. (Cf. mbilikimo.)

Kibia, n. (vi-), a small cooking pot or pan, or its lid, an earthenware cover. Seldom in Z. (Cf. bia, and chungu.)

Kibibi, n. (1) dim. of bibi, a little lady; (2) cramp (cf. kibarust). Mguu wangu umefanya kibibi, I have cramp in the leg. (3) A name for the peacock (tausi).

Kibindo, n. mode of securing the loincloth round the waist,—by crossing the two upper (opposite) corners, and folding them back under the cloth itself. This is described as piga (funga, 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, m-aong.)

*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 vyah 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.
KIBUA

of bonde. *Kibondobonde,* uneven, undulating, rolling country.

Kibua, n. (vi-), a small kind of fish.

*Kibula, n. also Kibula, and Kibla, Kebla,* the direction of Mecca, the point to which Mahomedans turn in prayer,—in Zanzibar, the north. (Ar. Cf. kabili, and kaskazi.)

Kibumba, n. (vi-), also Kipumba, small packet, parcel, bunch, lump, cluster, e.g. of earth, tobacco, thread, flour. Dim. of bumba. Also adv., in lumps, in bunches, &c.

Kibungu, n. (yi-), small earthenware dish. Dim. of biingu. See Chungu.

Kibunzi, n. a sanded board, used for predicting future events. (Cf. ramli.)

*Kiburi, n. pride, arrogance, conceit, haughtiness. Piga {fanyi) k., show off, be ostentatious, play the grandee. Mtu asiye na k. na watu, one who does not treat people in a discourteous (contemptuous, off-hand) way. (Ar. Cf. takabari, and piga viakuu, majivun.)

Kibuyu, n. (vi-), (1) a small calabash, nut of the tree mbuyu, used as a jug or bucket. Dim. of buyu. (2) A kind of fish.

Kibuzi, n. (vi-), a small goat, kid. Dim. of mbuzi.

Kibwana, n. (vi-), young master. Dim. of bswana.

Kibwe, n. (vi-), small pebble. Dim. of mbwe. (Cf. kijiw.)

*Kibweta, n. (vi-), small box, small case, e.g. writing-desk, jewel-box, dressing-case. Dim. of bweta.

Kicha, n. (vi-), k. cha ukindu, a palm leaf as sold in bundles, before being slit into strips for plaiting. (Cf. chana, and ukindu.)

Kichaka, n. (vi-), small clump of trees, thicket, clump (or, heap) of brushwood, bundle of sticks. Dim. of chaka.

Kicha, n. (vi-), bunch, cluster of fruit. K. cha mzabibu, a bunch of grapes. (Cf. uchala, chana, tana.)

Kichali, adv. on the back,—of a supine position, i.e. ngongoni. See Chali.

Kichane, n. (vi-), small splinter of wood. See Chana, v.

Kichanga, n. (vi-), display of gaiety, joyous outburst. (Cf. changani, ka.)

Kicheche, n. (vi-), dim. of cheche, which see.

Kichego, n. also Kigego and Ki-jego (which see).

Kicheko, n. (vi-), a laugh, smile, giggle, grin. (Cf. cheka, cheko.)

Kichembe, n. (vi-), (1) dim. of chebe, which see. Kichembe cha mvone, the pit of the stomach. Also (2) for kitembe, which see.

Kichiki, n. (vi-), small nut or kernel contained in the fruit chikichi of the palm-oil tree (mchikichi).

Kichilema, n. (vi-), the heart of the growing part at the top of a cocoanut tree,—a soft nutty substance used as salad and also cooked. Called also moyo wa mnazi, kilele 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 fig. provocation, taunt, provocative speech, &c. (Cf. chocha, chochea, and follg.)
Kichocho, n. (vi-), sensation, excitement, stimulus. Mwenyi k., in an excited state. (Cf. prec.)

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, ntchomo, kichomi.)

Kichomsu, a. bitter, of a bitter kind. Afajani kichungu, bitter herbs. (Cf. -chungu, tuhungu.)

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 tngomba, Have you a headache? let us apply a banana leaf. Kuwa na k., kufanya 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 cocoanut in the first stage of growth on the flower stem, before it becomes kitale (see Nazi); (2) a recess in the wall of a house, a niche, cupboard (cf. kishubaka); (3) of the uvula,—called kidaka tonge. (Cf. daka, and similar name kinywa mchusi, imperial.)

*Kidamu, n. front part of vessel, bow.—but more usual omo. yuberti, which see. — v. go before, go in front. (Ar. Cf. takadamu, kadamu.)

Kidanga, n. (vi-) and a., of fruit in a very early stage of formation, before it is even changa, e.g. limau kidanga, embe k.

Kidani, n. (vi-), a neck ornament, necklace, collar of gold or silver,—often chainwork, with large open links. (Cf. mkufu, and wembo.)

Kidari, n. (vi-), breast, chest,—of men and animals. (Cf. kifua, of man only.)

*Kidawi, n. small box of writing materials, writing case. Dim. of dawi (which see, and prec.). (Ar.)

Kidimbi, n. (vi-), chin. Ndewe zamwota kidibuni, 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.

Kidongo, 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.
(2) A hint, sign, secret suggestion. (Cf. dokea.)

Kidole, n. (vi-), one of the extremities of the hand or foot, a finger, a toe. Distinguished as k. cha mgum, a toe, and k. cha mkono, a finger; and these further as k. cha gumba, thumb; k. cha shahada, fore-finger; k. cha kati or kikulvwa, middle finger; k. cha kati ya kando, fourth finger; k. cha niwisho, little finger. (Cf. dole, udole, rarely used in Z.)

Kidomo, n. (yi-), dim. of mdomo, (i) a little lip (beak, mouth); (2) daintiness in food. Yuna kidomo, he is dainty.

Kidonda, n. (yi-), dim. of donda, a small wound, sore, ulcer, breaking out. (Cf. donda, ? dondoal)

Eidonge, n. (yi-) and Kitcnge, a small round mass, a small lump, a little ball, a small mouthful (of food). K. cha uzi, a ball of cotton. K. cha dawa, a pill. Dim. of donge. (Cf. donge, tonge.)

Eidoto, n. (vi-), blinker,—a small patch or bandage of cloth, fastened over a camel's eyes while working a mill. Funga vidoto, blindfold. (Cf. kijamanda.)

Kidude, n. (yi-), dim. of dude (which see), a little what-do-you-call-it, a nondescript thing. Kidude gani hiki? What sort of a thing do you call this?

Kidudo, n. (vi-), dim. of mdudo (which see), a small insect.

Kidugu, n. and adv. (1) dim. of ndugu, little brother (cf. kibuzi and mbuzi, kigao and ngao); (2) in a fraternal way, like brothers. Kupenda-ana kidugu, to love as brothers.

Kielezo, n. (vi-), act (process, manner, means) of showing or explaining, explanation, pattern, model, illustration, comment. Fuasa k., copy a pattern. Dim. of elezo. (Cf. elezo, chelezo, elea.)

Kiembe, n. (vi-), arrow,—not often in Z. (Cf. chembe and note, and syn. mshale.)

Kiendeleo, n. (vi-), making a forward movement, progress, process. (Cf. enda, endelea, &c.)

Kieneo, n. (vi-), extending, extent, extension. (Cf. enea, eneoe.)

Kienezo, n. (vi-), something to measure with, &c. See Chenezo.

Kienege, n. (vi-), dim. of mwvenge, small torch, kindlings, any small thing burning or to burn.

Kifaa, n. (1) (vi-), kifa uwongo, the sensitive plant,—lit. the death-shammer (cf. fa); (2) nipple of a gun, pan of a matchlock.

Kifafa, n. (vi-), a useful thing, a thing for use, personal belongings, household necessaries, utensil. (Cf. faa, v., and faa, mafaa, also, riziki, vyombo, pambo.)

Kifafa, n. fits, convulsions, epilepsy. (Perh. cf. -fa, kifa, i.e. a sort of dying.)

Kifulme, n. and adv., also Kifalume, (1) (vi-), dim. of mfalume, 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. mfano, fanana.)

Kifaranga, n. (vi-), young bird, chick, chicken. (Cf. syn. kinda, kidege, mtoto.)

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. ntamtia vifaro 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,
KIFIDIO 144 KIFUNGUO

intriguing, underhand ways. (Cf. ficha, ficho, and syn. setiri, siri.)

*Kifidio, n. (vi-), ransom, fine, redemption money. (Cf. fidi, 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. act (circumstances, place, manner, &c.) of dying, death. Hawezi kifuay he has a chest complaint. (Cf. fua, beat, thump, and mafua, pafu.)

*Kifu, v. be sufficient (for), suffice, satisfy. Wanne hawakukifu, four were not enough. Ap. kif-ia, -iva, e.g. amenikifia haja yangu, he satisfied my wish. — n. a sufficient quantity, a full amount, abundance. (Ar. Cf. syn. tosha, rithisha.)

Kifu, n. and adv. (1) (vi-), a dead thing; (2) as if dead. (Cf. fua and syn. maiti.)

Kifua, n. (vi-), (1) breast, bosom, chest, pulmonary region,—usu. of man only (cf. kidari); (2) any chest affection, cough, consumption, pleurisy, pneumonia. Hawesi kifua, he has a chest complaint. (3) A small round wooden platter,—used like chano for washing things on, and other purposes. (Cf. fua, beat, thump, and mafua, pafu.)

Kifudifudi, adv. on the face, face downwards,—of position. (Cf. fudifudi, fidikisa, kifudifu, and contr. kitanitani, kichalichali.)

Kifuko, n. (vi-), dim. of fungu, a small heap (portion, part, &c.). (Cf. funga.)

Eiifuiigua, 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, mfungu, and follg.)

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 (mkatale), 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 fasting, &c.; (6) bondage, slavery. (Cf. funga, and for binding materials kamba.)

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Kifunguo, n. (vi-), dim. of ufungu, a small key (cf. prec.). Also of a private key, a thief’s key, skeleton key (for which special meaning, see Ki).
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. funua.)

Kifuo, n. a stake fixed in the ground with a pointed end for ripping off the husk of coconuts. Also dim. of *mfuOy* a small groove (line, mark, &c.). (Cf. fuuy ufiWy ufuko.)

Kifupa, n. (vi-), dim. of *fupa* a small bone.

Kifupi, adv. and n. of a short, abbreviated kind, in a brief way, a short piece, (Cf. -fupi.)

Kifuxa, n. (vi-), dim of *furu-* shi, 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. (vu)-y (i) an empty cocoanut shell; also (3) a cuttle-fish bone, i.e. *kifuu* cha ngizi. (Cf. fuvUy and ufuu.)

Kifya, n. (w-), dim. form of *jifyay* which see.

Kigae, n. (vJ-), piece of broken pottery, earthenware, china, glass, &c., potsherd. *K. cha paay* used of a roofing tile. (Cf. gaei)

Kigaga, n. (z/-), dry hard scale, scurf, scab, &c. (Cf. kikokoy ukokoi)

Kiganda, n. (vi-)y dim. of *ganda*.

Kigawanyo, n. that which divides, a divisor, distribution, division. So *kigawanyiko*, that which is divided or distributed, share, dividend. (Cf. gawa, gawanya.)

Kigebi, n. See Kijego.

Kigegele, 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 shara.)

Kigereng'enza, n. (vi-), a very small splinter, broken piece, fragment, chip. (Cf. kigae.)

Kigegeu, n. a. and adv., changeable, fickle, unstable, wayward thing or person, of a changeable kind, in an uncertain fluctuating way. (Cf. geuka.)

Kigoe, n. (vi-), instrument for extraction, hooked stick, small hook, crook, claw. (Cf. ng'oa, ugoe.)

Kigogo, n. (vi-), dim. of gogo, a small log, a block of wood, a lump. Also adv. *lala* k., sleep like a log.

Kigogota, n. (vi-), a woodpecker. (Cf. gogota.)

Kigoli, n. (vi-), a girl,—of one just growing up, almost marriageable, between *mtoto* and *mwali*. Not often heard in Z.

Kigomba, n. (vi-), dim. of mgomba, 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 mlimay* mountain ridge. (3) A seam,—in sewing.

Kigosho, n. (vi-), bend, crook, curve, esp. when abnormal, a deformity. *Nimeteketea moto nika* kafanya *k. cha* mkono, I burnt myself, and got a bent arm. *Mtu mwenyi* *k. cha* miguu, a knock-kneed man. *Fimbo hii ina* k., this stick has a crook in it. (Cf. kombo, kikombo, kipindi.)

*Kiguba, n. (vi-), dim. of guba (which see), a small bunch of aromatic leaves, containing often *rihani* (sweet basil) sprinkled with *dalia* (a fragrant powder), and tied with a strip of *mkadi* leaf, i.e. from the *pandanus* tree (Str.).

Kigudnia, n. (vi-), dim. of gudu-lia, a small jar or pitcher, small water cooler of porous earthenware.

*Kigugu, n. and adv. (1) a small weed or wild plant (cf. gugu); (2) like
a weed, like weeds, in a wild uncultivated way, e.g. nyumba hizi zime-jengwa k., these houses are built like weeds,—all huddled together. Panda k., plant too close together.

Kigugumizi, n. stammering, stuttering, speaking in jerks or gulps, &c., described as kigugumisi cha maneno, or maneno ya kigugumizi. (Cf. gugumiza.)

Kigunda, n. (vi-), dim. of gunda, horn, war-horn.

Kiguni, n. (vi-), dim. of guni, a small strong matting bag, often used for bringing dates to Z.

Kigutu, n. (vi-), stump of a tree, also of a human limb, injured or deformed. (Cf. kikono, kiguu.)

Eiguu, n. (vi-), dim. of mguu, (1) a leg or foot disabled or shortened by injury or disease, &c., a stump, a clubfoot; (2) a person so disabled or disfigured, one who is lame, crippled, unable to walk; (3) anything like a leg or leg-shaped, e.g. one of four 'little feet' or projections worked on either side of the mjusi (lizard-ornament) on the front of a native kanzu,—also called kipaji. See Kansu. (Kijigwu is also dim. of mguu.)

Kiguso, n. (vi-), dim. of nguso, (1) small post, pillar, stake, palisade, prop; (2) anything serving a similar purpose, literally or fig.—support, prop, comfort, assurance, &c.

Kigwe, n. (vi-), dim. of ugwe, small cord, string, braid, piping on the edge of a dress, a rein. (Cf. kitanzi, uzi, kamba.)

Kihame, n. (vi-), a deserted house (village, district). (Cf. hama, mahame, -e being a passive termination.)

Kiherehere, n. (1) palpitation, confused movement, e.g. k. cha moyo, palpitation of the heart; (2) trepidation, bustle, anxiety.

*Kihindi, n. and adv. (1) the Hindoo language, Hindostani; (2) of the Hindoo kind. —a kihindi, Indian. (Cf. Mhindi.)

*Kihori, n. (vi-), dim. of hori, (1) small gulf, inlet; (2) small (Indian) canoe.

Kiinamizi, n. bending, stooping down,—as for work. Nyama ya k., i.e. a butcher's requisite of meat. (Cf. inama, jinamizi.)

Kiini n. (vi-), innermost part of a thing, and so (1) kernel or stone of fruit, e.g. the inner part of a clove (garafulu), when the outer skin is removed after soaking in water; (2) the yolk of an egg, kiini cha yai; (3) the heart or hard core of a tree,—called also moyo wa mtwi, esp. if soft, nutty, or pithy; (4) pupil of the eye, cf. mboni. (Cf. ini, and syn. moyo.)

Kiini-macho, n. (vi-), also Mk., a conjurer, a conjurer's trick, sleight of hand, jugglery. Distinguished from uganga, e.g. huyu si mganga, ni k., this man is not a real medicine man, but a juggler. Mganga amefanya k., the medicine man used a juggler's trick. (Perh. cf. prec., also inika for root, and jicho.)

Kinua, n. that which raises up,—verbal governing a word following, e.g. kinua mgongo, that which raises the back, gratuity to one who has been bending over his work. (Cf. kinyosha mgonzi and kin.)

Kiisha, adv. for Ikiisha, also Kiisha, this ended, afterwards, next, moreover, and besides, in fine, finally. Huyu ni mbaya k. mchawiy, this man is a scoundrel and moreover a wizard. (From isha, v. Cf. mwisho, hatima, baada.)

Kilitiko, n. (vi-), and Kiitikio, response, musical refrain. (Cf. iia, v.)

Kijakazi, n. (vi-), a young slave girl, a poor slave woman. (Cf. mjakazi, and mtumwa.)

Kijaluba, n (vi-), small narrow metal box, often used for aromatic substances, and carried on the breast by women.

Kijamanda, n. (vi-), small box
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 vuhanga, and is not yet mtu mzima, though still an mtoto. Mtoto okipat 'a miaka saba, amekuwa k. mwenyi akiliy 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 wasima, you are a kijana, we are grown-up people. (2) As to relationship, kijana means merely son or daughter. Wakaomba kwa Mungu kujapata 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, and as contr. with mtoto on one side, and mzee on the other, and practically synonymous with mzima. (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 Kiohego, a child which develops its upper teeth first, and therefore considered unlucky, and often exposed or put to death by the relations. Alikuwa k., alitanguliza kuota meno ya jiut, he was an unlucky child, his upper teeth grew first. (Cf. chego, and jino, also syn. timvi, timfi.)

Kijembe, n. (vi-), dim. of jembe, (1) small cutting instrument, penknife, lancet (cf. kijisu, and jembe, kiembe); (2) fig. of cutting, sarcastic, ironical language, i.e. maneno ya kijembe, sema kijembe.

Kijia, n. (vi-), also Kinjia, dim. of njia, little path, track, &c. (Cf. njia.)

Kijiboko, n. (vi-), dim. of kiboko (boko being seldom heard in Z.), a small hippopotamus.

Kijicho, n. (vi-), dim. of jicho, (1) a sly (sidelong, envious, malignant, evil) glance; (2) envy, malice, ill will. Fanya k., be envious, be jealous. Yuna k. rohoni, he feels envious, he is jealous. Hana k. nawe, he bears you no malice. Wangariza wanaji cho sana, their eyes glare with envy and hate. (Cf. uwivu, hasidi, roho, tamaa.)

Kijichwa, n. (vi-), dim. of kichwa, a small head.

Kijiguu, n. (vi-), dim. of mguu, a small foot. (Dist. kiguu.)

Kijijii, n. (vi-), dim. of mjii, a small town, village, hamlet. (Cf. syn. kitongoji.)

Kijike, n. (vi-), a young female, human or other. (Cf. ke, and jike.)

Kijiko, n. (vi-), dim. of mwiko, (1) a small spoon; (2) a small stove, or fire-place. (Cf. jiko.)

Kijineno, n. (vi-), dim. of neno, a silly little speech, child's prattle.

*Kikiri, n. (vi-), also Chichiri, a bribe, hush-money. (? Ar. Cf. ijara, ajiri, and syn. mlungula, rushwa.)

Kijitti, 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 mtoto, small river, brook, stream, rivulet.
Kijitu, n. (vi-), dim. of mtu, a little man. Also in contempt, mannikin, or in disgust, e.g. Ewe kijitu kiovu, Oh you wicked wretch. (Cf. mtu, jitu, and dist. kiio, a jewel.)

Kijivi, n. (vi-), n. and adv., a thievish person, thief, brigand; and, in a thievish (sneaking, underhand) way. (Cf. mwivi, iba, and jivi.)

Kijiwe, n. and adv. (vi-), dim. of jiwe, a small stone, like a stone.

Kijogoo, n. (vi-), dim. of jogoo (1) a small cock, a bantam cock; (2) a kind of shell-fish (Str.).

Kijoli, n. (vi-), set of slaves belonging to one master, establishment, domestics as a body. (Cf. mjoli, and miumwa.)

Kijombo, n. (vi-), dim. of chombo, a small sailing ship, a small vessel. (For ki-ji-ombo, chombo being for ki-ombo.)

Kijongo, n. (vi-), a hump-backed person, &c., like kigongo. (For ki-ji-ongo. Cf. jongo, mgongo, kigongo, kibiongo.)

Kijoyo, n. (vi-), dim. like kimoyo, small heart, slight inclination, hankering. (Cf. -jusif ujusi?)

Kijukuu, n. and adv. See Juu.

Kijungu, n. (vi-), a small cooking pot. (For ki-ji-ungu. Cf. jungu, chungu, &c.)

Kijuso, n. (vi-), an act (case, instance, &c.) of defilement, a particular (legal, ceremonial, physical) impurity. (Cf. -jusi, ujusi.)

Kijuto, n. (vi-), for usual kijito, dim. of mto, a small river. (For ki-ji-uto. Cf. kijoyo, for kimoyo.)

Kijujuu, n. and adv. See Juu.

Kijwii, n. (vi-), an impertinent child, a bit of impertinence, a saucy remark. (Cf. -jwii, ujwii, juu, v.)

Kikaango, n. (vi-), small frying-pan. (Cf. kaanga, kaango.)

Kikakii, n. and adv. (vi-), dim. of kaka, a bit of rind or peel; (2) hastiness, bustle, hurry, in a hurry. Mbona wasafanya k. ? Why are you in such a hurry? (Cf. kaka.)

Kikalasha, n. (vi-), dim. of kakasha, small tusk of ivory.

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, mweno); (5) society, club, mess, set (cf. chama, jamaa), e.g. k chake Unguja, he lives in Zanzibar. K. cha MWingi, the place where cannon are kept, battery. Katika k. chao wonchokaa, 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 kapo, kanda, jamanda, tunga, dohani, pakacha, ungo, kiteo, kunguto, kijumbu, and cf. mfuko.)
*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. kijwe, 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.)

Kike, n. and adv. (seldom vike in plur., for usual -a kike, or vijike), a female of any kind, anything of feminine style, womanly behaviour (usually meaning weakness, timidity, foolishness), like a woman, in a feminine way, e.g. watoto wa k., girls. Mtu wa k., a womanish, weak, unmanly person. Fanya k., act like a woman. Sauti ya k., a shrill, treble voice. — a. from -ke, agreeing with D 3 (S), e.g. kijana kike, a young woman. (Cf. -ke, jike, kuke, uké, kijike, and contr. -ume, kiume.)

Kikebe, n. (vi-), dim. of mkebe, small pot, mug, canister.

Kikekeu, n. convulsive sobbing, hiccup. (Cf. kekevti, and kwivnu.)

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 yamemkikisa, he cannot get out his words clearly. Jambo hili la kikisa, this business is difficult, hard to get at. (Cf. kigumumizi, gugumiza, 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, mda-)

Kiko, verb-form, (it) is there,—agreeing with D 3 (S),—the pfx. ki and locative -ko, which see.

Kikoa, n. (vi-), (1) a meal eaten in common, provided by each of those who join in it by turns, a common table, a mess, boarding together. Kula k., to have meals in common, also kula chakula cha shirika, as is done when food is scarce, weather unseasonable, &c. Watu wala kikoa majira ya masika, people mess together during the rainy season. Leo k. changa, 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 koa, small flat ring or band of metal,—used of the ornamentation of scabbards, also of anklets and bracelets. (Cf. koa, ukoa, and pete, kikuku.)

Kikofl, n. (vi-), the inside of the hand, what would lie on the upturned hand, a handful. (Cf. kofi, ukofi, also chopo, konsi.)

Kikohozti, n. (vi-), a cough, fit of coughing,—also of consumption, phthisis. (Cf. kohoa, ukohozi, kohoo.)

Kikoi, n. (vi-), white calico with coloured borders in cotton silk or both,—used for loincloths in great variety under many names. K. chi 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 kukomba, ravenous hunger, that makes a man scrape up and sweep off everything (cf. komba). Also kikomba cha njaa, i.e. makaso ya njaa, intense hunger. (2) Dim. of komba, a small galago.

Kikombe, n. (vi-), dim. of kombe, a small dish, used commonly of a cup or basin, or mug of any material, k. cha chai, tea-cup. K. cha bilauri, tumbler, wine-glass, also k. cha ruru, i.e. transparent, bright, polished. K. cha fetha, silver goblet. (Cf. komba, kombe, i.e. a vessel scraped or hollowed out, -e being a passive termination, also kopo, kikopo, and for such vessels generally chombo.)

Kikombo, n. and aclv., a small crooked, hook-shaped, or curved thing, e.g. a small curved gouge-shaped tool; also, a small bend, curve, irregularity, defection, defect, fault, flaw. As adv., in a crooked, irregular way. (Cf. komba, v., kombe, ukombe, and syn. pindo, mzingo, tao.)

Kikomo, n. (vi-), (1) stop, stopping, stoppage, place or time of stopping, cessation, end; (2) k. cha uso, forehead, brow, i.e. uso ulitopokoma, pasipomea nyele, mbele ya uso, juu ya macho, where the face ends, the hairless part in front over the eyes. (Cf. koma, ukomo, &c., and syn. mwisho, kusimama.)

Kikondo, n. and adv. (1) a small sheep, lamb; (2) like a sheep, unresistingly, meekly, calmly. Kufa kikondo ndiko kufa kiungwana, to die like a sheep is to die like a hero. (Cf. kondoo.)

Kikongo, n. (vi-), a person bent and bowed with age, a very old person, esp. (like kizee) an old woman. Sometimes used, as intensive and descriptive, with kizee. (Cf. konga, kongwe, kongwa, and kibiongo.)

Kikono, n. (vi-), dim. of mkono, (1) small arm or hand, short or defective arm, stump of the arm, e.g. ana k., she has lost a hand (arm) (cf. kiguu); (2) anything resembling a small hand, e.g. projecting prow of a vessel, guard of a sword-handle, small stalk or tendril of plants and flowers, tentacle or feeler of fish or insect.

Kikonyo, n. (vi-), like kikono, e.g. of a stalk, vikonyo vya garafuu, clove-stalks.

Kikope, n. (vi-), eyelid. (Cf. ukope, hope, 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 shinge, below the kishogo, nape, and kogo, back of the head; (2) also kikosi, 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, leafstrips, or bark fibre, used by schoolmasters, overseers, &c. (cf. mjeledi); (2) plait of hair. Piga (songa) vikoto, plait.

Kikozi, 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 handcuff. (Cf. furungu, banagiri,
kekee, and urenbo.) (2) Dim. of kuku, a small fowl, chicken, bantam.

Kikuku, n. and adv., a thing old, worn out, past work, useless. -a kikukuuy worn out. See -Kukuu.

Kikulia, n. (vi-), a thing or person that has grown up at a place,—not born at a place, which is kizalia. (From ki and Ap. form of kua, kulia. Cf. kime/ea.)

Kikumbatio, n. (vi-), embrace. Cf, kumbatia, and syn. ambiso.)

Kikumbo, n. (vi-), thrust, shove, jostling. Piga k., thrust away, shove aside, push by, nudge with the elbow. Pigana vikumbo, of rough hustling, horseplay. (Cf. kumba, and songa.)

Kikundi, n. (vi-), dim. of kundiy small company, group, knot, herd. (Cf. kikosi.)

Ezikimdu, n. (vi-)y rump, dim. of tnkundu.

Kikungu, a. (vi-) dim. of mku- ngu. small earthenware cooking pot, also the lid i^f such a pot. (Cf. chombo, chungu,)

Eikutd, n. (vi-)y dim. of ukutUy small stone wall, parapet, masonry, partition.

Kikuti, n. (vi-)y the tip of a cocoanut leaf, i. e. ncha ya kuti. See Kuti. (2) Chance, hap, luck, an incident, event, accident, occurrence. Kikuti chemay a happy chance. (Cf. kutUy v., and syn. tu- kio, nasibu, bahati.)

Kikwapa, n. (vi-), (1) armpit. Also various things connected with, or resembling the armpit; (2) the smell of the armpit; (3) the perspiration of the armpit; (4) the gore of a native dress (kanzu) under the armpit. Hence hisibau 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. Sahari k., 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 up-rights, and carrying some grass as a covering. (Cf. lala, ulalo.)

Kilango, n. (vi-), dim. of m- lango, a small door, narrow entrance, small opening, pass, strait. K. cha bahari, a strait. K. cha jaha, the strait gate of Paradise.

Kile, a. dem. that,—agreeing with D 3 (S). (Also Imperat. form of -lu, e.g. kitoto kile kilele kilele, let that little child eat that cake.)

Kileji, n. (vi-), a round flat wheaten cake (Str.).

Kilele, n. (vi-). top, point, peak, pointed end, pinnacle, e. g. k. cha mlima, the top of the mountain. Also of plants and trees, k. cha mnazi kikachanua, the shoot of the cocoanut blossomed. (Dist. kelele.)

Kilema, n. (vi-), (1) a deformity, defect, blemish; (2) a deformed or disfigured person. Si vema kucheka k. y it is not well to mock at deformity. K. wa jicho, a one-eyed man, i. e. chongo. (Cf. kiwete, kiziwi, kipoju, kibiongo. &c.)

Kilemba, n. (vi-), (1) a cloth worn as a wrapper round the head, a turban,—the style of folding and wearing being according to the rank, dignity, &c. of the wearer, often of silk, and costly. Pigcc k.y wear a turban. (2) fig. gratuity at the end of a job, apprenticeship, course of teaching, &c. (cf. ada, bakshishiy 'ttilo). (3) Crest, e. g. k. cha jogoo, cock's comb. (Cf. shungi, kishungi.)

Kilembwe, n. (vi-), great-great-grandchild. (Cf. kininginay kijuu, nyukuu.)

Kileo, n. (vi-), (1) state or case of intoxication, staggering, reeling, &c.; (2) anything intoxicating or narcotic, e.g. pombe, mvinyo, tembo,
Kilete, n. (vi-), (1) metal rowlock, crutch, for an oar (cf. kishwara); (2) stick used for twisting in native ropemaking. (Cf. kisongo.)

Kilicho, verb-form, which is,—agreeing with D 3 (S., i.e. pfx. ki-, li, is, and relative cho, agreeing with same.

Kilifu, n. (vi-), also sometimes Kidifu, and Ndifu, the cloth-like envelope of fibre binding the young leaves of the cocoonat round the growing stem. (Cf. ninazi, and viadifu.)

Kilili, n. (vi-), dim. of ulili, a small bedstead. (Cf. kilanda.)

Kilima, n. (vi-), dim. of mlima, hill, eminence, rising ground, mound, ascent. Also name of a kind of evil spirit.

Kilimi, n. (vi-), dim. of ulimi, (1) a little tongue; (2) bad or abusive style of speaking, -ki being here depreciative as in kidono. Ana k., he uses abusive language. (Cf. milimi, mwambi.)

Kilimia, n. the Pleiades (constellation). K. ikizania kw'a juu hu-suka kwa mwua, 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. Mwaka huu watu wameongokewa na kilimo, this year people have succeeded well in their cultivation. Vilimo vinasongana, the crops are too crowded, are planted too close. (Cf. lima, mlima, mkulima, &c.)

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 jumbo, or ya mifano. K. cha mganga, hocus pocus.

Kilingo, n. (vi-), (1) a notch cut as a mark, a blaze on trees to show the way; (2) (for kilindo) a watchman's platform, a shelter; (3) a carpenter's shed for shaping timber, logs, &c. (Cf. linga, ulingo.)

Kilolo, 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 mito, lio, i.e. kilio kidogo. Nyamazisha k., put a stop to mourning. Tia k., cause lamentation. Amepeleka k. matangani, he has contributed a wall 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. mta, every one. K. siku, daily, day by day. K. anydiko, wherever he goes. K. atakapo, whenever he likes. Occasionally with Plur. k. watu wakaenda zao, all the people went away.

*Kiluthu, n. velvet.

Kima, n. a kind of monkey. (For other kinds cf. nyani, tumbili, mbega, ndegele.)

*Kima, n. (vi-), (1) price, value, e.g. kima chake kadiri gani? How much is it? and cf. kem. (2) Measure, stature, height, and cf. kimo. (Ar. Cf. (1) kimo, kadiri, kiasi, thamani; (2) kipimo, urefu, ukubwa.)
Kimacho, adv. wide awake, in a wakeful condition, on the watch. 
Lala (kaa) k., lie (remain) awake. (Cf. jicho, macho, keshia.)
Kimaji, adv. and a., like water, wet, damp, watery, swampy. Also -a kimaji. (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 com, &c., a whetstone, a grinding stone,—also jiwe la ?nanga, and kimango. (See Manga, and cf. syn. kiarabul)
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). Akimbaye havazi giza, wala haoni jua, one who runs does not think of the darkness, or see the sunlight. Adui wakimbia, the enemy fled. Mtoto amemkimbia 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, 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. mbuzi hao wakakimbila 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. kimbilwa, be run to (for, after, &c.), be a refuge (asylum, resource), and Nt. kimbilika. With ji, e.g. watu wakajikimbilia, the people took to their heels,—of a promiscuous, shamef ul 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 endeleza, 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. kimbiza, -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 mtoto astje kuuawa, he saves the child from being put to death. Kimbiza punda, run in front of a donkey, as a slave does before his Arab master, when riding. Hence kimbis-ia, -iwa, e.g. amenikimbizia watumwa wangu, he has got all my slaves to run away from me. Also kimbizana, e.g. watu wakakimbizana kuemenda, the people encouraged each other to push on quickly. (Cf. mbio, on which kimb-ia appears to be formed, mkimbizi, kimbilio.)
Kimbio, n. and adv., at a running pace, with speed, at full speed, hastily, also kimbambio. 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
Kimelea, n. (vi-) a plant which grows of itself, a self-sown plant, an indigenous plant, a parasitic plant (growing on to some other). Jamii ya vimelea, the whole flora (indigenous plant-life) of a place. (Cf. mea, mmea, also kikulia, kizalia.)

Kimelela, 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 vimelela, the whole flora (indigenous plant-life) of a place. (Cf. mea, mmea, also kikulia, kizalia.)

Kimeta, n. (vi-) also Kimete, sparkling, sparkle, glitter, lustre, shining. E.g. k. cha jua, sparkling radiance of the sun. K. cha upanga, the glitter of a sword. Also in the form kimetemeti, kimerinieti, 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. wavu, jarifa.)

Kimio, n. (vi-) something in the throat, and so (1) uvula; (2) a throat affection,—used to describe quinsy, croup, abscess in the throat, enlarged uvula or tonsils, &c.,—as 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 mtu, a man’s height. Akupita k., he is taller than you. Maji ya k., deep water. K. cha mtu, 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 D3 (S), and locative -mo, which see.)

Kimoyo, n. also Kimoyo-moyo, something affecting the heart, e.g. (1) heart ailment, heart disease; (2) a feeling,—esp. fear, indignation, passion; (3) term of endearment, favourite, sweetheart (cf. kipenzi, mchumba). (Cf. moyo.)

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 kimeti.)

Kimwa, v. become wearied, get cross, be disgusted, lose one’s temper. Kimwa kwa chakula (njia, kazi, &c.), be put out by one’s food (travelling, work, &c.). (Cf. syn. more usual, kinai, choka, sumbuka, chukiwa.)

Kimwitu, n. dim. of mwitu, small forest, patch of forest, jungle. (Cf. mwvitu, 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 ms hind0 mkuu, deep silence makes a loud noise. Nyamaza k., hold one’s tongue, be perfectly silent. Sali k., pray in secret. Mtu wa kimyakimya, a very quiet, reserved person. Akasikia k., and he heard no reply.

Kina, 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 sisi, a kind of generalized plural,—‘ such as we, people like us, the lot of us, we.’ Akina nani huyu? Who is this? implying ‘ What are his connexions? ’ whether as master or dependent. Akina Abdallah may mean (1) Abdallah’s following generally, his people or dependents, or (2) Abdallah himself alone, or (3) Abdallah with his retinue. So Akina bwana anakuja, the master is coming. Kina mwinyi mkuu, the chief and his court. Kina is also used (with
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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 bwana, 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. Kuwa 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.)

*Kinai, v. (1) be content, be self-satisfied, be independent, want no sympathy or help, be self-sufficient, be self-contained. Hence often (2) in a bad sense, of conceited, offensive, independent, or active dislike, i.e. be disgusted, be surfeited, dislike, have a loathing. E. g. of food, amekinai, he has had enough, he has had a full meal, (or of a sick man) he has no appetite, he revolts from food. Jiakinai, feel quite satisfied or secure, be boastful, vaunt oneself. Sultani ajikinai kwa nguva, 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, kina, 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. Mafuta 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. ngama 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. kidwa, a young dog, cub, whelp,—not of man. Sometimes a., e.g. mnazi mkinda, a young cocoanut tree.

Kinda, -kindani, Kindano. See Kinza, &c.

Kindu, n. (ma-), fruit of the palm mkindo, 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 amenkinganya, God has protected me. Ki-nga mvua (jua), keep off the rain (sun). Ps. kingwa, (1) be screened (warded) off; (2) be used as a screen; (3) be screened (protected). Nt. kingika. Ap. king-ia, -iwa, e.g. ngao ya kikingia selaha, a shield to keep off weapons. Cs. kingisa, usually protect, defend. Kingisa na mvua, protect from rain. Jkingisa, defend oneself. Rp. kingana, e.g. tumekingamana mimi naye, he and I had a (friendly or stormy) interview, we encountered each other. Hence kingaman-isha, -ishwa, cause to get in each other's way, make difficulties among. (St. form of kinga, i.e. be in an interposed position. Cf. -ama^ simania, tuania, &c. Cf. mkingamo.)

Kingaja, n. (vi-), armlet or bracelet of seeds, beads, &c. (Cf. kekeey, kikuuku, banagiri, and urembo.)

Kingalingali, n. on the back, face upwards. Lala k., fall backwards. (Cf. kilani^i^i, kichali.)

Kingama, v. (1) be interposed, lie across, be in the way, act as a screen; (2) obstruct, baffle, thwart. Gogo limekingama njiani, a log blocks the road. Njia ngine inakinganga njia ya mbele, another path cuts across the road leading straight on. Ap. kingam-ia, -iwa, e.g. nyoka amenikingamania njiani, a snake stopped me on the road. Cs. kingam-isha, -ishwa, -iza, -izwa, intens. frustrate, stop altogether, block. Rp. kingamana, e.g. tumekingamana mimi naye, he and I had a (friendly or stormy) interview, we encountered each other. Hence kingaman-isha, -ishwa, cause to get in each other's way, make difficulties among. (St. form of kinga, i.e. be in an interposed position. Cf. -ama^ simania, tuania, &c. Cf. mkingamo.)

Kingio, Kingo, n. screen, hand-screen, shade, lamp-cover. (Cf. kinga.)

Kingoe, n. (vi-), dim. of ngoe, a small hook. See Ngoe.

Kingojesi, 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, r, 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.' Manento ya k., antiquated, meaningless terms.

Kingubwa, n. (vi-), spotted hyaena. (Cf. fisI.)

*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. *kijukuu*, *kilembwe*, and *ning'ina*, rock, dandle.)

*Kinjurinjuri*, n. a particular way of cutting the hair, leaving one long tuft, i.e. *kukata kinjurinjuri* (Str.).

*Kinofu*, n. (*vi*), a scrap of meat. (Cf. *mnofu*.)

*Kinono*, n. (*vi*), a fatted animal, a fatling. (Cf. *nona*, -*nono*, and *nene*.)

*Kinoo*, n. (*vi*), a whetstone, i.e. *jiwe la kunoleay* a stone to sharpen things with. (Cf. *noa*, *noo*, *noleo*, and *cherehe*, a grindstone.)

*Kinu*, n. (*vi*), a wooden mortar, made of a hard block of wood hollowed out in the centre, used for pounding and cleaning grain, and crushing and mixing vegetable food generally. Also for extracting oil. The wooden pestle is called *mche*, and the operation usually *kutwanga*. See *Mche*, *Twanga*. It is extended to metal mortars, e.g. *k. cha chuma*, an iron mortar, and also is used of a mill of any kind, e.g. *k. cha 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 *nundu*, a little hump, knob, lump. Hence *kinundunundu*, to describe a rough, lumpy surface, as of plaster, &c.

*Kinwa*, n. (*vi*), also *Kinwa* 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. mchusi*, the hair on the under lip, the imperial, place where the imperial grows, lit. grayly drinker. *K. wazi*, open mouth, with open mouth, open mouthed. (Cf. *nya*, *kinwaji*, *kanwa*, and follg.)

*Kinwaji*, n. (*vi*), also *Kinywaji*, and rarely *Kinwewa*, something to drink, a beverage, liquid for drinking purposes.

*Kinwelelo*, n. (*vi*), a pore (of the skin). (Cf. *nya*, *nywelelo*.)

*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 mwin*itu *wakaona kiny* 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 *Kinyenyefu*, a tickling or tingling sensation, itching. (From *nya*, cf. *nyegi*.)

*Kinyesi*, n. (*vi*), excretum,—like *kinyaa*. Also in plur. *manyesi*. (From *nya*.)

*Kinyonga*, n. (*vi*), (1) hip-com plaint. (Cf. *kifua*, *kimio*, &c.)
Kinyozi, n. (vt-), a barber, one who shaves. (From nyoa.)

Kinyumba, n. and adv. (also Kinyume commonly), the back part, the rear, behind, backwards, after time, late, in a contrary way. Kwa kinyume, backwards, to the rear. Habari ya k., later, subsequent news. Kinyume changu, behind me. Kuja k., to arrive late. Maneno ya k., a kind of puzzle-language, the last syllable of each word being made the first. (Cf. nyuma, and baada.)

Kinyumba, n. (vi-), an unmarried woman, living with a man as his wife. (Cf. nyumba, mchumba, suria, hawaa.)

Kinyumba, 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.)

Kinyungo, n. (vi-), of a mental or moral twist. (1) fancy, scruple, fad; (2) ill-feeling, grudge, bitterness, spite, resentment. Usifanye kazi 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.)

Kiokozi, n. (vi-), act (means, way, &c.) of recovering, and so, reward for finding something lost or in danger. Also of persons, one who saves, rescuer, preserver. (From ogoa. Cf. muokozi, uokozi.)

Kiolezo, n. (vi-), a pattern, sample. (Cf. oleza, and syn. namna.)

Kiongozi, n. (vi-), act (means, way, &c.) of directing; but usually, guide on a road, director, leader of a caravan. (Cf. mkuu wa genzi.) Also, reward for such service, guide's fee. (From ongoa. Cf. mwongozi, uongozi.)

Kiongo, n. (vi-), a kind of donkey from the mainland,—mostly from the Unyamwezi country; used for carrying loads, i.e. pandá kiongo. (Also as a., obstinate, refractory. Kr.)

Kionja, verbal noun from onja, governing another noun, 'that which tastes.' K. mchuzi, the imperial, or under lip, i.e. gravy taster,—like kinwa mchuzi. (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. cha kionyo, transparent glass. K. cha kutazamia uso, a looking-glass. (Perh. conn. with ona, i.e. kiono.)

Kioo, n. (vi-), anything used for taking up, fishing up, as from a well or pit,—a pole, stick with fork, hook, gaff. (From oopo.)

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 milango.)

Kiosho, n. (vi-), act (place, means, (2) Chamleon. (Perh. both from nyonga, wriggle, twist.)

Kinyozi, n. (vi-), a barber, one who shaves. (From nyoa.)

Kinyume, 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.)

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Kiokozi, n. (vi-), act (means, way, &c.) of recovering, and so, reward for finding something lost or in danger. Also of persons, one who saves, rescuer, preserver. (From ogoa. Cf. muokozi, uokozi.)

Kiolezo, n. (vi-), a pattern, sample. (Cf. oleza, and syn. namna.)

Kiongozi, n. (vi-), act (means, way, &c.) of directing; but usually, guide on a road, director, leader of a caravan. (Cf. mkuu wa genzi.) Also, reward for such service, guide's fee. (From ongoa. Cf. mwongozi, uongozi.)

Kiongo, n. (vi-), a kind of donkey from the mainland,—mostly from the Unyamwezi country; used for carrying loads, i.e. pandá kiongo. (Also as a., obstinate, refractory. Kr.)

Kionja, verbal noun from onja, governing another noun, 'that which tastes.' K. mchuzi, the imperial, or under lip, i.e. gravy taster,—like kinwa mchuzi. (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. cha kionyo, transparent glass. K. cha kutazamia uso, a looking-glass. (Perh. conn. with ona, i.e. kiono.)

Kioo, n. (vi-), anything used for taking up, fishing up, as from a well or pit,—a pole, stick with fork, hook, gaff. (From oopo.)

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 milango.)

Kiosho, n. (vi-), act (place, means,
KIOTA

Kiota, n. (vi-) also Kioto, sitting-place of a bird, nest, roost, fowl's laying place. (Cf. ota, oteo, moto.)

Kioeteo, n. (vi-), ambush, ambush, lurking-place. (Cf. ota, otea.)

Kiowe, n. (vi-), shout, cry for help. See Kiyowe.

Kioza, n. state of a putrid thing, putridity, gangrene. Mtu huyu yuna k. ndantu, this man is rotten inside. (From oza.)

Kipa, n. verbal of pa, act of giving, that which gives, e.g. k. mkorw, a fee given at a wedding for special attendance (cf. kifungua mlango, kipska miguu). K. imara, that which gives strength. (q) pa, kipaji, kipawa.

Elipaa. n. (vi-), dim. of paa, (i) a small roof, roof a sh, &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-), (i) a presentation, a present, donation, gift. K. cha Muungu, a gift of God. (From -pa, cf. kipa, upaji, -paji.) (2) Part of the forehead (paji), brow, eyebrow, e.g. kunja vipaji vya use, knit the brows, frown. Also (3) a sweet-scented cosmetic, applied to the brows, an ornamental patch of colour, a brow ornament (cf. urembo).

Kipaka, n. (vi-), dim. of paka, a small cat, a poor cat, a kitten.

Kipakaoha, n. (vi-), dim. of pakaoha, a small kind of basket, of plaited cocoanut leaf-fronds. (For other kinds see Kipapo.)

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 uaa, 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, samanti). K. cha mtu, a diminutive man, a mannikin (contr. pande la mtu, pandikisi). Vipande vya kupimia, surveying instruments. (3) Used esp. of a light wooden rammer, used in hardening a concrete floor or roof. (Cf. pande, upande, mpande, pandikisi; all conn. with pande, v. plant,—the constant common occupation.)

Kipango, n. dim. of pango, a small cave, den, hole, mouse-hole. (Cf. kitundu, kishimo.)

Kipapo, 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. patikika.)

Kipara, n. (vi-), and Kipapo, a clean-shaved patch, a bald place on the head, tonsure. Mtu wa kike a silipe ana kipara chupe, a member of a mess, if he does not pay, has a bald patch, i.e. is a marked man. (Cf. upaa, upare, 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-), dim. of pawa, a 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 kipenzi, a beloved object, a favourite, darling. (From penda.)

Kipendo, n. (vi-), act (trait, manifestation, &c.) of affection, kindness, love. (Cf. pendo, upendo.)

Kipengee, n. (vi-), (1) side-path, by-way, way round, side-channel, out of the straight or usual course; (2) evasion, subterfuge, shift, indirect means of obtaining an object. Maneno 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.)

Kipennyo, 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. penyana.)

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. peu, 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 bara, letter case, envelope. (Cf. peto, peta, pete, and syn. bahasha.)

Kipi, (vi-), or Kipia, cock's spur, i.e. kucha la (or mwiba wa) nyuma katika kisigino cha jogoo, the spur behind at the cock's heel.

Kipigi, n. (vi-), also Kipiki, a little stick to beat with or throw. (Cf. piga, and follg.)

Kipigo, n. (vi-), stroke, blow, shot. Tembo alianguka kwa kipigo cha heri, the elephant fell by a lucky shot.

Kipila, n. (vi-), a curlow. (Also called sululu.)

Kipilipili, n. and adv., like black pepper-corals. Nyele za k., hair of a short woolly kind, growing in small tufts. (Cf. pilipili, and ule.)

Kipimo, n. (vi-), thing for measuring, a measure, a weight, amount measured. (Cf. pima, and for measures mkono, shibiri, waru, wakia, ratia, pishi, frasila, kibaba, kisaga, &c.)

Kipinda, adv. Kufa kipinda, die a natural death. (Cf. pinda, n.)

Kipindi, n. (vi-), (1) a portion of time, period, e.g. kila k., k. chote, all times, at all times, constantly, always. K. cha athuuri, 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 hatta jioni ni vipindi kumi na mbili, from morning to evening there are twelve hours. Vipindi vya kusali, the five regular Mahommedan hours of prayer. (Cf. sala.) (3) Fit, turn, attack, paroxysm of sickness, anger or emotion generally. Homa ya vipindi, recurrent (or, intermittent) fever. K. cha hasira, a fit of anger. (Cf. pinda, v., turn, and pindi, upindi, kitambo, saa.)

Kipindo, n. (vi-), a wrapper, esp. a folding cloth for a corpse before placing it in the shroud (saanda). Also, a fold (in a garment), pocket, purse, &c. (Cf. pinda, upindo, and kipeto.)

Kipindupindu, n. (vi-), descriptive of a violent seizure, convulsions,
cholera, or other disease,—from its effect. (Cf. pinda, kipindi, and wabba.)

Kipingili, n. (vi-), ring marking a knot or joint in a plant, e.g. in sugar-cane. Also the part between two knots or joints, e.g. part of the leg between the knee and ankle, the shin. (Cf. pingili.)

Kipingo, n. (vi-), bar, pin, peg (keeping something in place), barrier, obstruction. (Cf. pinga, kipingwa, and follg.)

Kipendi, 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. pingi, kipindi, and wabba.)

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Kipindo, n. (vi-), dim. of pondo, small pole, esp. of pole for punting, propelling a canoe in shallow water. (Cf. ponda, mpando, and follg.)

Kipondwe, n. (vi-), food consisting of something pounded or crushed, a mash, e.g. of cleaned grain and grated cocoanut mixed together in a mortar (kinu). (From ponda, with pass. termin. -we.)

Kiponya, n. (vi-), verbal of ponya, something which preserves or cures, a remedy. K. cha njaa, the remedy of hunger, i.e. food.

Kipooza, n. (vi-), verbal of pooya, analgesia, coldness, a paralysed person, a withered, dried-up thing. Also adv., in a withered (dead, helpless) state. (Cf. mapooza.)

Kipopo, n. (vi-), dim. of popo, a small bat (the animal).

Kipopo, n. (vi-), dim. of popo, a little ball, a round lump, e.g. of tobacco, sweets, bonbons, &c.

Kipora, n. (vi-), dim. of pora, a young cockerel.

Kipula, n. (vi-), a kind of butterfly; (2) from -pole, i.e. in a very slow (calm, gentle) way.

Kipuma, n. (vi-), also Bumba, dim. of pumba (bumba), a small clod,
lump (perh. same as kibumba, which see); (2) n. and adv., a foolish act, a fool, folly. Kuwa k., to be a fool. Fanya k., to act as a fool. (Cf. pumba, -pumba, upumba, which are usual in Z.)  
Kipumbu, n. (vi-), scrotum. (Cf. pumba, pumbu.)  
Kipumsiko, n. (vi-), act (place, time, means, &c.) of taking rest, resting-place, recreation time, refreshment, relief. (From pumsika, pumusi, pumu. Cf. baridi, naburudu.)  
Kipungu, n. name of a fish, and also of a bird of prey.  
Kipunguo, n. (vi-), act (case, means, &c.) of lessening, diminution, defect, deficiency, short allowance. (From pungua. Cf. -ptmgufui, -ptguo.)  
Kipupa, n. and adv., unseemly haste, greediness, over-eagerness. K. cha kula, and k. (or kw. k.), voracious eating. (Cf. pura.)  
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.  
Kipusa, n. (vi-), and adv., unseemly haste, greediness, over-eagerness. K. cha kula, and kula k. (or kwa k.), voracious eating. (Cf. pura.)  
Kipupwe, n. the cold season, i.e. June, July, and August (when the barometer in Z. falls at nights to 75° or even 70°), cold weather. See Mwaka and Pembe.  
Kipusa, n. (vi-), same as kipukusa, which see.  
Kipwa, n. (vi-), rock, dry patch (left by receding tide), a shallow place. (Cf. pwa, pwani, 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. ngu ya k., patched, ragged clothes. Mapwaji ya k., patches left by receding tide. Kirakakara, anything variegated, mottled, dappled, speckled, spotted, e.g. of birds and animals. (Cf. raka, doa, kipaku.)  
Kirrembo, n. (vi-), anything ornamental, esp. of personal adornment. (Cf. urembo, rimba, 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 k. belonging to the root, as in kilabu.)  
*Kiribi, v. (1) loathe, hate, abominate, feel aversion (disgust, dislike, &c.); (2) give offence, provoke, insult, disgust, treat disrespectfully, &c. Ps. kirihiwa. Nt. kirihika. Cs. kirih-isha, -ishwa, e.g. offend, aggravate, exasperate. (Ar. Cf. ekerahi, kirahi, makeruha, and syn. chukia, chukisa, kasirisha.)  
Kirimba, n. (vi-), cage (for bird or animal). Also describes a meat-safe. (Cf. kitundu, tundu, kizimba.)  
*Kirimu, v. also Kerimu, Kari- mu, treat hospitably, entertain, feast, give a present (to). Tumkirimu mengi, let us entertain our guest. Amemkirimu ng'ombe, he has made him a present of an ox. Ps. kirimu. Nt. kirimika. Ap. kirim-ia, -iwa, e.g. make a present to, be generous to. Cs. kirim-isha, -ishwa. (Ar. Cf. karamu, karama, -karimu,—also kariyisha, pokaa.)  
Kiriboto, 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 163 KISHOGO

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 vingi, many stories, a complicated business, endless difficulties. Hakumfanyiza 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. Nimempimia ki-saga cha mahindiy, I have measured him a quart of maize. (2) a weevil. (Cf. saga.)

*Kisahani, n. (vi-), dim. of sa-hani, 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). Twa (lipiza, 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, partition, hiding place, retiring place, closet. (Ar. Cf. setiri, stara, kifunikiko, kificho, kiwambasa.)

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 tailless kite. (Ar.)

Kishaufu, n. (vi-), anything showy, bit of finery, trinket, personal ornament. (Cf. shaua, kipambo, kiremo.)

Kishenzi, n. and adv., anything of a barbarous, rude, uncivilized kind, esp. barbarous language, up-country dialect. -a k., barbarous, uncivilized. (Cf. -shenzi, ushenzi, and contr. kungwana.)

Kishiku, n. (vi-), stump of a tree. (Cf. shiku, kisiki, kigogo.)

Kishimo, n. and adv. (vi-), dim. of shimo, a little pit, hole, underground passage, sudden fall, precipice. (Cf. genge, tundu, chimbo.)

Kishina, n. name of a dance (ngoma). Also dim. of shina.

Kishinda, n. (vi-), verbal from shinda (which see) in various senses, (1) that which conquers, baffles, is too much for another, e.g. watu hawa ni vishinda wagangay, 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 vi-ngapi umetia? How many measures have you put in? Kinu tele ni ki-shinda 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. Kifo ni karibu, ni kishogoni mwako, death is near, it is close behind you. Aku-
KISHOKA

pape 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 shoroba (which see).

*Kishubaka, n. (vi-), dim. of shubaka, a small recess, niche, pigeon-hole, loop-hole.

Kishungi, n. (vi-), dim. of skungi,
(i) a small tuft of hair, crest of
feathers, plume; (2) ends of a cloth,
lappet, fringes. (Cf. matamvua.)

Kishwara, n. (m-), a loop of rope,
used to hold an oar (like a rowlock)
in a boat, or to lift by. (Cf. kiteansi, and shalaka.)

Kisi, v. (1) also Gisi, consider
critically, estimate, calculate, make
a guess, form an opinion on, guess.

K. maneno,
weigh a statement.

K. mtama,
set a value on (judge the
price of) millet (cf. jikiri, 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.

Elisibau, n. {vi-),
a waistcoat,
worn open in front. Described as k.
cha mikono, i.e. sleeved; k. cha ku-
kwopa, or cha kwopa, i.e. sleeveless,—
the usual kind, k. cha vitana, i.e.
lined; k. cha kufuta, i.e. in common
plain style. Made of all kinds of
materials and colours, and worn over
the kanzu.

Kisigino, n. (vi-),
heel, elbow,
进一步 distinguished as k. cha mgwu,
and k. cha mkono. (Cf. kifundo, kiweko.)

Kisiki, n. (vi-),
log, stump, trunk
of fallen tree. (Cf. kishiku, gogo,
shina.)

Kisikusiku, adv. and n., at night,
in the dark. (Cf. usiku, siku.)

Kisimna, 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, Kasarani,
used of what is awkward, un-
pleasant, causing difficulty, &c., e.g.
(1) mishap, unfortunate incident,
hitch, awkward meeting, &c.; (2)
ill-humour, awkward temper, grudging,
rancour, caprice, spite, &c. Piga
k., make a hitch, cause a difficulty.
Sina k. moyoni mwangu, I am quite
agreeable. (Cf. kifundo, hitilafu,
kimojo.)

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.
kipondwe, kibumbwi, mseto.)

Kisongo, n. (vi-),
a name of a small
bird (Str.)—
various phases being distinguished as k.
cha mkojo (urine), k. cha usaha
(pus, matter), and k. cha damu
(blood). (Cf. sononeka.)

Kisosi, n. (vi-), name of a small
bird (Str.)—

Kisu, n. (vi-),
knife, of any sort,
often used with such verbs as toa,
take out, draw, tea, apply, noa,
sharp, futika, stick in the girdle, put
up, and a. -kali, sharp, butu,
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, kjembe.)

Kisua, n. (i) 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, yeve ni kisua kuwako ditini, 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.)

Kisuuli, n. (i) a kind of kite (cf. shada, burangzi, tiara); (2) anything whirling about, and dazzling the eye, a whirling gust, a windmill. (Perh. a redupl. form = kisulisuli, and so cf. kisuli, sulika, masua.)

Kisutu, n. (vi-), a large piece of printed calico, forming a woman's dress in Z. In commerce, 'scarves,' of plain colour, red, blue, white, &c. K. cha Mombee, of Indian manufacture, k. cha Ulaya, of European. (Cf. shiti and ngu.)

Kitaa, n. (vi-), dim. of mtaa, district, quarter, parish. K. cha imamu, the district allotted to a Mahommedan minister.

*Kitabu, n. (vi-), a book. (Ar., the ki being part of the root. Cf. 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 (kitanda, which see).

Kitako, n. and adv. (1) part of the body between the buttocks (matako), the fork of the legs; (2) as adv., on the base, or lower end, e.g. weka 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 kupangusia, &c.). (Cf. kitambi, utambi, tambi, kitambo, tambo, tamba, utambaa, mitambo, tambo, and others, which however do not seem referable to one root-meaning. See Tamba.)

Kitambi, n. and adv. (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 tamba, 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 (mfumbati), two end-pieces (kitakizo), resting on four legs (tendegu, ma-), and with cord of cocoaunt fibre or plaited grass-strips interlaced across it. The head is called mchago, the space
underneath (2 ft. to 3 ft. from the ground) mvungu. Usually a mat only (nkëka) is spread on it, sometimes a mattress (godorô) and pillows (mtô). Kitanda cha mfumi, a weaver's frame, a loom, parts and instruments of which are mdoshi, faraka or mfariki, marufasa, mhashabu, mlâdi. (Cf. tanda, tandika, and for other kinds of bedstead, ulili, samadari.)

Kitandiko, n. (vi-), spreading, spreading, a thing spread, a mantle, anything worn as a covering. (Cf. tanda, kitanda, tandiko.)

Kitango, n. (vi-), (1) gadding about, idling, loitering (cf. tanga, v.), e.g. hana kitango, he is no idler, he sticks to his work, he is steady. (2) Dim. of tango, a kind of small cucumber. (3) A bit of string, lace, shoelace, tuft on a mattress, used for fastening things up or together. (Cf. changa, mchango.)

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 weaving. (Cf. kikango.)

Kitara, n. (vi-), a curved sword, scimitar. (Cf. upanga, sine, jamba.) (? Hind.)

Kitata, 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.

Kitapa, 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.)

Kitavo, 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.)

Kitawo, n. 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.)
Kitendawili, n. (vi-), riddle, enigma, puzzle, conundrum. The common word for propounding a riddle is e.g. Kitendawili! Here's a riddle! Tega! Out with it!

Nyumbayangu kubwa, kaina taa, my house is large, but has no lamp. (Ans.) the grave. (?From ki-tenda-wili, i.e. Jili, acting in two ways.)

Kitendo, n. (vi-), act, deed, exploit. (Cf. tendu, tendo, utendaji, &c.)

Kitengele, n. (vi-), also Kichengele, stripe, band of colour, &c. (Cf. more usual mfuo, mlia.)

Kitengenya, n. (wi-), name of a bird.

Kiteo, n. (vi-), dim. of ueto, a small flat basket used for sifting. (Cf. ungo, and tunga, more usual in Z.)

Kitete, n. (yi-), small hollow reed, small pipe. (Cf. utete.)

Kitetemo, n. (vi-), trembling, quivering, shaking, quaking. (Cf. ietia, and kitapo, iikisika.)

Kithiri, v. get to be more, do in addition, cause to be more, increase, grow. Mtende umekithiri kuzaa, the date tree has borne more than ever. Ap. kithiri-ia, iwa, e.g. kukithiri-iva mapenzi, to be loved more than others. Cs. kithiri-sha, -shwa, make more, increase, &c. (Ar. Cf. syn. zidi, more usual in Z.)

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. kitndu.)

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 kitongoiongo, look askance. (Cf. tongcza, kitongoji, and syn. npande, nishathari.)

Kitongoji, n. (vi-), small village, hamlet. Wote waluio nje mashamba vitongojini, all who were out in the country villages. (Cf. tongoza, kitongoi, and syn. kijiji.)

Kitoria, n. (vi-), edible fruit of the mtoria (a kind of Landolphia).
Kitoto, n. and adv. (vi-), dim. of mtoto, a small child, baby, like a child, foolishly.

Kitovu, n. (vi-), the navel, the umbilical cord.

Kitoweo, n. (vi-), and Kitoeo, anything eaten as a relish with other food—meat, fish, curry, &c.—the third common ingredient being mchuzi, gravy. (Cf. toweza, and kitungo.)

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). Hapana k., there is nothing, nothing at all, nought. K. gani hicho? What is that? K. chake ni chuma, its substance is iron. (Cf. mtu, and titu. The idea of 'substance' is often conveyed by the abstract forms beginning with -u, and nyama is also used, chiefly of organic substances.)

Kitua, n. (vi-), (1) a small tree, shrub, bush, branch; (2) shade of a tree, shaded spot. Tuketi kituani, let us sit in the shade. (Not usual in Z., cf. kijiti, kivuli, which are the common words.)

Kituko, n. (vi-), a feeling (object, cause, &c.) of fear, a terror, horror, fright, alarm. E.g. inatia wali vituko vya hofu, it causes people alarm. Mtu yuna (ameingiwa na) kituko, the man is frightened. Vituko vikutishavyo, terrors which alarm you. (Cf. tukia, tuko, of incident, accident, and so special sensational alarming occurrence. Or cf. shukya (stuka, situka), shuko, of what is startling, alarming. For syn. cf. kitisho, kioja, asa.)

Kitulizo, n. (vi-), a quieting influence, a soothing force, a comfort, relief, anodyne. (From tua, tuliza. Cf. ututulivu, 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.

Kitombo, 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., ila k., lie stomachwise, on the stomach. (Cf. tumbua, mtumba, mtumbwi.)

Kitumbua, n. (vi-), a small pancake, a fritter. (Cf. prec.)

Kitumwa, n. and adv. (vi-), (1) dim. of mtumwa, a little slave; (2) service, what is servile or degrading. Fanya k., act as a slave. -a k., of a servile kind. (Cf. tuma, mtumwa, &c.)

Kitunda, n. (vi-), (1) dim. of tunda, a small fruit; (2) a chess pawn (Str.).

Kitunga, n. (vi-), dim. of tunga, a small round flat basket.

Kitunguu, n. (vi-), an onion. Kitunguu somu, garlic. (Sum is Ar. for garlic.)

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). Mame no yasiyo na k., the Swahili language has no fixed standard. (Cf. tua, utulivu, tuo, and simama, puzaika.)

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.
KIUNGUJA

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. Kuwaswa na k., kuona k., to quench thirst. A', ya maji, lack of water.

Kiua, n. (vi-), (1) verbal from wa, V., that which kills; (2) dim. of «a, a small enclosure, or, a small flower. Also (3) name of a fish (perh. from (1)); (4) an eyelet-hole (Str.).

Kiukaji, n. (vi-), something that kills, a fatal, deadly thing, i.e. kitu cha kujisha, e.g. beast of prey, snake, poison, fire-arms. (Cf. wa, v.)

Kiuja, v. step over, get (leap, pass, jump) over, surmount. (Cf. kia, chupa, and more usual in Z. ruka, vuka.)

Kiuma, n. (vi-), — contr. vyuma, 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. inzi, the fly-biter, name of an insect); (2) esp. a small pointed or pronged instrument, a fork, an insect's sting. (Cf. uma, n. and v.)

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. kimja, there are two animals and one man. Mti umaembwa 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.)

Kiumbe, n. and adv. (seldom viume in plur. for usual -a kiume and ndume), a male, something of the male kind, manly behaviour (bearing, fashion, way, proceeding, &c.), courage, strength, prudence, spirit, heroism. Watoto wa k., boys. Fanya k., act like a man, show spirit, be brave. Sauti ya k., a bass, deep voice. Vaa k., wear a man's clothes, dress as a man. — a. from -ume, agreeing with kitu, e.g. kijana kiume, a young man. (Cf. -ume, kuume, ndume, ume, and contr. kike.)

Kiunguja, n. and adv., the dialect of Swahili used in Zanzibar city and neighbourhood, as contrasted with the kindred dialects of the coast (kimrima), of Mombasa (kimvita), and Lama (kiamu). Kiunguja is also used in contrast with kiswahili, with reference to points in which the Zanzibar use is different from all or most of the kindred dialects. (A
native will often say Kiswahili hilo, si kiunguja, that word is Swahili, but it is not used in Zanzibar, e.g. the word chaka for 'hot season.' As adv., 'of the Zanzibar kind.' (Cf. Unguja, and the Preface to Sacleux, Dictionnaire Français-Swahili.)

Kiungulia, n. stomachic disorder causing eructation or belching, heartburn,—also k. cha moyo. (Cf. unganua, and for the symptoms, cheuka.)

Kiunguza, n. (vi-), and similarly Kiunguzo, something which burns, causes the sensation of burning,—as fire, acid, &c. (Cf. unganua.)

Kiungwana, adv. of a gentlemanly, civilized, educated kind (style, fashion, character, &c.), in a way becoming a free man. Mwanamke 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. -unganwa.)

Kiuno, n. (vi~), loin, flank, waist, the part just above the hips (nyonga), and groin (lena). In building, an abutment. Jambia kiunoni na bakora mkononi, dagger at waist and stick in hand.

Kiunza, n. (vi-), a board laid over a corpse, when placed in a grave,—also called mlango wa maiti, the dead man's door. Sometimes bamboos or sticks are so used.

Kiunzi, n. (vi-), a wooden frame or structure, esp. of shipwrights' work, the hull of a vessel,—the chief native example of construction in wood. (Cf. unda, mwunzi.)

Kivi, n. (t^f-), elbow. (Cf. kisigifto.)

Kivimba, n. (yi-), and similarly Kivimb'=t (or -i), a swelling, a protuberance, girth, circumference, bigness of anything round. K. cha mti, girth of a tree. (Cf. vimba, and mzingo.)

Kivukizo, n. (vi-), act of burning incense, fumigation, substance used in fumigation. (Cf. vukiza.)

Kivukyo, n. (vi-), act (place, time, means, &c.) of crossing (e.g. a river, marsh, &c.), crossing-place, ford, ferry; also, fee for crossing. K. kikauu, 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, wvuli, mwvuli.)

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. vuma, vumii.)

Kivunjo, n. (vi-), act (means, way, &c.) of breaking. (Cf. vunja, mvunjo, &c.)

Kivuno, n. (vi-), a harvest, profit, something worth having. Ga7ida la Tnua cthmgu kaona kivumo, 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. w-, and wa-, of persons, pa- of place, and u- of things,—nyumba ukiwa, shamba ukiwa). (Cf. ukiwa, and upweke, peke yake, -hama.)

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 wanaokwendea viwamba, children who crawl and who walk with something to hold to. (Cf. wamba, and follg.)

Kiwambaza, n. (vi-), also Kiyambaza, Kiambaza, a wall as made
by natives, i.e. a screen of sticks fastened to upright poles and filled up with kneaded earth and stones. (Cf. wamba, kiwambo, and ukuta.)

Kiwambo, n. (vi-), also Kiyambo, Kiambo, the act (process, means, &c.) of making one thing cover another, and esp. of the thing which covers, overlays, or is stretched over another, e.g. the k. of a drum (ngoma) is the skin strained tightly over it, ngozi iliyoambiwa ngoma. K. cha makuti, a screen of coconut leaves. K. cha kitanda, the lacing of a bed-frame with cord. (Cf. wamba^ kiwambaza.)

Kiwanabo, n. (w-), also Kiyambo, Kianabo, the act (process, means, &c.) of making one thing cover another, and esp. of the thing which covers, overlays, or is stretched over another, e.g. the k. of a drum (ngoma) is the skin strained tightly over it, ngozi iliyoambiwa ngoma.

Kiwanda, n. (vi-), also Kiwanja, a plot of ground, used for occupation rather than cultivation, whether open or enclosed, i.e. a yard, premises, &c., uncovered or covered, i.e. a shed, a workshop, e.g. unipatie k., nataka kujenga njamba, get me a piece of ground, I want to build a house. Hii ilikuwa nyanja imevita. Sasa ni k. tu, this was a house, but it was taken down, and now it is only a piece of ground. Akatiwa kiwanndani kushona nguo, he was put in a workshop to learn tailoring. (Cf. uwanda, uwanja.)

Kiwango, n. (vi-), also Kiwanja, 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 kusema, it is my duty (it is proper for me) to speak thus. K. cha mtumwa, the position of a slave.

Kiwavi, n. (vi-), a nettle, sea nettle (Str.).

Kiwembe, n. (vi-), dim. oiuwembe, a small razor, a knife. (Cf. kisu, kijembe.)

Kiwe, n. (vi-), pimple, vesicle, pustule,—as on the head after shaving the hair. (Cf. upele.)

Kiweko, n. (vi-), also Kiwiko (cf. tweka, and twika), (1) act, &c. of placing (see Ki- and Weka), place for putting, placing, resting, position; (2) pedestal, base, rest, socket. Used of wrist, k. cha mkono, and ankle, k. cha mguu. (Cf. weko, kisigino, kifundo.)

Kiwele, n. (vi-), milk-gland of a female animal, udder.

Kiwenbe, n. (vi-), dim. of uwembe, a small razor, a knife. (Cf. kisu, kijembe.)

Kiweo, n. (vi-), thigh, ham, esp. of animals. (Cf. paja, more usual in Z.)

Kiwele, n. (vi-), milk-gland of a female animal, udder.

Kiwi, n. (vi-), (1) stout stick, bar of wood, set against a door, inside, as a fastening, &c. (cf. komeo, pingo); (2) state of being dazzled, dazed, unable to see clearly, i.e. k. cha macho. Jua lafanya k. cha macho, the sun blinds me, dazzles me. Haoni usiku, ana k., he does not see at night, his sight is defective.

Kiweko, n. (vi-). See Kiweko.

Kiwiliwili, n. and adv. (vi-), variously used as (1) the body in general, of man, animals, birds, &c., like mwili; (2) the main part of the body, the trunk, i.e. not with the head or limbs or both; (3) a part of the body, member, limb; (4) bulk, girth, size (cf. kivimba, unene). Kuzikwa kwa fisi, si k. tu? to be buried by a hyaena, is not that just leaving the body as it is, no grave at all? Viwili-wili vyangu 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, kuwili, &c.)

Kiwinawima, adv. in an erect position, upright, perpendicular, steep, e.g. of a steep hill, precipice. (Cf. simama, ima, ?wina.)
Kiwimbi, n. and adv. (vi.), dim. of wimbi, wavelet, ripple, eddy. As adv., like a wave. *Kama wimbi, undulating, with ridges, hillocks, &c.*

Kiwingu, n. (vi.), dim. of wimbi, wavy, with ridges, &c. As adv., like a wave.

Kiyama, n. the general resurrection of the dead, as conceived by Mahommedans, lit. standing up, rising up. (Ar. Cf. *yamama*.)

Kiyambasa, n. (vi.), dim. of wimbi, wavy, with ridges, &c. See Kiwimbi.

Kiyoga, n. (vi.), a mushroom.


Kiza, n. (vi.), more usually *iza* in Z., darkness, gloom, dimness, night. See Giza.

Kizalia, n. (vi.), that which is born in a given place, home-born, indigenous, native, e.g. of home-born slaves. *Huyu k., Unguja,* this man was born in Zanzibar. (Cf. *mzalia, zaa,* and *kikulia, kimelela.*

Kizao, n. (vi.), a product, production, offspring. (Cf. *zaa, zao.*

Kizazi, n. (vi.), any part or step in causing birth, or being born, procreation, generation. Usually (1) birth, production of offspring, being born. *Haya niliyoandika ya k. cha Buge,* this is my account of the circumstances of Buge's birth. *Ana k.,* he has birth, he is a man of family. (2) That which is born, a birth, offspring, whether individually 'a child, a young one,' or collectively 'a generation.' *K. hiki,* the present generation. (Cf. *zaa, usazi,* *msazi.*

Kizee, n. (vi.) and adv., (1) an old person, or thing, esp. an old woman, crone, hag; (2) in antiquated style, old-fashioned. *-a kizee,* antique, old, old-fashioned (cf. *-akikale*). *Enda kizee,* walk like an old person. (Cf. *-see, mseee,* and perh. *zaa.*

Kizembe, n. and adv. (vi.), idling, slack (re miss, negligent) conduct or act. (Cf. *-zembe, uwuvi,* *ulegenu.*

Kizibo, n. (vi.), (1) anything used to stop a hole or opening, a stopper, plug, cork,bung, &c., and (2) fig. of what is used merely for filling a hole, i.e. stop-gap, padding, temporary expedient. (Cf. *siba, mizibo.*

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 coconuts without milk or nutty substance, dry and empty (cf. *xima* and *-zimwe*). (2) smut, blight (on cereals, &c.); (3) a fairy, an evil spirit. (Cf. *zimwi,* *mzimu.*

Kizinga, n. (vi.), dim. of *mzinga,* which see.

Kizingiti, n. (vi.), top or bottom piece of the frame of a door or window, threshold, sill, lintel; (2) bar of a river, reef of rocks, natural dam, weir. *Mlango wa k.,* opening in a bar or reef, sluice, floodgate. (Cf. *mlango,* *kimandu,* *mwimo.*

Kizingo, n. (vi.), turning, winding, curve, bend, e.g. of a river, road. *-a k.,* sinuous, winding, roundabout. Also *kizingozingo.* (Cf. *mzingo,* *singa,* *zunguka.*

Kizio, n. (vi.), a half of a coconut, i.e. *kizio cha nazi,* and of other fruit, cut in halves.

Kiziwi, n. (vi.), a deaf person. (Cf. *ukiziwi,* and possibly *ziba.* For form cf. *kipofu,* *kizee,* *kibiongo,* *kilema,* &c.)

Kizizi, n. (vi.), small stall, &c. Dim. of *zizi,* which see.

Kizua, n. See Mazua.

Kizuo, n. (vi.), and *Kizuizo* (and *-zi*), restraining, keeping back, restraint, obstruction, hindrance, stopper. (Cf. *zuo,* *zuia,* *pinga,* *ngogo-ro.*

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. sulu, mazu, sulika.)

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 following.)

Kizunguzungu, n., giddiness, whirl; i.e. kizunguzungu cha kichwa, vertigo. Mkondo wa k., an eddy, whirlpool. Mzungu mambo yake ni kizunguzungu, a European's ways makes one's head go round. (Cf. kizia, 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 mtu ni kizushi, akizuka zuka naye, i.e. there is no knowing what a man may do, best follow all his movements. (Cf. zua, zuka, and zunguka, mzungu.)

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.)

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, kiduka, and for ornaments generally urembo). (2) (-, and ma-), a snail, slug. Ute wa k., the slime of a snail. (Cf. konokono.)

Kobe, n. (ma-), a land tortoise. (Cf. kasa, ng'amba. Dist. mkobe, a wallet.)

Koboa, v. See Goboa.

Kobwe, n. a kind of bean, like kunde, sold in Z.

Koche, n. (ma-), the edible fruit of a kind of palm. See Mkochi.

Kodi, n. rent, tax, customs. (Hind. Cf. Ar. uthuru.)

Kokoa, v. esp. with macho, open the eyes wide, stare, glare. Ap. kodolea (macho), -ewa, stare at, gaze at fixedly with eyes wide open. Kwani kunikodolea macho? Why are you staring at me? (Cf. ngariza, kasa macho.)

Kodwe, n. small stone, used as a marble in games,—as are korosho and komwe. (Cf. jiwe, mbwe.)

Kofa, n. (ma-), (1) flat of the hand, the palm extended or upturned; (2) a blow with the open hand, slap, box on the ears; (3) as much as can be held on the palm of the upturned hand. Piga k., (1) slap, box on the ear, (2) clap the hands. (Cf. mkono, and for handful ukusi, kikofi, chop, konzi.)

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. chafo.)
Koga, n. mould, blight, mustiness.  Fictional (ota) k, get mouldy (blighted).  (Cf. kutu, kizimwe, and dist. ukoga.)  Also v. for kuoga, bathe.  See Oga.

Kogo, n. the part of the skull which projects at the back, the back of the head, occiput.  (Cf. kikosi, kishogo.)

Kohoa, V. cough.  (Cf. kokoza, kizoza.)

Kohooi, n. (ma-) and Kohozi, expectoration, sputum, phlegm coughed up.  (Cf. prec., and ukohozi, kikozi, belgamu.)

Koikoi, n. (ma-), a kind of evil spirit.  (Cf. pepo.)

Koja, n. (i) a neck ornament, a ring with disks or coins attached worn round the neck (cf. koa, and urembo); (2) a kind of metal pot (cf. kopu, sufuria); (3) see Khoja.

Kojoea, V. urinate, make water.  Ap. kojolea.  Kopo (chombo, bakuli) la kukojolea, chamber-pot.  Cs. kokoza, e.g. dawa ya kukojolea, a diuretic.  (Cf. follg. and koo.)

Kokp, n. (—, and ma-), (i) stone of a fruit,—the kernel being kiini (cf. kokwa); (2) bush, underwood, jungle.  Mbuwa 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 unakokolewa na maji, the sand is swept away by the water.  (Cf. soa, fagia.)

Kokomoka, v. belch, vomit violently, and fig. blurt out, burst out with.  (Cf. bubujika, and tapika.)

Kokota, v. drag, haul, tug at, pull along, draw.  K. gari, draw a cart (carriage).  K. roho, used of slow painful breathing.  K. maneno, of slow dragging speech, difficult articulation.  K. kazi, work slowly.  Jikokota, move slowly (reluctantly, &c.).  Ps. kokotva.  Nt. kokotoke.  Ap. kokot-za, e.g. kamba za kukokota, cords to draw with.  Cs. kokot-za, e.g. kokoketeza kazi, work slowly (whether from care or laziness).  (Contr. kimbia, and cf. endelesa.)  (Cf. -kokotevu, kokoto, and syn. vuta.)

-Kokotevu, a. (same with D 5 (S), D 6), dragging, dilatory, slow.  (Cf. prec.)

-Koko, n. (ma-), usu. in plur. small stones, esp. with reference to use as material (e.g. makoko ya kupigilia, for use in concrete, m. ya kutomelela, for use in plastering), and classed according to size, as compared with common fruits, e.g. makoko ya ndimu (lime size), m. ya malimau (lemon size), m. ya nazi (cocoanut size).  (Cf. kokota.)

Kokwa, n. (—, and ma-), stone—of a fruit.  See Koko (with which it seems connected).

Kolea, V. (i) put something into food to give it a taste, season (with), flavour (with), give a relish to; (2) be properly seasoned, have a flavour; and (3) fig. have point (force, meaning).  K. samli katika chakula, flavour food with ghee.  Ubishi wake haukukolea, 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, kiungo, and kitoveo.  Also cf. in Kr. koleza. v., seize person or property.)
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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. kuzima 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. kul.)

Koma, v. cease, come to an end, stop, decease. Also sometimes act., 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).

Komaa, v. (i) be fully ripe, be full grown (developed, matured), and so (2) be past the prime, fall off, begin to lose powers, decline, become demoralized. Cs. koma, ynduly stimulate, over-excite, make flame of, mock. Usinene nakikomaa, do not say I am talking improperly with you. (Cf. pevuka, bo.ehi, -zima.)

Komat, n. (ma-), fruit of the tree Mkomaa, which see.

Komamanga, n. (ma-), pomegranate, the fruit of the Mkomamanga. (Cf. mkoma, and manga.)

Komba, v. scrape out, hollow out, clean out. E.g. k.ngoma, make a drum (by holio wing it out). K. dafu, scrape out the nutty part of a cocoanut. Cf. dafu la kikomba, a cocoanut full of milk, but beginning to form the soft nutty substance inside. K. chu-ngu, clean out a cooking pot. K. taka (maji, wumbi), clean out dirt (water, dust). K. mtu mali, clear a man out of his money, ruin, impoverish. Ps. kombwa. Nt. kombe, be cleaned or cleared out. Ap. komba, -evo,—also komba-elea, -elewa, -eleka, -elesha, -elekwa, e.g. amekomeleka mali, he has lost every penny he had. Kombelesha mchuzi kwa wali, sop up the gravy with the rice. Cs. komba-esha, -eshwa. (Cf. ukomba, komba, kikomba, kikomba, kombeo, komboa, and ?kumba.)

Komba, n. a small racoon-like animal, galago,—common in Z. and very destructive to cocoanuts. (Cf. prec.)

Kombamoyo, n. (ma-), a long thin straight pole. Used as rafters in constructing the roof of native huts, resting on the side poles (nguzo) and carrying the cross-pieces (fiso) and thatch.

Kombe, n. (—, and ma-), (1) anything hollowed or scraped out, flat and slightly curved, and also (2) an instrument suited for scraping or hollowing. Hence various meanings, e.g. (1) a large dish, pan, or platter of earthenware, charger (cf. kikombe). (2) bivalve shell-fish and their shells, such as oysters, &c., C. floor. (c. kome, konokono, kauli). (3) Shoulder blade, C. la boga, or la mkono, also of an empty skull, C. la kichwa (cf. kichwa, bupuru, fuvu or fawu). (4) Like ukombe, a gouge, scraper, e.g. niiba na kombe za 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 ukombe.)

Kombeo, n. (ma-), a sling—for throwing stones.

Kombo, n. (ma-), (1) a scrap, a scraping, a bit of food remaining...
over. (2) Like kikombo (which compare) (a) twist, turn, crook, crookedness, (b) deviation from the straight or standard, defect, ill temper, awkwardness, difficulty, sticking point. Mti huu ni kombo kombo, or una kombo, this tree is all crooked. Hapana k., there is no difficulty, it is all straightforward, plain sailing. Mimi, ni k. nayo, as for me, I just cannot do it. (3) Escape, acquittal, pardon, e.g.omba k., ask for pardon, •pa k., grant pardon. (Cf. komboa, and komba, v. and note.)

Komboa, v. (1) scrape out, and so (2) ransom, redeem, deliver, make compensation for, pay for. Nita-komboa mtu aliyeuzwa, I will redeem the man who was sold. K. dem, 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-la, -lesa, -leswa, e.g. mali ya kukombolea, money for a ransom. Cs. kombo-sa, -swa, (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.)

Kombosi, n. (ma-), generally ukombosi, ransom, redemption-money, payment, compensation. (Cf. prec.)

Kome, n. (=, and ma-), also Gome, a kind of shell and shell-fish. K. sza-pwani, univalves. (Cf. kome, and gome.)

Komea, v. bolt, bar, fasten with a komeo. Ps. komewa. Nt. komeka. Ap. kome-la, -lewa, e.g. ufunguo wa kukomelewa, a key to move a bolt. Cs. kom-eza, -ezwa, cause to fasten a door. (Cf. komeo, komoa, kiwi, funga, pingo.)

Komeo, n. (ma-), bar, bolt, latch (of wood), for fastening a door or window, a kind of native lock. (Cf. prec.)

Komoa, v. unbar, i.e. remove the komeo. Ps. komolewa, Ap. komolea, -lewa. (Cf. komea.)

Komwe, n. (ma-), seed of a plant mkomwe, used as counters in playing games.

Konda, v. also Gonda, grow thin, become lean, be emaciated, get into low condition of health or body, pine. Cs. kond-esha, -eshwa, cause to get thin, wear out, dispirit, cause to pine (languish). Jikondesha, worry oneself by brooding, taking a matter too much to heart.

Kondavi, n. (ma-), a broad belt of beads worked in patterns,—worn by women. (Cf. ushanga, utunda.)

Konde, n. (ma-), (1) fist, closed hand. Piga k., strike with the fist (knuckles of the closed hand), i.e. kwa nyuma ya vidole. Piga moyo k., take courage, cheer up, make a bold resolve (cf. ngumi, konsi). (2) A field, clearing, cultivated piece of ground. Lima k., till a plot of land. (Cf. shamba.)

Kondo, n. Kondo ya nyuma, after-birth. (Cf. mkondo. Kondo, war, is not used in Z.)

Kondoo, n. (=, and ma-), a sheep. Chunga k., keep sheep, act as shepherd. Manyo ya k., wool, fleece. K. mume (or, ndume), a ram. K. jike, ewe. (Cf. kikondoo. Sheep, mostly of the fat-tailed kind, are imported to Z., but not kept or bred there.)

Konga, v. grow old, get feeble with age. Mzee huyu amekonga, hawezi kufanya 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.)

Konge, n. plur. of ukonge, fibres of a kind of Sansevieria (mkonge), used for making string and cord. See Mkonge.

Kongo, n. also Koongo. See Korongo.

Kongoa, v. draw out, cut out,
extract, disengage. K. mismari, draw a nail. K. jino, extract a tooth (commonly ng’o ajino). Wali kongoa pembe, they cut out the (elephant’s) tusks. K. unyelci, draw out a hair. Ap. kongo-lcd, -lewa, take to pieces, break up, e.g. a frame of any sort, a box, a boat. Mashua yote ili kongo loundwe, the whole boat was taken to pieces. Kongolcd satidukuy open a case,—by extracting the nails, &c. (Cf. ngody kongomdttd.)

Kongoja, v. walk feebly (with difficulty); totter, stagger. Ap. kongoj-edy -ewd, e.g. Jitnbo Id kuko kongojedy a stick to steady one’s steps with. Jikongojedy prop oneself, steady oneself,—as with a stick. Nipe gongo Idtigu mkongojo nipdte kujikongojedy give me my staff that I walk with, so that I may steady myself. (Cf. kongd, -kongwCy mko.)

Kongomana, v. meet together, be united, be joined, be assembled, be heaped (gathered, piled) together. Cs. kongomanisha, 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. Akasikongomea nguo xangu katika bveta, and he nailed up all my clothes in a trunk. (Cf. prec.)

Kongomeo, n. (ma-), a fastening, also ?larynx, Adam’s apple. (Cf. prec.)

Kongwa, n. (ma-), a forked stick, a slave stick, i.e. a stick or pole with a forked end in which the slave is secured by the neck with an iron crosspin. (Cf. mpanda, panda la mti.)

Kongwe, n. a lead in singing. Toa k., start a song, give a lead, lead off. (Cf. bwaga usimbo)

-kongwe, a. old, worn-out, aged, past work. Msee mkongwe, a feeble old man. (Cf. konga, kikongwe, ukongwe.)

Kooka, 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.)

Konoka, v. See Konyoa.

Konokono, n. (ma-), a snail. (Cf. koo.)

Konyeza, v. make a covert sign to, i.e. in order to attract notice, to warn, to give a hint to, e.g. k. kwa macho, raise the eyebrows, wink; k. kwa mkono, make a significant gesture. Ap. konye-zea, -zea. (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. vmbindie. K. etnbey peel a mango with a knife. Also k. maungOy dismember, quarter. Ps. konyo-lewa. 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 vilivyo fumbwo, e.g. tek konsi mohi za michele, take two fistfuls of rice. (Cf. konde, ngumi, also kof, chop.)

Konzo, n. (ma-), a 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; (a) ailment of the throat; (b) mucus from throat, expectoration (cf. kohoa, as if kohoo and kohosi). (2) Of a breeding animal or bird, e.g. k. la kuku, a breeding fowl. K. la mbusi, a breeding goat (an idiomatic inversion of kuku wa koo, cf. pandikisi la mti,
Kopa, n. (ma-), a slice of dried cassava (mhogo). (Cf. mhogo, ubale.)

Kopa, v. (1) get food or money on credit, borrow for trading purposes, i.e. on promise to account for according to agreement, negotiate a loan on credit. K. mali (nguo, fetha), borrow goods (cloth, cash). (2) Swindle, cheat, defraud, get on false pretences. Ps. kopwa, i.e. (i) (of things) be borrowed; (2) (of persons) be swindled. Ap. kop-ea, -ewa, borrow from (for, with, &c.), cheat by (for, with, &c.), e.g. miile mu kadifi akukopesheavyo, pay him as much as he advances to you. (Cf. Ar. Cf. syn. pendza, rithisha.)

*Korani, n. the Coran, the Mahommedan Bible. (Cf. suara, 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.)

-Koroflka, v. be treated brutally, be ruined. Also Cs. korof-isha, -ishwa, treat with cruelty, bring to ruin. (Cf. prec., and syn. hambika, angamia.)


Koroma, v. snore, snort, groan, —and of similar sounds. Amesikia wamekoromay he has heard them snoring. — n. (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, susuria, and for other vessels generally chombo, chungu.)

*Kora, v. please, satisfy, be on good. (comfortable, confidential) terms with, be loved by. Chakula hiki kimenikora, this food has satisfied me. Ps. korwa, e.g. be loved by, have one's wishes met by, be pleased with. (Ar. Cf. syn. pendza, rithisha.)

Koruika, v. be treated brutally, be ruined. Also Cs. korof-isha, -ishwa, treat with cruelty, bring to ruin. (Cf. prec., and syn. hambika, angamia.)


Koroma, v. snore, snort, groan, —and of similar sounds. Amesikia wamekoromay he has heard them snoring. — n. (ma-), a snore, snoring, snort (cf. mkoromo, mkoromoji, msono). (2) A cocoanut just becoming ripe, the milk drying, the nutty part formed and hardening, between the stages of dafu and nasi. See Nazi.

Korongo, n. (ma-), (1) a hole dibbled or dug in the ground for planting or sowing. Mamlaka ya kupiga mkorongo na kupiga mrabba, the office of making the holes and marking out the plots. (2) Name of
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KU-

a crane, and so fig. used of a lean, lanky person.

Kororo, n. (ma-), a crested guinea-fowl,—the common sort being kanga.

Koroslio, n. (wa-), a cashew nut, produced by* the tree mbibo or mtakanju. (Cf. bibo, dunge.)

Koru, n. also Kuro, a water-buck.

Kosakosa, make a series of blunders. Ps. koswa, Nt. koseka, e.g. be done wrongly,—with Rp. kosekana, e.g. be missed, be wanting, be not to be had, fail. Muungu hakosekani wala hafi, God never fails (is absent) or dies. Neno hili limekoseka, this affair has been bungled. Ap. kosua, -ewa, offend (against, about, &c.).

Kosea sheria, commit a legal offence.

Kote, a. form of -ote, all,—agreeing with D 8. As adv. kote, kotekote, under all circumstances, everywhere, on all sides.

Kouv, n. (—, and ma-'), scar, mark of a wound or injury.

Ku (also kw- before a vowel, and sometimes k before o and u, e.g. kwenda, koga, kote), beside its independent use, is a pf. used in verbs, adjectives, a few nouns, and in the prep. kwa (ku-a). (See follg.) Used independently, ku means 'is, are,' either with purely general reference to circumstances or environment, i. e. 'it is, there is,' or referring to an Infinitive or noun beginning with ku, e.g. ku kwema leo, it is nice to-day; kufa ku rahisi, dying is easy.

Ku-, I. in verbs, ku- is used as a Pers. Pfx., and as a sign of mood, and of tense. (a) As a Pers. Pfx., ku (1) may have a purely general reference, e. g. kunani (kuna mini)? What is there? What is the matter? Kumetanda, it is overcast (a dull day). Kutoke watu wazima waenende, let the grown-up people start to go. Kulikuwa mtu, there was a
man. Kuna safari leo, there is a journey to-day. (a) May refer to an Infinitive or noun beginning with *ku-*., e.g. *ku*safriri *kumekwisha*, travelling is over. (b) Is the objective Pfx. of 2 Pers. Sing., e.g. *naku*-penda, I love you. *Kwenda huko kulikufaa*, going there did you good. And, with -eni following, the root *ku* supplies one form of the objective Pfx. of 2 Pers. Plur. *Nakuambieni*, I tell you (people). (a) As a sign of tense, *ku*, with the Negat. Pers. Pfx. preceding it, is the sign of the Past Tense of the Negat. Conjug., e.g. *sikujua*, I did not know. *Haztkupendwa*, they have not been liked. *Kuja huku hakukukukumbusha*, coming here did not remind you. (c) *Ku* is the sign of the Infinit. Mood in all verbs, e.g. *kuwa*, *kwenda*, *kupenda*, &c. (d) *Ku* is inserted, without specific meaning, before the root of all monosyllabic verbs (i.e. *-fa, -cha, -la, -pa, -nya, -ja, -wa*), and of some disyllabic verbs occasionally (e.g. *isha, uza, oga, ota*), after all tense signs, except *a, ka, ki, ku, nga* (which alone are capable of bearing an accent), e.g. *alikufa, amekufa, atapuja, not alifa, amepa, ataja*. Obs. *ku* as Infinitive sign is sometimes dropped, esp. when a verb preceding and governing the Infinitive is a semi-auxiliary, e.g. *nimekwisha pata* (for *kupata*), I have got. *Ataka fanya*, he wants to do it. *Aenda tafuta*, he goes to search. 2. In adjectives, *ku*- is the pfx. agreeing (a) with D 8; (b) like *pangu* and *mwangu*, with nouns of the Locative form, ending in -ni, e.g. *kukwaa 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. *kuzitnu*, the world of spirits, the state or place of departed souls, *kumoja*, one kind, e.g. *kazi setu hasina kumuja*, our work is not all of one kind; *kushoto*, the left-hand, as indi-
cating position generally; *kuume*, the right-hand position, also, the male sex, *kuke*, the female sex, e.g. *jamaa ya kukeni*, 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 kuwili*, the sword cuts on both sides, is double-edged. *Kaa kushoto*, sit on the left. Also *kule*, there, *huku*, here, *kuku kuku*, just here. It is in these advs. and in its use as a person-pfx., that a positive demonstrative meaning of *ku* appears, viz. as an element denoting general reference to circumstances, condition, state, but esp. to locality, i.e. indicating 'circumstances under which' or 'place where' something occurs. (c) The prep. *kwa*, i.e. *ku-a*. See -a. (Cf. *ko*, also *pa, po*, and *mu, mo*.)

**Kua**, v. grow, grow up, get large, increase, become great,—used of the growth of men and animals (but *ota*, *mea*, usual of plants, and similar growths). *Mtoto umleavyo ndvvyo akuavyo*, 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. *mtoto huyu amekulia hapa*, this child has grown up here (cf. *kikulia*). Also apparently (2) be (too) great for, be heavy to, burden, be hard for, e.g. *amekuliwa 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. *kuza, kuzwa*, make great, enlarge, magnify, increase, glorify. E.g. *kuza Sultani*, make the Sultan powerful. *Muungu amekuza umri wake*, God has prolonged your life. (Cf. *-kuu, -kubwa, tukuka, iukuza, ikulifu*.)

*Kusheri, Kuaherini, good-bye, adieu !—for *kwa heri*. See Heri.*
structure, cupola, dome. Dim. and adv. kikuba. (Ar. Cf. zege. Kuba is sometimes used for kubwa, great. Dist. guba, ghubba.)

*Kubali, v. accept, approve, acknowledge, assent (to), agree (to), welcome. Ps. kubaliwa. Nt. kubalika, e.g. be acceptable, be capable of acceptance. Nt. kubaliia, -iwa, accept from (about, at, &c.). Cs. kubali-sha, -shwa, force to accept, procure acceptance by, win over, persuade, &c. Rp. kubahana, e.g. be on good terms. (Cf. kibali, ukubali, and syn. kiriy rithia, ithini.)

Kubazi, n. (wa-), a plain kind of sandal with no ornamental work. (Cf. kiatUy mtalawandak)

-kubwa, a. (kubwa with D 4 (P), D 5 (S), D 6),—sometimes pronounced kubay (i) 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 limekuwa kubwa, the matter has become urgent, it cannot be met with a negative. Asiosikia 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. mwivi mkubwa, a regular thief. Mtu huyu ni mlevi 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, tukuza, &c.)

Kucha, v. (1) Infin. Act. of -cha, (a) fear, (b) 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.

*Kufuli, 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. kufuriza. Nt. kufurika. Ap. kufur-ra, -rwa. Cs. kufur-isha, -ishwa, make (consider, treat as, force to be, urge to be, &c.) an unbeliever, cause to blaspheme. (Ar. Cf. ukufuru, ukafiri, -afiri.)

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 kuzuri, that is nice there. Kupika kuko kwapendeza, that way of cooking is satisfactory. Kwenda kuko, to go yonder. So kwa kuko, -a kuko. Kuko huko, just there, on that spot. (A Rd. form from ku, the ko being the form of reference. Cf. kuku, huko, and mumo, papo, &c.) (2) Verb-form, there is there, there is, it is there.

Kuku, (1) n. a fowl, a hen. Mtoto wa (niwana wa, kinds la) k., a chicken,—also faranga, kifaranga.
Koo la k., a breeding fowl. (Cf. posa, jogoo, jimbi. Dist. mkuku, keel.)
(2) n. a. and adv., this here, this, here, e.g. in the phrase kuku huku, just here, in this very place. (Cf. kuko, and ku-)
-kukuu, a. (same with D 4 (P), D 5 (S), D 6), also -kuukuu, worn out, old, past work, useless from age or wear. (Cf. -kongwe, -chakafu, -bovu.)

*Kulabu, n. a hook, hooked instrument, grapple,—of various kinds. Used for holding work in position, e.g. by a tailor, blacksmith, and on ship board, for fastening clothes, &c. Akapeleka k. yake chini, he let down his hook. Ulimi wangu umetwa k., hauwezi kunena, my tongue has had a hook put in it, it cannot speak. (Ar. Cf. ndoana, kiopooy upembo, ngoe.)

Kule, used as (i) n. 'that' used indefinitely, kule ni mbali, that is a long way off. (2) A form of -le, agreeing with Inf. 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. -legevu, -zembe.) But also (2) in Act. sense, oppressive, burdensome, tiresome, fatigueing. (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. pepoini 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. kulik- bet ya watumwa, as regards the slave traffic. (See Ku, Li, Ko.)

*Kulla, a. every,—always preceding its noun. (Ar. See Killa.)

Kululu, n. (ma-), a large kind of cowry, a tiger-cowry. So little valued by the native that kupata kululu means 'to get nothing worth having.'

Kulungu, n. a species of antelope.

Kuma, n. vagina. (Cf. uk.)

Kumba, v. (1) push, shove, press against, jostle. Ps. kumbwa. Nt. kumbika. Ap. kumb-ia, -iwa. Cs. kumb-iza, -izzva, -izia, e.g. push off on to, transfer to. Adamu alimkumbizia mkewe, Adam put it off on his wife. Rp. kumbana, jostle each other, hustle (cf. piga kikumbo, and sukuma). (2) Clear out, take away all, make a clean sweep (of), glean. Same derivatives as above. E.g. walikumba biaskara yote ya tumbako, they monopolized the whole traffic in tobacco. Mwivi 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 kumbakumba, 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.

**KUMBE**

Kumbe, 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 uzi (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.)

Kumi, n. and a. (pi. tna-'), 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 kwisha), 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, kuzimu, 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. -kali kumoja, with one sharp edge.

**KUNA**

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 kumb.)

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Kumunta, Kumunto, n.—in Z. more usually kung'uta, kung'uto, 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. Naku-mbuka 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 chuo changu, he recollected my book for me, reminded me of it. Cs. kumbusha, -shwa, remind, put in mind (of). (Cf. fahamu, of memory, and tambua, of recognition. Also, kumbukumbu, ukumbusho, -kumbifu.)

Kumbukumbu, n. (ma-), mention, remembrance, memorial, parting

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 cocoanut, i.e. extract the nutty part from the shell with the instrument called mbusi. Ps. kunwa (dist. kunywa, to drink). Nt. kunika. Ap. kun-ia, -iwa, e.g. mbusi ya kunia nazi, a cocoanut grater. Cs. kun-isha, -ishwa. Rp. kunana. (Cf. mkuno, kuno, 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.' Kuna nini (or kunani)? What is there? What is the matter? Kunako, there is (there), that is so,—in reference to the query kuna? Kufa kuna muzi, death involves suffering. Kuna supplies one way of expressing abstract existence. Kuna muungu? Is there a God? Does God exist? Kunaye may mean 'it depends on him (it is with him).' (See Ku and Na.)

Kunazi, n. (ma-), the small edible fruit of the tree mkunazi, which see.

Kunda, n. (ma-), a green vegetable like spinach (Str.).

Kunda, v. be short, stunted, small of stature. (Cf. via.)

Kunde, n.plur. of ukunde, a kind of bean, produced by the plant mkunde, which see.

Kundi, n. (ma-), a number of things (usually living things) together, crowd, troop, group, flock, herd, swarm, &c. Makundi makundi, in troops, in large bodies, in masses.

Kunga, v. used of various processes of sewing, hem, make a border, trim, embroider, e.g. kunga mshono, make a stitched seam on band; k. nguo, put a border, trimming, or stitched edge to a cloth. K. upe, with similar meaning. Ps. kungwa. Ap. kung-ia, -iwa. (Cf. shona, pinda.)

Kungu, n. sometimes Kinga, (1) a secret, wile, subterfuge, trick, device e.g. k. za moyo, secret thoughts, private reflections. Mtumi wa k. haambinwi maana, he who conveys a secret message is not told its meaning. Kazi 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 kuniga za mwitutu (za nyumbani, za jandoni, and ngungwi, ? nkungwe). Hence (3) shameful things, what causes shame. (Cf. mkunga, somo, siri, msiri, and perh. kunja.)

Kungu, n. (1) also Ukungu, mist, fog, haze (cf. ukungu, uwande, wingu). (2) An edible stone-fruit from the tree mkungu. The stone contains a kernel, of which children are fond (cf. 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. kuniga, mkungwa, kungwe.)

Kunguni, n. a bug.

Kunguru, n. (wa-), (0 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. mabawa, shake out the feathers,—of a bird basking in the sun. Waka-lupeka jwane vane 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, pepeta. 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.)

Kunj-, v. fold, wrap up, crease, wrinkle, tumble, make a mess of.  
E. g. k. usi, wind up thread.  
Kunjakunjia usi, tangle the thread.  
K. uso, knit the brow, frown.  
K. mabawa, fold the wings.  
Jikunjia, shrink, cower, frown,wrinkle, tumble, make a mess of.  
E. g. k. uziy wind up thread.  
Kunj-, v. be folded, creased.  
E. g. k. uso, knit the brows, frown,—so uso umekunjama.  
(Cf. prec. and -mana.)

Kunjia, v. Rv. of kunja, unfold, unwrap, smooth out, spread open.  
K. nguo, lay out clothes.  
K. miguu, stretch the legs out.  
K. uso, smooth the brow, smile, look pleased.  
Jikunjia, be cordial, be open.  
Ps. kunyuniwa.  
Pt. kunyuka.  
Ap. kunjulowi.  
(Cf. follg. and kunjua, finya, and perf. kunja.)

Kunjama, v. be folded, wrinkled, creased.  
E. g. k. uso, knit the brows, frown,—so uso umekunjama.  
(Cf. prec. and -mana.)

Kunjua, v. fold, wrap up, crease, wrinkle, tumble, make a mess of.  
K. uso, knit the brow, frown.  
K. mabawa, fold the wings.  
Jikunjia, shrink, cower, frown, wrinkle, tumble, make a mess of.  
E. g. k. uziy wind up thread.  
Kunyata, v. draw together, cause to shrink, compress. Seldom occurs except with Rf. ji, in the sense, cower, shrink together, esp. as an attitude of fear, pain, or supplication.  
Jikunjata 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. ktdole, hurt the finger by a scratch,—implying more than the simple kuna, scratch.  
Ps. kunyu-liwa.  
Nt. kunyuka, e. g. kunyuka na mti, get scratched by a tree in passing by it.  
(Cf. kuna, papura, piga mti.)

Kuo, n. (ma-), (i) furrow, trench, hollow, hole, i. e. made by hollowing out.  
Makuo ya kauku, holes scratched by fowls. Usually (2) a bed or row of seedlings, &c. (3) A plot of ground marked out by a furrow or line drawn on the ground, and given to a man to cultivate (cf. ngwe, same marked by a cord). Hence nyosha k., mark out a piece of ground; ongeza (punguza) k., enlarge (reduce) a plantation.  
(Cf. mkuo, and syn. shimo, handaki, mfu.)

Kupaa, n. (ma-), also Kupa, (i) one of the two side-pieces forming a pulley (kapi, gojia) enclosing the sheave (roda) (cf. korodani); (2) cheek-bone, cheek-piece.  

Kupe, n. a tick,—on cattle, dogs, &c.  
Kama kupe na mkia wa ng'-ombe, like a tick and a cow's tail,—
of things adhering closely. (Cf. kama pete na kidole, like a ring and a finger.)

Kupua, v. shake out, shake off, throw off, let fall, drop on the ground (by a push, jerk, &c.). E.g. k. nguo, throw off clothes. K. imbu, drive off mosquitoes. Ps. kupuliwa. Nt. kupuka, e.g. fig. be cast off, be a fugitive (outcast). Hence kupukia. Ap. kupu-lya, -liwa. Cs. kupu-sha, -shwa. (Cf. kung’uta, mkupu.)

*Ku*, n. a lot, i.e. as in casting lots. Piga ku*, cast lots. (Ar.)

*Kuro*, n. also Koru, Kura, a water-buck.

*Kurubia*, Kurubisha, v. See Karibia, Xaribisha.

*Kusa*, v. Cs. of kuti, 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 kuume (wa kulia). Kaa kushoton-i, sit on the left side. (Cf. ku, and kumaja, 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. Ku*si*, the south quarter, to (from, in) the south. -a ku*si*, of the south, southerly. Contr. kaskasi, the north wind, &c. (Cf. Ar. sukei, 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. kusudwa. Nt. kusudika. Cs. kusudisha, -ishwa. — n. (ma-), intention, purpose, aim, object, end. Kwa k., on purpose, intentionally, deliberately, wilfully (cf. kwa moyo, kwa nafs). Also as adv., kusudi, and makusudi, like kwa kusudi. And as conj. with Infin. or Subjunct., ‘on purpose to, in order that (to), with the object of,’ e.g. akaondoka kusudi aende (or, kwenda) Ulaya, he started with the intention of going to Europe. (Cf. syn. shauri, maana, nia, mradi.)

Kuta, v. come upon, meet (with), chance on, hit on, find. Nalimkuta hawesi (hayuko), I found him ill (absent). Kuta mashaka, meet with (experience) difficulties. Ps. kutwa. Nt. kutilika. Ap. kut-i-a, -iwa, e.g. mauti imemkutia, death came upon him, or amekutia na mauti. Cs. kutisha, or kusha, kusa, cause to come on, bring upon, involve in. Hence kut-ishia, -ishwa, kushia, &c. Rp. kutana, meet together, assemble, gather, collect, hold a meeting, be crowded (cf. kusanya, songa, bar-is). Jeshi limekutana, the crowd is dense. Hence kutanika, be assembled, meet. Also kutan-i-a, -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 cocoanut leaf, whether green or dry; (2) a cocoanut leaf prepared for use in different ways, e.g. (a) kuti la kumba (and fumb), 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 (uponoo) 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 mwézi, the shaded or darker parts of the moon.

Kutua, v. give a jerk to, pull suddenly, cause a shock to. K. ^amba, jerk a. rope. ISlt. ^utuka, e.g. fig. be shaken, startled, frightened, shocked, &c. Cs. kutu-sha, -shwa, startle, frighten, &c. (Cf. kutupa, also situka, tuka, &c.)

-kuu, a. (same with D 4 (P), D 5 (S), D 6), great. Seldom simply 'big,' i.e. of merely physical size or material greatness, but implying some moral or sentimental element of pre-eminence, authority, and excellence. -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. Wakuwa 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. kiazi 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. Taka makuu, aim too high, be over-ambitious. Figa makuu, give oneself airs, be arrogant, make a great show. Hana makuu, he is an un-assuming, civil spoken, humble person,—sometimes in contrast to -kuu in other senses, e.g. makuu mengi la-kinini hana makuu, he has many great qualities, but he never makes too much of them. (Cf. -kubwa, kuu, kuza, &c.)

Kuume, n. (from -me, like ume, and kume, 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. Miu 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 mkonowa kulia, the hand used in eating, opp. to mkono wa kushoto). Kaa kuumeni, sit on the right-hand side. Wa kuume haukati wa kushoto, the right hand does not cut the left. (Cf. ku, and kushoto, kumoa, kuzimu, and follg.)

Kuvuli, n. mkono wa kuvuli, the right-hand,—for mkono wa kuume, which is usual in Z. (Cf. prec.)

Kuwila, n. See Mkuyu.

Kuza, v. Infin. of wa, be (which see), to be, being, existence. Can be used of pure existence (cf. Mwenyi kuwa, 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. Kisii kikali kuwili, a knife with two edges. Anatajwa kuwili, he has two names. (Cf. ku, and kumoa, kuume, &c.)

Kuyu, n. See Mkuyu.

Kuza, v. Infin. (1) Cs. of kua, make great. (2) Uza, sell, for kuza. (3) Uza for uliza, ask.

-kuza, a. (same with D 4 (P), D 5 (S), and D 6), well-grown, fine, big of its kind,—of things capable of growth. Yule paka mkusa sana, that is a very fine cat. (Cf. kua, -kubwa, -kuu.)
Kuki, n. (ma)-, also Kusi, an earthenware pitcher or jug, larger than gudulia, with handle or handles and narrow neck. (Cf. mtungi, chombo.)

Kuzimu, n. state (place,condition) of departed spirits of the dead, the grave, the lower world. Enda kuzimuni, 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. wazimu, also zima, zinwe, and for the form ku, and syn. ahera, peponi, huko.)

Kw-, as a pfx. before vowels, is for ku-, which see.

Kwa, prep, (ku combined with the variable prepositional element -a, which see). This is the most common and comprehensive of the few Swahili prepositions,—so comprehensive as to cover most of the meanings of the other common prepositions, i.e. -a, na, and katika. Subject to the few limitations characteristic of each of these (see -a, Na, Katika), kwa can be represented according to the context by ‘to, in, at, from, by, for, with, on account of, in respect of, as to,’ and indeed almost any preposition denoting relations of time, place, motion, object, instrument, and condition generally. Kwa is seldom used, however, of the Agent proper, or of comparative nearness or distance (see Na), nor of relations which may be called adjectival (see -a). E.g. toka kwa, come from (or, out of); kaa kwa, remain at; enda kwa, go to. U'a 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. Miu kwa tano, five per cent. Wangwana kwa watumwa, gentry, slaves and all. Anitika 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 nafalmbe, the chief's house. Hence katika is sometimes used with it, e.g. katika kwa nduguye, from (at, to) his brother's house. Kwa is rarely used with Personal Pronouns, the corresponding form of the adjective, i.e. kwangu, kwako, kwake, &c., being substituted, unless some special meaning is intended, e.g. asiyeona kwa ye, akionyzva haoni, he who does not see of himself does not see if he is shown. (Cf. -a, katika, na.)

Kwa, form of the prep. -a (which see) agreeing (1) with D S, (2) with locatives ending in -ni, e.g. nyumbani kwa nduguye, in (to, from) his brother's house.

Kwa, v. (1) 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 jiwre, or jiwene, knock the foot against a stone. Heri kukuwa kidole kuliko kukuwa ulimi, better to stumble with the toe than the tongue. Ap. kwalaia, kwain, rarely heard. Mkwaia nyoka, aonapo ukutu kuchituka, a man who has stumbled over a snake, starts if he sees a switch (coconut frond). Cs. kwaza, -zwa, cause to stumble, make difficulties for, &c. Also intens. dawinekwaza maweni, the boat struck hard on the rocks. (But ? cf. kwa za for kwariza.) 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, n. adv. and adj., same as kwake, but relating to 2 Pers. Sing., i.e. we, we, you. (Cf.-ako.)

Kwale, n. partridge,—including several species.

Kwama, v. St. of kwaa, (1) become jammed, stick fast, come to a deadlock, be gripped, be squeezed; (2) fig. be in a fix, get into a difficulty. Ap. kwam-ia, -iva. Cs. kwam-isha, -isha, cause to jam, make stick fast, put in a difficulty, &c. Mti huu umenikwamisha mkono, this tree has got my hand fixed in it. (Cf. kwaa, kwaza, kwamua, and syn. shkika, fungia, naswa, kamatwa.)

Kwamba, [-] (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 kwambwa, who,—of a person, ambalo kwambwa, which, &c., and with similar indefinite meaning in the phrase Kwambaje? How is it? Kwambaje kwako? How are you? (Cf. kama, ya kwava, 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, &c.) me, at (in, to, from, &c.) my 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, kwenu, kwao.)

Kwanga, v. scrape, remove a coating, crust, or anything adhering (solid or liquid), e.g. k. matope, clean mud off (boots, &c.). K. chungu, scrape the burnt rice off the bottom of a cooking pot. K. kucha, pare the nails. K. maji, scrape up a remnant of water in a pit. Ap. kwangu-lia,-liwa. (No v. kwanga in use. Cf. komba, paruza.)


Kwanzu, Infin. of anza (ku-ansa), but often as adv., at the beginning, at first, firstly, in the first place. Also ya k., often followed by ya pili, secondly, ya tatu, thirdly, -a k., first, best. Ngoja k., wait first (before acting), wait a bit. (Cf. anza, mwanzo, chanzo, and syn. Ar. awali.)

Kwao, (1) n. (ku-ao), their circumstances, their place (country, home), &c. Mwanamke huyu ana- wasa kwao, this woman is thinking about her native country, is homesick. (2) adv. to (from, with) them. Mji kuzwa kwao hana pa kwenda, an outcast from his own people has nowhere to go. (3) a. their,—form of -ao, agreeing with D 8 and locatives in -ni. (Cf. kwangu, and ku, wao.)

Kwao, n. (ma-), also Kwayo,
stumbling-block, obstruction to the feet, difficulty. *Njia ya kwao,* a rough road, stony path. (Cf.* kwaa, mgogoro, zuio, kwaruza.* )

**Kwapa,** n. (ma-), armpit. *Futika (chukwa) kwapani,* tuck (carry) under the arm. *Kisibau cha kwapa,* a sleeveless waistcoat. (Cf. *ki-kwapa.* )

**Kwaruza,** v. (1) scrape, grate, whether of action, movement (scrape along, move with difficulty), or sound (be harsh, be grating); (2) grate, be of a coarse, gritty, rough kind. E.g. *chombo kimekwaruza mivamba,* the vessel has grazed a rock. *Mchele huu unakwaruza watu,* this rice is gritty to the taste. *Njia ya kukwaruza,* a rough, stony road. (Cf. *mkwaruzo, paruza,* and follg., and syn. *lainika, laini.* )

**Kivaza** appears sometimes to be a short form of *kwaruza,* vtiih kwazana for *kwaruzana,* e.g. *tnadau yana-kwazana,* the boats are colliding, scraping against each other.)

**-kwasi,** a. rich, wealthy, opulent. (Cf.* ukwasi,* and syn. *tajiri,* *mwenyi mali,* contr. *maskini,* *fukara.* )

**Kwata,** n. and *Kwato,* *Ukwato,* hoof. *Piga k.*, kick,—of an animal. (Cf.* piga teke.* )

**Kwayo,** n. (ma-). See *Kwao,* n.

**Kwea,** v. Cs. of *enda,* to go; (2) used as adv., perhaps, possibly, I dare say, it may be. *Kwenda akaja leo,* perhaps he comes to-day. (Cf.* enda,* *huenda,* and syn. *labuda,* *yamkini.* )

**Kwenu,** (i) n. *(ku-enu),* your circumstances, place, country, home. (2) adv. (for *kwa ninyt,* ) to you, to your house. (3) a.—form of *enu,* agreeing with *kupenda* and nouns in -nti. (Cf.* kwangu,* and *ku,-enu.* )

**Kwenyi,** form of *-enyi,* which see. Often used as equivalent of *kwa,* e.g. of time, *kwenyi Ijumaa,* on Friday. (So *mwenyi,* *penyi,* )

**Kweto,** n. adv. and a., in same uses as *kwenu,* and *kwangu,* i.e. our circumstances, to us, our. The common expression for *my (our) country, my home.* (Cf.* kwangu,* *ku,-etu.* )

**Kweu,** n. sometimes for the usual *kweupe,* clearness, dawn, light. *Mbele kweu na nyuma kweu,* brightness before and behind. (Cf. follg.)

**Kweupe,** n. *(ku-eupe),* brightness, whiteness, clearness, dawn, light, clear space, fine weather. *Kuna kweupe,* it is dawn, it is fine. (Cf.* -eupe,* *ena,* *weupe,* and *kweu,* and syn. *kucha,* dawn, contr. *kweusi,* *giza,* *usiku.* )
KWEZI

- kwezi, a. creeping, climbing, e.g. of a plant. (Cf. kwea, ukwezi, also tamba, -tambaasi.)

Kwikwe, n. hiccup. Kwikwe wa kulia, convulsive sobbing (cf. kite-futefu, kitekekeu).

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. mwasho, isha, kisha, and similar use of kwanza. 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 mwan, a door; ufalme or ufau, dominion.

After a formative n, l (and r) are represented by d, as in ndefu, for ndelu (nrefu).

L- (I) as a pfx. of verbs and pro-nom. adjs. agrees with D 5 (S), e.g. kasha lililo lake li ziio, his box is heavy; (2) is the characteristic letter of the common demonstrative of distance, yule, &c. (Cf. -le, and H.)

La, v. (1) eat, consume,—of food generally (cf. chakula); (2) use, use up, require for use or efficiency (as material, time, &c., cf. tumia, chukua); (3) wear away, diminish, spend (materials, means, money). (The Infinitive form kula is used as the root form in certain tenses, as is the case with other monosyllabic verb-roots. See ku, 1. (d') and ja.) Mlaji ni mla leo, mla jana kalani? The eater of to-day is the man who eats, the eater of yesterday,—what has he eaten? Rarely la is used as the imperative, e.g. vyakula hivi la, eat this food. Itakula fetha (saa nsima, sikunyaingi), 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. Kitu hiki hakiliki, this substance is not edible. Chuma inalika, iron rusts away. Ap. lia, liiana, eat, &c. for (with, in, &c.), e.g. mkono wa kulia, the eating hand, the right hand. Chumba cha kulia, a dining room, refectory. Kijiko cha kulia, a spoon to eat with. Amemlia wwenzi wali wake, he has eaten up his friend's rice for him. Jilia, eat selfishly (for his own purposes, &c.), e.g. mwana amejilia mali ya babaye, the son has wasted his father's goods (like a fool, willfully). Tumeliana siku sote, we have always had our meals together. Rp. luna, e.g. eat each other, all join in eating. Cs. lisha, lishwa, e.g. (.) cause to eat, feed, keep (animals, &c.), graze, pasture, i.e. lisha kuku (ng'ombe, mbuzi), keep fowls (cows, goats). Lisha ng'ombe majani, feed cows on grass. Lisha upanga viungo, glut the sword with (dead men's) limbs. Wanalisha miwa kinuni, they feed the sugar-cane into the mill. (2) Eat, browse, feed on, e.g. kulingu alisha majani, the antelope browses on grass (cf. malisha, malisho, chunga). Hence lishi-sha, -sha, make to eat, feed with, e.g. lishisha sumu, administer poison to. (Cf. mlo, mla, mlaji, ulaji, mlafi, ulafi.)
*La, int. no, not so, by no means. (Ar. Cf. la ilaha illa Allah, no God but the God. and syn. sio, sivy, hakuna, hapana, hasha.)

-la, a. eating, feeding on, consuming.—verbal a. of la, v.

*Laana, n. (ma-), a curse, imprecation, oath. (Ar. Cf. uapo, kiafo, apiro.)

*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. ulaanifu, laana, apa.)

*Laanifu, a. (same with D 4 (P), D 5 (S), D 6), (1) given to cursing; (2) accursed. (Ar. Cf. uaanifu, laana, maleuni.)

*Labeke, int. See Lebeka.

*Labuda, adv. often labuda, labda, perhaps, it seems so, no doubt, probably, possibly. (Ar. la-buddi, there is no escape. Cf. buddi, and syn. yamkini, yawezekana, huenda, kwenda.)

*Ladu, n. a sweetmeat made up in balls, consisting of flour or fine grain mixed with treacle, ginger, pepper, &c.

Laika, n. (ma-), also Ulaika, a short, downy hair, as on the hands and human body generally. Also 'down' of birds. (Cf. ule, unyoya, and dist. Ar. malaika, an angel.)

*Laini a. and -lainifu, (1) of things, smooth, supple, soft, pliable, of delicate texture, thin, delicate, fine (cf. -ororo, -embamba). (2) Of persons, facile, gentle, good-humoured (cf. -pole, taratibu). Nguo l., smooth, fine cloth. Mchanga l., fine sand. (Ar. Also as v., smoothen, but usu. as follg.)

*Lainika, v. (1) be smoothed, be made smooth; (2) fig. be softened, be appeased. Ps. lainiwa. Cs. laini-sha, -shwa, make smooth, &c. (Ar. Cf. laini.)

*Laiti, int. Oh that, if only, would that,—esp. of regret for what is past or impossible, and then used with verbs in the Past or Conditional Tenses. But also of hope, with the Present. E.g. laiti safari ingalikwisha! would that the journey had come to an end! Laiti (kwamba) twafika 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 -ie affixed to a noun, e.g. nenole, his word.

*Laki, v. meet, go to meet, esp. in a friendly, complimentary, way. (Ar. Cf. pokea, kula.)

*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 -io 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 shinji, the house has fallen down. Inchi yote yalala sawasawa, the whole country is a flat plain. Jilala, rest oneself, take a siesta. Chumba chake cha kulala (or alicholada), his bed-room. Ap. laila, laiwa, laikha, laiana. Laia matanga, sleep in the house of mourning. Hakulali, nyumbani kwa hari, there is no sleeping indoors from the heat. Mtu wa kulali nyumba, a night-watchman, a caretaker. Mkela mpya usiolaliwa, a new mat which has never been slept upon. Hence lalishia, lalishwa. Cs. laza, lazwa, lazia. E. g. cause to lie down, put to bed, lay flat or horizontal. Rp. lalana, sleep at each other's houses, be on familiar terms. Lala (with objective pfxs., i.e. as act.), lasa, and laiana are used of sexual intercourse. (Cf for sleep, sinzia; for rest, pumziwa, jinyosha.)

Lalama, v. ask for mercy (of).
make an appeal (to), cry out. *mwivi amalalama wali apate kupona nafsi yake, the thief throws himself on the governor’s mercy to save his life. Ps. lalam-iwa. Nt. lalam-iwa, 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 alilalalama 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, ungana.)

Lamba, v. also Ramba, lick, lick up with the tongue. L makombo ya sahani, lick up the scraps on the plate. Ps. lambwa. Haulambwi mkono mtupu, an empty hand is not licked. Nt. lambika. Ap. lamb-ia, -iwa. Lambiwa damu mkono, 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 kunga.)

Langu, a. form of -angu, my, mine,—agreeing with D 5 (S). (Cf. l. and -angu.)

Lao, a. form of -ao, their, theirs,—agreeing with D 5 (S). (Cf. l. and -ao.)

Lapa, v. finish off hastily, eat up ravenously, dismiss promptly. (Not common in Z. Cf. kula kwa pada.)


*Lazimu, v. be obligatory (on), be a necessity (to), be binding (on), bind, make responsible, put pressure on. Sheria imemlasimu mfalme, the law has bound (condemned) the king. Tunakulazimu wee, we make you responsible. Ps. lazimiwa, be bound, be under obligation, be responsible, &c. Ap. lazim-ia, -iwa. Cs. lazim-isha, -ishwa, intens. put strong pressure on, force, compel. Filaalimisha na, devote oneself to, accept full responsibility for. — n. also Lázima, Lázim, necessity, obligation, engagement, surety, bail, responsibility. E. g. chukwa l., bail, go bail. Ni l. jwv yako, it is obligatory on you. Si l., commonly means an absolute prohibition, i.e. it is imper-ative (obligatory, &c.) not to. Si l. kuingia ndoni, usipopiga hodi, you must never enter a house without saying ‘ hodi.’ (Ar. Cf. sharti, farathi, bidi, juzu.)

-le, final, (1) characteristic of a. demonstr. ‘that’ (see Yule); (2) sometimes a contraction for lake, e.g. jinale, his name (cf. -lo for iako); (3) subjunct. mood of -la, v. eat.

Lea, v. bring up, rear, nurse, educate. Mioto umleavyOy ndivyo akua-vyOy, a you bring up a child, so he grows up. Ps. lewa, e.g. amelewa vema, he has been well brought up. (Cf. milezi, malezi, and dist. lewa, be drunk.)

*Lebasa, n. and Libasa, clothes, raiment, wearing apparel. Kila lebasi ya kiarabu, all kinds of Arab clothes. (Arab. Cf. nguo, mawazi.)

*Lebeka, int. and Labeka, At your service, Yes, sir (madam) !—in answer to a call, Coming! I am here! A common reply of a slave or inferior to a master’s call, and often pronounced ebe, or simply bee. (Ar. phrase ‘Here I am at your service.’ Cf. inshallah, eewalla, bisimilla, &c.)

Legea, v. Regea is also common, (1) be loose (slack, relaxed, soft,
pliable); (2) be faint (weak, remiss), flag, yield, give in. E. g. of the body, effect of illness, hunger, exhaustion, &c.—or of a rope, &c. Cs. lege-esa, -eswa, -esa, loosen, slacken, exhaust, cause to yield, &c. (Cf. -legefu, nlegeo, funga, thoofika, and dist. Ar. regea or regea, 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, 'tdegcfu, and cf. thafiu, -zenbe, -vuru.)


Cs. lehem-isha, -ishwa. — n. also Lihamu, solder. Tia l, apply solder. (Ar.)

Lekea, v. also Elekea, which see,—also for derivatives, lekeza, lke-keana, &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, -enye, and a few other adjectives).

Lemaa, n. defect, deformity, disfigurement, blemish, mutilation. -enyi lemaa, deformed, maimed, crippled, &c. (Cf. follg. and kilema.)

Lemaza, v. Cs. main, mutilate, disfigure, &c. (Cf. lemaa, kilema.)

Lemea, v. sometimes Elemea (cf. lekea, elekea), (1) press forward, go on steadily, push on; (2) press upon, rest heavily on, lie on the top of; (3) oppress, be burdensome, discommoded. E. g. tuzidi kulemea mbale, let us press on faster. Mzigo unamlemea, 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. lemesa, -eswa, e. g. pile up, place a load on, and so, oppress, burden. Hence lemesana. Rp. lemeana, lie on (lean on, rest against, press) each other. (Cf. pagaa.)

Lenga, v. Lenga muhogo, cut cassava in slices.

Lengelenge, n. (ma-), a blister. Fanya (toka, tokwa na) malengelenge, to get blistered.

Lenu, a. form of -enu, your, yours (plur.),—agreeing with D 5 (S). (Cf. -l and -enu.)

Leo, n. and adv., to-day, this day, the present time. Also siku ya leo, to-day. Leo hivi, this very day. Si leo, not to-day, long ago. Si -a leo, old, out of date.

Lepe, n. (ma-), or Leppe, Lepee, drowsiness, faintness, a heavy slumberous condition. L. la usingizi, sleepiness, drowsiness. Fanya l, be drowsy. 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 mnoja, the ‘scarf’ of commerce, one piece forming a kanga, i.e. a woman’s dress. L. ya kushona, handkerchief,—two pieces of three handkerchiefs each being sewn together to make a kanga.

Leta, v. bring, fetch, supply, cause to come to where a person is,—thus supplying a Cs. of -ja, come. Ps. letwa. Nt. rarely heard, leteka. Ap. let-ca, -eswa, -esana. Letea, have (a thing) brought to. Wali-letewa chakula, they were brought food. Leteana barua, exchange letters, correspond. Cs. let-esha, -eshwa, -esá, -eswa. Rp. letana. (Cf. chukua, peleka.)

Letu, a. form of -etu, our, ours,—agreeing with D 5 (S). (Cf. l and -enu.)

-Levi, a. drunken, intoxicated, given to drinking. (Cf. levy, levo, levuka, ulevi, kilo, and -lafi from -la.)

Levuka, v. get sober, become
sober, become steady—in manner, gait, &c.—a Rv. Nt. form. (Cf. prec. and lewa.)

Levya, v. make drunk, intoxicate. cause to reel, make stagger, make giddy. jilevy, make oneself drunk, get intoxicated. Also Rd. levyka— a Cs. form in -ya, cf. ponya. (Cf. prec.)

Lewa, v. be drunk (giddy, intoxicated), stagger, sway, reel. Lewa kwa baha aimed drunk on native beer. Lewa kwa bahari, of the effects of sea-sickness, be giddy. Dau lalewaw, of a boat on a rough sea,—roll and pitch. Also Rd. lewa-lewa; reel and stagger. (Cf. lewy, levu, levi, kileva, and list.)

Li, verb-form, (it) is,—agreeing with D 5 (S), e.g. kasha li zito, the box is heavy.

Li-, -li, (i) verb- and pron. a. pfx., —agreeing with D 5 (S), e.g. ulichuku kasha liye, carry that box. (2) sign of Past Tense Affirmative, and also with a-, i.e. alii-, 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 liya, be, with or without a prefixed, but not used to denote absolute existence, e.g. nili (nali), I am, nikali, and I am. Ali, he is. It is regularly used in connexion with the relative, i.e. aliye, he who is, not aawaye; walio, they who are, not wawao; lililo, that which is, not limalo.

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. Ndege analia, the bird is singing. Bunduki zalia, guns are going off (sounding). Lia machozi, shed tears, cry. Lia ng’oa (uwivu), cry from passion (jealousy). Ap. liiia, liiwa, cry to (for, at, with, &c.), sound in harmony with, &c. Liliwa, be mourned for, &c. Jililia, bewail oneself. Cs. liwa, liwao, liwana, cause to sound, make cry, cause (or, be the occasion of) crying. Lizana, weep together, weep over each other. Liza buntu, fire off a gun. Jiliza, pretend to cry, shed mock tears. Rp. tiwa, e.g. of harmonious, concerted sounds, or general mourning, &c. (Cf. milio, kilio, and sauti, vuna, imba, nguruma, &c.)

*Libasi, n. See Lebas. (Arab.)

Licha, conj. and licha ya, prep. let alone, not to say, much more (less). E.g. sikupata robo moja, licha reale, I did not get a shilling, not to mention (much less) a dollar. Licha ya haya, hatta mangine mahaya, apart from these, there are other bad points. Licha ya ndege moja, hatta wote ntakupa, one bird is nothing, I will give you all of them.

*Lihamu, n. solder. See Lhemu. (Ar.)

*Lijamu, n. bit (of a horse). Seruji na lijamu na vigwe, saddle, bit, and reins. (Ar.)

Likisa, v. (1) give leave (respite, relief, holiday) to, release, let go; (2) dismiss, send away, make go, not allow to stay. Thus likiza ni moto may mean (1) give a boy a holiday, or (2) wean a child (cf. achisha). Ps. likizwa. Ap. likiz-ia, -iwa. Cs. likiz-isha, -ishwa. Rp. likizana. (Cf. ondosha, ruhusu, achisha, 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, arable. Ap. lim-ia, -iwa, e.g. jembe la kulimia, a hoe to dig with.
Limaji, same as mkulima. (Cf. lina.)

Limatia, v. be delayed, remain behind, be late, be too long. Safari inalimatia, the expedition is delayed.

Limbika, v. (1) allow time for, wait for; (2) keep from, let remain, reserve, economize, put aside (in store); (3) bear with, be patient to, show consideration for. E.g. limbika maji, wait for water,—at an exhausted or slow-running well. L. ndizi (b’ni), wait for bananas (coffee) to ripen. L. nyle, let the hair grow. L. maneno, to answer slowly, deliberately. L. watu, not to overwork people, treat with consideration. Ps. limbikwa, e.g. nasi kulimbikwa juu ya mnasi hatta sikakavka, the coconuts are left on the tree till quite dry, i.e. when wanted for seed. Ap. limbik-ia,-iwa, e.g. amelimbikia watoto mali, he has reserved (laid up) money for his children. (Cf. follg.)

Limbuko, n. (ma-), first-fruits, reward of waiting, fulfillment of hope.

Linda, v. (1) defend, protect, guard, watch, keep safe; (2) keep off, fend off, guard against, watch for. E.g. angeuawa, lakini Muungu amemlinda, he would have been killed, but God protected him. Jilinde, nami ntakulinda, defend yourself and I will defend you. Linda kingojo ndege wasile matnnda, keep watch lest birds eat the fruit. Mlinzi hu-linda ndege, the watchman watches against the birds. Mke mzuri halindiwili, a pretty woman is not driven away, or, is not (easily) kept safe. Ps. lindwa. Nt. lindika. Ap. lind-ia,-iwa, e.g. nimemlindia shamba lake, I have guarded his plantation for him. Cs. lind-isha,-ishwa. Rp. lindana. (Cf. muli, lindo, ulinzi.)

Lindi, n. (ma-), a deep place, deep channel, hole,—esp. in water, the sea. Also l. la choo, cesspool.

Linde, 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. elek'esa). L. ngu, 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-i-a, -iwa. Rp. lingana, e.g. match, be like, be level, harmonize,—also, make a suitable reply. Also linganya, linganisha, linganyua. (Cf. -tinganifu.)

-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, harmonize, tune (an instrument).


Lio, n. (ma-), sound, loud cry, shout, roar, loud wailing. Malio ya kiko, the bubbling sound of a native pipe (with a water-bowl). (Cf. ha, mho, kilio.)

Lipa, v. (i) pay, give in payment, repay, make a return for, recompense, compensate, reward; (2) have to pay, suffer (for). Lipa deni, pay a debt. Nikulipe mema yako uliyonitendea, let me pay back your kindness to me. Lipa kisasi, suffer vengeance,—also, take vengeance, i.e. pay back. Ps. lipwa. Nt. lipika. Ap. lip-i-a, -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 kisasi, avenge oneself on. (Cf. lipo, lipizi.)

Lipizi, n. (ma-), forced payment, exaction, vengeance. (Cf. lipa, lipo.)

Lipo, n. (ma-), payment, recompense, revenge. (Cf. lipa.)

*Lisasi, n. (—, and ma-), also Risasi, (i) 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 unawaliza? Why are you getting people to buy? (seems to be conn. 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 (neno) lo lote, he did nothing at all. (Cf. i, and -o.)

-lo, a (1) short form of lako, appended sometimes to D 5 (S), e.g. jinalo, your name, i.e. jina lako. Also (2) in verbs, ‘which, that,’ agreeing with D 5 (S), neno aliolutena, the word which he spoke.

Loa, -loefu. See Lowa, -loefu.

Loga, v. bewitch, use enchantment on, place under a spell or charm. Ps. logwa. (Cf. uyanga, uchawi, mwanga, and pagaza.)

Loo, int. See Lo.

Lowa, v. and Loa, get wet, be soaked (drenched, saturated), be damp. Nt. loweka, (1) get wet,—same as lowa, and (2) make wet, drench, souse, e.g. loweka nguo, put
clothes to soak. Ps. lowekwa, be wetted, drenched, soaked, &c. Cs. low-esha, -eshwa. Rp. lowana, i.e. all get wet together. (Both the l and w sounds are evanescent, and so oo, oeka, oana may be heard. Cf. follg. and tia maji, rutubisha, chovya.)

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 ilo-

-vake katika maji hatta ilowame, 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 milozi.

Luba, n. a leech. See Mruba.

*Lugha, n. language, speech. L. ya kiumuya na kiumita ni mbali kidogo, the language of Zanzibar and Mombasa differ slightly. (Ar. Cf. syn. maneno, and use of ki-.)

Lulu, n. a pearl. Kuzia 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, kita, almasti, firuzi, &c.)

Lungu, n. (ma-). See Rungu.

Lungula, v. and Rungula, treat with violence, extort money from, blackmail, threaten, rob. Not often heard in Z. (Cf. mlungula, hongo, nyang'anya.)

*Luththa, n. taste, flavour, savour. (Ar. Cf. utamu.)

M

M represents the same sound as in English. But beside this purely consonantal sound, it includes also a semi-vowel sound, very common in Swahili, capable of bearing an accent and so of being treated as a distinct syllable. This semi-vowel sound might be represented in many words by writing m with a u preceding or following, i.e. mu-, um-. But the vocalization of m is in Zanzibar so slight, and yet so characteristic, that mwa- is best written for mu- before a vowel, and m written m', when it is necessary to indicate its distinct syllabic character,—a necessity, how-

ever, which does not occur very often in practice. Thus the m is strictly the same in mtoto and mti, mtiini and mti. But as in Swahili the accent always falls on the last syllable but one, the m in mtoto and mtiini has little more than a consonantal force, and the words may be scanned as disyllables, while in mti, mti, m has a distinct syllabic force suffi-

ciently 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 a/k'a, 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 character-

istic 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, mathbaun, &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 wenyewe). The omission of m before words of these declensions has the effect of transferring them to D 5, usually giving them an amplificative meaning. (2) a formative of verbal nouns, prefixed at pleasure to any verbal stem, act. or pass., and forms a noun denoting 1. 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. mnemn, mchungaji, muate. 2. If the final vowel is o, the noun denotes an action or thing acting not a personal agent. Cf. mshindo, mwanzo, mzu-nguko, &c.

B. In adjectives, a prefix agreeing (1) with D 2 (S), D 4 (S), e.g. mti mwema, mti mzuri (but obs. that in the pronom. adj. anugu, -ako, &c., w (for u) takes the place of mw, e.g. mti wangu, and also in the adj. -ote, -enyi, -enyewe, in agreement with D 2 (S), D 4 (S), e.g. mti wenyewe), and (2) with nouns ending with the locative -ni, when indicating place or circumstances within which something happens, e.g. nyumbani mwa-ngu, in my house. It is also prefixed to adjectives (3) with the same general force as ku, e.g. mzuri humo, like kuzuri huko, it is nice there. Mwenyi (or kwenyi) saa moja, at one (seven) o’clock, in one hour.

C. In verbs, (1) subjective pfx. of the 2 Pers. Plur., and occasionally, with -ni affixed to the verb, objective of the same, e.g. mwapendu, you love, ampendani, he loves you, (2) objective pfx. of 3 Pers. agreeing with D 1 (S), and also (3) subjective of the same, when the reference is to environment generally or place in particular, like ku and pa, e.g. mnamo, there is (in) there, and mwa, there is (in) there. Mnauka humo, there is a smell in there.

Obs. adjectives are as a rule in this Dictionary placed under the first letter of their root. But a number of adjectives practically confined by their meaning to D 1 are also for convenience given under m, as their most common singular form, and as often used of persons without any noun, and so practically nouns themselves. (Cf. mo, mu, mwa, and ku, pa.)

Ma-, as an initial syllable—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 importance, e.g. pete, as D 6, is a ring
of moderate or ordinary size, plur. pete; but pete, plur. mapete, rings of unusual size (cf. the dim. kipete, a small ring, plur. vipete). (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 adjetival roots with the meaning usually conveyed by the prefix u, e.g. makali ya upanga, the sharpness (or, edge) of a sword; mapana ya mti, the thickness (girth, diameter) of a tree; makuu, pride; and cf. usumbuyo, (active) annoyance; masunibuo, annoying 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. tamkizi, visiting in general; maamkizi, particular visits. (2) as a plur. pfx. of verbal nouns from an act. or pass. stem, e.g. masifu, masifwo, mutakwa, but the corresponding sing. is not used. It may also (3) refer to relative size, cf. (b) above. Obs. (1) the prefix ma- when followed by e, i, or o, coalesces with it to form an e sound, e.g. makasha meupe (ma-cupe), mengi (ma-ingi), meroro (ma-eroro). (2) the words given under ma- in this Dictionary are mainly either (a) of Arabic origin and form, or (b) used only or mostly in the plur., or (c) used in plur. with a meaning somewhat different from that of the sing., or (d) of unusual meaning. Words beginning with ma-, not found under ma-, may be looked for under the letter following ma-, or under a followed by that letter.

-ma (-ama) is the characteristic termination of what may be called the Stative form or conjugation of the Swahili verb, denoting a relatively permanent state or condition, e.g. kwama, simama, fumbana, tuama, &c. See also -mana, -ama.

*Maabudu, n. an object (objects) of worship. (Ar. Cf. abudu, ibada.)

*Maadm, conj. (1) when, while, since; (2) since, if, seeing that, because. E. g. maadm amtaka, when (as long as) he wants him. Maadm ya kufika weve huku, since your arrival here. (Arab., not often heard. Cf. wakati wa, and -po.)

*Maafikano, n. plur. (1) agreement, contract, bargain, settlement; (2) mutual understanding (respect, esteem). Nina maafikano naye, I am on good terms with him. (Cf. afiki, mwafaka, and syn. maagano, mkataba.)

*Maakuli, n., and Makuli, victuals, food. (Arab. Cf. syn. chakula.)

*Maalum, a. well-known, recognized, true. (Arab. Cf. elimu.)

Maamkio, Maamkizi, n. plur., visits, acts of visiting. (Cf. am'ka, zuru.)

*Maamuma, n. an utter fool, blockhead, simpleton, ignoramus. (? Ar. Cf. syn. mjinga, mshenzi, kafiri.)

Maamuzi, n. plur., and Maam'zi, judgement, arbitration, verdict. (Cf. amu, mwamuzi, and syn. hukumu.)

*Maana, n. (1) cause, reason, sake, consideration; (2) meaning, import, purpose, intention; (3) reasonableness, sobriety, sense. E. g. kwa maana (ya), because (of), on account of, for the sake of, considering (that). Tia maanani, keep in mind, ponder, reflect on. Maneno ya m., statements of importance. Wawine weyisi m., manly, sensible persons. Asojua maana, haamvii maana, he who does not know the meaning will not be told it. Often (4) as conj., because, in order to (that).

Maandalio, n. plur., preparation, esp. of food, cooking and serving a meal. (Cf. andaa, wandao, maandasi.)

Maandamano, Maandamizi, n.
plur., a following, train, procession. (Cf. andamana.)

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 humunda, ladu, 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. andaa, and prec.)

Maandikio, n. plur., place (time, manner, &c.) of putting ready, preparation, arrangement, esp. of serving up meals. (Cf. andika, mwandishi, &c., and follg.)

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. anguka.)

Maao, n. plur., and Maawio. Maao ya jua (i.e. mawao, cf. waa), sunrise, the orient, east (cf. macho ya jua). (In Z. mashariki is usual.)

Maapizo, n. plur., imprecations, curses, denunciations. (Cf. apa, apisa.)

*Maarifa, n. knowledge, information, intelligence, news. Mambo ni maarifa, si nguvu, the world is ruled by knowledge, not by force. (Ar. Cf. arifu, taarifu, and follg., and syn. elimu, busara, akili.)

*Maarufu, a. known, celebrated, famous. (Ar. Cf. prec.)

*Maasi, n. any repudiation of obligation (duty, right), i.e. disobedience, rebellion, mutiny, disloyalty, apostasy, desertion of wife or children, &c. (Cf. asi, uasi, and syn. halifu, thulumu.)

Maawio, n. plur. See Maao.

*Maazimu, n. a loan, a debt. (Ar. Cf. azimu, kopa, and syn. deni, karatha.)

*Mabruki, a. known, celebrated, famous. (Ar. Cf. bariki, mbarak.)

*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 afa.)

Macheo, n. plur. for machweo. Macheo ya jua, sunset, the west. (In Z. magaribi is usual. Cf. cha, v., and machwa.)

Machinjo, n. plur. slaughter, massacre, place of slaughter. Also machinjo, slaughter-house. (Cf. chinja.)

Macho, n. plur. (i) eyes (sing. jicho, which see), and as a. awake, on the alert; (2) macho ya jua, sunrise, east. (Cf. cha, v., dawn, and mao.)

Machubwichubwi, n. pl. mumps.

Machukio, n. plur. (1) objects of hate, abomination, offence; (2) and Machukizo, feeling of hate, hatred, disgust, aversion, loathing. Namauchukia machukio makun, I utterly detest him. (Cf. chuki, chukia.)

Machunga, n. plur. pasturage, pastures, feeding-places for animals. (Cf. chunga, and malisha, lisha.)

Machwa, n. plur. Machwa ya
Machweo, n. plur. Machweo ya jua, as machwa.

Madadi, n. A preparation of opium, made up in pellets for smoking. (Cf. asyuni, kasumba, bangi.)

*Madaha, n. plur. airs, graces, fascinating manners. (Panya m., show off, make a display,—of personal attractions.

Madai, n. plur. occupation or profession of an advocate. Also lawsuit, legal claims. (Cf. dai, dawa.)

Madanganya, n. plur. tricks, imposture, deception, illusion, cheating. (Cf. danganya, hila, ujanya, weraiva.)

Madaraka, n. plur. arrangements, responsible management, care, direction. M. ya nyumba, house-keeping. (Cf. diriki, and syn. inatengo, mada.)

Madende, n. plur. Sauti ya madende, an affected style of singing, with trills, quavers, protracted notes, &c.

Madevu, n. plur. beard, beard-like appendage or growth, e.g. of plants, maize, &c. (Cf. decoder, plur. decoder, kidovu.)

Madifu, the fibrous envelope which binds the young coconut leaf to the parent stem. (Cf. kilifu.)

*Madini, n. metal,—of any kind. (Ar. For metals known in Z. cf. chuma, iron; shaba, copper, brass; bati, tin; risasi, lead; thahaba, gold; fetha, silver.)

Madoodoa, n. used as a., spotted, speckled. (Cf. doa, and marakara.)

Maelazi, n. plur. floating, being afloat, anchorage, roadstead, moderately deep water. (Cf. elea, chelezo, and follg.)

Maelozo, n. plur. explanations, descriptions, comment. (Cf. elea, eleza, and prec.)

Mafa, n. plur. place of burial, cemetery. (Cf. fa. In Z. makaburi, maziara are usual.)

Mafaa, n. use, utility, profit, advantage, e.g. ng’ombe hizi hasina mafaa, these oxen are no good. (Cf. faa, vizaa, faida, and syn. uchumi.)

Maficho, n. plur. concealment, place of concealment, hiding-place. Ameanya 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, kifu, usu, f.) In Z. mauti (Ar. is usual for death.)

Mafua, n. plur. chest symptoms, chest complaint (cold in the chest, bronchitis, pneumonia, phthisis, &c.). (Cf. kifua, pasu.)

Mafungulia, n. plur. unfastening,—esp. mafungulia ng’ombe, as a mark of time, grazing time, about 8-9 a.m., when the dew is gone, and sun not too hot. (Cf. fungua.)

Mafusho, n. Sec Mavusho.

Mafuta, n. plur. oil, fat, grease (of any kind). M. ya nyama, fat, lard, dripping (also shakamu, 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, sensein oil; m. ya mbirika, castor oil; m. ya nazi, coconut oil. (Cf. futa, usita, uto.)

Mafuu, n. plur. craziness, silliness, half-witted state. (Cf. kichaa, wazimu.)

Mafya, n. plur. (sing. jisya), stones used to support a pot or kettle in cooking. (Cf. mafya, moka.) Also name of an island (Momia), S. of Zanzibar.

*Magadi, n. soda. Also plur. of gadi (which see).

*Magaribi, n. also Mangaribi, Magrebi, (1) time of sunset. Mahommedan evening prayers or vespers; (2) place of sunset, the west; (3) Morocco (as the western land). (Ar. Cf. mashariki.)

Mageuzi, n. plur. change, changes,
changeableness. Also mageuzo, i.e. changings,—the process rather than the fact or effect, and cf. gena.

Mago, n. plur. of kago (which see).

Magombezi, n. plur. quarrel, opposition, prohibition. Also magombez-o, quarrellings,—of the action, rather than the fact or effect. (Cf. gomba, gombeza, ugonzi.)

*Mahabba, n. affection, fondness, love. (Ar. Cf. habba, muhebbi.)

*Mahali, n. also Mahala, cf. pahali, pahali, (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 prefix 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. pale, every place, everywhere. Mahali pa, in the place of, instead of. Wakanivenda pale pahali pake, and they went to him at his place there. Antiweka mahali, he puts me in a place, i.e. treats me with distinction. (Ar. Cf. pahali,—a form assimilated to the B. prefix 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. Tumepatana na mahari yake rufia 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. nshipi, masombo, utumhoo.)

Mahindi, n. plur. single grains of Indian corn, maize, i.e. seeds of the plant muhindi. (Cf. hindi, muhindi.)

*Mahiri, a. and Maheli, skilful, clever, quick. Fiundi mahiri, a clever craftsman. (Ar. Cf. umahiri, and syn. mbingwa, masti, varia, &c.)

Mahoka, n. plur. (1) (a kind of) evil spirits; (2) frenzy, mania, madness. (Cf. shetai, pepo.)

*Maisha, n. (1) continuance, duration, permanence; (2) life (in respect of length and duration), period of living, mode of life. E.g. mti huu una m. sana, this wood is very durable. M. maovu, evil living. M. mengi, long life. Also as adv., maisha na milele, for life and for ever, i.e. for ever and ever. Utufungo 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 nyingi would rather mean 'many lives,' i.e. life-periods. Maisha is life in respect of length and content; umri, time of life, age; uzima, life as manifest in the living condition, state of living; roho, the life-principle, soul, spirit. (Ar. Cf. ishi, aushi, uzima, roho, umri.)

*Maiti, n. a dead body, corpse,—usually human only. Also, a dead person, i.e. mtu maiti. Hukuta maiti za Wawemba, we kept coming on the bodies of dead Wawemba. (Ar. Cf. mauti, also mzoga, pinda.)

*Majahaba, n. a dock—for ships. (Cf. gudi.)

*Majaliwa, n. what is granted, aid, help, favour, grace of God. (Cf. jali, jali.)

Majani, n. plur. grass, leaves,—in general. See Jani.

*Majeruhi, a. wounded. (Ar. Cf. jeraha, jeruki.)

Maji, n. water, or what resembles water, (1) in general,—liquid, fluid, moisture, damp; (2) in particular,—

**Majibizano**, n. teaching by question and answer, catechetical instruction. (Cf. *jibu*.)

**Majibu**, n. an answer, reply, response, also as a plur. form, answers. (Ar. Cf. *jib*, *jawab*, *jub*, *jub*, *jub*, &c.)

**Majilio**, n. plur. time (place, manner, &c.) of coming (to), approach, arrival, advent. (Cf. *ja*, *jiiia*.)


**Majira**, n. time, period, season. *Kwa m. haya*, at this time. *M. ya mwua*, 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. *Twaaj majira*, get bearings, find the course. (Ar.)

**Majisifu**, n. plur. self-praise, boasting, brag, conceit. (From Rf. of *sifu*, cf. folll.)

**Majivuno**, n. plur. boasting, bragging, self-laudation. (From Rf. of *una*, cf. prec. and *kujiona*.)

**Majonsi**, n. sorrow, grief, mourning, sadness. *Fanya (ona) m.*, be sorrowful, sad. (Cf. *hamu*, *huzuni*, *simani*, *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. plur. and *Majutio*, regret, repentance, remorse. *Majuto ni mjuku*, remorse is like a grandchild, i.e. comes at last. (Cf. *juta* and *toba*.)

**Makaa**, n. plur. coal, charcoal. See *Kaa*.

**Makalalao**, n. nickname of the Madagascar settlers in Zanzibar. (M. means cockroaches,—in Z. commonly *mende*.)

**Makali**, n. the sharp part, edge, point, of a thing, e.g. *makali ya upanga*, the edge of a sword, as contr. with *bapa*, the flat. (Cf. *kali*, *ukali_, and *mapana*.)

**Makasi**, n. a pair of scissors,—sometimes *mkasi*, also treated as D 5 (P). (Ar.)

**Makataa**, n. binding agreement, contract, final settlement, engagement. (Ar. Cf. *kata*, *kataa*, *makataa*, and syn. *mkataba*, *sharti*.)

**Makatozo**, n. plur. prohibition, objection, refutation. (Cf. *kataa*, *katazo*.)

**Makazi**, n. plur. dwelling, dwelling-place, residence, home. (Ar. Cf. *masikani*, *makazi*, *kao*, *mukao*.)

**Makasi**, n. a pair of scissors,—sometimes *mkasi*, also treated as D 5 (P). (Ar.)

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**Makatozo**, n. plur. prohibition, objection, refutation. (Cf. *kataa*, *katazo*.)


**Makengeza**, n. plur. squinting, a squint, i.e. *m. ya macho*. *Mwenyi m.*, one who squints. *Kwaa na m.*, to have a squint,—so *angalia kwaa m*. (Cf. *upogo*, *kitongo*.)

**Makeruhi**, a. offensive, in bad


*Makini, n quiet, docile, amenable, well behaved, gentle, composed. *Roho makini, a quiet disposition, e.g. of a child who stays at home, and does what it is told. (Ar. Cf. *pole, *-tulivu.)

*Makiri, n. a cleat on the side of a native vessel, for fastening a rope (Str.).


*Maksai, n. a castrated animal, bullock, gelding. *Ng'ombe maksat, a bullock. (Ar. Cf. *hast, and *towashi.)

*Makubazi, n. plur. a pair of leather sandals with ornamentation. (Cf. *kiatu, *ndara, *mlalawanda.)


*Makulima, n. plur. implements or operations of agriculture, agriculture, tillage. (Cf. *lima, *mkulima, *klimo.)

*Makungu, n. plur. signs of dawn, daybreak. (Cf. *ukungu.)

*Makupaa, n. plur. See Kupa.

*Makupwa, n. plur. shore, rocks, &c., left uncovered at low tide. (Cf. *pwa, *pwani, *kipwa.)


*Makutano, n. plur. gathered people or things, a gathering, assemblage, meeting, crowd, collection. (Cf. *kuta, *mkutano, and syn. *mokusanyiko, *jamii.)

*Makutu, n. plur. used commonly of cocoanut leaves prepared for use as thatch in Zanzibar. See Kutu.

*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. *makfururu). (Cf. *-kuu.)

*Makwa, n. plur. notches,—cut in the top of an upright post, to carry a cross-piece.

*Malaika, n. (1) a messenger, an angel; (2) a baby (cf. *kitoto, *mchanga). (Ar., and dist. *malaika, down, from *laika.)

*Malaji, n. plur. greediness, gluttony, voracity (as shown in acts or habits, while *ulaji is rather of the quality or character in general). (Cf. *la, *chakula, *ulaji.)

*Malalo, n. plur. sleeping things, i.e. place, arrangements, bedding, things to lie on. (Cf. *lala, *ulalo, and follg.)

*Malazi, n. plur. 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, *lala.)

*Malele, n. orchilla weed, used as a dye, and a regular article of commerce in East Africa.

*Malelezi, n. plur. the season of uncertain and changing winds, between the monsoons and during the rains, i.e. about April and November in Z. Also called *tanga *mbili. (Cf. *musimu, *kusi, *kaskazi.)
Malenga, n. a professional singer, employed to lead the singing in dances, concerts, &c. (Perhaps at first the name of a well-known singer.)

*Maleuni, a. accursed. (Arab. Cf. laaana, -laanifu.)

*Malevi, n. plur. of ulevi, drunkenness, i.e. drunken habits, acts, &c., ulevi, rather of the quality or condition. (Cf. lewa, leva, and malafi.)

Malezi, n. plur. of ulezi, rearing, bringing up, both of nurture generally, and of education, training. Malezi masuri, good breeding, good education. (Cf. lea, ulezi.)

*Mali, n. (treated indiscriminately as D 6 or P 5 (P)), property, goods, wealth, riches, possession. Thus mali yake nyangi, mali mengi, mali zake chache. Ni mali ya, it is the property of. Mali ya watu (or ya mwennyewe), 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, urembo, mlimbwende.)

*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. malik-isha, -ishwa. (? Ar. Cf. miliki, and syn. anza, shika.)

*Maliki, n. See Maliki.

Malimwengu, n. i.e. mambo ya ulimwengu, worldly matters, mundane affairs, the concerns of men. (Cf. ulimwengu, mlimwengu.)

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 malipizi. (Cf. lipa, and follg.,—also kiasi.)

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, pasturage, grazing ground, paddock, forage, food for cattle, &c. (Cf. laisha, and machungu.)


Malizano, n. plur. mourning of many together, a general wailing. (Cf. lia, and Cs. lia, lisana.)

Malizi, n. plur. things causing a sound, things rustling, making a noise. E.g. nasikia malizi nyasini, I hear things rustling in the rushes. (Cf. lia, and prec.)

Malki, n. also Maliki, a king, ruler, sovereign. (Arab., not usual in Z. Cf. follg. and miliki, also syn. sultani, mfalme, jumbe.)

Malkia, n. (ma-), queen, female sovereign. (Cf. prec.)

Mama, n. mother, female ancestor or parent,—of all kinds. Mama wa kambo, step-mother. Mama mkubwa (mدوjo), mother's elder (younger) sister. Mama wee, an African's most natural cry in pain, sorrow, or
MAMBA

MAMBA, n. (i) a crocodile; (2) a name of a very dangerous kind of snake.

Manuka, n. plur. smell, scent
Manukato, n. plur. sweet scent, perfume, sweet-smelling substance. (Many such are used in Z., as liquids, in powders, for fumigation, &c. E.g. marashi (a general term for liquid scents), meski, hal waridi, sandali, dasili, undi, ubani, dalia, maguba, rihani, garafuu, garafuu maiti, uvumba, liwa, buhuri, tibu, kivumbasi, afu, &c. Cf. nuka, and -to, which is not common as a suffix in Z. except in this word.)

Manuku, n. a copy, transcript, translation, imitation. (Ar. Cf. nakili.)

Manyiga, n. a kind of hornet (Str.).

Manyoya, n. plur. of unyoya (which see).

Manyunyo, n. plur. showers, sprinkling, drizzle, light rain. (Cf. nyunyiza.)

Maokozi, n. plur. saving, rescue, means of saving. (Cf. okoa, mwokozi.)

Maombi, n. plur. also Maomvi, (cf. iba, mwizi), prayers, entreaties, requests, intercessions. (Cf. omba, and syn. kaja, dua, sala.)

Maombolezo, n. plur. loud wailing, lamentations, mourning, dirges. (Cf. omba, ombolesi, malio.)

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.)

Maongesi, n. plur. talk, conversation, gossip, amusement, pastime. Weka m., prepare for a long chat. (Cf. ongea, and syn. mazungumzo.)

Maongeso, n. plur. addition, increase, supplement. (Cf. ongesa and nyongesa, and syn. masidisho.)

Maongo, n. plur. back (of men or animals), but in Z. usually mgongo (which see).

Manukato, n. plur. sweet scent, perfume, sweet-smelling substance. (Many such are used in Z., as liquids, in powders, for fumigation, &c. E.g. marashi (a general term for liquid scents), meski, hal waridi, sandali, dasili, undi, ubani, dalia, maguba, rihani, garafuu, garafuu maiti, uvumba, liwa, buhuri, tibu, kivumbasi, afu, &c. Cf. nuka, and -to, which is not common as a suffix in Z. except in this word.)

*Maukuku, n. a copy, transcript, translation, imitation. (Ar. Cf. nakili.)

Maongozi, n. plur. direction, superintendence, management, administration, arrangements. M. ya Muungu, Providence, divine dispensation. (Cf. ongoa, and syn. madaraka, matengeneo.)

Maonji, n. plur. testing, testing, trial, experiment. Maonji ya mambu, testing a machine, to see if it works. (Cf. onja, and maombi from omba, and syn. jaribu.)

Maodzi, n. giving in marriage, arrangements for bringing about a marriage. (Cf. ooa, oza, and mazishi.)

*Maonji, 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 freights, &c. Also (2) goods shipped, cargo, freight. Similarly mapakio. (Cf. pakia.)

Mapalilo, n. plur. also Mapalilo, Mapalilo, 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, pali, palila.)

Mapambano, n. plur. contact, comparisons, collisions. (Cf. pambana.)

Mapana, n. plur. the wide or broad part of a thing, flat side, breadth, width, diameter. Meza hii na mapana, this table is broad, Njia mapana thaifu, a road of insignificant width. (Cf. -pana, upana, and -none, and for the form makali.)

Mapatano, n. plur. agreement, contract, understanding, conspiracy, alliance. (Cf. pata, patana, and syn. maafikano, mkataa.)

Mapemba, adv. in good time, early, soon. Assubuhi na mapemba, early in the morning.

Mapenda, n. plur. loving another, love. Other nouns of similar form
from *manda* may be enumerated here, but most of them will be found also under a sing. form beginning with *u* or *i*, i. e. as D 5 or D 6. See also *Penda*. *Mapendano* (sing. *u-*), mutual love. *Mapendeji*, love, from the side of its object, i.e. being loved, love as experienced. *Mapendelefu*, love, from the side of its object, i.e. being loved, love as experienced. *Mapendeleo*, love, from the side of its object, i.e. being loved, love as experienced. *Mapendo*, love, from the side of its object, i.e. being loved, love as experienced. *Mapenzi*, love, liking, inclination, desire, will, wish, purpose. E.g. *afuata mapenzi ya moyo wako*, he follows his own caprices (whims, fancies, ideas, &c.).

*Mapepeta*, n. plur. a preparation of immature rice (*ępeta za mpunga*). (Cf. *ępeta*.)

*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. *risiki, nafuu, vifaa*.)

*Maponyea*, n. plur. means of curing (rescuing, &c.). *Matikiti na matango ndio maponyea njaa*, 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, mapa*.)

*Mapooza*, n. plur. and *Mapoza*, things withered, undeveloped, not matured, useless, e. g. of fruit dropped in an unripe green stage. (Cf. *poza*.)

*Maposo*, n. plur. proposals or arrangements for marrying, wooing. (Cf. *posa*.)

*Mapoza*, n. plur. remedies, means or appliances for healing. (Cf. *poa, pona, posa*, and syn. *da*.)

*Mapwaji*, n. plur. coast, foreshore, part affected by tides. In Z. usually *pwanii* (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. *ahsansate*.)

*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*.)


*Marathi*, a. also *Murathi, Matarithi*, well-content, acquiescent, agreeable, willing. (Ar. Cf. *rathi, rithika, urathi*.)

*Mardudi*, n. repudiation, rejection. (Arab.)

*Maregeo*, n. and *Marejeo*, coming back, return, and fig. reference, recurrence. (Ar. Cf. *rejaa*.)

*Marehemu*, n. and a., one who has found mercy,—used as a euphemistic term of reference to a deceased person, the late, the departed, the defunct. (Ar. Cf. *rekema*.)
MABEJEO

*Marejeo, n. See Maregeo, and Rejea. (Ar.)

*Marembo, n. plur. ornaments,—
personal, architectural, &c. articles of
finery, carved work, bas-relief. (Cf.
urembu, rembo, and syn. panbo,
nakski, choro.)

*Marhamu, n. ointment, unguent,
plaster,—scented, medicated, &c.
(Ar. Cf. lehemu, lihomu, 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.)

*Marihjani, n. coral,—but in Z.
not of the stone, or coral rock (cf.
tumbawa), of the red coral im-
ported and used as ornament. Called
also marijjani ya fethaluka.

Marika, n. plur. of rika,
contemporaries, of same age, i.e.
umri sawa. (Cf. hirimu and rika. There
is a town called Marika, or Marka,
on the Somali coast, north of Z.)

*Marikebu, n. ship. See Meri-
kebu. (Ar. Cf. rekebu, and syn.
jahasi, and B. chombo.)

Marindi, n. See Malindi.

*Marini, a. pleasing in appearance,
bright, smart, blooming. Vijana
marini, fine young people. (Cf.
syn. -zurt.)

*Marisaa, n. also Malisaa, shot,
—i.e. for firearms. (Cf. risasi,
kiasi.)

*Maritha'wa, a. in abundance,
plenty, sufficient. (Ar. ‘to one's
heart's content, as much as one would
wish. Cf. rithi, rathi, and syn.
-ingo, 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, im-
mmediately. M. mbili, twice. M. ya
kuwansa, the first time. M. nyingi,
only, 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
malipo, athabu, suto.)

*Marufaa, n. plur. part of a native
loom,—small boards between which
the warp is stretched. See Kitanda
cha mfumi.

*Marufuku, a. forbidden, pro-
hibited. Piga m. (or rufaka), give
public notice of prohibition, proclaim
as forbidden, forbid officially. (Ar.
Cf. mfsaka, and syn. kataza.)

Marugurugu, n. and a., small
swellings, lumps, e.g. mtu akijikuna,
hufanya in. ya mwili, if a man
scratches himself (as when stung), he
raises swellings on his body.

Masa, n. See Masalio, Masazo.

*Masafi, n. purity, cleanliness, cor-
rectness. (Ar. Cf. safi, usafi,
which is seldom used, utakatifu,
ufasaha, tohara.)

*Masahaba, n. plur. the special
friends and companions of Ma-
hammed. (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.)

*Masalklieri, 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, masoku, and a
fine kind udoeti. Different kinds of
material are distinguished as m. ya
chuma, ya shaba nyupe, ya shaba
nyekundu, ya fethaluka, i.e. iron, brass,
copper, silver wire.

*Masarifu, n. also Masurufu,
MASHAIRI

Masruf, supplies for an expedition or journey, provisions, outfit, goods and money. (Ar. expenses, outlay. Cf sarifu, gharama.)

*Mashairi, n. plur. of shairi, verses, a poem, poetry. Tunga mashairi, compose poetry. (Ar.)

*Mashaka, n. plur. of shaka, doubts, trouble, difficulties, danger. (Ar.)

*Mashapo, n. plur. dregs, lees, sediment, e.g. of squeezed fruits, grains, herbs, &c. (Str.). (Cf masira, masalio.)

*Mashaka, n. plur. of shaka, doubts, trouble, difficulties, danger. (Ar.)

*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 mtama.

*Mashindano, n. plur. contest, race, competition, struggle, athletic sports. M. ya mbio, racing; m. ya kuruka, jumping competition; m. ya kushikana mbavu, wrestling. (Cf. shinda, mshindani.)


*Mashua, n. boat, boats,—built of boards, &c., not hollowed out in native fashion. M. ya moshi, a steam launch. (Cf. shinda, mshindani.)

*Mashuri, a. famous, renowned, celebrated, well-known, notorious. (Ar. Cf. syn. maarufu, enyi sifu, 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. noun passive from sifu, cf. follg. and similar noun mapendwa, &c.)

MASOMBO

*Masifu, n. plur. praises, congratulations. (For more usual sifa, cf. sifu, v.)

*-masihiya, a. Christian. (Cf Ar. masiha, Christ, and masiya.)

Masika, n. the season of the greater rains (majira ya mvua ny- ingi) 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. fukura, mwombaji, mnyonge.)

Masimango, n. plur. ill-natured remarks, reproaches,—of a patronizing contemptuous kind. (Cf. simanga, and mashutumu, masulo, 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. mashiha.)

Masizi, n. plur. soot, grime, i.e. masizi ya moshi neusi yaliyogandamia chungu, the black smoky grime that forms on a cooking pot. (Dist. misizi, rootlets, and masizi, cattle-pens.)

Masoka, n. thick iron or brass wire. (Cf. masango, and usoka.)

Masombo, n. girdle,—consisting of a long piece of cloth wound round
the waist, like (Ar.) mahazamu. (Cf. ukumbuu, which is shorter, and mshipi.)

Masongo, n. plur. plaits,—e. g. of hair, tresses, wreaths of flowers, garlands. (Cf. msokoto, and suka, songa.)

*Masri, n. and Misri, Egypt.

Masua, n. plur. and Mazua, giddiness. (Cf. zulu, zulika, kisuli, and syn. kizunguzungu.)

Masugo, n. plur. rubbing, something to rub with, a whetstone, knife-board. (Cf. sugua, noa, kinoo.)

Masuko, n. plur. and commonly Masukosuko, (1) shaking, wagging, tossinng, moving to and fro quickly,— and so generally (2) agitation, disturbance, a restless state of affairs. Used of the rolling or pitching of a vessel at sea. (Cf. suka, and mramma.)

*Masuluhu, n. reconciliation, peace after quarrelling. (Ar. Cf. sulukisha, selehisha.)

Masumbuo, n. plur. acts of annoyance, annoying habits or character. Kijana kidogo kina masumbuo, a small child is a nuisance. (Cf. sambuua, -sumbufu, usumbuo.)

Masuto, n. plur. reproaches, accusations, critical remarks, fault-finding, sarcasms. (Cf. suta, and syn. laumu, shutumu, shtaka.)

*MataaJabu, n. plur. wonders, marvels, surprises. Also of wonder, as felt, e. g. ona m., feel astonishment, wonder. (Ar. Cf. aja- bu, staajabu, and syn. mwujiza, shani.)

*Matabiratabwa, n. plur. rice cooked with a great deal of water, rice gruel, called matabiratabwa ya wali, wali uti mashendea membamba sana, i. e. a thin porridge, uji mwepesi, uji wa majimaji, a very thin watery gruel. (Cf. wali, utabwa, uji.)

*Matafuni, n. plur. chewings, nibblings, things chewed. (Cf. ta-funa.)

Matagataga, adv. enda m., walk with long striding steps, straddle along. (Cf. taga or tagaa.)

Mataka, n. plur. wantsings, desires, inclination. (Cf. taka, v., matakwa, and syn. haja, maelekeo. Dist. matakataka.)

*Matakata, n. plur. (1) cleansings, sweepings, scrapings, offscourings, and so (2) refuse, rubbish. (Cf. takata, taka, and follg.)

*Matakata, n. plur. dirt, filth, refuse, rubbish. (Cf. taka, n., kita-kataka, takata, kifusi.)

*Matakatiifu, n. plur. pure living, holy life, holiness (i. e. perh. holiness not only considered as an attribute (utakatifu) but exemplified in acts. See Ma-, 2 (d) (1). (Cf. -takata, -takatifu, utakatifu.)

*Matakwa, n. plur. (1) things wanted, needs, desires, requests; (2) being wanted, being in request, e. g. matakwa yangu 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. balanga, ukoma.)

Matanga, n. plur. of tanga (which see).

*Matangamano, n. plur. a mixed crowd, medley, miscellaneous assemblage, promiscuous collection. (Cf. tangamana, also syn. makutano, jamii.)

*Matata, n. plur. tangle, complication, complex affair, troubles, difficulties, &c. Tia m., complicate, involve. (Cf. tatisa.)

*Mate, n. plur. of ute (cf. ute, mata), spitting, spittle, saliva. Mate-mate, light spitting rain, drizzle (cf. manyunyio). Tema mate, spit, expectorate.

*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 kute matembezi, I went there for a walk. (Cf. tembea, masia.)

*Matheba, n. and Matharu, place of sacrifice, altar. (Ar. Cf. matharu, thahuru.)

*Matheba, n. and Matha, thing sacrificed, victim, offering. (Cf. prec.)

*Mathahatu, n. and Mathetu, place of sacrifice, altar. (Ar. Cf. mathetu, thahuru.)

*Mathabu, n. and Matha, (1) customs, ideas, tenets, usages; (2) sect, denomination, party, persuasion. M. ya maneno, uses of words, formulae, idioms. M. ya mambo, usages, ceremonies, rites. (Ar. Cf. desturi, kawaïda, kanuni. Dist. thahuru.)

Matheali, conj. also Máthali, Methali, Methili, Misali, as, like. (Ar. See Methali, and cf. kama.)

Mathabuti, n. and a., also Mathabu, (1) evidence, proof, confirmation, support (cf. usahahi); (2) trustworthy, honest, reliable, effective, decisive. E. g. makarani si m., the clerks are not to be trusted. Hoja m., a strong, conclusive argument. (Ar. Cf. thubutu, thabiti, and syn. imara.)

Matiko, n. hardening or tempering metal. Tia m., harden, temper. Fundi ametililia m. shoka langu, the smith has tempered my axe. So tilika (pata, ingí) matiko,—of the metal. (Cf. utiko.)

Matilaba, n. desire, wish, purpose. Matilaba na mrazi, desire and intention. (Arab., not often in Z. Cf. tama, matamani, matakwa, shauri, shauko.)

Matilo, n. and Mantilo, a rope from the after-part of the yard to the masthead, to give greater security in a high wind.

Matimutimu, n. nyele ya m., dishevelled, disordered hair.
Mauti, n. death. Patiwa na (kutuwa na, patikana na) mauti, die. (Ar. Cf. mauti, and syn. B. ufu, kifo.)

Mavi, n. plur. (no sing.), (1) dung, excrement; (2) dross (of metal), scoria, e.g. m. ya chuma, iron-worker's refuse; m. ya nyota, star droppings,—used of bright, metallic, sparkling stone, mica, &c. (3) a coarse term of abuse and contempt, like mawe, rot, humbug, nonsens, trash.

Mavunde, n. plur., and Mavundevunde, broken, scattered, ragged clouds, a cloudy overcast sky. (Cf. vunja, and pass. termin. -e.)

Mavune, n. plur. that which is harvested or reaped. Sometimes used fig. of outcome, result, consequences, effect. (Cf. vuna, and pass. termin. -e, also follg.)

Mavuno, n. plur. (1) time (place, process, results, &c.) of harvesting, reaping crops; (2) fig. generally profit, gain, exploitation. M. ya nyuki, bee harvest, i.e. honey. (Cf. vuna, and prec., and for profit, faida, uchumi.)

Mavuho, n. plur. (like mavukizo), fumes, exhalations, fumigation, &c. (Cf. vukizo, vukisa.)

Mawe, n. plur. of jiwé (which see). Often used contemptuously of things common or worthless,—rubbish, nonsense, trash.

Maweke, 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. sua, zao.)

Maziada, Mazidi, Mazidio. See Ziada, &c. (Ar. Cf. zidi.)

Maziko, n. plur. process' (time, place, &c.) of burial, funeral, inter-

Mazinga-ombwe, n. juggling tricks, conjuring, puzzles. (Cf. kiini-macho, misungu, and follg.)

Mazingazina, n. plur. going round, revolutions, rounds, e.g. of a patrol, police, &c. (Cf. zinga, zunguka, mzinga.)

Mazishi, n. plur. preparations for burying, attendance at a funeral, things used at a burial (e.g. sanda, kiunza, pamba, ubani, &c.). (Cf. zika, maziko, mzishi.)

Maziwa, n. (1) as a collective noun, milk of man or animal; (2) plur. of ziva, i.e. (a) breasts, suckling organs; (b) pools, lakes. M. mabivu, curdled milk. (Cf. m-miti, butter-milk.) M. ya watu wawili, dragon's blood (sap of a tree).

Mazoea, n. plur. habituation, practice, familiarity, use, habit, custom. Sina m. 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, -zoefu, and syn. desturi.)

Mazu, n. local name for a kind of banana, not in Z. (Cf. ndizi, mgomba.)

Mazua, n. plur. and Masua, giddiness, confusion. (Cf. zulu, zu-lika.)

Masuka, n. plur. apparitions, ghosts, spirits. (Cf. zuka, kizuka, and syn. kivuli, pepo.)

Masungumzo, n. plur. social intercourse, conversation, amusement. (Cf. zungumza, and syn. maongezi, mcheso.)

Mb-, a common plural prefix of nouns beginning with u, w, uw, ub in Singular, usually representing a euphonic change from original n sound. Words not found under Mb may
therefore be looked for under U, Vw, W, Ub.

Mba, n. a kind of skin disease, causing irritation and subsequently scaling. (Cf. choa, dasi, rupia, uwati.)

Mbaamwezi, n. See Mbalmwezi.

Mbaazi, n. (mi-), (i) 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 mibaazi, 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 Mbaamwezi, Balamwezi, moonshine, bright moonlight. (Mbala- is perh. a plur. form connected with waa, v., shine, i.e. $a(w)a(l)a$, $u(a(l)a$, $m(b(a(l)a$, combined with $wwezi$, 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. balehe, and syn. msima, 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. wali mbali kwa mbali huonana kwa nyaraka, people who are far apart meet by means of letters. Wega m., put aside (apart). Safari ya mbali, a long journey. Hakuya 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. Potea mbali, perish utterly,—a common imprecation, 'go and behaved.' 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 Mchungwa.)

Mbamba, n. (mi-), (1) thin, flat piece (of stone, metal, or other material), plate, layer, sheet, strip, chip, &c. Mbamba wa jiwewa, jiwewa la mbamba, a flat stone. Also (2) a plant, a kind of Euphorbia. (Cf. bamba, bambo, -embamba.)

Mbando, n. (mi-), a sticking on, application (e.g. of a plaster, &c.) (Cf. bandika.)

*Mbanduko, n. (mai-), a taking off, removing (e.g. of a plaster, covering, clothes), a stripping off. (Cf. bandua.)

Mbangi, n. (mi-), the Indian hemp plant, from which the intoxicant bangi is made. (Cf. afuni, majuni, bangi.)

Mbango, n. a kind of wild pig with projecting tusks. Hence of a person with projecting teeth. (Seldom in Z. Cf. ngiri, ngurwwe.)

Mbano, n. an instrument for grasping and holding, forceps, pincers, a hand-vice, stick partly split. (Cf. bano, bana, banzi, kibano.)

*Mbaraka, n. (mi-), also Baraka, a blessing,—in Z. more usual form than baraka. Shauri ni m., taking counsel brings a blessing. (Ar. Cf. bariki.)

Mbarango, n. (mi-), also Barango, stout club, cudgel. Dim. kibarango. (Cf. bakora, simbo.)

Mbárika, n. (mi-), the castor-oil plant,—elsewhere on the coast called mbono. Masuta ya mbárika, castor-oil.
MBARUTI

Mbaruti, n. (mi-), a thistle-like weed.

*Mbashiri, n. (wa-), one who brings news, one who foretells, a prophet. (Ar. Cf. bashiri.)

Mbasua, n. or Mbazua, giddiness, craziness. (Cf. mazua, kizua, zumika.)

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.)

Mbati, n. (perh. plnr. from a sing. uwati), the poles laid along the top of a wall, or of side posts, supporting the rafters on which the roof rests.

Mbavuni, adv. by the side (of), alongside, on the sides (skirts, flanks). Mbavuni mwa mlima, on the flanks of the mountains. Alimganda mbavuni, he stuck to his side,—kept close to him. (Plur. of ubavu, with locative suffix -nt, Cf. kando, upande.)

Mbawa, n. plur. of ubawa (which see).

*Mbayani, n. (wa-), a well-known, notorious person. (Ar. Also baini, which see.)

*Mbazazi, n. (wa-), trader, dealer, pedlar. (Ar. trader in calico, draper. Cf. ubazazi, and syn. tajiri, mchurusi.)

Mbega, n. a monkey with long black silky hair, white on the shoulders. (Cf. kima.)

Mbengu, 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.)

Mbeko, n. perh. the same as mbeleko (which see).

Mbele, adv. and n. (1) of place,—before, in front, on the near side, on the far side, forward, beyond; (2) of time,—long ago, previously, in the past, in the future, hereafter; (3) fig. in the front, in a prominent place (as to rank, quality, value, &c.). Mbele is often used with ya or 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 ntakuelezea mbele, I will explain this matter to you presently. Tuendelee mbele, let us go forward. Atikujia mbele, he arrived previously. Hawi mumewe mbele ya sheria, he is not her husband in the eye of the law. Dunia si kitu mbele ya jua, the world (earth) is nothing compared with the sun. Akiba ya mbeleni, a provision for the future. (Mbele is a plur. form from ubele, or wele. Hence its prepositional use with sa, as well as ya. The seeming vagueness of mbele, as meaning 'on the near side' and 'on the further side,' and also 'before' and 'after' in time, is generally removed by the context suggesting the point of view. If the idea of movement onward, progression, is suggested by the circumstances or only present in the mind, then mbele is usually 'on the further side, further on, after,' e.g. mbele ya mlima, beyond the mountain, mbele ya siku kuu, after the 'estival. Otherwise mbele may equally well mean 'in front of, before.' Alisi mama mbele ya mlima, he stopped on this side of the mountain, in front
Hufunga mbele ya siku kuu, there is a general fast before the feast. Cf. kabla, nyuma, baada.

Mbeleko, n. also Mbeko 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 (vunjja) mbeko, put to shame. (Cf. eleka.)

Mbembe, n. (wa-), a coaxing, insinuating, flattering person, a coquette, a flirt. Also, a procurer. (Cf. bembeleza, ubembe, bembe, and follg.)

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.)

Mbigili, n. (mi-'), a thorny brier-like shrub.

Mbili, a. two, the form of -wi/ with D 4 (P), D 6 (P). (Cf. piliy -wili.)

Mbilikimo, n. (wa-), a name by which the pigmy races of the central African forest region are known on the coast, a dwarf.

Mbilingani, n. and Mbilinganya, a plant producing the edible vegetable bilingani (of the tomato class), sometimes called the mad-apple or egg-plant.

Mbizi, n. a dive, diving. Piga m., dive. Hodari sana kwe-nda 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. ukatoa mboga, ukazaa maboga mengi, and the plant grew and produced a number of pumpkins. (2) when treated as D 6, is a general term for garden produce, edible vegetables of all kinds,—including the above. Mboga ya pwani, an edible plant growing like a weed in creeks near Z. city,—Sesuvium portulacastrum (Sac.), purslane. (Various other vegetables are dodoki, nyanya, mumunye, figili, bilinganya, jimbi,
Mboleo, n. manure, dung. (Cf. syn. samadi.)

Mbomoshi, n. (wa-), one who throws down (demolishes, destroys, ruins, &c.), a destroyer, a revolutionist. (Cf. bomoa, bomsa.)


Mboni, n. mboni ya jicho, the seeing part of the eye, i.e. the apple or pupil of the eye, also described as mwana wa mboni. (Cf. ona.)

Mbono, n. (nii-), (1) the castor-oil plant,—known usually in Z. as mbakira, also (2) plur. of ubono, the seed of this plant.

Mboo, n. (nii-) y penis. (Syn. biW2ih.Jiraka.)

Mbu, n. also imbu in Z. (rather than umbu), mosquito.


Mbugo, n. (mi-), a creeping plant, bearing an edible fruit resembling a medlar (bungo), and producing india-rubber,—a kind of Landolphia. (Cf. mbugu.)

Mbugu, n. (»-), a creeper, creeping plant. (Cf. ubugu, bugu, and mbungo.)

Mbugu, n. (»-), a creeper, creeping plant. (Cf. ubugu, bugu, and mbungo.)

Mbu, n. (—), and Mbwai, of size, (i) a goat; (2) an instrument for grating cocoanut, i.e. mbuzi ya kuka, nasi,—a piece of iron with serrated edge fixed in a board. (Cf. kibusi. Next to fowls, goats are the usual and often the only feasible investment for a native. The next is a cow, or slave.)

Mbwai. See Mbuai.

Mbwe, n. (—), small stone, pebble, shingle,—larger than changarawe. (Cf. jiwe, kijwe, kibwe.)

Mbweha, n. (—), a fox, jackal.

Mbweu, n. (—), also Mbweo, belching, eructation. Piga {enda) mbweu, belch. (Cf. syn. Ar. riyahi.)

Mchafuko, n. (mi-), disorder, disturbance, chaos, confusion, mess. M. wa watu, riot, tumult. (Cf. chafua, and syn. ghasia.)

Mchago, n. (mi-), the end of a bedstead, where the head rests. (Cf. kitanda.)

Mchakacho, n. (1) a crushing, a pounding, and so (2) a cracking,
rustling 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. Mchayta usiku? Are you friend or foe? (lit. day or night). Alchana kiti, the whole day long, like usiku kucha, the whole night long. Alchana 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 cha mchana, the midday meal, lunch, tiffin. The commonest divisions of daytime are alfajiri, when the first signs of it appear; kucha, dawn; assuhuki, forenoon (including masfungulia 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 kucha, kuchwa. Cf. saa, siku, usiku.)

Mchanga, n. (no plur.), sand. M. mnene, coarse sand. M. mwekambu, fine sand. M. mtfu, loose, dry, dust-like sand Chembe ya mchanga, a grain of sand, and perh. mchanga. (Cf. -changa, a., i.e. in a small un-developed stage, or follg.)

Mchango, 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.)

Mchanjo, n. (mi-), a cutting, a lopping, &c. (Cf. chanja, chanjo.)

Mchanyato, n. a native dish,—bananas, cassava, &c., sliced up and boiled with fish. (Cf. chanyata.)

Mchawi, n. (wa-), a wizard, a witch, one of either sex who practises the black arts, a sorcerer, a magician. Contr. mchifiga, whose art is in the main under the control of, and allowed by, the community. E.g. kuyu ni mganga, kisha ni mchawi, wala hawezekani, he's a medicine-man, and what's more, a wizard, and we cannot put up with him. (Perh. conn. with cha, v. fear, as a passive form, 'a dreaded one.' For syn. cf. mwanga, mwangaji, mlozi, i.e. mlogaji.)

Mche, n. (mi-), seedling, slip, shoot, cutting, young plant. E.g. Me he huu ni mti gani? What tree is this a cutting of? (Dist. fnchi, mchui)

Mchekeshaji, n. (wa-), an amusing droll person, a wag, a clown, a merry smiling person. (Cf. cheka, and follg.)

Mchekeshi, n. (wa-), and Mche-shi, like mchekeshaji.

Mcheko, n. (mi-), act (manner, circumstances) of laughing, &c. (Cf. cheka, and prec.)

Mchele, n. (mi-), rice,—collectively, the grain as gathered and cleaned of the husk. Plural seldom heard, e.g.
wakala michele pia, they ate up all the rice. Mchele has also a wider sense, i.e. ‘cleaned grain’ in general, hence mchele wa mtama, millet grain, and mchele wa mpunga defining it as ‘rice-grain.’ Different sorts of rice are known as sena, bungala, shin-dano, garafuu, kapwai, kifungo, madevu, mwanga, sfara, mchukwi. (Dist. mpunga, the rice-plant, growing rice, and the various kinds of cooked rice, wali, uji, ubwabwa.)

Mchengo, n. (mi-), a cutting, esp. of wood, trees, bushes, stalks, &c. (Cf. chenga, chanja, and kata.)

Mchenza, n. (mi-), a tree bearing a large mandarin orange (chenza). (For other kinds cf. mchungwa.)

Mcheshi, n. (wa-), a merry, laughing, genial, amusing person. (Cf. cheka, mchekeishi.)

Mchezi, n. (wa-), one who plays, a gay sportive person, a player, an actor. (Cf. cheza, and follg.)

Mchera, n. (wa-), game, pastime, amusement, sport. (Cf. cheza, and prec., and syn. maongesi, mazungumzo. For games cf. tinge, bao, sataranji, karata, tiabu, dama, kishada.)

Mchi, n. (mi-), a pestle, a pole of hard wood used for pounding grain &c. in a wooden mortar (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.)

Mchongo, n. (wa-), a one-eyed person, i.e. mwenyi chongo. (Cf. follg.)

Mchongoma, n. (mi-), a thorny shrub, with white flowers, and a small black edible fruit (Str.). Used for fences. Also a kind of Euphorbia.

Mchongoro, n. (wa-), a scrawler, scribbler, bad writer. (Cf. prec.)

Mchotyi, 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, michi.)

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. Mbtizi wasio in., goats without a goatherd. Also m. wa gari, 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, milimau, mbalungi, mndimu, mkangaja, mdanzi, mfurungu.)

Mchuruzi, n. (wa-), small trader, shopman, retail-dealer, pedlar, stall-keeper. (Cf. churuzi, 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 kitwete, kiungo.)

Mchwa, n. (—), white ants,—of a small but destructive kind in Z. (For other varieties cf. chungu, sifau, 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. (Ar. Cf. dadisi.)

Mdago, n. (mi-), a kind of weed.

*Mdai, n. (wa-), a claimant, plaintiff, prosecutor, creditor. (Ar. Cf. dai, dawa, mdawa, and mwii.)

Mdagizi, n. (wa-), similar to Mdaku, and Mdukizi (which see), eavesdropper, gossip-kizi, &c.

Mdaku, n. (wa-), one who catches up news, slanderer, tale-bearer, &c. (Cf. prec. and daka.)

Mdalasini, n. (mi-), a cinnamon tree, also the bark.

Mdanzu, n. (mi-), the tree bearing the danzi, or bitter orange. (For other kinds cf. mchungwa.)

*Mdarabi, n. (mi-), also Mtarabe, the rose-apple tree, bearing the fruit darabi.

*Mdawa, n. (1) (wa-), claimant, accuser, prosecutor, opponent, assailant. Sometimes (2) (mi-), a claim, suit, legal proceedings. (Ar. Like mdai, cf. dai, da’wa, and mstaki, mtesi.)

*Mdeki, n. (mi-), a ramrod. Shindilia bunduki kwa mdeki, to load a gun with a ramrod. (Ar.)

*Mdengu, n. (mi-), a plant producing the small edible bean or pea, dengu (which see).

*Mdeni, n. (wa-), a debtor, a person in debt. (Ar. Cf. deni, and mwii, wia, wiwa.)

*Mdila, n. (mi-), a coffee-pot. (Ar. Cf. buli, teapot.)

Mdimu, n. (mi-). See Mndimu, the tree which bears the lime fruit ndimu.

Mdiria, n. (wa-), a kingfisher.

Mdodoki, n. (mi-), the climbing plant producing the edible vegetable dodoki, a kind of lufah.

Mdomo, n. (mi-), with variants milomo, muono, mwono, (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 panae, a hare-lip. Pig’a m., pout.—also, make a long speech, be garrulous,—but usually domo in this sense. (Cf. domo, and omo.)

Mdoshi, n. (mi-), a kind of pedal
or treadle, working the part of a native loom which raises the threads of the warp alternately. (Cf. mfumi, fuma, kitanda.)

*Mduara, n. (mi-), and Duara, a circular thing, circle, round heap, wheel,—like duara (which see). (Ar. Cf. mvoiringo, gurudumu.)

*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 by the natives to, parasites and other insects in the body. (Ar. Cf. dudu, kidudu, and dist. dude.)

Mdukizi, n. (wa-), eavesdropper, gossip-monger, slanderer. (Perh. the same as mdakizi, cf. daka, mdaku, daka, dukiza.)

Mdukuo, n. (mi-), a tap, push, poke, thrust,—given with stick, finger, or open hand, e.g. mtie mdukuo 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, mvuma.)

Me-, (1) as a tense-sign, marks the completion of an action or process, or the consequent state and condition, and so supplies a Perfect and Pluperfect Tense. This form of the verb also often supplies the place of a Past Participle. It can never be combined with a relative-pfx,—the necessary forms being supplied by the -li- (Past) Tense. It is rarely used with a negative pers.-pfx., simekwambia? 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 ameku/a, we found him dead. Amewaa nguo nswuri, 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 meroro, 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 mbawa, 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 linamelea, my plantation is overgrown (with weeds, &c.). Cs. mesa, cause to grow, e.g. Muungu amenimeza meno, God has caused my teeth to grow. (Dist. mesa, swallow.) (Cf. mmeea, uma, mmelea, kimlela, and syn. ota, 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, -ewa. Cs. megesh, e.g. invite to take a bite, ask to help himself. Rp. megana, of general consent or common action. (Cf. follg. and tonge, mmego.)

Mego, n. (wa-), a piece, a bit, a morsel, a bite, a helping, esp. of food. (Cf. megu.)

Meka-meka, v. a variant of meta-meta, merimela, memeteka, sparkle, glitter, shine, be bright, fiery, &c. (And cf. multmuli.)

Meko, n. plur. of jiko (i.e. majiko, maiko, meko) (which see), cf. jiga, jifya, stones for supporting a cooking-pot over the fire.

Memeteka v. also Memetuka, sparkle, shine. (Cf. metameta.)

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. maingi, 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, chamua, paa, v.)

*Merikebu, n. (—), also Marikebu, Marekabu, a ship, esp. of foreign construction, as contr. with the native vessel chombo. Various kinds are distinguished as merikebu ya matanga, sailing vessel; m. ya moshi, steamer —also ya dohani; m. ya kazi or ya serkali, a freight vessel, as contr. with meli for passenger traffic; m. ya milingote miwili (miwili u nussu, mitatu), a brig or schooner (a barque, a full-rigged ship). Ingia (panda) merikebuni, go on board a vessel. Shuka merikebuni, disembark. (Ar. Cf. jahazi, chombo.)

*Merimebu, n. (—), also Merikibu, Marikebu, Marekabu, a ship, esp. of foreign construction, as contr. with the native vessel chombo. Various kinds are distinguished as merikebu ya, matanga, sailing vessel; m. ya moshi, steamer — Also ya dohani; m. ya kazi or ya serkali, a freight vessel, as contr. with meli for passenger traffic; m. ya milingote miwili (miwili u nussu, mitatu), a brig or schooner (a barque, a full-rigged ship). Ingia (panda) merikebuni, go on board a vessel. Shuka merikebuni, disembark. (Ar. Cf. jahazi, chombo.)

Merimeba, n. sparkle, shine (cf. metameta).

*Meshmaa, n. (—), a candle. (Ar. shamaa,—sometimes changed to mshumaa (mi-)).

*Meski, n. and Miski, musk. Also similar scents. (Cf. marashi, harufu.)

*Meskiti, n. also Maikitki, Mokskiti, a mosque. (Ar. Changed from msszidi, masyidi, cf. sjuddu.)

*Meta, v. also Metameta, shine, sparkle, glitter, be bright, &, e. g. of polished metal, fireflies, stars, &c. Nt. meteka, e. g. upanga humeteka kotekote, the sword is bright all over. Cs. metesha, make shine, polish. (Cf. merimeba, memekita, memutuka, mekamoka,—all perh. variants of similar sound. Also mulimuli, mulika, and (of steady light) n'aa, nga.)

*Methali, n. and conj., also in several other forms, mathali, mathali, methili, methili, misii, (1) a likeness, resemblance, emblem, similitude, parable, proverb, allegory. Often methali ya, like, resembling, a likeness of, in the likeness of, and so (2) as, like, just as if, for instance,—same as the 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.)

*Mfakaa, n. (mi-), centre-piece of native door, fixed to one valve, the other closing against it. (Cf. mlango.)

*Mfai, n. (wa-), centre-piece of native door, fixed to one valve, the other closing against it. (Cf. mlango.)

*Mfalo, 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 nguo ya pili, it acts as another garment. (Cf. fanana, kifano, and syn. Ar. methali, and conj. kama.)

*Mfani, n. (wa-), a doer, a maker, one who practises,—usually as a verbal noun governing another noun, e. g. mfani bishara, a trader, a merchant; mfani vitatu, a shoemaker. (From fanya.)

*Mfaransa, n. (wa-), also Mfarasa, Mfarsa. a Frenchman. (From Français. Cf. faransa.)

*Mfarika, n. (wa-), a young animal,—goat, sheep, &c., grown but not yet breeding. (Ar. Cf. fariki and follg.)

*Mfariki, n. a divider, esp. a comb-like instrument used in weaving. Same as faraka (which see).

*Mfasiri, n. (wa-), an expounder,
MATHILI

interpreter, translator. (Ar. Cf. farsi, and mkalimani.)

*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. fenesi.)

*Mfichaji, Mfichifchii, n. (wa-), one who habitually conceals, a very reserved or retiring person. (Cf. ficha, and -nyamafu.)

Mfigili, n. (mi-), and Mfigili, a kind of radish-plant, with an edible root, figili.

Mfikho, n. (mi-), arrival, reach, range. Mfikho wa iisasi, range of a bullet (gunshot, rifle). (Cf. jika.)

*Mfisika, n. (wa-), a mined person, bankrupt. (Cf. prec.)

MFINESSI, n. See Mfenessi.

Mfinyanzi, n. (wa-), also Mfinya-nzi (and -ji), a worker in clay, a potter. Mfinyanzi hulia gae, a potter eats off a potsherd, i.e. is no millionaire. (Cf. finyanza, finya, ujinyanz.)

Mficho, Mfishaji, n. (wa-), a follower, adherent, retainer, disciple; (a) a pursuer, tracker. (Cf. fuata.)

Mfusi, n. (wa-), (1) a follower, adherent, retainer, disciple; (2) a pursuer, tracker. (Cf. fuata.)

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.)

Mfukuzi, n. (wa-), (i) from fukuza, pursuer, successor; (a) from fukua, digger, miner, pitman.

*Mforsadi, n. (mi-), a mulberry tree, bearing the fruit forsadi.

Mfu, n. (wa-), a dead person. (See -fu. Cf. fa, v., kifo, ufu, 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 misu), bellows. Vukuta mfua, blow bellows. (Cf. fua, mvukulo.)

Mfusasi, n. (wa-), (1) a follower, adherent, retainer, disciple; (2) a pursuer, tracker. (Cf. fuata.)

Mfuasi, n. (wa-), (1) a follower, adherent, retainer, disciple; (2) a pursuer, tracker. (Cf. fuata.)

Mfuso, n. (mi-), a bag, a pocket,—a general term, with dim. kifuso, and fuso (ma-), a large bag, travelling bag, saddle-bag. (Cf. fuko, fukua.)

Mfuso, n. (mi-), a bag, a pocket,—a general term, with dim. kifuso, and fuso (ma-), a large bag, travelling bag, saddle-bag. (Cf. fuko, fukua.)

Various kinds of bags are fumba, kifumba, gunia, kiguni, kanda, kikanda, mbatu, mkoba, mtumba, &c.)

Mfukuzi, n. (wa-), (1) from fukuza, pursuer, persecutor; (2) from fukoza, digger, miner, pitman.

Mfuso, n. (mi-), causing to go on, giving an energetic impetus, a pull, tug, haul, thrust, shove, &c. Kwa mfussa mnoja, all pulling together. (Cf. fua, fulisa, and follg.)

Mfululiso, n. (mi-), also Mfufu- liso, a Rd. form of mfuliso, a going on and on, a regular progression, series, succession. Siku tomo ya mfululiso, five consecutive days. (Cf. prec.)

Mfuma, Mfumaji, Mfumi, n.
Mfumbati, n. (mi-), side-piece of the frame of a native bedstead. See Kitanda.

Mfungizo, n. {mi-), a fastening up, an investment, blockade, siege. (Cf. funga, fungiza, and mazingiwa.)

Mfunguo, n. {mi-), unfastening, untying, loosing, releasing, &c. (see Fungua). Used to describe the nine months following the month Ramathan and of the carnival immediately preceding it. "Mfunguo wa Ulaya, European mode of fastening. (Cf. funga, kifungo, and follg.)

Mfungu, n. (wa-), an abusive, scornful, insolent person. (Cf. fyoa, and syn. mfithuli.)

Mfupa, n. (mi-), a bone. Mifupa, a skeleton. Mifupa mitupu, a mere skeleton, i.e. very emaciated. Dim. kifupa. (Cf. ufupa, fupa.)

Mgango, n. (wa-), a binding up,
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 (mgema, 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 akisijizva tenibo huliiia maji, if the tapper hears his tap praised he waters it. (Cf. gema, and iembo.)

Mgemo, n. See Mgema.

Mgeni, n. (zva-), (i) a stranger, new-comer, foreigner; (2) a guest. Mgeni na aje mwenyeyi apone, let the foreigner come that the native may be the better off. (Cf. -genii.)

Mgeresa, n. See Mwingerea.

Mghalaba, n. competition, rivalry. Bei ni mghalaba, commerce is competition. (Ar. Cf. ghalibayu, and syn. B. shindana.)

Mgogoro, n. (mi-), (1) an obstacle, obstruction, e.g. a stone or tree in a road; (2) a difficulty, nuisance, trouble, worry. (Cf. syn. suizo, tatizo, kwao.)

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.).

Mgomyvi, n. (wa-), a quarrelsome person, brawler. (Cf. gomba, ugomyvi, and mfitini.)

Mgongo, n. (mi-), (1) the back, back part, back-bone,—of man or animal; (2) of things resembling the back, anything raised, ridge, hump, edge. Geuka (elekesa, pa) m., turn the back,—in fear, contempt, &c. (Cf. pa kishogo). Lala mgongoni, lie on the back (cf. kichalichali, kilanitani). M. wa nyumba, ridge of a roof. Nyumba ya m., a house with ridge-roof (cf. paa). Njia ya m., a raised path, causeway. M. wa mwitu, a thick line of trees, a forest ridge. Kinyoza m., a back-straightener, i.e. a gratuity after a hard job. (Cf. jongo, kijongo, kbiongo, maongo,—all of which point to ongo, a form not used in Z. but occurring in mongo, 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 amekaswa na marathi, hawezi kuteembea, a mgonjwa can (at least) just move about, a mwele is gripped by his malady and cannot move. (Cf. -gonjwa, gonjweza, ugonjwa, and use of hawezi, as a semi-noun, and contr. mzima, sound, in good health.)

Mgoto, n. (mi-), (1) act of beating, knocking together, blows, strokes, clashing, sudden meeting, conflict, and (2) commonly of the sound of such beating, e.g. m. wa makasia, the beat of oars,—both act and sound; m. wa maji, the sound of meeting or falling water. (Cf. gota, and pigo, shindo, mbisho.)

Mguna, 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 ca1•d tepe.
Mguu, n. (mi-), (1) the leg,—of man or any kind of living creature, and esp. the lower part of it, the foot; (2) anything resembling a leg, in shape or function. *Enda kwa miguu, go on foot, walk. Shika miguu (ya), make obeisance (to), become a subject or dependent (of). *Panua (tanua) miguu, take long strides. (Cf. guu, kiguu.)

Mguu, n. (mi-), a large kind of lizard, living in holes and feeding on insects. (For other varieties cf. mjusi, kenge.)

Mhitaji, n. (wa-), (1) a person who wants (needs something), a candidate, applicant, petitioner. (2) one who is needy, in want, poor. E.g. *mimi si mhitaji nawe (or kwako), I want nothing from you. *Bwana alikuwa tajiri, sasa mhitaji, my master was once rich, now he is poor. (Ar. Cf. hitaji, uhitaji, 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, *m. wa bungala and *m. mweusi, with reddish stems, sweet and eatable without cooking; *m. wa kindoro, *m. nangwa,
m. mchungu, with green stems, bitter, and requiring (excepting in one variety) to be dried before eaten. E. g. siuchesei mhogo mchungu, I do not play with bitter cassava. Enga mchungu, cut cassava in slices for cooking.

Mhunzi, n. (wa-), a worker in metals, or stone, a smith, a stonecutter. Usually defined by a word following, e.g. m. wa chuma (fetha, batu), 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 Mwaa.

Mikambwe, n. Piqa 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, sikuu zote.)

Milhoi, n. one kind of evil spirit. (Cf. pepo.)

Milia, n. plur. of milia, but used as a., striped. Punda milia, zebra. (Cf. milia.)

*Miliki, v. possess, be owner (ruler, king) of, rule, exercise authority over. Ps. milikia. Ap. miliki-ia, e.g. hold in trust for, be regent for, rule in (for, with, &c.). Cs. miliki-isha, -ishwa, put in possession, make king or ruler. (Ar. Cf. maliki, malkia, mamlaka, and follg. Also syn. tawala.)

*Milki, n. (—), sometimes also Mulki, and treated as if D 2, possession, property, dominion, kingdom. (Ar. Cf. prec.)

*Mimba, n. (—), conception, pregnancy, embryo. Shika (chuka, tunga-wana) mimba, be (or, become) pregnant, conceive. Tia m., cause to be pregnant. Haribu m., cause miscarriage, miscarry. Also of plants, mitama unafanya mimba, the millet is just forming the ear. (Cf. hmiila, usito.)

*Mimbara, n. (—), pulpit,—in a mosque. (Ar.)

*Mimi, pron. of 1 Pers. S., I, me. Also often miye. Mimi mwenyeewe, 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, vewe, yeve, sisi, ninyi, wao.)

Mimina, v. (1) pour out, pour, spill,—of anything in a fluid state, and so (2) run into a mould, cast. Ame-nimimina samili chomboni mwangu, he has poured me out some ghee in my vessel. Mkate wa kumimina, a kind of confectionery. Ps. miminiwa. Nt. miminika, e.g. be poured out, overflow. Ap. miminha, -iwa. Cs. mimin-isha, -ishwa. (Cf. follg., and mwaga, pour away, subu, cast.)

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 mnyama, the throat-passage of an animal.

Miongoni, plur. locat. form from mwongo (which see), number, account, reckoning. Used in miongoni mwana, as a prepositional phrase, in the number of, among, from among, on
the side of, in the party of, i.e. ka-
tika hesabti ya. Hawa si miongoni
mwangUy, 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. Na-
taka kasha mithili ya hii, I want
a box of this pattern. Wakaanana
mithili kama auwali, and they met
like as at first. (Ar. Cf. methali,
kama.)
Miunzi, n. plur. of mwunzi,
which is seldom used, whistling,
a whistle. Piga miunzi, whistle.
(Cf. ubinja, mbinja, msonyolo.)
Miwa, n. plur. of muwa, or mwa,
sugar-cane.
Miwaas, n. plur. of mwaa (which
see).
*Miwani, n. a pair of spectacles,
eye-glasses. Commonly described
as macho mawili, double eyes. (Ar.)
Miye, pron. i Pers. S., same as
Mimi, I, me. (Cf. weye, yeye,
siye.)
*Misani, n. (1) weighing machine,
balances, scales. The pan is called
kitanga, and the beam of the scales
mtange. 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,
foreigner,—also mja na maji, or mja
maji; (2) a slave,—not usual in Z.,
for mtumwa. Ada ya mja, hunena:
mungwana ni kitendo, a slave talks,
but a free man acts.
*Mjakazi, n. (wa-), a female slave.
(Cf. kijakasi, and mtumwa. Perh.
mja, and kasi, wark, but kasi, 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, u-
janja, and syn. ayari, mkopi.)
*Mjeledi, n. (mi-), whip (of
leather), thong, strap. Piga (tia)
mijeledi, beat with a whip. (Ar.
leather. Cf. jelidi, jalada, and uka-
nda.)
*Mjengo, n. (mi-), (1) act (pro-
cess, style, method) of building,
architecture, also (2) thing built,
errection, structure, e. g. encampment,
hut. (CF. fenga, jengo, menjeni.)
*Mjenzi, n. (wa-), a builder, esp.
in native style, i. e. of wooden struc-
tures. (Cf. mwashi, of stone work.)
Kwenyi mitt hakuna mjenzi, where
the trees are, there is no one to use
them. (Cf. fenga, and prec.)
*Mji, n. (mi-), (1) village, ham-
let, town, city, i.e. a collection of
human dwellings irrespective of num-
ber, 5 or 5,000. (Cf. kijiji, ki-
tongoji.) Used with and without
preps. Toka (ondoka, &c.) katika
mji, or mjini, or mji only. So enda
(fika, &c.) katika mji, or mjini, or
mji. (2) middle of a piece of cloth;
(3) after-birth, placenta, and some-
times of the womb itself. (Mji is
traceable in other Bantu dialects,
some distant, as also maji, water.)
*Mjari, n. (mi-), tiller-rope
(Strt). Also ujari. (Cf. kamba
for other ropes.)
*Mjibu, n. an affable, pleasant,
accessible person. (Arab., not
common, cf. wojibu.)
*Mjiguu, n. (wa-), a large foot, a
long leg, a person with large feet (or
long-legged). (Cf kijiguu, mguu.)
MJIKO

MJIKO, n. (mi-), lower bowel, rectum (Kr.). (Cf. jika.)

MJIMA, n. (wa-), one who cooperates, or gives friendly help, an assistant. (Cf. ujima.)

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 mbruzi illa kasoro, he was a fool, like a goat and even worse. Mjinga ni niHi, usincne ni nombe, a simpleton is a human being, do not call him a cow,—a native type of silliness. (Cf. mpumbafu, baraztili, 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 kijomha.

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. kijukuu, kilimbwe, kining'ina.)

MJUMBE, n. (wa-), messenger, go-between, deputed person, ambassador, delegate, representative. Mjumbe kawawi, 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. (Ci. ujume, mjumu.)

MJUMU, n. or NJUMU, inlaid work, ornamental decoration with various materials.

MJUSI, n. (wa-), (1) a lizard,—of the smaller sort, of which there are many varieties. (For larger kinds cf. guruguru, kenge.) (2) a lizard-shaped ornament worked in silk stitches on the front of a kanzu (which see).

MJUU, n. used of wind,—as blowing above or overhead. (Cf. juu.)

MJUVI, n. (wa-), a saucy, impudent, inquisitive, prying, intruding person. (Cf. jua, ujuvi, and follg.)

MJUZI, n. used of wind,—as blowing above or overhead. (Cf. juu.)

MKAA, n. (1) (wa-), one who sits, remains, lives, &c., an inhabitant, a resident, an occupant. Mkaa jikonile, a kitchen maid, a Cinderella. (Cf. kaa, and follg.) (2) 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, mhamishi. Ukiwa mkazi, jenga, if you are come to stay, build a house. (Cf. kaa, v. and prec.)

*MKABALA, MKABIL, adv. mostly in prepositional phrase, m kabala wa, in front of, facing, opposite, corresponding to, fronting. Also, in front, future. (Ar. Cf. kabili, kabla, kibula, &c., and lekei.)

*MKABITHI, n. (wa-), verbal of kabithi, one who holds, keeps, &c., and so (1) a trustee, one who holds property or money; (2) a miser, an economizer, a thrifty person. (Cf. kabithi, and bahili.)
MKADAMU

*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 angaita, 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, café. 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 custoniary wedding fee, one of several given to the bride's attendants, lit. sitting by,—like kiosha muigwa, kipa mkono, kifungu mlaongo, &c.

Mkamba, n. (mi-), a larger species of sea crab. (Cf. kamba, and kaa.)

Mkakoa, n. (wa-), 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, ukanyu, 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. mkabo and mui.)

*Mkangaja, n. (mi-), a tree bearing a small kind of mandarin orange (kangaja) in thick clusters of bright orange-red colour. (Cf. mchungwa, for other varieties.)

*Mkate, n. (mi-), something cut,
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, mkatola)

*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, kiwambasa; (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. kada, and prec.)

Mkazi, n. (wa-), (1) for Mkaazi (which see), an inhabitant; (2) Mwingu ni mkazi wa ulimwengu, i.e. perh. from kaza, upholster, firm supporter. (Cf. follg.)

Mkazo, n. (mi-), using force, tension, effort, energy, pressure, exertion. (Cf. kaza, kazi, and syn. bidii, nguvu.)

Mke, n. (wa-) for mtu mke, a woman, a female, also mwanamke. Used alone, mke means distinctively 'wife,' in contrast with mwanamke. Mume ni kazi, mke ni ngo, the husband works, the wife dresses. See -ke. (Cf. mume.)

Mkebe, n. (mi-), pot, canister, mug (for drinking and other purposes). 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 kupata 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. Mkikra 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. janvi, msala, kitanga, randa.)

Mkereza, 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 mjusi, lines of silk stitching running up the front of a kanzu from the ornament called mjusi.

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 -
MKINGA 233 MKONO

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.)

Mkoche, n. (mi-), one name of a kind of palm (Hyphaene), known also as mkoma, but in Z. commonly as mwaa, or mnnyaa (which see).

*Mkohani, n. (wa-), and Mkuhani, Kuhani, Kahini, priest, soothsayer, magician. (Ar. Cf. kahini, kasisi.)

Mkojo, n. (mi-), micturition, urine,—also choo cha mbele, choo kidogo. (Cf. kojoa, and follg., also nya, choo.)

Mkojozi, n. (wa-), one who cannot or does not control his urine, one who wets his bed. (Cf. kojoa, and prec.)

Mkoko, n. (mi-), a kind of mangrove, much used as firewood in Z., with a red bark used for dyeing. (Other kinds are mkandaa, and mui.)

Mkokoto, n. (mi-), (1) a dragging, a hauling, a pull; (2) the mark or trail of something dragged along (Cf. kokota, and dist. makokoto.)

Mkoma, n. (1) (wa-), verbal of koma (which see), one who stops, ceases, comes to an end; (2) (wa-), a leper, one suffering from ukoma (which see); (3) (mi-), one of the names by which the Hyphaene palm is known on the East Coast,—others being mkoche, mwaa (which see).

Mkomasi, n. (mi-), name of a tree (Carapa moluccensis, Sac.). The wood is red, and was formerly much used in Z.

Mkombozi, n. (wa-), one who ransoms (buys back, gets out of pawn, recovers a deposit), a redeemer. (Cf. komboa, ukombozi.)

Mkomwe, n. (mi-), a kind of climbing plant,—the seeds of which are used as counters in playing various games. (Cf. komwe.)

Mkondo, n. (mi-), current, flow, rush, passage, run, e.g. of water in a river or poured on the ground; of air through a door or window, i.e. draft; of the wake of a ship, of an animal, i.e. track, run. Cf. mkondo wa nyasi, a track through rushes, showing where people have passed. (Cf. kondo.)

Mkonge, 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 uzi 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. kongoja, ukongojo, and for sticks bakora, jimbo.)

Mkongwe, n. (wa-), an aged, feeble, infirm person. (Cf. konga, klikongwe, and syn. msee.)

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 waioa Sana, his hand gives freely. Elekea mkono, lay hands on, arrest. Then (2) of a corresponding member in animals, front paw. Simba akamkamata 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, niikono ya mto {baharín), 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. mwenyi mkono mrefu, a thieving, mischievous, cunning person, a rogue. Mkono wake mzuri, he is a liberal, open-handed person. Chuo cha mkono, a handy book, manual. Kupa mkono, to give the hand, i.e. greet, congratulate, condole with, assist, take leave, take an oath, &c. Mkono wa msiba, condolence in grief. (Cf. -korofí, ukorofí, and prec.)

Mkongo, n. (wa-), a regular snorer. (Cf. koroga, and prec.)

Mkubwa, n. (wa-), (1) a great man (in wealth, dignity, power, &c.); (2) chief, director, responsible head, master, owner. Huyu ni mkubwa wëtë, 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 of. urembò.)

Mkufunzi, n. (wa-), a teacher,—more usual form for mfunzi. (Cf. mfundishi, mwuhumu, and for the insertion of ku cf. mkulima.)

Mkuku, n. (mi-), the keel,—of a boat or ship. (Contr. mkuu, msimamizi, bwana.)

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.

Mkunga, n. (wa-), (i) a midwife, but in Z. commonly mcalishi (cf. kunja, ukunga, 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 kunjuki. (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.

Mkunguto, n. (nii-), a straining off, a shaking off, a wiping off, a sifting. (Cf. kunguta, kunguto.)

Mkunjo, n. a folding, a creasing, a turning over, a fold. (Cf. kunja.)

Mkuno, n. (mi-), a scratching, a grating. (Cf. kuna.)

Mkuo, n. (mi-), an ingot, lump or bar of cast or unwrought metal, pig (of iron), rough casting. (Cf. mgando, and mtapo.)

Mkupuo, n. (mi-), a shaking or pushing off, a getting rid of, a letting drop. (Cf. kupua, and kunguta.)

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, khua, 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 mkwaju.

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. kwaruzo.)

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. mwamu, wif.)

Mkweme, n. (mi-), a species of climbing plant.

Mkwemo, n. (mi-), a climbing, a mounting up or upon (cf. kwea); (2) for mkwe wako, see Mkwe.

Mkwesi, n. (wa-), one who climbs, ascends, mounts up. (Cf. kwea.)

Mkwiwo, 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 mi mlaji, the man who eats to-day (here and now) is the real eater. (Cf. la, v., mio, ulafi, 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., ml, mio, 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 kuchania milala, a knife for slitting palm leaves. (Cf. mwaa, mkoche, mkindo.)

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 zualioko katika mlango weto, all who belong to our circle. Penyi wimbi na 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 (tibati) turning inwards on projecting tongues of wood fitting in socket holes in the top and bottom of the frame. One board carries a centre strip (mfaa) to cover the space between the valves when closed. The frame consists of side-pieces (mawimo) and top and bottom pieces (kisingiti). Doors in Z. are often richly carved, and adorned with large brass studs.

*Mlariba, n. (wa-), a usurer, a money-lender. (Ar. Cf. riba, usury, interest, and syn. faida. The first syllable is perf. mila, one who eats, consumes.)

Mlazi, n. (wa-), bed-attendant, bed-fellow. (Cf. la.)

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. julie); (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. eka.)

Mlia, n. (mi-), a stripe (line, band) of colouring. Used in plur. as adj. Punda mlia, zebra.

Milana, n. (mi-), name of a shrub.

Mlima, n. (mi-), a mountain, high hill, long steep ascent. Milima, milima mingi, a mountain range. Milima mrefu (mkubwa), a high mountain. (Cf. kilima, and Mrima, the name of the coast district opposite and south of Zanzibar.)

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 mchungwa.)

Mlimbiko, n. (mi-), (1) a waiting for something, taking turns, a turn...
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(Mlimi, n. (wa-), a fluent, babbling, talkative person. (Cf. ulimi, and syn. msemi, mwenyi domo.)

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 mwanawe, a man's hopes (chief worldly interest) are his child. (Cf. ulimwengu, maliwengu.)

Mlingoti, n. (mi-), mast,—of a vessel. M. wa maji, bowsprit. M. wa mbele, foremost,—also wa omoni. M. wa kalme, mizzen-mast. The mast rests on the false keel (msitamu) and is fixed by a crossbeam (jundo) and two longitudinal timbers (mwashiri). (Cf. chombo.)

Mlinzi, n. (wa-), guardian, protector, keeper, guard, watchman, sentinel, &c. (Cf. linda, ulinzil.)

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 mtoto, a child's crying. M. wa simba, a lion's roar. M. wa bunduki, the report of a gun. M. wa ndage, a bird's singing. Ngoma ya milio saba, a drum with seven notes. (Cf. lia, lio, kilo.)

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 mishipi, putting bait on the fishing-line, bait. (2) native name for the month called in Arab. Shaaban, i.e. the month before Ramathan. (Cf. la, lisha, and prec.)

MLIWA, n. (mi-), a tree with fragrant aromatic wood. (Cf. liwa, sandali.)

Mlimzamu, 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 raunter, a loud-mouthed orator. (Cf. lia, ulizi.)

Mlomo, n. (mi-), a variant of mdomo (which see).

Mlongo, n. (mi-), a variant of mwongo (which see).

*Mlozi, n. (1) (mi-), an almond tree, producing the almond nut, losi. (Ar.) (2) (wa-), wizard, sorcerer, for the more usual mchawi. (Cf. loga, ulosi.)

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, mmelea.)

Mmego, n. (mi-), act of breaking off a piece or portion of food, with fingers or teeth. (Cf. mega, nega.)

Mmelea, n. (mi-), that which grows at (in, on) some place or thing, a creeper, a parasite shrub. (Cf. mea, kimeleala.)

*Mmnadi, n. (wa-), also Mnadi, an auctioneer, salesman, broker, hawker of goods for sale, public crier. (Ar. Cf. mnada, dalali.)

Mmoja, n. one man, a man, a person, a certain man. See -moja.

MMUMUNYE, n. (mi-), the plant producing a kind of gourd (mmumunye), like a vegetable marrow. The outer rind, when dry and hard, is used as a vessel for fluids. (Cf. boga, buyu.)
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*Mmunina, n. (wa-), a true believer, i.e. a Mahommedan. (Ar. Cf. imani, amini, mwamini.)

*Mmvita, n. (wa-), an inhabitant of Mtita, i.e. Mombasa.

*Mna, verb-form. (1) there is (within) (cf. m, va, 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 Sultani unanadiwa, a proclamation of the Sultan is being made. (Ar. Cf. folli.)

*Mnadi, v. also Tadi, sell by auction, put up for sale, hawk about the streets. Ps. mnadiwa. (Ar. Cf. iembeza.)

*Mnafiki, n. (wa-), a hypocrite, pretend impostor, liar. (Ar. Cf. una., and cf. mwongo, mjanja, ayari.)

*Mnajimu, n. (wa-), an astrologer. (Ar. Cf. unajimu.)

*Mnajisi, n. (wa-), an unclean, foul person, one who is pm. in conduct or speech. (Ar. Cf. unajisi, najiisi, and syn. mchafu.)

*Mnana, n. (wa-), (1) a small yellowish bird, building in colonies on cocoanuts and other palms; (2) a substance used as a yellow dye for the leaf strips (ukili) used for plaiting mats.

*Mnanaa, n. (mi-), mint. (Ar. Cf. nanaa.)

*Mnanasi, n. (mi-), the pineapple plant,—the fruit being nanasi. (Hind.)

*Muasara, n. (wa-) and *Mnasa-rani, Nazarene,—used of Christians by Mahommedans. (Cf. -masihiya.)

*Mnaso, n. (mi-), (1) a catching, holding, hampering; (2) difficulty, hitch, trap, impediment. (Cf.ensa, mgogoro, kizubco, mtigo.)

*Mnazi, n. (mi-), cocoanut tree,—which grows in great numbers in Zanzibar, and the adjacent islands and coast, and next to cloves is the most important commercial product, as well as the most useful for local purposes. The tree-stem is little used, except for stout posts or props, but when cut down the soft nutty substance at the top, from which the leaves and blossoms grow, is eaten as a delicacy (moyo wa mnazi, kilele or kichelema cha mnazi). The other principal parts and products are the leaf kuti, fruit nazi, fibre kumvi, and sap called tembo. (See kuti, &c.)

*Mnena, n. (wa-), one who speaks, or who has the power of speech. (Cf. foll.)

*Mnenaji, Mneni, n. (wa-), a speaker, a professional orator, an eloquent person. (Cf. nena, and msemaji, msemi.)

*Mnenea, n. (wa-), (1) a pleader, interceder, one who speaks for or to the advantage of another; (2) a critic, opponent, one who speaks against or in rebuke of another. (Cf. nena, and prec.)

*Mnevu, n. See Mnyefu.

*Mng'ao, n. (mi-), (1) brightness, blaze, lustre, glare; (2) fig. clearness, perspicuity. Mng'ao wa maneno, lucidity of statement. (Cf. ng'oa, and foll.)

*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'oa.)
Mngazija, n. (wa-), a native of the Great Comoro Island. (Anzwantf, Moalli, Maotwe are other islands in the group.)

Mng'oaaji, n. (wa-), one who digs out, roots up, extracts, &c. Mng'oaaji wa meno, a dentist. (Cf. ng'oa.)

Mngoja, n. (wa-), also Mngoje, and Mgoja, -e, one who waits at a place (occupies a station, is on guard), sentinel, guard, keeper. Mngoja mlango, hall-porter, door-boy, gate-keeper. (Cf. ngoja, and follg., and syn. mlungi.)

Mngojesi, 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 kitendo, a free man can act (while a slave can only talk). (Cf. ungwana, kiungwana, and contr. mtumwa.)

Mnjugu, n. (mi-), the plant producing the ground-nut njugu. (Also njugu, of the plant.)

Mnome, adv. very much, too much, excessively, exceeding, 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 tupu, all meat.

Mnong'onezi, Mnong'oni, n. (wa-), a whisperer. (Cf. follg.)

Mnong'ono, n. (mi-), whispering, a whisper. (Cf. nong'ona.)

Mnuna, Mnunaji, Mnuni, n. (wa-), a grumbler, one who complains (sulks, is discontented). (Cf. follg.)

Mnunda, n. (mi-), a semi-wild town cat. (Cf. paka.)

Mnuno, n. (mi-), grumbling, discontent, complaint, sulkiness. (Cf. nuna, and prec.)

Mnunuzi, n. (wa-), a buyer, customer, purchaser. (Cf. nuna, ununuzi.)

Mnya, n. (mi-), one of the names by which the Hyphaene palm is known,—commonly mwaa (which see).

Mnyakuzi, n. (wa-), a snatcher, pilferer, thief, shop-lifter, pickpocket. (Cf. nyakua, and syn. mwizi.)

Mnyama, n. (wa-), (1) an animal, a beast. Also fig. (2) having the characteristics of an animal, a stupid fool, a brute, a beast. But commonly nyama is used in both senses. (Cf. nyama, ndama. Mnyama, a riddle, is seldom used in Z.)

Mnysambara, 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. mikuu wa genzi, misimamizi.)

Mnyamweszi, 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'anya, 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. nsa, -nyefu, and syn. rutuba, maji, uloefu, chepechepe.)

Mnyenyekeo, n. deference, a humble attitude, reverence, &c. (Cf. nyan'eka.)

Mnyevo, n. (mi-), a tickling, pricking, itching sensation, a creeping feeling, craving. Mnyevo wa njaa, the pricks, pangs of hunger. Also
of prurience. (Cf. nyea, and kinyefu, nyegi.)

Mnyimo, n. (mi-), a withholding, refusal, prohibition. (Cf. nyima.)

Mnyiri, n. (mi-), also Mnyiriri, and Mng'iri, arm, tentacle, feeler, of the cuttle-fish pweza (and similar creatures?). Commonly mkono wa pweza.

Mnyofu, n. (wa-), a straightforward, honest, upright, trustworthy person. See -nyofu, Unyofu.

Mnyonge, n. (wa-), a humble, abject, low, debased person. Mnyonge msonge, name of a kind of musical entertainment or concert, in which the performers are women, forming a kind of club. (Cf. -nyonge, unyonge.)

Mnyororo, n. (mi-), also Mnyoro, Muyoo, (i) a chain, used commonly for securing prisoners, slaves, &c., hence (2) fetters, prison, confinement, gaol. Tia mnyororo, or mnyororoni, imprison, put under arrest. Sometimes (3) intestinal worm, but commonly change. (Cf. kifungo, pingu, mti kati, mkatale, and contr. mkufu, light ornamental chain.)

Mnyozi, n. (wa-), a barber, commonly kinyozi (which see).

Mnyuno, 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 naji, a water-drinker. Mnywa pombe, a beer-drinker. (Cf. nya, kinwa, kinywaji.)

-mo is the same element as mu, m₁—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 (i) 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 miliwamo, 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. (waoga), coward, for muoga, mwoga (which see). (Cf. oga, ogopa.)

Moja, n., also Moji, Mosi, Moya, (the number) one, one as an abstract. Kumi na moja, ten and one, eleven. Moja kwa moja, straight on, continuously, without a break. Njia inakwenda moja kwa moja, the road goes straight on. Barra na poli moja kwa moja, desert and forest without a break. Mia kwa moja, one per cent.

-moja, a. (same with D 5 (S), D 6), (1) one, a single, a certain, an individual; (2) one in kind, similar, identical; (3) one in feeling, agreeing, harmonious, of one mind. Mtu mmoja, an individual, a certain man.

Nguo moja, the same kind of cloth. Moyo mmoja, concord, harmony,—so hali moja, shauri roja. 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 mwanaume, watu wamoja maskini, a man and his son, both
equally poor. Mamoja, often with yote or pia added, all one, all the same, all alike, to express indifference. Mamoja kwangu, it's all one to me, I do not care, never mind. (Cf. haithuru). -mojawapo, any one whatever. -moja-moja, one by one, singly, individually, - so vimoja. Pamoja is used as an adv., all together, with one voice, unanimously, at one time (or, place). (Cf. most, and Ar. wahedi, which is also commonly used in counting.)

Mola, n. a title of God, 'Lord.' (Ar. Cf. Muungu, Rabbi.) *Mombasa, n. the Arab name of the island and town of Mombasa, about 120 miles north of Zanzibar. The native name is Moita. (There is also a village called Mombasa in Zanzibar near the town.)


Mori, n. Mauritius.

Moshi, n. (misi), (1) smoke, steam; (2) soot, lamp-black. Moshi wa moto, the smoke of a fire. Moshi unasimama, the smoke rises straight up. Merikebu ya moshi, a steamship. (Cf. ota, moto, and syn. movke, masizi.)

Mosi, n. (the number) one. -a mosi, first, but -a kwansa is usual. Jumaa mosi (Juma ya mosi), Saturday,—as being the first day after Friday, which is observed by the Mahommedans as Sunday. See Juma. (Cf. moja, and Ar. wahedi.)

Moskiti, n. also Meskiti, Miskiti, a mosque, the Mahommedan place of worship. (There are great numbers in Zanzibar city and island,—many being merely native houses of sticks, mud, and thatch, with a barrel or large vessel of water near the door. In the city they are mostly of stone, plain in architecture and ornamentation, only one with a minaret, and only one of large size. Each has its mwalimu, or official teacher, and mwathini, or crier, a cistern for ablutions, and for the most part a distinct congregation of members of the same nation, sect, or class. Moskiti is a form of masgidi, mesjidi, cf. sujuud.)

Mote, a. and Mwote, form of -ote, all,—agreeing with nouns having the locative termination -ni, e.g. m-jini 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. Chechea m., stir the fire. Zima (simisha) m., put out the fire. Prov. dawa ya moto ni moto, fire must be met with fire. Akajsifu moto, he boasted of his martial prowess. -a moto, hot, warm, energetic, fiery, &c. Kasi 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) in most part, core, pith, centre; (4) courage, resolution, presence of mind; (5) special favourite, chief delight. Unchinja 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 jipa, the core of an abscess. Moyo wa mnasi, the soft nutty core at the top of a cocoanut.
tree, from which leaves and blossoms grow,—eaten as a delicacy. Moyo wa kanzu, the part of a kanzu over the chest. 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, nafsi, and mtima.)

Mpagazi, n. (wa-), carrier, bearer, caravan-porter. Nikawapa wapa-gazi upagazi wao, I gave the porters their wages. (Cf. pagaa, upagazi, and syn. mchukuzi, hamalii)

Mpaji, n. (wa-), donor, giver, benefactor, a generous, liberal person. But esp. of God, e. g. mpaji wa kupa ni Muungu, the real (only) Giver is God,—also called mpaji asiyepewa, He who always gives and never receives. (Cf. pa, upaji, kipaji, and -karimu. Dist. pcji, kipaji, forehead, temple.)

Mpaka, n. (mi-), boundary, limit, border, term. Piga (weka) m., fix a boundary, lay down a limit. Ruka m., trespass, break bounds. Mpaka mmoja, adjacent, bordering, adjoining. Also used as prep., up to, to, as far as, till, until, to the time of,—like hatta. Akajika mpaka kwehi, 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, Mpaki, n. (wa-), verbal of paka, a plasterer, a painter; also mpaka chokaa, mpaka rangi.

Mpakato, n. (mi-), something applied, stuck on, e. g. a patch, a bandage. (Cf. pakata, paka, v.)

Mpakizi, n (wa-), a shipper, a stevedore, one who sees goods or freight put on board. (Cf. pakia.)

Mpakso, n. (mi-), a plastering, plaster. Mpako wa rangi, applying paint, painting. (Cf. paka.)

Mpalio, n. (mi-), (1) a rising in the throat or nostril, a choke; (2) a hoeing up the soil among growing crops. (Cf. paa, palia.)

Mpamba, n. (mi-), (1) the plant producing cotton, pamba; (2) (wa-), verbal of pamba, one who adorns. (Cf. pamba, and follg.)

Mpambaji, n. (wa-), an undertaker, one of the professional attendants who with the mwosha prepares a dead body for burial,—using such things as pamba, dalia, manukato, mawukizo, sanda, mkea wa pamba. (Cf. pamba.)

Mpambano, n. (mi-), a meeting, colliding, confronting, an encounter. (Cf. pambona.)

Mpambe, n. (wa-), a person dressed up, bedecked with ornaments, in a showy costume, esp. of a female attendant on a chief at certain ceremonies, maid-of-honour. (Cf. follg.)

Mpambi, n. (wa-), a decorator,—of house, person, &c., e. g. a lady's maid. (Cf. pamba, v.)

Mpanda, n. (wa-), verbal of panda, (1) one who climbs, a climber; (2) one who plants, a planter. Also Mpandaji, Mpandi. Also (3) (mi-), a forked branch or stick,—such as is used for a slave-stick. See Kongwa.

Mpande, n. (mi-), piece, part, side. Rarely used. (Cf. upande, kipande, pande.)

Mpando, n. (mi-), (1) a climbing, mounting up, ascent. Inchi ya mpando, rising ground. (2) act (process, method, &c.) of planting, time or season of planting. Also of a row or line of plants, cuttings, seeds, &c., e. g. mipando kumi ya mukindi, ten rows of Indian corn. (Cf. panda, mpansi.)

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.)

Mpanji, n. (wa-), a planter, a
sower. (Cf. panda, mpando. Dist. panzi, grasshopper.)

Mpapai, n. (mi-), the tree which bears papaw-fruit (papai). The leaves and juices rubbed on meat make it tender, and are so used by cooks. Digestive preparations are now made from it.

Mapatiko, n. (mi-), fluttering, throbbing. (Cf. patapika.)

Mpauro, n (mi-), a scratching, a scratch, esp. with nails or claws. (Cf. papura, and mtai, msuo, mkuno.)

Mparamuizi, n. (mi-), name of a tree difficult to climb. Mtia umepapai, huu ndio mparafuizi, 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. paruza.)

Mparuzo, n. (mi-), a scraping, rough work, bungling, &c. (Cf. prec.)

Mpasiri, n. (wa-), one who gets, one who makes money, a rising ambitious man, a prosperous person. (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 msulukishi.)

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, upekechvi.)

Mpekuizi, n. (wa-), one who picks and scratches (like a fowl), an inquisitive person. (Cf. pekuia.)

Mpelekwa, n. (wa-), a person sent, a messenger. (Cf. peleka, and syn. tum.)

Mpelelezi, n. (wa-), (1) one who investigates, reconnoitres, examines, &c.; (2) a spy, scout, tracker, eavesdropper. (Cf. peleleza.)

Mpenda, Mpendi, n. (wa-), verbal of penda, one who loves, likes, intends, &c., a lover. Mpenda (wa-), one who is loved. (Cf. penda, mapenda, mpensi, upendo.)

Mpeneyesi, 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. Mpeneyesu, a bribe. (Cf. penyia, upeneyesi.)

Mpenzi, n. (wa-), (1) one who is beloved, a dear favourite person; (2) one who loves, a lover, as mpendi. Cf. mpenzi, 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. upepa mpepea, a breeze that fans. (Cf. pepea, upepo, pepec.)

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 kizungu, the rose-apple tree. Another variety is the mtofua.

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, komaa.)

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, upi gano.)

Mpigo, n. (mi-), act (mode, &c.) of striking. (Cf. piga.)

Mpikeaji, 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, mchomOy nitokoso, mwoko. See Pika.

Mphilipili, n. (mi-), the plant producing capsicums (philipili), the red-pepper plant. (Cf. philipili.)

Mpmimo, n. (mi-), (1) act (mode, means, &c.) of measuring; (2) payment for measuring. (Cf. pima, kipimo.)

Mpindani, n. (iva-), a person bent or crooked by stiffness or disease. (Cf. pinda, and follg.)

Mpindano, n. (mi-), a bending together, a stiffening. Mp. wa mshi-pa, cramp. (Cf. pinda, and syn. kiharusi.)

Mpenduzi, n. (wa-), one who turns things upside down, a revolutionist, a disturber of peace. (Cf. pinda, and syn. kiharusi.)

Mpingani, n. (wa-), an obstructor, a stubborn opponent. (Cf. pinda, and kipinda.)

Mpingi, 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) mkono, e.g. projecting handle of a saucepan; (2) utambo, e.g. handle of a bucket.)

Mpira, n. (mi-), (1) a tree producing india-rubber; (2) the substance india-rubber, and hence a ball of any material,—used of a cricket- or foot-ball, and extended to any games of ball. Gema mpira, draw off the sap from an india-rubber tree. Mpira wa kuku-ponda, 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.)

Mpofu, 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.)

Mpokezi, n. (wa-), one who receives, a receiver, recipient. (Cf. pokea, and mkabithi.)

Mponda, n. (wa-), verbal of ponda, one who crushes, breaks to pieces. Mponda 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.)

Mpotesi, 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, headstrong, unprincipled,—contr. of mwongofu, and described as mtu asiyeongoka, a man who does not go the right way; asiyeshika akili za mtu mwingine, one who never listens to others. (Cf. potoa, and potea.)

Mposi, n. (wa-), one who cures, a physician,—a title which is usually ascribed to God. Mposi ni Muungu, God is the real physician. Doctors are usually called mganga, tabibu, ckdetari. (Cf. poa, pona, poza.)

Mpumbafo, n. (wa-), a fool, a dupe, described as mtu asiyiwesa kusanyisa kasi ya nafsi yake, a man who has not the wits to do what he sets himself to do. (Cf. pumba, -pumhafo, and syn. mjinga, barathuli.)

Mpungu, n. (mi-), the rice plant, and rice while still growing or in the husk. (When husked it is called
Michele, when cooked in the ordinary way unti.

Mpungate, n. (mi-), a kind of cactus (Str.).

Mpunzi, n. (wa-), one who is foolish, flippant, careless, loose,—in conduct, conversation, &c., a gossip, flirt, babbler, gad-about. (Cf. -punzi, punzi, pusa.)

Mpwe, n. (wa-). sister's child, nephew, niece, and cousin. (Not often in Z.)

Mpya, n. (mi-). plaster, adobe, brick, flagstone, or other kind of building material. (Cf. mpya, mpya.)

*Mprika, n. (mi-), the thorn-apple tree (Str.).

*Mpeni, n. (wa-), a Portuguese. (Cf. -peni.)

Mrera, n. lines of ornamental stitching on the collar of a kanzu, usually of red silk. See Kanzu.

*Mrihani, n. basil (the aromatic herb). (Ar. Cf. rihani, manuka.)

Mrija, n. (mi-), a small kind of reed,—often used as a pipe (for drinking with, musical, &c.), and so (2) a pipe, tube, piping.

Mrima, n. and Merima, name of the strip of coastland opposite and south of Zanzibar, with its own dialect of Swahili called Kimrima. The people also are described as Wamrima. (Perh. cf. mlima, i.e. the hill-country, rising from the coast inland.)

*Mrithi, n. (wa-), an heir, legatee, inheritor. (Ar. Cf. rithi, urithi, warithi.)

*Mrithia, n. (wa-), a pleasant, affable, amiable person. (Ar. Cf. rathla, uurathi.)

Mrithishi, n. (wa-), an executor,—of a will. (Ar. Cf. mrihi.)

Mruba, n. (mi-), a leech.

*Mrututu, n. sulphate of copper, blue-stone, blue vitriol,—often used as a caustic for sores, &c.

Msaada, n. (mi-), help, aid, assistance, support. (Ar. Cf. saidia, and syn. auni, teggemeo, shime.)

Msaafa, n. (mi-), a line, row, series,—more commonly safu (which see). Msaafa wa milima, a chain of mountains, mountain-range, i.e. ime-fungamana, kama kilima kimoja kwa kimoja, they are joined together like a continuous series of hills. (Ar. Cf. mstari, mpango, and safu.)
**Msafara**, n. *(mi-)*, a travelling company, caravan, expedition,—for trading, war, &c. *Andika* *(tengenesa, panga)* msafara, organize an expedition. (Ar. Cf. *safari*, *safi*, 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 Koran, the Book, the Mahomedan Bible. Also page or leaf of a book, i.e. *karatasi ya chuo kitupu*, *kisichandaikwa*, page of a blank book not written in. (Ar. *sahifat*, a page, layer. Cf. *kitabu*, *chuoi*)

*Msahau*, n. *(wa-)*, one who forgets, a forgetful person. (Ar. Cf. *sahati*, *sahanjifui*.)

*Msaji*, n. *(mi-)*, the teak tree, teak wood,—imported to Zanzibar, resists the attacks of white ants.

*Msako*, n. *(mi-)*, hunting, a hunt. (Cf. *saka*, and syn. *winda*, *mwinda*.)

*Msalaba*, n. *(mi-)*, (1) a cross, anything in the form of a cross. Also (2) instrument of torture, used for *mkalale*, stocks. (Ar. Cf. *suluhi*.)


*Msalimina*, *Msalimu*, n. *(wa-)*, variants of *Mwisilamu*, *Msilimu*, a Mahomedan, a Moslem.

*Msaliti*, n. *(wa-)*. See Msalata.


*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 *fundii*, *waria*, *mstadi*, *mbingwa*.)

*Msandali*, n. *(mi-)*, the tree producing the aromatic sandal-wood.

*Msandarusi*, n. *(mi-)*, the gum-copal tree. (Cf. *sandarusi*.)

*Msangao*, n. *(mi-)*, also Msangao (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) sandpaper, emery paper.

*Msazo*, n. *(mi-)*, what is left over, leavings, remnant, remainder. (Cf. *salia*, *sasa*, *saso*, *saito*, and syn. *baki*.)

*Msekeneko*, n. syphilis. (Cf. *sekeneka*.)

*Mseleni*, n. *(wa-)*, also *ishi*, a reconciler, a peacemaker. (Ar. Cf. *suluhi*, *selihisha*, and syn. *mpa- tanishi*.)

*Msema*, n. *(wa-)*, verbal of *sema*, one who says, speaks, has the power of speech. (Cf. *sema*, *nena*, and follg.)

*Msemi*, *Msemaji*, n. *(wa-)*, (1) a speaker, a narrator; (2) an eloquent person, an orator, a fluent, talkative person. *Msemaji wa habari*, one who tells news, a narrator, an historian. (Cf. *sema*, and prec., *usemi*, *usemajii*.)

*Msemo*, n. *(mi-)*, act (kind, style, &c.) of speaking, utterance, speech. *Kilichowafunga ni msemo wao we*...
nyirwe, what convicted them was their own speech. (Cf. sema, and prec.)

*Msetiri, n. (wa-). See Mstiri.

Mseto, u. (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 nifano 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. utjira.)

*Mshairi, n. (wa-), a composer of verses, a rhymer, a poet. (Ar. Cf. shairi.)

*Msahakiki, 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. chembe (iron head), wano (shaft), manyoya (feathers), koleo (notch). Dim. kishale. (Other common weapons are vikuki, upanga, kisu, rungui.)

*Mshangao, n. (mi-), also Msangao, thrilling excitement, deep sensation, admiration, wonder, perplexity, amazement, bewilderment, stupefaction. Oma (sanya, 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. mgonvi, mtesi, mkorofi, mchokori, mpotezi.)

*Msharika, n. (wa-), also Mshariki, partner, participant, sharer, associate, equal,—but msharika may imply the closest possible identification of interests, communion of life, nature, and feeling. (Ar. Cf. shariki, shiriki, and syn. mwennyi, rofiki.)

*Mshathali, a. and adv., also Mshetali, 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, mjinga.)

Msheto, 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 bastings 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, capricious person. (Cf. shinda, mshindano, ushindani, and syn. mbishi, mpingomizi, mtesi, aduri.)
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.)

Mshindillo, 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.)

Mshindio, n. (mi-), (1) the working of the woof or weft across the warp (mtande) in weaving; (2) the wool itself. Used also of the interlacing of plaited leaf strips (mashupatu) to form a bedstead (kitanda), — mshindio wa mashupatu. (Cf. shinda, and prec., also mfumo for weaving.)

Mshindo, n. (wa-), 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. Ngoma ya mshindo saba, a drum with seven notes. Ikawa mshindo mkubwa katika inchini, 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, fulness of blood. E.g. mshipa unampiga fundo, there is a knot (obstruction, clot) in his vein,—of aneurism, &c. Marathi ya mshipa, neuralgic pain, sciatica, and similar pains. Mshipa unantambaa mvolini, 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 mnunuzi.)

Mshituko, n. (mi-). See Mshtuko.

Mshona, Mshoni, n. (wa-), one who sews,—always a man in Z., a tailor. Mshona viatu, mshoni wa viatu, a sandal-maker, a shoemaker. (Cf. shona, and follg.)

Mshono, n. (mi-), sewing, seam, suture. Kunga mshono, sew a seam. (Cf. shona, ushoni, prec., and kunga.)

*Mshtaka, n. (mi-), charge, accusation, complaint. Fanya mshtaka, prosecute. (Cf. shtaki, and follg., and da wa.)

*Mshataki, n. (wa-), accuser, prosecutor, plaintiff. (See Shtaki, and prec., and cf. dai.)

*Mshubiri, n. (mi-), an aloe. (Cf. also subiri, sibiri.)

Mshuko, n. (mi-), (1) descent, coming down, an incline; (2) coming to end, conclusion. Used of the time of coming away from the mosque after any of the usual prayers. Mshuko wa jua (wa magaribi), time of twilight, just after sunset, 6 to 6.30 p.m. (Cf. shuka.)

*Mshumaa, n. (mi-), candle. See Meshmaa. (Ar.)

*Mshurutisho, n. (mi-), a compelling, a compulsion, moral pressure. (Ar. Cf. sharti, shuruti.)

*Msiba, n. (mi-), (1) calamity, misfortune, untoward accident, disaster; (2) sorrow, distress of mind, grief; (3) formal mourning, outward signs of sorrow, &c. Used of war, famine, sickness, and minor calamities. Msiba mkuu (mkubwa, mguffiti), a great disaster. Fanya (ona, ingia, pata, &c.), m., take to heart, grieve (over). Muungu hushusha msiba
kwao watenda maovu, God sends down calamities on evil-doers. Kwenda kupa tnkono wa insiba, go and make a visit of condolence, offer sympathy, inquire after,—after a funeral, misfortune, &c. Akakaa msiba wa mawaye, he observed the usual mourning for his mother. Ikiva jumbe amekufa, ukaanguka msiba mkubwa mno wa ajabu, when a chief dies, it means the occurrence of a very great and exceptional demonstration of sorrow. (Ar. Cf. masaibu, sibu, and follg.)

*Msibu, n. (wa-), one who causes trouble, distress, &c. (Ar. Cf. sibu, and prec.)

**Msifu, n. (wa-), verbal of sifu, one who praises, recommends, flatters. Msifu mno, a gross flatterer, toady, parasite. (Cf. sifu, sifu.)

**Msijana, n. (wa-), young unmarried person of either sex, from ten to twenty-five years of age. (Not usual in Z. Cf. kijana. Perh. m-si-jana, i.e. one who is not a child. Cf. msikwao.)

*Msikiti, n. mosque. See Moskiti. (Ar.)

Msikizi, n. (wa-), one who hears, heeds, obeys, and so (1) an auditor, hearer, listener, one who attends a class or meeting; (2) a follower, discipie, adherent, a teachable, obedient person, good pupil, good servant. Mnwenyeci Mngu ni msikizi na mijuzi wa killa kitu, Almighty God sees and hears everything. Natalifu watu wasikizi, 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 kwa). (Cf. mkiva.)

Msilimu, n. (wa-). See Msisimumu.

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, superintendant, steward, foreman. (Cf. simama, and also nokoa, kadamu.)

**Msimulizi, n. (wa-), one who reports, narrates, gives an account, tells a story, recounts news, newsman. (Cf. sumulia.)

Msindikizo, n. (mi-), act of escorting, escort, cortège, retinue. (Cf. sindikica, sindika.)

*Msingofuri, 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. mzingi, 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 Msizim’ko, a startling, nervous excitement, irritation, stimulation. (Cf. sisinia, 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 Msitiri.

Msitu, n. (mi-), land covered with thick bushes, undergrowth, small trees. Sometimes nisitu 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. mzizi. Dist. mzizi, a rootlet.)

*Msomari, n. (mi-), also Msu-mari, 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, mkufunzi.)

Msomo, n. (mi), (1) reading, the act (method, means, &c.) of reading, repeating a lesson; (2) study, subject of study, lesson, lesson-book. (Cf. soma, soma.)

Msonde, n. (mt-), a kind of drum, long and of large size,—also called gogo. (Cf. ngoma.)

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.)

Msonge, n. and adv. (something) stirred, twisted, compressed, muddled, jumbled. Manno haya ni msonge, these words are all jumbled together, confused. For nyingoge 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.)

Msonga, n. (mi-), a stirring, twisting, plaiting, compressing, muddling, &c. (Cf. songa, kisongo, and prec., and syn. msuko.)

Msonga 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 whistling sound, made with the teeth as well as the lip, to attract notice or express contempt. Piga (vuta) msonyo, give a whistle. (Cf. sonya, and fryonya, 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 mitomoko, 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, starehesu, 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, msuo, alama.)

*Mstiri, n. (wa-), (1) for mstiri, a customer, a buyer (Arab.). (2) (with variants msitiri, msitiri), one who conceals, a hider, one who covers, veils, disguises. (Ar. Cf. stiri, ficha.)

*Msukani, n. (mi-), also Sukani, Ksukani, rudder, and steering gear in general, of a boat or ship. The tiller or handle is called kana; the tiller-rope, rudder-line, njari (plur. njari); the steersman, mshiki msukani or rubani; a steering wheel, cherehe (or gurudumu) ya msukani. (Hind. Cf. shikio.)

Msuka, n. (1) (wa-), verbal of suka, one who plaits, &c.; (2) (mi-), the spike of a native hoe (jembe),—the part of the iron head which passes through and is fixed in the handle (kipini). See Jembe.

*Msukani, n. (mi-), also Sukani, Usukani, rudder, and steering gear in general, of a boat or ship. The tiller or handle is called kana; the tiller-rope, rudder-line, njari (plur. njari); the steersman, mshiki msukani or rubani; a steering wheel, cherehe (or gurudumu) ya msukani. (Hind. Cf. shikio.)

Msukano, n. (mi-), and Msukano, part of the drill (keke) used for boring hard woods by native carpenters, viz. the shaft and barrel carrying the iron bit or boring tool. See Keke.

Msuki, n. (wa-), also Msusi, one who plaits, &c. See Suka. M. wa nyele, a professional or skilled hairdresser. M. wa vikapo, a basket maker.
Msuko, n. (mi-), act (process, style, &c.) of plaiting, a plait. Also of shaking; e.g. of a ship at sea. (Verbal of suka, in all its meanings.)

*Msulushishi, n. (wa-), a peacemaker, a reconciler, one who brings to terms, arranges a bargain, ends a quarrel, &c. (Ar. C.f. sulushisha, sulushifu, and syn. mpotanishi.)

Msumeno, n. a sawing tool, a saw. Figa w., use a saw. Kata kwa n., 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. (wz-), pine-tree, fir-tree, timber imported in quantities to Z. chiefly from Norway. It is rapidly destroyed by white ants. (Ar. and Hind.)

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, seuamu, upande.)

*Mtaala, n. study, practice, reading. (Ar. C.f. taali, and soma.)

*Mtaalamu, n. (wa-), an educated, learned, well-instructed person, a scholar, a sage. (Ar. C.f. elimu, and syn. mwana nyuo.)

*Mtabiri, n. (wa-), one who announces or foretells events, a prophet, a soothsayer. (Ar. C.f. tabiri, hubiri, and nabii.)

Mtata, n. (mi-), a scratch, a slight cut. Piga mtai, make a scratch, scarify. (Cf. papura, chora, toja, piga, ukucha, also mfuo.)

Mtakaso, n. cleansing, a thing cleaned (cf. takasa). Also a rustling, rustle,—perh. a variant of mchakacho (which see).

Mtala, n. (mi-), an anklet, bangle. (Cf. funi, and for other ornaments urembo.)

Mtama, n. (mi-), millet, Kaffir corn, sorghum,—a food staple in many districts near Z. Mtama mtindi, 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 felejele, kipaje, kihakuli, fumbo, &c. (Ar. taam, food, corn of any kind. For other kinds cf. wvile wile, wvimbhi, ngano, shayiri, kimanga, mchele.)

Mtamba, n. (wa-), a female animal that has not yet borne young. Mt. wa ng'ombe, a heifer. (Cf. mfarika.)
Mtambaazi, n. (*wa-*), any crawling creature, insect or reptile. (Cf. -tambaaz, -tambaazi, utambaazi, and tiririka,—used of the gliding of snakes, i.e. without feet.)

Mtambu, n. (*mi-*), a trap with a spring-action. Hence of any similar contrivance or machine with movement. Mtambu wa bunduki, the lock (or, action) of a gun. Tega mtambu, set a trap. Mtambu wa taa, a clock (or, watch) spring. (Cf. tamba, tambo, kitambu, utambu, tambi, tampaa, &c.,—differing in meaning, but terh. with same root.)

Mtambuu, n. (*mi-*), the shrub which produces the betel-leaf,—in great request for chewing at Z. See Tambu, Uraibu.

Mtambuzi, n. (*wa-*), a knowing, clever, well-informed, intelligent person. (Cf. tambua, utambuzi, and tamba.)

Mtanda, n. (*wa-*), verbal of tanda, one who spreads, &c. See Tanda, and follg.

Mtando, 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.)

Mtavuya, n. (*wa-*), (i) one who stays at home, keeps indoors, and so (a) 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 mtaawaa, mtaowa, mta'wa.)

Mtawanya, n. (*wa-*), one who scatters, and so, one who spends freely, an open-handed, liberal person. (Cf. tawanya, and syn. karimu, mpajii)

*Mta'wa, n. (*wa-*), (1) one who stays at home, keeps indoors, and so (2) one who leads a moral self-controlled life, a recluse, a devout religious person. (? Ar. Cf. tawa, close up, utawa. In (2) sense, the sound of a seems prolonged, and is written sometimes mtaawaa, mtaowa, mta'wa.)

Mtawanya, n. (*wa-*), one who scatters, and so, one who spends freely, an open-handed, liberal person. (Cf. tawanya, and syn. karimu, mpajii)

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Mtazamo, n. (*mi-*), looking, gazing. See Tazama.

Mtango, n. (*mi-*), a trap, snare, gin,—used of all kinds of devices for snaring animals and birds. Tega mtego, set a trap. (Cf. -tega.)

Mtangulizi, n. (*wa-*), one who goes before, leads the way, is pre-eminent or first in anything, and so a leader, ringleader, herald, fore-runner, predecessor. (Cf. tangulizi, 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.

Mtashishi, n. (*mi-*), a kind of reed.

Mtashi, n. (*wa-*), an earnest, importunate suppliant, one whose mind is set on an object, an urgent pleader. (Cf. taka, v., and syn. mwombaji.)

Mtata, n. (*mi-*), name of a plant.

Mtatago, n. (*mi-*), a tree placed so as to bridge or dam a stream, i.e. mti wa kukhtgamisha magogo mtoni. (Cf. utalo.)

Mtawanya, n. (*wa-*), one who scatters, and so, one who spends freely, an open-handed, liberal person. (Cf. tawanya, and syn. karimu, mpajii)
of tena, one who spits, one who cuts. See Tema, and Mtemo.

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. mtembezi wa miguu yake, one who travels for pleasure, lives off his own feet; (2) from tembeza, e.g. mtembezi wa bithaa, one who hawks goods about for sale, a pedlar, a commercial traveller. (Cf. tembea, tanga, zungukai)

Mtemo, n. (mi-), (1) cutting; (2) spitting, i.e. mtemo wa jina. See Tema.

Mtendaji, n. (wa-), an active (energetic, enterprising, pushing) person. (Cf. tenda, kitendo, utendaji, &c.)

Mtendo, 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 tena (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. tenda.)

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 kazi, 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 matting 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, utepetevu.)

Mteremezi, n. (wa-), a kindly, genial, friendly person, who sets others at their ease. (Cf. terema, and follg., -kunjufu, changam'ka.)

Mteremo, n. (mi-), cheerfulness, happiness, comfort, relief from trouble. (Cf. terema, 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, mwansi, tua.)

Mtetemo, n. (mi-), shaking, trembling, shuddering, shivering, quaking. Mtetemo wa inchi, earthquake. Mt. wa meno, chattering of the teeth. (Cf. tetema, tetemeko, and syn. mti-kiso, msuko.)

Mteua, n. (wa-), verbal of teua, one who chooses, criticizes, picks and chooses. Mteua mno huangukia 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, mteuzi, and prec.)

Mteuzi, n. (wa-), like Mteua, a dainty person, a critic, an eclectic, a connoisseur, e.g. mteuzi haachi tamaa, i.e. a critic is never satisfied. (Cf. teua, and prec., and syn. mjekaguzi.)

Mthamini, n. (wa-), an unjust, tyrannical person, an oppressor, despot, persecutor, defrauder, &c. (Ar. Cf. thalimu, uthalimu, thulumu.)

*Mthamini, n. (wa-), like Mteua, a dainty person, a critic, an eclectic, a connoisseur, e.g. mteuzi haachi tamaa, i.e. a critic is never satisfied. (Cf. teua, and prec., and syn. mjekaguzi.)

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
Mtii, n. (—). Marathi ya mtii, uwele wa mtii, denotes sores of a scrofulous or gangrenous kind.

*Mtii, n. (wa-), an obedient ( submissive, docile) person. (Ar. Cf. tii, utii, ta'a.)

Mtikiti, n. (mi-), the plant producing the water-melon, tikiti.

Mtima, n. (mi-), heart,—seldom used in modern Swahili, for moyo.

Mtindi, n. (—), buttermilk,—also described as mtindi wa maziwa, or maziwa ya mtindi. (Cf. *-tindi.)

Mtindo, n. (ni-), (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, lindika. Perh. same as chinja, mchinjo, i.e. (1) a cutting; (2) cut, shape; (3) cutting off, end.)

*Mtini, n. (mi-), a fig-tree, the fruit being tini. (The wild fig is mvumo.)

Mtiriti, n. (mi-), name of a climbing plant, or creeper. (Dist. tipitipi, a bird.)

Mto, n. (milo), (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 mkau, a river bed, dry channel. Mkonon 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 hauipiti, the river is impassable. (Cf. jito, kijito, also juto, and nto, mto.)

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, fimbh.)

Mtofaa, n. (mi-), a fruit-tree, with an apple-like fruit, tofaa (Jambosa Malaccensis, Sac.), jamrack.

Mtoki, n. (—), painful swelling in the groin, usually accompanied by fever.

Mtokoso, n. (mi-), (1) act ( condition) of boiling; (2) rice boiled and dried,— so sold in shops. (Cf. chemka.)

Mtombo, n. (mi-), and ? Mtembo, 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.

Mtomoo, n. (mi-), solidity (firmness, strength, good workmanship) in building (Str.). (Cf. tmea, and syn. imara, uthabiti.)

Mtomo, n. (mi-), name of a fruit-tree of the same class as the custard-apple (mtofaa).

Mtomo, n. (mi-), a fruit-tree of the same class as the custard-apple (mtofaa),—a Baringtonia, bearing the fruit tomondo.

Mtomondo, n. (mi-), a fruit-tree of the same class as the mtofaa,—a Baringtonia, bearing the fruit tomondo.

Mtondo, n. (mi-), the third day following,—the series being leo, to-day, kesho, to-morrow, kesho kuchwa, the day after to-morrow, then mtondo, the third day. The fourth day is called mtondo goo, or kushinda mtondo.

Mtondoo, n. (mi-), a large tree,
bearing the fruit *tondoo*, with a seed rich in oil, *Calophyllum Inophyllum*.

**Mtongozi**, n. (*wa-*), one who tries to attract (allure, seduce), e.g. by words, signs, dress, &c., a seducer. (Cf. *tongoza*, *kitongo*, *utongozi*.)

**Mtopetope**, n. (*mi-*), the small tree which bears the cus.ard-apple, *topetope*. Another variety is *mtopetope*-*mwitu*.

**Mtoria**, n. (*mi-*), a kind of *Lan- 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, descendant. E.g. *m. mwanaume* (*mume, wa kiume*), male child, son, boy. *M. mwanamke* (*wakike, mke*), a female child, daughter, girl. An *mtoto* remains so till the age of about 7 years, or about 15 years,—next becoming *a kijana* (see *Ki kana*). *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 mbuzi*, a kid; *m. wa kuku*, a chicken. For offshoot of plants cf. *watoto* *wa mgomba*, the young shoots springing from the roots of a banana. *Mtoto* is also used of morbid growths, e.g. *mtoto wa jicho*, of a growth near the eye. But cf. B. B. (1) dependant, subordinate, follower, servant, ward, member of a household in relation to its head. This sense is quite irrespective of age. (2) *Mtoto* is also extended to inanimate objects of all sorts, whose function is of a subordinate kind, but in this case it is sometimes treated as a *mi-* noun, i.e. with plur. *mtoto*, e.g. *m. wa mez a,* the drawer of a table; *m. wa kasha*, a shelf or inner compartment in a box; *m. wa kitasa*, a ward of a lock; *m. wa mto*, 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. *mwana*.)

**Mtoza**, n. (*wa-*), verbal of *toa* (*toza*), one who causes to pay, an exactor, &c. *Mtoza ushuru*, a collector of taxes.

**Mt u**, n. (*wa-*), (1) a person, a human being, an individual, one of the human race, a man; (2) a dependant, servant, slave, follower, adherent. E.g. *mtu mume* (*or m'me*), a male, *mtu mke*, a female,—more commonly *mwanaume*, *mwanamke*. *Mt u wangu*, one of my servants (slaves). *Mt u wa nani*? Who does he belong to? *Mt u gani*? Of what tribe is he? *Si mtu*, not a man, no one. *Hakuna mtu*, there is no one, nobody. *Mt u* and *watu* are used to point a number of contrasts, each illustrating the content of the idea. Thus (1) *mtu*, *si watu*, one person, not many persons. (2) *mtu*, *si ny ama*, a human being, not a beast. (3) *mtu*, *si kitu*, a living personality, not a chattel. (4) *mtu*, a mere man, a man as isolated and helpless. *Nimekuwa mtu tu*, of one conscious of his own existence only, ignorant of all his surroundings, ‘I was a simple nonentity.’ (5) *mtu*, a man as possessed of intrinsic worth, e.g. *sisi hatukuwa watu mbele yao*, we did not count as men in their eyes. (6) *mtu*, in an emphatic sense, a person of rank, importance and consideration, e.g. *mtoto wa watu*, a well-born (well-connected) child, a child of people of position. (7) *watu*, people in general, the average man; *mimi mtu kama watu*, I am a common man. (8) *watu*, other people, as distinct from the self, esp. as to ownership, e.g. *kwenda kwiba tango*
la watu, to go and steal other people's cucumbers. Fetha hii ya watu, this money is not mine. (9) watu, public opinion, society. Watu husema hivi, it is a common (popular, general) opinion. (10) mtu is often used to denote the possession of a certain attribute, or condition, e. g. tukawa 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, jitu, kijitu, and syn. mwana Adamu, bin Adamu.)

Mtulinga, n. (mi-), the collar-bone, 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. msigò, mfuko, robota.)

Mtumuizi, n. (wa-), one who soothes (consoles, cheers) the pain or sorrow of another, esp. by singing. (Cf. tumuiza, and syn. fariji, tuliza.)

Mtumbi, 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. tumbua, 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 follg.)

Mtumishi, n. (wa-), a paid servant, hired domestic, house-servant,—not so general as tume, or so limited as mtumwa. (Cf. tuma, and prec., and syn. boi, mwandishi.)

Mtumwa, n. (wa-), one who is employed or sent, but usually in the special sense a bond-servant, slave, one who is the property of another. Contr. bwana, the master, owner of slaves, and mngwana, a freedman, or one who has never been a slave (see Utumwa). E. g. mtumwa mwema nakawa hesabu yake nguo mbili na bunduki moja, a stout, good-looking slave cost two lengths of calico and a gun,—i. e., an average price in the interior in past years. Mtumwa wa shamba, a plantation slave, mostly engaged in cultivation. Mtumwa wa nyumbani, a domestic slave, employed in his master's house. For various descriptions of slave see mbwana, kitwana, mjakazi, kijakazi, suria, muala, mloro, njoli, 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.)

Mtunduizi, n. (wa-), a spy, a scout. (Cf. tunduia, and syn. mpelelesi.)

Mtungi, 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, kuzi, 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 mtubwa, a great lot (haul, catch) of fish. (Cf. tunga, utungo, also tuma, pangu.)
**Mtunguja**, n. (mi-), name of a shrub, a kind of Solanum, with an edible fruit.

**Mtupa**, n. (mi-), a kind of Euphorbia, very poisonous. (Cf. utupa.) Also verbal n. of tupa, one who throws.

**Mtutumo**, n. (mi-), a low distant roll or rumbling sound, as of thunder, an earthquake, waterfall, boiling water, &c. (Cf. tutuma, and perh. t tame.)

**Mtwaa**, n. (wa-), one who takes, or carries off. Ndiye mtwa watu, it is he who carries off people, i.e. the angel of death. (Verbal of iwa.)

**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) is a prefix appearing in a few demonstrative adverbs, mumu, mumu, mumo, mle (for mule), with the meaning 'in here, in there,' and corresponds generally to ku in similar uses. (See Ku, 3. (2).) It is more common in the relative form mo, which is also a demonstrative of reference or relative distance. (See Mo, and o.) It is also identical with m in terms like mna, mnamo, there is (in there) (see M-), i.e. a demonstrative pfx. of general reference with the special idea of interiority, or being inside. (2) is used in some cases for the noun-pfx. m (which see), especially before a u following, as Muungu, mumisiki, or before another m in mume, though the change represents no important difference of sound. Some foreign inhabitants of Zanzibar, however, e.g. the Goanese, regularly pronounce the m-pfx. as mu, e.g. mutu, muti, for mu, 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 ua, v., one who kills,—better mwua (which see), or muua.

**Muaa**, n. (miya, miyaa). See Mwa.

*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 amempe muda mi-ezi mitatu amilpe, the Banian gave him a term of three months for payment. (Ar. Cf. follg. and syn. mukulla, wakati, 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. mada, 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 Muhebb, Mohebb, beloved friend, dear, affectionate,—used like Muhashamu. (Ar. and prec.)

*Muhindi*, n. (1) (Wakindi), a native of India, but in Z. especially a Mahommedan from East India (as distinct from the non-Mahommedan Hindoos called Banians); (2) (mi-), Indian corn plant. See Mhindi.

*Muhogo*, n. (mihogo), the cassava plant. See Mhogo.

*Muhtasari*, n. (—), abridgement, abstract, summary, list of contents, precis. (Ar.)

*Muhulla*, n. (—), space of time, period, interval. (Ar. Cf. syn. muda.)

*Muhuri*, n. (—), seal, signet, crest, armorial bearing. Tia m., seal, set seal to, confirm, sign. (Ar.)

*Mui*, n. better muwi, miwi (which see).

Mukadisha, Mukdesha, n. a town on the Somali coast, north of Zanz-
bar, formerly (with Barawa, Merka, Warsheikh) under the Sultan, now in the Italian sphere.

Mulika, v. shine, gleam, throw (make, show) a light. Akumulikeye 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. niwulikie chini, light me downstairs. Cs. mulik-isha, -ishwa. (Cf. kimulimuli.)

Mume, n. (waume), for mju 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 kumu, i.e. mumu humu, just inside this very place (in these circumstances), just in here. (See Mu, and cf. muno, and adv. kuku, papa.)

Mumunya, v. also Mungunya, and Munya, break in small pieces, —esp. in the mouth, i.e. mumu humu, just inside this very place (in these circumstances), just in here. (See Mu, and cf. muno, and adv. kuku, papa.)

Mumunyika, (i) be broken up, munched, crumble away; (2) be friable, easily crumbled or triturated, e. g. like bad mortar.

Mumunye, n. (ima-), a kind of gourd resembling a vegetable marrow, used as a vegetable. The plant is mmumunye.

Munda, n. (miunda) (1) a harpoon, for spearing large fish, i.e. wa kuchonea samaki kubwa. Also (2) a piece of planking, used in wooden construction. (Cf. unda.)

Mundu, n. (miundu), a sickle, billhook, chopper.

Munyu, n. (miungu). See Munugu.

Munyu, v., same meaning as mu-munya (which see).

Munyi, n. a variant of mwenyi, used in the sing. as a title, chief. See Mwenyi.

Munyu, n. (no plur.), salt, incrustation. (Cf. chunyu, chumvi, nyunyo.)

Muo, n. (miuo), (1) a great killing, a slaughter, a massacre (cf. ua, v.). Also (2) a wooden stake used to dig up stones &c. with, or as a 'lever, often with an iron point. (Cf. mtaimbo, mchokoo.)

Muomo, Mwomo, n. (miomo), variants of mdomo, lip, which is usual in Z. Ndezi za muomo, or only muomo, moustache. (Cf. mdomo, omo.)

*Musimu, n. (no plur.), northerly wind, time of the north monsoon at Z., i.e. Dec. to Feb., but extended sometimes to the whole season from and to the period of southerly winds, i.e. from October to May. (Ar. For other seasons cf. masika, and mwaka.)

Muu-. See words under Mwu-.

Muuaji, Muuguzi, n. See Mwauaji, Mwuguzi.

Muumba, n. (waumba), one who creates, makes, fashions, esp. as a title of God in Z., the Creator of the world, i.e. Muumba yote. (Cf. umba, kiumba, and syn. Ar. eleki.)

Muumishi, n. (waumishi), a professional cupper. (Cf. umika.)

Muundi, n. (miundi). Muundi wa mguu, the shin, shin bone, between knee and ankle.

Muungo, n. (miungo), a fastening, thing which fastens, esp. a tie, tiebeam, in wooden construction. (Cf. unga, kiungo.)

Muungu, n. (miungu), —the sing. being treated as D1, the plur. as D2. Also may be written Munugu, Munu, Mnugu, (1) God, a god; (2) providence, luck, accident,—used to describe anything unexpected. Words commonly con-
connected with *Muungu* are, *Mwenyezi* *Mungu*, i.e. *mwenyi enzi* *Muungu*, Almighty God. *Omba 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. *Ait.*, trust in Providence. *Mwenga* *akijalia*, *God willing,—* for the common Ar. *inshallah*. *Muungu akiweke,* may God provide for you (bless you), is often used by the lower classes,—also *M.* *akabariki*. *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, *Muungu*, *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 *ungu*, and *umuungu.*)

**Muwa, n.** (muwa), 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*).

**Musimzu, n.** See *Musimu.*

**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 *myepe.* (Cf. *unyele.*)

**Mviko, n.** (*mi-*), act (style, &c.) of dressing, clothing, a garment, dress. (Cf. *vika*, and syn. *uvao*, *vazi*, *nguo.*)

**Mvinje, n.** (*mi-*), the cassiorina tree, a kind of fir growing freely on rocky ground near the seashore in Z. *Mvinyo, n.* (no plur., sing. is treated as D 4 and also D 6), wine, spirits, esp. the latter in Z. (Portuguese. Cf. *devai*, *tembo*, *pombe.*)

**Mviringo, n.** (*mi-*), roundness, a round shape, anything round, a circle, a curve, a ring, a washer. (Cf. *viringa*, *fingerisha*, and syn. *duara*, *duru*, *mduara*, *mzingo*, *pete.*)

**Mvita, n.** the Swahili name for the town and island of Mombasa. Also for *Mvita,* an inhabitant of Mombasa.

**Mvua, n.** (1) (—), rain. *Mvua nyungi (kubwa),* heavy rain. *Mvua ya mwaka,* a slight rainfall usually in August. *Alikwenda na mvua yake,* he went in the rain. Also (2) (*wa-*), verbal of *vua,* in all its senses, *mvua samaki,* a man fishing, *mvua nguo,* &c. (For the rainy seasons in Z. cf. *masika,* and *mvule,* and for light rain *manyunya.*)

**Mvuje, n.** a fetid gum, asafoetida.

**Mvuke, n.** (*mi-*), vapour produced by heat, steam, perspiration. (Cf. *vukiza*, and follg. Also syn. *moshi*, *hari*, *jasho.*)

**Mvukuto, n.** (*mi-*), bellows,—as used by native smiths, i.e. two leather bags alternately inflated and deflated by hand. (Cf. *mfuni* (*mi*) and prec.)

**Mvulana, n.** (*wa-*), a young unmarried man, a bachelor. (Cf. *uwulana,* 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 follg., and for the seasons *mvaka.* Perh. conn. with *mvuli,* 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 uvuli, shade in general, gloom, darkness.)

Mvuma, n. (wa-) and Mvumi, verbal of vuma, one who mutters, hums, &c. See Vuma and follg. Mvuma tili, 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.

Mvunga, n. (mi-), a hollowed-out place, a hollow, hole, empty space, cavity,—e.g. a hole in a tree, the space under a bedstead, i.e. mvungu wa kitanda. Mtaka cha mvunguni huinama, he who wants what is under a bed must stoop for it. (Cf. uvungui)

Mvunjio, n. (mi-), act (time, manner, &c.) of breaking. Also in other senses of vuna (which see).—pulling, influence, persuasion, perversion, &c. Mvunto wa maji (wa upoto), current of water (air). (Cf. mkondo.)

Mvui, n. (wa-), a professional fisherman. Proverbially quarrelsome over their fish, and so nyumbani mwa mvui, a noisy, quarrelsome household. (Cf. vua, mvuu.)

Mw-, as a pfx. See Mu, and M.

Mwa, prep. form agreeing with the locative form of nouns in -ni, of (i.e. mu-a, see Mu, -a), e.g. nyumbani mwa Mwungu, in the house of the European.

Mwaas, n. also Muaa, Mnyaa, Myaa, with the plur. miwaa, also miyaa, miaa, (1) the Hyphaene or Dwarf, palm, also commonly known as mkochre 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, chanc, and each part slit into three, the central piece being the finest material for plaiting, the outsides for coarser kinds. (Cf. ung'ong'o, uangule, ukindu, ukili, chana, suka.)

*Mwafa, n. (miafa), anything causing fear, danger, a terror, horror, bugbear, enemy. (Ar. Cf. hofu, afa, and syn. kioja, kitisko.)

*Mwafaka, n. (miafaka), agreement, bargain, conspiracy, plot. (Ar. Cf. ajiki, and syn. mapatano)

Mwafu, n. (mifu), wild jasmine. (Cf. afu, asmini.)


Mwaka, n. (mika), 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 kigunzi, and the days being reckoned by decades (miongo). It is of Persian origin, and used for nautical and agricultural purposes. Mwaka wa jana, last year. Mw. wa juzi, the year before last. Mw. wa kesho (or ijajo), next year. Mwaka kwa mwaka, kila mwaka, year by year, annually. Mwakani, in a year’s time,—but often indefinitely, some day or other, sooner or later. Mwana ya mwaka, light rains which fall usually in August, between the two rainy seasons. The seasons in Zanzibar are regular and well defined. The island lying about 7 south of the equator, the sun is overhead about October 21 and February 21. These dates are followed by periods of calm, light variable Winds, and rains,—the greater rains called masika, chiefly in April, the lesser rains mvuli in November. When the sun is in the south, the north wind blows, and the heat is greatest, i.e. in December, January, and February. This is called kaskazi, or musimu. When the sun is in the north, the south wind blows, and the heat is less, i.e. from June to October. This is called kusi, and includes the kiipikwe 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 Mwazi and Siku. (Perh. cf. waka, and chaka, the hot season,—the latter seldom heard in Z.)

Mwake, Mwako, a. forms of -ake, -ako agreeing with locative nouns in -mi, 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. mlia, uutepe.)

Mwali, n. (miwali), a Raphia palm,—not common in Zanzibar island. The mid-rib of the leaves is very long (20 feet to 30 feet), strong and light, and is much used for doors (see Mlango), ladders, and other purposes. (2) (wali, for waali), a maiden, a virgin; usually with mwana, i.e. mwana mwali, plur. waana wali. (Cf. bikira.)

*Mwali, n. (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 mwilito.)

*Mwalamu, n. a learned man, a teacher, a schoolmaster, esp. the Mahommedan official teacher attached to a mosque. (Ar. Cf. elimu, alama, mtaalamul)

Mwalishi, n. (waal-), one who calls, summons, invites, e.g. to a feast, wedding, &c. (Cf. alika, mwaliko)

Mwamoa, n. (miamba), (1) a rock, a mass of rock, a very large stone, a reef. (2) in building, a ridge pole or wall-plate, i.e. a transverse pole, resting on the top of poles forming the side or roof of a native house. (Dim. kijambal)

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. ambac.)

Mwambi, n. (waambi), one who speaks against another, a slanderer,
a critic, a tale-bearer, a gossip. (Cf. amba.)

Mwamu, n. (wa'amu), brother-in-law, sister-in-law. (Cf. wif.)

Mwamua, Mwamuzi, n. (wa'amn.) 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 mwana, this is my child. Akooa akazaa mwana, he married and begot a son. Mwana (wa) Adamu, a child (or descendant) of Adam, a human being, one of the human race. Mwana mwali, a maid, a virgin. (2) in general, without reference to relationship, a person, one of a class. E.g. Mwana mume (mke), a man (woman). Mwana moji, a sailor. Mwanafunzi, an apprentice, disciple, Mwana sheria, a lawyer. Mwana vyuo, a scholar. Wanakuwa waana wasima, they are becoming grown-up people (adults). Marra nikaona waana wanakuja, presently I saw people coming. Sometimes with mtoto, e.g. akakaa hatta mwana mtoto asipate, 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 mkuwaa. 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 kiuwa, as is called mwana wa ndani (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, mwulana.)

Mwanamizi, n. (wa'amn.), a kind of crab, a hermit crab.

Mwandamano, n. (mian.), a fol-lowig, procession, retinue. (Cf. andana, 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 mwezi, the following of the moon, the beginning of a month,—also mwezi 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. ndaa, 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, amanuensis, 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, andiko (ma-), and prec.)

Mwandishi, n. (waand.), (1) one who serves (waits at table), waiter, house-servant (cf. mtwishi, boi); (2) a writer, clerk, secretary, amanuensis (cf. karani). (Cf. andika, and prec.)

Mwanga, n. (mianga), (1) a light, shining, that which gives light, e.g. mwango wa jua (taa, moto), the light of the sun (lamp, fire); (2) fig. (wa-), a very wise, enlightened person; and esp. (3) a wizard, sorcerer, supposed to go about at night, sometimes in the form of a rat, and frighten people; (4) name of a kind of rice. See Mchele. (Cf. anga, and follg.)
MWANGAFU

MWANGAFU, n. (waang.), a clever, enlightened, intellectual, bright-witted person. (Cf. anga, -angafu, waangafu, and prec.)

MWANGALIZI, n. (waang.), an overseer, manager, superintendent, director, administrator. (Cf. angalia, and syn. msimamizi.)

MWANGAMIZI, n. (waang.), one who ruins, a destroyer. (Cf. atiganini maangamizi.)

MWANGAZA, n. (miang.), that which makes light, or enlightens, and so (1) light, brightness, clearness, radiance, daylight. Mw. wa alsajiri, the first streaks of dawn, twilight. Wewe na mw., brightness and light. Mwanga, n., 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 doyo, aona mwanga 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, nikionte kitu hiki, give me a chance of seeing, that I may examine the article. Mwangaza mingi, much showing off (of goods). (5) way of escape, way out of a difficulty, a solution, a bright idea, a ruse, e.g. nyangaza (as from uang.) mbili, mmoja humpanya, 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. (miango), (1) a frame hung against a wall to carry a native lamp,—and so, lamp-stand, lamp-holder, lamp-suspending (cf. anga, mwanga); (2) for mliango, door (which see).

MWANGU, n. form of -angu agreeing with a locative in ni, e.g. shabani mwangi, in my estate. See Mu- and -angu.

MWANGUZI, MWANGUSHI, n. (waang.), one who throws down, or causes to fall, one who overthrows (destroys, &c.). Mw. wa nazi, a professional cocoanut picker,—also mkwezi, who charges one (or two, pice per tree. (Cf. angua.)

MWANGI, n. (miangi), an echo. (Perh. cf. mwanga, wizard, mysterious person.)

*Mwani, n. (miani), (1) seaweed (in general); (2) an eye-glass. See Miwani. (Ar)

MWANYA, n. (mianga), a gap, breach, hole, notch, narrow pass, small opening, cleft, crevice. Mw. wa mguu, a cloven foot. Mw. wa undu, a forked beard. Mlima wenyi mwanya, a hill with a cleft, a double-peaked hill. (Cf. pengo, uf.)

MWANZI, n. (mianzi), a bamboo. Hence of other kinds of reed and cane, and things resembling them in appearance or use, e.g. a pipe or tube of any kind, an ear-trumpet, a musical pipe, flageolet, flute, telescope, a stick used for hanging things on. Mwanzi wa pua, the nostril. Kalumu ya mwanzi, a reed pen.

MWANZO, n. (mianzo), (1) act (time, method, &c.) of beginning, a start, commencement, first stage; (2) origin, primary principle. (Cf. anza, chanzo, and syn. Ar. asili.)

MWAO, n. (miao), (1) a piece of wood used as a support, prop, or strut (cf. wilio). Also (2) trouble, effort, bother (Str.).

MWAO, a. form of -ao, agreeing with a locative in ni, e.g. mjiini mwao, in their town.

*MWARABU, n. (Mwarabu), an Arab. One from the south coast of Arabia is known as Msheheri, from thence, i.e. the Persian Gulf, mshemali. (Ar. Cf. Uarabu, kiarabu, manga, Arahuni.)

*MVARIDI, n. (miwari), a rose-tree, the flower being wari. (Ar. Cf. wari.)
Mwashi, n. *(waashi)*, a mason, one who builds with stones and mortar. (Cf. aka, uashi, and contr. mjensi.)

Mwashiri, n. *(miashi)*, one of the longitudinal timbers which support the mast *(mlingote)* in a native vessel. See Mlingote, and Chombo.

*Mwathini, n. *(waashi)*, one who calls Mahommedans to prayer at the mosque at the regular hours, a muezin. (Ar. Cf. *athinta, athana.*)

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Mwavuli, n. *(miavuli)*, an umbrella, sunshade. (Cf. mvuli, uvuli, kividi, and tapai)

*Mwawazi, n. *(waawi)*, disposer of events,—a title of God. (Ar. Cf. *aawaza.*)

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*Mwazyi, n. *(waazeri)*, one who thinks (supposes, fancies, &c.). See Waza. (Dist. wazi, a.)

*Mwazinio, n. *(waazini)*, a borrowing, a lending, accommodation, advance, loan. (Cf. azima, v.)

Mweko, n. *(miweko)*, a putting aside (off, down, away, &c.). See Weka, also Mwiko.

*Mwele, n. *(miwele)*, a sick person, a bedridden patient, an invalid, a cripple. (Ar. *uwele,* and syn. *mgonjwa.*)(*2) *Zielele,* the plant bearing the uwele or *uwele* i.e. a kind of millet with an ear of very small edible seed (cf. *mawele*).

*Mweleko, n. *(miweleko)*, used of a leather sling for a gun. (Dist. mbeleke, iweleko)

*Mwelewa, n. *(waelfu)*, one who understands, who is intelligent, takes a thing in. (Cf. elea, and folg., and perh. nwerefu, i.e. *mwelefu,* and syn. mtambuzi, mwangafu, &c.)

*Mwelezo, n. *(mielu)*, explanation, sign, indication, exposition, programme. (Cf. elea, and elezo, and prec. Also syn. mafanusi.)

*Mwembe, n. *(miembe)*, a mango tree, bearing the fruit *embe.* Mangoes and cocoanuts are the commonest 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 pekee,* the (Indian) buffalo is a solitary beast. *Mwenda ngiwo,* one who despairs. (Cf. ngur.) See *Enda.*

*Mwendeleo, n. *(miela)*, progress, advance, movement. (Cf. *enda,* and *mwendo.*)

*Mwendelezzi, n. *(miela)*, one who causes to go on, one who carries on or forward, and so in various senses of *endeleza* (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,* mwendo, and mwendeleo.)

*Mwenea, n. *(waenia)*, one who spreads out (pervades, extends)—esp. as a title of God, as omnipresent, i.e. *mwenea pote.* (Cf. *ena,* mwenezi.)

*Mweneze, n. *(mienshi)*, (1) one who measures (surveys, compares, &c.) (cf. *enenshi*); (2) one who goes, a traveller. (Cf. *enda,* enenda.)

*Mwenenzi, n. *(waenzi)*, (1) one who allots (distributes, gives out), esp. as a title of God, the Giver of good to all. (Cf. *ena,* eneza.)

*Mwenyeji, n. *(waenji)*, lit. the regular possessor (cf. *enyi,* and the formative *ji*). Hence (1) master of a house, housesholder, owner, occu-
Mwenyewe, n. (wenyewe). See -enyewe. Sometimes used as mwenyeji, or mwenyi, e.g. yule simba ndiye mwenyewe (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. mwesa yote. The commonest Swahili term in speaking of God is Mwenyezi Mngu. (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 mwinyi, and mwnyi. 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 bwana.

Mwenzi, n. (wenzi), (i) 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 uso na mwensiwe, no disaster but has another like it. (Cf. enza, a causal form of enda, i.e. cause to go, accompany, share the actions of, and syn. rafiki.)

Mwetu, a. form of -etu,—agreeing with locatives in -ni, our. E.g. mjini mwetu, in our town.

Mwewe, n. (miewe), a bird of prey, a kind of kite or hawk, which carries off chickens, &c.

Mwesa, n. (mawesa), verbal of wes, one who is able, possesses power over (or, to do), a ruler.

Mweza inchi, the ruler of a country. Mweza mwenyewe, 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. (waes-), a professional thatcher of houses. (Cf. ezeka, and follg.)

Mwezeko, n. (mies-), act (operation, style) of roofing a native house, thatching (with grass, &c.). (Cf. ezeka, and prec.)

Mwezi, n. (miesi), (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 midogo (mchanga, mpya, mwandama), new moon. Mwanga (mwangaza) ta mwezi, moonshine, also mbaamwesi. Mwezi wapasa wingu, wachimbuka, waleta anga, the moon pierces the cloud, it bursts forth, it sheds light. (2) Each month begins when the new moon is first seen, or after 30 days from the last new moon. Mwezi mwandamo, mwandamo wa mwezi, new moon, the beginning of the month. M. mpunguifu, a month of 29 days. M. kamili, a full month of 30 days. The month beginning when Ramathani ends is considered the first month, and called Mfungu mosi, i.e. the first non-fasting month. The next are called (Mfungu) pili (or wa pili), tatu (wa tatu), &c. to kenda (wa kenda), the ninth month—the remaining three having the Arab names 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 (wa-). 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 (miongo), i.e. three sets of ten days, called kumi la kwanza, la kati, and la kwisha, the days in each being counted as mwesi mosi, the first day of the month, mwesi pili, the second day, and so on,—also mwesi wa mosi, wa pili, &c. Occasionally mwesi mmoja is used, e.g. kilwa mwesi mmoja ukiaanda, 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 mkubwa, the second mwesi ndani (mkimbu) 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 260th 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 mdent, mkopeshi.)

Mwiba, n. (miiba''), (1) any small sharp-pointed thing, e.g. a thorn, prickle, spur, sting, fish-bone, spine, sharp splinter, nail,—denoted by con- text or qualifying word, as mwiba wa nyuki, a bee's sting, mw. wa samaki, wa nge, &c. (2) verbal of iba, one who steals (cf. follg.)

Mwibaji, n. (waibaji), a thievish person, a regular thief. (Cf. i'ia, mwiri, and prec.)

Mwiga, Mwigaji, n. (waiga, &c.), one who imitates (or, copies), —but commonly, a mocker, mimic, caricaturist. (Cf. iga, and follg.)

Mwigo, n. (miigo), (1) imitation, copying; (2) mimicry, mockery, counterfeit, forgery, caricature (cf. iga, and prec.); (3) (waigo), a large kind of pigeon or dove. (Cf. njiwa, hua.)

Mwiko, n. (miiko), (1) a spoon, or instrument resembling it, e.g. a mason's trowel (cf. mkamshe, upawa, and bijiko); (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 vile, teetotalism. S'ika m., live by rule, diet oneself. Mshike miiko, mwionane na wake wenu, keep the rules, and do not be seen by your wives. (Perh. cf. tweka, at least for (2), and for the change of consonant cf. tweka, twika.)

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. kiwilwili, esp. of the trunk only, without head or limbs, and maiti, pinda, of dead bodies. Obs. m-wili is a possible form of -wilt, twofold, double, two, and so perh of the body as characterized by pairs of limbs and symmetrical sides.)

Mwina, n. (wainma), one who stands erect (or, stands still). (Seldom in Z. Cf. ima.)

Mwimbeji, n. (waimb.), a singer, songster, chorister (Cf. imba, and follg.)

Mwimbishi, n. (waimb.), one who teaches, or leads singing, a singing master, a conductor. (Cf. imba, and prec.)

Mwimo, n. (miimo). an upright or side-piece of a door-frame. (See Mlango, and of. ima.)

Mwinamishi, n. (wain.), one who causes to bend (stoop). (Cf. inama, and follg.)

Mwinamo, n. (miin.), a stooping, a bending down. (Cf. inama, and prec.)

Mwinda, Mwindaji, n. (w-
Mwinyi, n. used as a title. See Mwenyi.

Mwino, n. (mwinzi), sometimes used for mwinda, mwindaji (which see, and cf. winda).

Mwisho, n. (miisko), act (time, place, manner, means) of ending, bringing to an 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. ukofuna, upo, mpaka, and contr. mwanzo.)

*Mwislamu, n. (Waislamu), a Mahomedan. Also Msilimu, Mwasilimu (which see).

Mwita, Mwitaji, n. (waita), one who calls (summons, invites). (Cf. ita, and alika.)

Mwito, n. (miito), act (time, manner, &c.) of calling, a summons, an invitation, a call. Akataaye mwito; kukataa aitwalo, 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 mwenye, a thick, dense forest. -a mwitu, wild, savage, untamed. Nyama ya mwitu, a wild animal. Gugu mwitu, a weed. (Cf. miitu, thick underwood, jungle, nyika, open grassy forest sparsely covered with trees, also poli, pululu.)

Mwivi, n. (wevi), Mwizi (wezi), a thief, robber, kidnapper, swindler. Mwizi kushikwa na mwizi mwenziwe, a thief is caught by his fellow-thief. (Cf. ita, mwihaji, wezi, and syn. myang'anyi, mkopi, fakacha, mungula.)

*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. ogofyo.)

Mwoko, n. (miko), act (process, &c.) of baking, roasting. (Cf. oga, joko.)

Mwokotaji, n. (waok.), and Mwokosii, one who picks up, one who finds by chance. (Cf. okota.)

Mwokoji, n. (waok.), one who saves, a saviour, rescuer, preserver, deliverer. (Cf. oka, wokosu.)

Mwomba, n. (waombe), 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. (waombe), a beggar, a professional beggar, a mendicant. (Cf. omba, mwomba, mwombi, and follg.)

Mwombezi, n. (waombe), one who begs on behalf of (or, against) another, an intercessor, pleader, advocate,—also, opponent. (Cf. omba, and follg.)

Mwombi, n. (waombe), one who makes a petition (or, prayer), a petitioner, a suppliant. (Cf. omba, muombe, mwombaji.)

Mwomo, n. (miomo), lip,—for usual mdomo (which see).

Mwongezi, n. (waong.) also Mwongoa, one who talks (gossips, passes the time, amuses, &c.). Mwongezi haongezwi, one who amuses is not amused. (Cf. ongea.)

*Mwongo, n. (waongo), a liar, impostor, inventor of falsehoods, deceiver, perverter of truth. (Cf. uno, ongo, and dist. follg.)

*Mwongo, n. (miango), (1) number, reckoning, rank. Usually in plur. hano katika miango 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.)

Mwongofu, n. (waong.), one who is directed, guided, instructed, put in the right way,—and so in religion, i.e. mwongofu wa dini, a convert, a proselyte. Mwongofu wa kazi, a proficient in an art, a good workman. (Cf. ongoa, ongofu, and follg.).

Mwongoji, n. (waongji), 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 kiongoji). (Cf. ongoa.)

Mwendo, 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. osha, oga, and also fua, dobi.)

Mwosho, n. (mihosho), act (place, manner, &c.) of washing. (Cf. osha, josho, and prec.)

Mwoni, n. (waoni), one who has to do with marrying or causing to marry,—whether bridegroom, parent, or official. (Cf. oa, oza, mwozi, &c.)

Mwuia, n. (waui), also Mua, verbal of ua, one who kills, murders, puts to death.

Mwuiaji, n. (wauiaji), also Muaiji, a slayer, murderer, assassin, destroyer of life. (Cf. ua, uuiji, and prec. Also nchini, mshajji.)

Mwuguzi, n. (waug.), one who tends or has the care of the sick, medical attendant, nurse. (Cf. ugu, and syn. niizi.)

Mwujiza, n. (miuji.), anything wonderful, extraordinary, supernatural, a wonder, a surprise, a miracle. (Cf. syn. ojhu, misungu, shani, and perh. kioja.)

Mwumba, n. (waumber), also Muumba, one who creates, esp. the Creator of all things,—God. Mwumba ndiye Mwumbua, the Maker is the Destroyer. (Cf. umba, Mumbua, and follg.)

Mwumbaji, n. (waumber.), one who creates, usually of God only, the Creator. (Cf. umba, and prec.)

*Mwumini, n. (waumini), a believer, i.e. a Mahommedan. (Ar. Cf. amini, mmunina.)

Mwumishi, n. (waun.), a professional cupper. (Cf. umika.)

Mwumizi, n. (waum.), one who hurts, causes pain. (Cf. uma, umizi.)

Mwunda, n. (waun.), one who constructs, esp. of woodwork. Also mwundu (wa chombo, &c.), a shipwright, who does the work. Mwundisha, the person who orders, arranges, or contracts for the work. Mwundiwa, 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. unga.)

Mwungamishi, n. (waung.), one who invites (receives, extorts) confession, &c. (Cf. unga.)

Mwungamo, n. (miung.), (1) acknowledgement of obligation, confession, admission of guilt (cf. unga, and prec.); (2) a plant, which produces unago, a yellow dye for matting. (Cf. manjano.)

Mwungo, n. (miungo), also Munungo, a joining together, a joint, e.g. mwungo wa kufusi, to describe a dovetail joint, lit. a lock-joining. (Cf. unga v., and the more usual ungo, kimunjo.)

Mwunzi, n. (waunzi), also Muunda, Muwundi, one who constructs (frames, builds), esp. of a carpenter's and shipwright's work. Mwunzi wa chombo, a shipbuilder. (Cf. unda, and see Mwunda.)

Mwunzi, n. usually in the plur., i.e. miunzi, whistling (which see).
MWUZA

MWUZA, n. (wauza), verbal of uza, one who sells. MWUZA ngu, a draper. MWUZA samaki, a fishmonger, &c. Also MWUZA, a professional seller, a dealer, a salesman. Contr. mnunuzi, a buyer, a customer. (Cf. uza.)

MZA, n. (wa-), verbal of za, governing the word following, one who begets, or gives birth to. MZA bibi, great-grandmother. (Cf. za.)

*MZABIBU, n. (mi-), a vine, — the fruit being zabibu. Tazvi la mz., a bunch of grapes. (Ar. zabib, raisin.)

*MZABUNI, n. (wa-), a buyer, a bidder at a sale. (Ar. Cf. zabuni, and the common B. syn. mnunuzi.)

*MZABA, n. (mi-), fun, joke, ridicule, derision. Jina la m., nickname. Fanyama m., do in fun. Fanyizia m., make fun of. (Ar. Cf. thithaka, ubishi, mchezo.)

MZALISHA, MZALISHI, n. (wa-), a midwife. (Cf. za, and prec.)

MZALIWA, n. (wa-), one born (at), e.g. mzaliwa huko (or, wa huko), one born there, a native. (Cf. za, and folgg., and see MTUMWA.)

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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. mnajiki, mwongo.)

MZAO, n. (wa-), child, offspring, descendent. (Cf. saa, mzaz. Perh. for mzaa.)

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. saa, and -zazi, uzazi, kizazi.)

MZEE, n. (wa-), (1) an old person, an elder, (2) a parent, (3) an ancestor. Mzee moja mzee sama, one old man was very old. An old woman is usually kizee. (Cf. perh. za, also usee, kisee.)

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. Mzigo ya kutafuta, odd jobs of porterage. Twika m., shoulder a load (i.e. usually, place on the head). Tia (panga) m., lay down a load. Funga mizigo, prepare for a journey, pack, make preparations (for any undertaking). Twaga m., throw a load on the ground. (Cf. mtumba, mpagazi.)

MZIKO, n. (mi-), act (manner, &c.) of burial. (Cf. zika, 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. -zima, a. Mzima is also verbal n. from zima, 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 coin. *Peleka kitu ittzinimni, go and make an offering. (Cf. kiiztni, the state after death, the world of disembodied spirits, death (as a state), the grave. Also zimwe, a spirit, ghost, demon, and wazini, madness, lit. spirits. Perh. also cf. zini, Zfiniua, zimuka, meaning 'to become cold, be extinguished, put out.' Contr. the m of mzimu of 'place within which,' with the more general ku of kuzimu, the whole environment, general condition.)

Mzinduko, n. (ini-), (1) opening ceremony, inauguration; (2) awakening suddenly from sleep. (Cf. zinduka.)

Mzanga, 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 mzanga, fire a cannon. *Mzanga ya salaam, a salute (by cannon). (Cf. singa, mzingo,zunguka, &c.)

Mzingile, n. (mi-). Mzingile mwambiji, a labyrinth, a maze, a puzzle (Str.). (Cf. singa, and follg.)

Mzingo, n. (mi-), in general, a rounding, curving, bending, and so used to denote (1) circuit, bend, winding (e.g. of a river), turn; (2) working on a curve, making a bevel, making a round mat or basket; (3) circumference, distance round; (4) environment, neighbourhood, margin of a pool or stream, what is around one. Hence used prepositionally, mzingo wa, around, on all sides of. -a mzingo, around, enclosing, surrounding. *Shona mzingo, sew in a curve. Mzingo ni mzunguko wa nriringo, mzingo means going round in a circle. (Cf. singa, mzinga, zunguka.)

*Mzini, n. (wa-), an adulterer, a fornicator, a debauchee. (Ar. Cf. zini, uzini, zinifai)

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 mimi 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 kuchanja, for inoculation; wa kutafuna, to be chewed; wa kuchenisha, to be boiled, &c. (Cf. mwiko and shina.)

*Mzizimizi, n. (wa-), one who sinks, goes to the bottom, disappears suddenly and completely. Hence, an adventurer, stranger, swindler, who suddenly vanishes leaving no traces. (Cf. zizimia.)

Mzoo, 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 jizla. (Ar.)

Mzoea, n. (wa-), verbal of zoa, one who is used, accustomed (to), practised (in), familiar (with). *Mini mzoea sana naye, I am on quite familiar terms with him. (Cf. zoa, -oefiu.)

Mzofafa, adv. on tiptoe, with a strut, proudly. (Ar. zafl,—for mzaafaf.)

Mzoga, n. (mi-), carcass, dead body, carrion,—not usually of a human body, corpse, i.e. maiti. (Cf. mwili, pinda.)

*Mzomari, n. a kind of scent,
? rosewater. (Dist. msomari, a nail, and zomari, a pipe, flute.)

**MZOMEO**

MZOMEO, n. (mi-), derisive, sarcastic, insulting noises or speech. (Cf. somea.)

**Mzuka**, n. (wa-), one who appears suddenly, — and so, an apparnition, ghost, spirit, goblin. (Cf. zua, zuka, kizuka, mzuski.)

**MZUNGU**, n. (wa-), a European. *Mzungu mweusi*, a Europeanized native (cf. kizungu, Uzungu). (2) (wa-), 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, kizunguzungu.)

**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, besieging (cf. masingiwa); (4) sauntering, idling, shilly-shallying (cf. zunguka). (Cf.zunguka, zungwito, and mzinga, 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.)

**MZUSHI**, n. (wa-), also **MUZUZI**, 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. usushi, zuza, zuka, muzuza.)

**MZUSU**, n. (1) (wa-), one who is inexperienced, at a loss what to do, and so 'a simpleton, a new-comer (greenhorn, tender-foot), an ignorantus. Also (2) name of a kind of banana (see Ndíxi). (Cf. zuzua, and syn. mjingea, mgeni, barathuli.)

**N**

N represents the same sound as in English. This sound involves more difficulties than any other in learning Swahili,—its grammatical function, together with its peculiar phonetic affinities, producing the only forms of words which can be called exceptional or irregular.

It may be considered A. as a sound, B. as a formative prefix.

A. The sound *n* is either (1) purely consonantal, or (2) semi-vocal. (1) As a pure consonant, *n* can be combined with any vowel, but only five consonants, viz. *d, g, j, y, and z*, e.g. *ndio, 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 *vrefu*, *ndimi*, plur. of *nilimi*. 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, f, h, m, s, and v*, *n* does not appear, i.e. cannot be pronounced as a pure consonant.

(2) As a semi-vowel, or semi-independent syllable, *n* is limited, with few exceptions, to use before *g, ch, j, z, d, t, s* or another *n*. Thus it sometimes represents the prefix *ni* in verbs, as in *ninapenda, nitakwenda, for ninapenda, nitakwenda*, and appears in the words *nge, nje, nta, niáa, -ngi, -ngine, -nso, -nsi, nne,—*in which
n inclines to the sound of in, especially in the dialect of Zanzibar and in the words-ingine, -ingi, -insi. This faintly vocalized use of n is sometimes indicated by writing it 'n or n', and accounts for the sound ny- which it often assumes before vowels, e.g. nyumba, nyekundu, nyingi.

(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. nnapenda, I love, amenita, he has called me. Cf. also ndi (for ni) in ndio, ndiwe, &c. See Nd-, 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 pronominal and a few other adjectives. Obs. however, the two common irregular forms njema (and ngema) for nyema, and mpya (for the inadmissible monosyllable pya), also nd for n-(ny-) in ndoto, ndume, ndoa, ndio, ndui, and nduma, as plur. of uma (perh. to characterize the n as prefix, and not part of the root).

Na is a B. particle, used as a conj., prep., and with a verbal signification, with the general idea of connexion, association, or the opposites. Like kwa and katika it is one of the commonest particles in Swahili.

1. As a conjunction. (a) na, simply connective, 'and,' but connective mainly of nouns, pronouns, or their equivalents, not commonly of sentences, or adjectives, which in Swahili usually follow each other without a separate connective particle, e.g. mimi na weve, I and you, bwo na msma, father and mother; e.g. wapikieni na nyama wapeni wale washibe walale, cook for them, and give them meat, so that they may eat and be satisfied, and go to sleep. (The common connectives of paragraphs are hatta and bassi. Even when beginning a paragraph, na is as a rule in close connexion with a noun. When used to connect two verbs, when the verbs are quite distinct in mood, tense, &c., e.g. omba, na utapewa, ask and you will receive, &c., the latter verb is commonly in the Infinitive (i.e. noun) form, the force of the inflections of the first verb, mood, tense, person, &c., being, however, carried on to the second, e.g. noyo 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 nzuri, an extensive and beautiful country,—otherwise inchi kubwa nzuri. (b) na qualifies, and corrects, 'and yet, withal, even,'—connexion suggesting some difference,—whether with nouns or verbs. Na tungoje bassi, let us even wait then. Akala na 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 nayo, he is actually dead.

2. As a preposition, the main idea of na is connexion or association, i.e. 'with,' whether in thought, place, or time, but is inclusive of many correlative ideas, e.g. disconnexion, distance as well as nearness, reciprocation, separation as well as union, subtraction as well as addition, i.e. 'from' as well as 'with, by, to.' E.g. alikwenda na baba yake, he went with his father (also, 'he went and (so did) his father,' or 'his father went also,'
or 'even his father went’) Thus (a) na is the characteristic preposition of the Agent with a passive verb, alitokwa na adui, he was killed by his enemy,—the instrument being denoted by kwa. But na may be used of any active force, and also of the instrument. Alishikwa na homa, he was seized with fever. Alipigwa nafimbo, he was beaten with a stick,—also kwa fimbo, or fimbo alone. Also in other passive constructions, e. g. alitokwa na damn, he bled,

(b) na is used with adjectives and adverbs in consonance with its main idea, e. g. sawa na, equal to; mbali na (or ya), distant from, different from; karibu na (or ya), near to; pamoja na, together with. (c) na is frequently connected with the Rp. form of verbs (which appears to be formed with it), shindana na, contend with, agana na, take-leave of, tengana na, be divided from, achana na, depart from.

3. Na has a very common and important use in connexion, and in combination, with the verb -wa, be, and those other forms, including the person-prefixes, which are regularly used with the meaning of -wa (see -wa), especially li with the relative, and the person-prefixes, ni, u, a, o, i, 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. alitokwa na mali, he had property. Kitabu alicho nacho, the book which he has. Sina nguvi, I have no strength. Yuna afya? anayo. Has he health? he has (it). (b) -wa na, be, exist. Palikuwa 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, zinako.) In all uses na is very commonly compounded with the pronouns (nami, nave, naye, nasui, &c.), and with the relative forms of other prefixes (e. g. nayo, nalo, nazo, nako, &c.).

-na, as a tense-prefix, is the sign of the Pres. Indef., e. g. 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, zina, hamna, kuna, &c., see Na, 3.)

*Naaam, a common affirmative particle, Yes, Certainly, I understand, It is so. (Ar. Cf. neema, and syn. ndio, vema, a-hee.)

*Nabii, n. (na-), 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 unanadiwa, the Sultan's proclamation is being made. Akoto-kea Bilali akanadia kusali, Bilali appeared and called to prayers. (2) hold a sale (or public auction). Watu wananadi vitu kwa makelele, people are having a noisy sale. Mtu anadiye nguo, a man who sells clothes by auction. (Ar. Cf. mnada, mnadi, and dalali.)

*Nafaka, n. corn, grain,—in general, including rice, maize, millet, &c. (Ar.)

*Nafasi, n. (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. nasri, nafusi, and syn. pumosi, pumusika.)

*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 *za, they were deeply offended. (Ar. Cf. prec. and *tanafusi.)

♦

*Nafuu, n. (—), profit, advantage, gain, progress, equipment, assistance, e.g. in money or food, for a journey; esp. of improvement in health, convalescence. *Amepata *nafuu, he has got better (like *hajambo). (Ar. Cf. syn. *riziki, *vifaa, *faidai)

*Nahau, n. (—), explanation, unfolding of meaning, and so (1) grammar, syntax; (2) excuse, quibble, subterfuge. *N. ya *maneno, an evasive statement. *Killa *neo *lina *n. *yake, every word has its meaning. (Ar. for the more common *maana, *tafsiriy *elezo. Also for ‘grammar,’ cf. *sarufi.)

*Nahotha, n. (maf, —), also *Nakhotha, *Nahoza, captain,—of a vessel. (Ar.)

*Najisi, -najisi, a. unclean, dirty, impure, profane. — v. also *Najisi-sha, defile, contaminate, pollute, profane. (Ar. Cf. unajisi, *chafua, and syn. B. -chafu, -a takatala.)


Ni. *ttafisika, get out of poverty, become well off, be relieved. (Ar. Cf. prec. and *tanafusi.)

♦

*Nakuto, n. cash, ready money, a trifle. *Nunua *kwa *nakuto, buy off-hand, buy on the spot, i.e. *mkono *kwa *mkono. (Ar. Cf. *sarifu.)

*Nakulu, n. See *Nakili.

Nama, v. bend down. See *Inama.

*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.

*Namua, v. draw away, disengage, get out of a difficulty, take out of a trap, set free. (Not common in Z.)

*Nana, n. and *Nana, mint. (Ar., *Namasi, n. (ma-), pine-apple, the fruit of the *manasi. Common in Zanzibar, in two principal varieties. Yields a fibre, used as string. (Ar. Cf. *unamasi.)

*Nane, -nane, n. and a., eight. -a *nane, eighth. (Cf. Ar. *themani, which is rarely used, and perh. *nne, four.)

Nanga, n. an anchor,—properly, of the four-fluked pattern commonly used,—a European two-fluked anchor.
being 
baura. 

Nani, pron. 

Nani, pron. interrog., What person (persons)? Who? 

Cf. 

Nao, for na hao, or na wao, and these, and they. Napo, for na hapo, and there. (See Na.)

Nasa, v. 


Nasaba, n. pedigree, genealogy, lineage. (Arab.)

*Nasibu, n. chance, fortune, luck, accident. Kwa nasibu, accidentally, not on purpose, by chance. (Ar.)

Nasaba, n. 

Nasibi, a. also Nadifu, clean, neat, well-kept. Nyumba yake nasib, his house was in very good order. (Ar. Cf. safi, safidi.)

*Nathiri, n. (1) look, glance; (2) attention, consideration; (3) choice, discretion, judgement. Nathiri 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 Nathifu sana, his house was in very good order. (Ar. Cf. safi, safidi.)

*Nathiri, n. vow, solemn promise, dedication f something to God. Weka n., make a vow. Ondoa n., fulu. (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 (carriage, conveyance), charter, be a ship's broker. (Ar.)

Nawa, v. wash ceremonially, perform ablutions, according to the prescribed Mahommedan custom, esp. wash the hands and face,—tawaza being used of the feet, chamb of other parts of the body. Sometimes nawa mikono (uso, migwu). Ps. nawiwa. Nt. nawiwa. Ap. nawiwa, wash with (at, by, &c.). Maji ya kunawia, water for ablutions. Cs. nawiwa, e.g. nawiwa 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 niku naye, a fool is after all a fellow man. (See Na.)

Nazi, n. (—), the ripe fruit of the cocoanut-palm (mnazi), 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) kitale, a young nut; (3) kidaka, half-grown; (4) dafu, full-grown and full of milk (maji), also cf. urambaramba, and tonga; (5) koroma, 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; kizimwi, without milk or nut; makumbi, the fibrous husk; kifuu, the hard inner shell (dist. kifuo, a stake used for ripping off the husk); ufuu, the nutty part inside it; kizzo, 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. tsui, chicha, mbusi) or dried and sold as copra. Mafuta ya nazi, cocoanut oil. Prov. nazi mbuvu harabu ya nzima, a bad cocoanut.
spoils good ones. (See also mnazi, tenibo, gema, kuti.)

Ncha, n. (—), also Incha, tip, point, end, extremity, e. g. of a knife, branch, cord, &c. Hakuna refu lisilo ncha, nothing so long that it has no end. Habari ya uwongo ina ncha saba, a false story has seven endings, i. e. can be told in many ways. (Cf. kikomo, mwisha, mpaka, and dist. nta, wax.)

Nchi, 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 mbuzi, kid; nd. ya kondoo, lamb. (Cf. nyama, mtamba.)


Ndara, n. (—), a plain leather sandal. (Cf. kistu, makubazi.)

Ndifu, n. (—), also Kidifu, and Kilifu (which see). (Perh. a plur. n. from ulifu, i. e. nilifu, ndifu.)

Ndilo, emphat. for ni kilo, that is it. See Ndi-.

Ndimi, 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, mdimu. There are at least two varieties in Z., mndimu kali, the bitter lime, mndimu tanu, the sweet lime. (For kindred varieties see Mchungwa.)

Ndio, Ndipo, Ndisiwi, Ndinyi, Ndivyoyo, &c. See Ndi-. Ndio is one of the commonest forms of simple affirmation, ‘yes, it is so.’ (Cf. Ar. naam.)

Ndizi, n. (—), banana, plantain, the fruit of the mgomba. The fruit-stalk with the whole head of fruit is called mkungu, a cluster or bunchlet on it chana (tana), a single fruit doic. There are many varieties in Z., —green, yellow, and deep red,
known as kisukari, kipukusa, mzuzu, mechenga, mkano wa tembo, bungala, paka, kiguruce, kizungu, &c.

Ndoa, n. (—), marrying, marriage,—often treated as a plur. noun, ndoa zangu, my marriage. (Cf. oa, maozi, and for the form ndoto, ndume, and see Nd-. Also cf. harusi, nika.)

Ndofu, n. (— and wa-), also Ndovu, an elephant. (Rarely in Z., where tembo is used.)

Ndole, Ndomo, n. plur. of udole, 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. mko, 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, nitani, jamaa.)

Ndubi, n. plur. small-pox (udubi, a single pustule). (Perh. from wa, cf. nduli, from its fatal effects.)

Nduli, n. and a., a savage person, a killer, murderous, blood-shedding.

Ndume, n. and a., a plur. form from umu (i.e. ulume), used as both sing. and plu., (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 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. Imemshukia neema kubwa kwa Muungu, a great mercy had descended on him from God. (Ar. Cf. naa, and follg., and syn. mbaraka.)

*neemefu, a. plentiful, abundant. (Ar. Cf. follg.)

*Neemeka, v. live at ease, have plenty, be in comfortable circumstances, possess property, get good profits. Cs. neemsha, make rich, provide well for. (Ar. Cf. neema, uneemefu.)

*Najisi, a. See Najisi. (Ar.)

*Neli, n. a tube, a pipe,—the word commonly used being mwanzi. (Hind. nal. Cf. Ar. kasiba.)

*Nena, v. bend, give way, yield. Nt. nem'ka, e.g. of graceful dancing. Cs. nem-esh, -eshwa, cause to bend. (Ar. Cf. nepa, and inama.)

Nembo, n. (—), a tribal mark,—usually a kind of tattoo. (Cf. syn. chale, chanjo, and toja. Prob. a Yao word.)

Nena, v. (1) speak, have the gift of rational speech, articulate, utter, say; (2) speak of, mention, name, declare. Kinenacho 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 yastyononaka, unutterable, indescribable things. Neno hilo halimeneki, that word is not in use, is not a possible word. Ap. nen-eta, -eta, 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, -eshiva, -esa, -eswa, e.g. cause (provoke) to speak. E.g. wakanenesana kwa maneno mbaya, they exasperated each other by abuse. Rp. nenana, speak to each other, and so commonly, quarrel, abuse each other. (Cf. nenOy uneniy ntneni, 'mnena, mnena, &c. Also semay and ambia. Serna is used exactly like nena of rational speech, and in most other senses. But (i) with a person-object, nena means mention, semay speak against, rebuke, abuse (like ambia'). (2) sema has often the meaning 'talk, converse,' nena rarely. Ambia with a person-object regularly takes the place of both nend and sema, when the meaning is simply, speak to, say to.)

Nenda, v. See Enenda.

-nene, a. (nene with D 4 (P), D 5 (S), D 6), (1) thick, stout, fat, plump, broad; (2) full, whole, complete. (Cf. nenepa, unene, and nono, nona, -pona, -zima.)

Nenepa, v. become fat (stout, corpulent)—of persons, but nona, of animals. Cs. nenepsha, 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. Ukiona n., usinene n.; wkinena n., itakujia n., if you see anything, do not say anything; if you say anything, something will happen to you. Fonya maneno, hold a discussion, argue, debate. Mtu wa maneno mengi, a talkative, argumentative person. Maneno ya kiungu, 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 jambo.)

Nenyekoa, v. See Nyenyekoa.

Nepa, v. incline downwards, bend down, dip, drop (of a rope), sag. Cs. nepesha, cause to bend, bend (by pressure, &c.). Bakora hii inanepa sana, this stick bends very much. Kisu chanepa, the knife (blade) bends. (Cf. Ar. nema. Also inama, pinana.)

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 yang'oa, 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 goi ge,—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 ana-kwenda, he was going; kungali na mapema bado, it was still early. Mvua inglilikinya na tufane ime-kaza, 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. endaye tezi na ono, hurudi ngamani, he who goes to the stern or stem comes back to the hold. (Cf. chombo, and banduru, tumbo.)

Ng’amba, n. a kind of hawk’s-head turtle, from which tortoise shell is procured. Piga (pindua) n. is used to describe pouncing on a harmless person and robbing him. Chuma cha n., the shell. (Cf. kasa.)

Ng'ambo, n. one of two opposite sides or positions, the other side, the farther side, e.g. of a river or creek. Ng’ambo ya huku, the near side, this side. Ng’ ya pili, the other, further side. (In Zanzibar city Ng’ambo is the general name for all that part of it, including several minor districts (mitaa), which has grown up in the last 40 years on the land side of the creek which used to bound it.) (Cf. Unguja, and perh. Ar. jamb, side (of the body).)

Ngamia, n. (—), a camel. Also, a common term of abuse, like ng’ombe, mbuzi, 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 ugal. (Cf. ?ganda, or chanda, and dist. kofi, konzi, chopá.)

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, y a 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 ngara, i.e. make bright, cause to shine, &c. Ng’ariza macho, glare with the eyes. Ap. ng’arisia, e.g. glare on (at, with, &c.). Cs. ng’arizisha, e.g. make glare, glare fiercely. (Cf. anga, ng’aa, ng’aza.)

Ngawa, n. (—), civet cat, i.e. paka wa zabadi. One of the few wild animals left in Z. (with the pig, monkey, and serval or leopard). Umekao kama ngawa, 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, a step, a 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’chiro, n. (—), also Mchiro, a mangouste, mungoos.

-ngē-, 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.)

Ngenu, n. (—), a line used by carpenters for marking work, a ruddle,—so called from the red chalky earth applied to make the mark.

Ngia, -ngi. See Ingia, -ingi.

Ngi, -ngi, n. and a., variants of ungi, wingi, -ingi, which are usual in Z. See Ingzi, &c.

Ngia, -ngine. See Ingia, -ingine.

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 safiri, 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.)

Ngoa, n. desire, passion, lust. Timiza n., satisfy the passions. Tia n., weep for jealousy. (Cf. ha'wa, shauko.)

Ng'oe, n. (—), a forked stick or pole, e.g. for gathering fruit, &c. (Cf. ng'oa and kiopoe.)

Ng'ofu, n. (—), root of a fish.

Ngoja, v. wait, wait for, await. stay for, remain. Ngoja mlango, wait at a door, as a door-keeper. Ningoje, wait for me,—also ningoje. Ap. ngoj-ee, -zeva, wait for (at, with, &c.), be patient with, &c., e.g. mingoje bwana aje, wait for your master to come. Cs. ngoj-ee, -ezwa, e.g. keep waiting, delay, adjourn. Rp. ngojana, e.g. wait for each other, wait all together. (Cf. mingoje, ngojo, kingojo, mngojozi. The n sound is sometimes neglected, e.g. ngoja mlango, a door-keeper.)

Ng'ombe, n. (i), 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 y., to milk a cow. Prov. wawili hula ng'ombe, two can manage an ox. Dim. king'ombe. Also used as a term of insult, idiot, blockhead, like ngamia, mbuzi. (Cf. fahali, mtamba.)

Ng'onna, V. cure,—of meat, fish, &c., e.g. by cutting in strips, and drying in the sun. Ps. ng'onna. (There seems also to be a n. ng'onna, king'onna, i.e. a strip or slice of dried meat, fruit, &c.)

Ng'ong'o, n. plur. of ung'ong'o (which see).

Ngono, n. (—), and plur. of ugone, (1) sleeping time, and so, night; (2)
sleeping-turn, a wife's turn or time for sleeping with her husband. (Gona in cognate dialects means sleep, v., but is not used in Z. Cf. sinzia, lala.)

Ng'oo, int. also Nyoo, expressing utter contempt, a contemptuous refusal.

Ngosi, n. and Ngovi, skin,—of any animal, hide, leather. Chuna n., take off the skin, skin, flay. Tegenzeza (fanyisa) 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. kondé.)

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 za kunuguia, mourning; (3) clothes, a garment of any kind. Vaa n., put on clothes, dress oneself. Vika n., clothe (another). Vua n., take off clothes, undress. Fuma n., weave cloth. Tanda n., prepare the web in weaving. Sifa ya nguo ni pindo, the merit of a cloth is the (coloured, embroidered) border. (Perh. cf. uo, chuo.) Various kinds of cloth are known as nguo asili, in commerce 'grey sheeting,' nguo maradifu, grey drilling. Amerikani, kaniki, bendera, bafta, kuthurungi, satini, gamiti, Joho, ulaiti, hariri, shashi, &c. For articles of dress cf. (1) for men, kikoi, kanzu, kisiburu, fulana, kitambi, kilemba, kofia, shuka, gwamba, Joho, soruali, mfuira. (2) for women, shiti, kisuto, kanga, leso, kanzu, soruali, dusamali, barakoa, ukaya, shela, &c.)

Nguri, n. a shoemaker's tool (Str.).

Nguru, n. (—), name of a fish,—of good quality for eating and often of large size. (Cf. samaki.)

Nguruma, v. make a rumbling or roaring noise,—of any loud and deep sound, e.g. roar of a lion, thunder, roar, growl, rumble. (Cf. follg. and vuma.)

Ngurumo, n. (—), a loud roaring, rumbling sound, growl. Leo kuno-piga 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 mvitú, a wild pig. N. jike, a sow. Nguruwe aendealo, ndilo atendalo, what a pig goes for, that he does. Also of a loose, immoral character, yule nguruwe aliyetaka kufisidi nyumba, that vile wretch, who wanted to violate a home.

Nguruzi, n. See Nguzi.

Nguu, n. in the phrase mwenda nguu. Kilio cha mwenda nguu, the cry of one who utterly despairs,—of some irreparable calamity.

Nguva, n. (—), a dugong, manatee.

Nguvu, n. force, strength, power,—in general. Thus (1) strength of body, muscular physical power, strength of mind, or character, ability, energy, vehemence, or mere mechanical strength, force, impetus, momentum, solidity, stability, pressure; (2) authority, supremacy, influence, importance, weight, earnestness; (3) exercise of force, compulsion. 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) reluctant, under compulsion, against the will, e.g. alikubali kwa nguvu, he consented under pressure. (Cf. bidii, uwezo.)
Nguzi, n. also Nguruzi, a hole in the bottom of a boat or vessel, for letting water out, i.e. *tundu katika nkuku*.

Nguzo, n. (—), (1) pillar, supporting column, post, prop, buttress, palisade, 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. *iguzo*, and *tegemeo*.)

-ngwana, a. (same with D 4 (P), D 5 (S), D 6 (J)), (1) of or belonging to the status of a free man, as contrasted with a slave imtumro, and so of a dative high social grade, and (2) civilized, educated, gentlemanly, well-mannered. (Cf. *ngwana*.)

Ngwe, n. (perh. plur. of *ugwe*), a measured plot, or patch of ground, whether (1) a bed or row, of young plants, &c., or (2) an allotment, ground assigned for cultivation, or for a task. (Cf. *ko*, and perh. *ugwe*, of the line used in measuring.)

Ni is used simply as a copula, without distinction of person or number, or definite indication of time, though usually equivalent to the present tense of the verb wa, i.e. I am (was), you are (were), he (she, it) is (was), we (you, they) are, were', e.g. yeye ni mwema, he is a good man. *Ni hivi tu*, it is just so. *Nyumba ni tupa*, the house is empty.

*Ni*, -ni, -ni-, as a formative prefix (1) in verbs, is the pfx. of the 1 Pers. Sing. subjective and objective. I, me. When subjective, it is sometimes *ni*, or omitted altogether, e.g. *ninapenda*, I love; *unona*, 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. *nyumba ni mwanga*, in my house; *shamba ni pangu*, at my estate; *kuangakati kwanga*, in my fall. as I fell. (3) -ni, is subjoined to verbs as a contracted form of (a) *nini*? What? e.g. *kunani*? for *kuna nini*? What is the matter? or (b) of *ninyi*, e.g. *kwaherini*, good-bye all of you; *twende zetumi*, come along all of you; *amekupeni vingi*, he has given you many things.

*Nia*, n. (—), intention, purpose, resolve,—but extended to any mental activity, and can be translated 'thought, idea, opinion, mind, conscience, heart, character,' &c. *Nia haikiwa moja*, nia usipate jambo, your mind was not made up, so you did not succeed. *Njema (swa)*, a good disposition. *Njema (katili)*, bad thoughts (character, conscience).

—v. have in mind, think of, purpose, intend. (Ar. Cf. *nia*, and syn. *kusudi, zuazo, lhamiri, niradi*, &c.)

*Nikahi*, n. (—), and *Nikaha*, marriage,—esp. with reference to formalities, ceremonial, &c., betrothal, espousals, marriage settlement, e.g. *huifuni* *nikahi humivoza*, he makes a match for her, and gives her in marriage. *Aka nzvoa kwa nikahi*, and he married her in due form. *Fungisha n.*, perform the marriage ceremony for. *Sikili* *nikahi*, attend (attest) a marriage,—said of the congregation present at the mosque. (Ar. Cf. *ndo*, *harusi*, *mazi*.)

*Nikali*, Nili, verb-forms, and I am (was), -ni, pfx. of 1 Pers. Sing., *ka* connective, *li* in the sense of -wa, v. *Nikali nikienda*, and I was on the move. See -li.

*Nili*, n. (—), indigo, and esp. blue, as used in washing. (Ar.)

Nina, n. (1) mother,—only in poetry, and a few phrases in Z. (cf. *mama*). (2) verb-form, I have. See Na.
Ninga, n. (—), a kind of green dove. Used also as a woman's name. *Akakaa na Molawe, kama ninga na mtawii, and he rested with his God, like a dove on a branch.

Ning'ina, v. or Nying'ina, sway, swing, wave to and fro, dandle (a child), rock, e. g. of trees, *matawii yaning'ina, the bunches (of fruit) swing to and fro on the tree. Cs. ning'in-isha, -ishwa. (Cf. kining'uia, and syn. wayawaya, yumba-yumba.)


Njema, a. also Ngema, an irregular form of -ema, good, agreeing with D 4 (P), D 6, for ny-ema. Often as an adv. in rejoinders, like vema, Good! Very well! Certainly! (Cf. -ema, ngema.)

Njia, n. plur. used as sing. (—), (1) path, road, way, track; (2) way (or means) of proceeding, method, means; (3) progress, effect, influence. N. kuwa, highway. N. panda, a parting of roads, cross-ways. N. ya kikuta, a short cut. Maneno yenyi njia, forcible (effective, practical) suggestions. *Njia ya mwongo fupi, a liar's career is short. *Njia mtuli zaunisa, double courses bring pain. (Cf. ja, v., and the Ap. form -jia, also ujia, kijia.)

Njiiwa, 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, Njoon, 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. g. for a in the plur., e. g. kula, eat, is used as an Imperat., and leni, eat, plur. So kunywa, and nyweni.

Njoozi, n. (—), vision, apparition. (Cf. ndoto, ota.)

Njuga, n. (—), a small bell, worn as an ornament, and at dances. (Cf. kengele.)

Njugu, n. (—), ground-nut. Two varieties are (1) njugu mawe, which are hard, and (2) njugu nyasa, soft.

*Njumu, n. used of ornamental work, done by inlaying, or studding with metal, brass nails, &c. Kasha kuwaa la njumu, a large chest ornamented with metal. (Hind.)

Nue, n. and a., four. As a n. always a disyllable, and pronounced
almost as *inna*; but as an a. with prefixes commonly heard as -ne only, e.g. *walamu wanne* or *wane*. *Nne* with D 4 (P), D 6. -a nne, fourth. *Kumi na nne*, fourteen. (Cf. Ar. syn. *droba*, also often used.)


-nofu, a., *nofu* with D 4 (P), D 5 (S), D 6, lean, (of meat) i.e. all flesh, no fat or bone, i.e. *nyama tupu*. (Cf. *mnofu*.)

**Nokoa**, n. (*ma-*) the second man in authority over a plantation, under the *msimamizi*, and over the *kadainu*, sub-overseer, assistant.

**Noleo**, n. (*ma-*) (1) any instrument for sharpening, i.e. a whetstone, grindstone, strop, knife-sharpenener, i.e. *kitu cha kunolea* (cf. *kinoo*, *noa*); (2) a ferrule, metal ring round the haft of a tool. (Cf. *pete*.)

**Nona**, v. get fat, usually of animals (*nenepa* of man). Cs. *non-eshaa*, -eshwa. (Cf. -*nono*, *unono*, and -*nene*.)

**Nondo**, n. and *Noondo*, (1) a kind of moth or grub; (2) a kind of serpent.


-noono, a. (*noono* 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 noono*, a life of luxury. *Ng’ombe wanono*, fat cattle. *Kinono*, a fattling. (Cf. *nona*, *unono*.)

**Noo**, n. (*ma-*), a large whetstone, grindstone. See *Noa*, *Kimnoo*. **Nso**, n. (*-*), and *Inso*, a kidney. (Fig. also sometimes used.)

**Nta**, n. (*-*), and *Inta*, wax, beeswax,—collected by natives from *misinga* (see *Mzinga*) and brought to the coast.

*Nuaia*, v. also *Nuya*, have in mind, consider, purpose, intend, form a resolution. Ps. *nuiwa*. Ap. *nui-hia*, -*liwa*, e.g. resolve as to, form a good resolution about. Cs. *nui-za*, -*zwa*, 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 sniff. *N vizuri* (*vema*), have a pleasant smell. *N. vibaya* (or *nuka* alone), have a bad smell. But *nuka* is also used of a sweet smell, like *nukia*, e.g. *akinuka meski na ambari* (a person) smelling of musk and ambergris, and with an objective pers.-pfx., *inaninuka ambari*, I smell ambergris. *Tumbako ya kunuka*, sniff. *Nuka* (usually *nusa*) *tumbako*, take sniff, 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 kunukiliza*, 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 sniff. (Cf. follg. and *harufu*, *uvundo*.)

**Nukato**, n. (*ma-*), anything having a sweet smell, odour, perfume, scent. (Cf. *nuka*, and see -*to*.)

*Nuktta*, n. a dot, point, mark, spot, vowel sign (in Arabic writing), mark of punctuation (comma, stop, &c.) (Ar.)

Nuna, v. grumble, show discontent, complain, be sullen, sulk. Nuna uso, look discontented (sulky). Ap. nun-ia, -iwa, be sulky about, complain of (to, &c.). Cs. nun-isha, -ishwa, put in a bad temper, cause to grumble, &c. Rp. nunana, sulk together, complain of each other. (Cf. nung'unika, guna, mnunaji, mnuno.)

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-').

Nunda nunda, or ktnundununduy humpy, lumpy. (Cf. kigongo.)

*Nuras, n. (—), and Nura, (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. Mmunngu ameninusuru, God has helped me. Tunusuru watumwa wako, help us your servants. (Ar. Cf. saidia.)

Nwa, Nwelelo, Nwewa, Nwesha. See Nywa, Nyweleo, &c.

Nwele, n. plur. of Unywelo (which see), hair.

Ny- represents the sound of ni in the word companion, but slightly thicker and more nasal (Str.),—the sound taken by n when a pfx. before a vowel (see N, B. (2), (3)), and also occurring in many Swahili words. See follg.

Nya, v. As in other monosyllabic verbs, the infinitive form, i.e. kunya, is used in forming certain tenses. See Ku, 1. (d). 1. Act., meaning 'discharge, emit, jet 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 navi (damu), pass faeces (blood). Kume-
kunya sana leo, it has rained a great deal to-day. Mvua yanya, rain is falling. Inakunya, it is raining. Ps. nywa (see below). Ap. nyea, e.g. aisifuye mvua, imenynyea, he who praises rain has had it. Cs. nyesha, (1) of rain, Mungu amenyesa mvua nyingi, God has caused much rain to fall. (2) e.g. nyesha mtoto, attend to a child at stool. 2. Pass. The passive form -nywa is the common word for ‘drink, absorb, suck up, exhaust, consume,’ either of liquids or figuratively of other things,—corresponding to -la, eat. (Nywa only retains a trace of the vowel sound of y, and is often heard and written as wwa.) Having an active meaning, nywa has its own passive and derivative verb-stems, viz. Ps. nywea, be drunk up, &c.; (2) be capable of (fit for) being drunk, be good for drinking purposes. Ap. nywea, drink at (with, for, to, &c.), e.g. kopole kunywea, a mug to drink with. Nywea salamu, drink to the health of. Sometimes also nywea for nywe, e.g. kila siku mkewe huaidi kunywea, every day his wife got thinner. Nyama imenywea, the meat has dried up (in cooking). Cs. nyesha, nyweka, cause to drink, furnish drink to, supply with water, &c. (Cf. kinywa, kinywaji, manyesi, manyunyo, nyweleo, and for ‘pour out’ (a liquid), mimina, muaga.)

Nyafua, v. snatch off, tear off, bite off, snap up, e.g. simba amenynyafua ng’ombe nyama, the lion has torn off a piece of the bullock’s flesh. (Cf. follg., of which nyafua is perh. a variant.)

Nyaka, Nyakua, v. catch in the hands, snatch up, tweak, pluck with the fingers, twitch,—also filch, pilfer. Derivatives not commonly used. (With nyaka, which is seldom used, cf. daka, catch, e.g. a ball in play.)

Nyala, Nyali, Nyalio, plurals from ala (?u-ala), wali, rice, and wailo (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 (mkuvi), a ferocious beast. Weuve 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. 3. kichwa chaliniuma, sasa kimenyamaa, my head was aching, now it does not ache. Ap. nyamalia, e.g. be quiet to (for, in, &c.). Cs. nyanasa, usually Intens., i.e. keep quiet, refrain from noise, repress oneself, and in the Imperat., Silence! Hold your tongue! Hence nyamasia, e.g. mama amenynyamasia mtoto, the mother made the child quiet, and a derived Cs. nyamaz-isha, -ishwa, reduce to silence, make quiet, calm, still. (Ar. namas, cf. follg. and kimya, iula from tua.)

-nyamafu, a. same with D 4 (P), D 5 (S), D 6, silent, quiet, still, reticent, reserved. Mtu mnyamafu, a man who says very little, keeps to
himself. *Panyumasfu, a quiet spot. (Cf. *nyamaa, and *-tulivu.)

*Nyambua*, v. pull in pieces, tear into bits, take off in strips, peel off. Ps. *nyambuliwa*. *Nyambi*, come to pieces, fall into bits, be peeled off, e. g. of over-ripe fruit, overcooked meat. (Cf. *ambua, and nyambuka, nyafua.*

*Nyangumi*, n. (—), a whale.

**-nyangâlîka, 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 kinyangâlîka, a nondescript thing.* *Mnya-ngalika gani huyu?* What sort of a wretch is this?

*Nyang’amba*, n. a sweetmeat.

*Nyanganya*, v. take by force, steal, plunder, rob,—with the thing stolen, or person robbed, as object. *Amemnyanganya* has robbed him of money. *Alinyanganya* yule mtoto, he kidnapped that child, or, he robbed that child. Ps. *nva-nganywa.*

*Nyanyasa*, v. or *Nyanyaza*, tease, annoy, molest, treat disrespectfully or rudely, hurt the feelings of. (Not a common word, perh. Cs. of *nyanya*, cf. syn. *sumbua, uthi, chokoza.*

*Nyanya*, v. cause to be prominent, protrude, put out, raise up. *Akanyanya* mkono, akachukua upanga mnoja, and he put out his hand, and took one sword. —n. (ma-), tomato, fruit of the *mnyanya*. (Cf. *nyanya*, and *nyanyasa.*

*Nyanyasa*, v. or *Nyanyaza*, tease, annoy, molest, treat disrespectfully or rudely, hurt the feelings of. (Not a common word, perh. Cs. of *nyanya*, cf. syn. *sumbua, uthi, chokoza.*

*Nyanyaka*, v. be prominent, rise above the rest, stick up, stick out. Also perh. a variant of *nyambuka* (which see). (Cf. *inua, tokeza, onekana*, *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, slink, skulk, 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).


**-nyefu, a.** (same with D 4 (P), D 5 (S), D 6), moist, wet, damp, humid, marshy, watery. Also *-nyefunyefu* (Cf. *nya, nywa, mnyefu*, and syn. *rutuba, maji, uleofu, 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).

*Nyeleo*, n. (ma-), also *unyeleo*, pore (of the skin). (Cf. *nya*, v., and *tokeo.*

*Nyemelea*, v. go quietly up to, steal up to, creep upon, stalk (a wild animal or bird), surprise. Ps. *nyemelewa*, e. g. be approached by
stealth, be taken by surprise. (Cf. nyamalialia, nyamama.)

Nyenje, n. a kind of cricket.

Nyena, v. talk a person into telling, talk over, extort an admission from, extract news, pump with questions. Ps. nyenyea. Nt. nyenyeka, be talked over, give way to pressure, submit. See Nyenyeke a.

Nyenyi, kinyu-ye, you (plur.), you there. (Cf. miye, wewe, and ye.)

Nyigia, 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, polulu, jangwa.)

Nyima, v. withhold (from), keep back (from), deprive, refuse, not give,—esp. of what is due, a person's right, e.g. wages, a debt. E.g. yuna haki ya kupewa, lakini amennyimsa kasidi, he has a right to be paid, but the other has kept it back purposely. Muungu hapi kwa kwa mvua, hanyi kwa jua kali, God does not give by rain, or withhold by heat. Ps. nyimwa. (Other deriv. rare.) (Cf. follg.)

Nyim-nyim, adv. in little bits, by beggarly scraps, with a grudging hand. (Cf. prec.)


Nyinginiana, v. See Ninginiana.

Nyinyi, pron., same as ninyi (which see), you (plur.).

Nyinyoro, n. a bulbous plant which throws up a large head of red flowers (Str.).

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 mpungu ya ku-nyoka.

Nyunda, n. plur. trial, testing, proof, experiment. In Z. nyonda
(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 neut., twist, wriggle, move from side to side. Ps. nyongwa. Ap. nyong-ca, -ewa. Cs. nyong-esha, -eshwa. (Cf. follg.)

Nyonga, n. plur. of unyonga, but also used as a sing. n. (—), the hip,—the part where the thigh (paji) and flank (kiuno) meet. Uchungu wa 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 kinyonge, cry in a feeble helpless way. (Cf. nyonga, unyonga, and syn. hafifu.)

Nyongezza, n. plur. of wongezza, addition, appendix, supplement. (Cf. ongeza.)

Nyongo, n. bile. Also sometimes as irreg. plur. of mwongo, as if uongo, e.g. nyongoni .nwa 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 -ua. 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. leega.)

Nyonya, v. suck the breast,—of a child or animal. Nyonya titi la mama, suck the mother’s teat. Ndugu wa kunyonya, foster-brother (or -sister). Mioto myonya, a babe, suckling. Cs. nyony-esh, -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). Mninyonyoeni manyoya, pluck out my feathers. Ps. nyonyolewa, e.g. ngosi ya kondoo, isiyonyolewa malaika, a sheepskin with the wool on. Nt. nyonyoka, e.g. kima amenyonyoka manyoya pia, the monkey had all its hair plucked off. Ap. nyonyo-lea, -lewa. Cs. nyonyo-sha, used fig. nag, constantly harass, worry, tease. (Cf. unyoya, and nyoa.)

Nyonyota. See Nyota.

Nyoo, int. See Ngoo.


Nyota, n. (—), a star. Nyota haionekani mchana, a star is not visible in daylight. Nyota-nyota, or nyonyota, is used of a drizzling rain, lit. drops, droppings (cf. manyunya). In poetry nyota means 'thirst, drought,' i. e. kiu. (Cf. ot a.)

Nyote, a common contraction for ninyi nyote, you all, all of you. Cf. sote, for sisi sote. N’nyi 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, uoya, unyele.)

Nyoyo, n. plur. See Moyo.

Nyua, n. plur. of ua (which see).

Nyuki, n. (—), a bee. Asaliya nyuki, honey. Nyuki huendo na maua 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 wataondha nyuma yangu, may mean ‘baa 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 samani, yaliyokwisha 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. Rudi n., go back. Kaa n., sit behind. Huko n., often means ‘meanwhile, to resume,—of returning to a point in a story. —a nyuma, behind, in the rear, in the past, in the future. Nyuma ya, after, behind, in the rear of, beyond. (Cf. kinyume, mbele, baada, kabala.)

Nyuma, n. plur. of uma (which see).

Nyumba, n. (—), (1) a house,— properly of a native house, made of poles, sticks, wattles, earth, grass, &c., and called n. ya miti, ya udongo, ya makuti, ya majani, &c., but extended also to a house of any kind, as of masonry, n. ya miwe, 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 tunga, kitundu; and fig. of objects resembling a house, e.g. nyumba ya ramu, 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 haitimili kishindo, a house of earth cannot stand a shock. (For words connected with house-building, &c., cf. jenga, aka, (materials) miti, udongo, kombamoyo, ufito, kamba, nyuco, mwamba, batu, jiwe, chokaa, tufali, (roof, roofing) paa, kipaa, kuti, jani, ekwa. And with nyumba, cf. jumba, kijumba, chumba, mcumba, kinyumba, and umba.)

Nyumbo, Nyumba, n. (—), name of an antelope (wildebeest, or gnu, Str.). Used in Z. of the mule, also called bágala (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, kunjal)

Nyundo, n. (—), a hammer. (Cf. unda, mzvunzi.)

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.

nyunyizana. (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 kinweleo.)

Nzi, n. (mainzi), a fly (insect). See Inzi.

Nzige, n, (—), a locust.

O.

O, A. As a sound, O represents the open vowel 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 owe.

O and U are often not clearly distinguished in Swahili, especially when unaccented, and in words of Arab or foreign origin, perhaps partly under the influence of Arabic, which has one vowel sign for both. In some words o and u coalesce. Thus ao and au represent equally well common pronunciations of the adverb meaning ‘or.’ Kuoga, kuota become kwoga, kwota, and koga, kota; ku-ole becomes kwote and kote; and uoga, woga and oga.

Comparatively few Swahili words begin with o.

B. (1) In prefixes, and also alone, as a suffix, -o is the sound characteristic of the relative pronoun, ‘who, which.’ It is used in combination with the appropriate declension prefix of the noun referred to, e.g. wo, yo, lo, so, cho, wyo, 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 verbal form, e.g. lo lote, vywyvyote, &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 r (S), e.g. mtu aliye mwema, a man who is good; mimi 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, li, -ka, not ta, me, &c.).

These forms are sometimes affixed to the adj. -ingine, somewhat generalizing the meaning, e.g. vitu vingineyo, any other sorts of things, panginepo, elsewhere, in some (any) other place (cf. -mojazvapo).

An independent (uncombined) relative form is made, regularly in Mombasa and elsewhere, but seldom in Z., by affixing the above forms to the root ambà, with or without kwamba following, e.g. kitu ambacho (or, ambacho kwamba) nakipenda, a thing which I like, and ao 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, hiccho, 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, xinaso for si na hiso, they are, &c.

(3) -o is subjoined to nouns sometimes as an abbreviated form of wao, wako, e.g. wensio 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. olewa, be married,—of the woman only. Nt. eleka, of the woman only,—be married, be marriageable. Ap. olea, olewa, marry with (for, at, in, &c.), e.g. of gifts, accessories, place, &c. for marrying. Cs. oza (also oazal), ozwa, cause (persuade, allow) to marry, perform the ceremony of marriage. Used of parents, friends concerned, persons assisting, the official, &c., and even of the bridgroom, 'get for wife, take in marriage' (cf. zika, zishd). Hence Ap. ozea, ozewa, and ozelea, marry to (with, at, &c.). Hence ozesha, ozesha, of the woman only,—be married, be marriageable.

Oga, (1) v. bathe, wash the whole body, take a bath. Koga is often used as the root (i.e. ku-oga, see Ku.), and distinguishes the verb from oga, fear. Ap. ogea, ogewa, e.g. maji ya kuoge, water to bathe with, and cf. pakuoge, a bathing-place, a bath-room, chakuroge, a vessel to bathe in, a bath, i.e. of the European kind,—otherwise kiogeo, birika (and cf. hamamsi). Hence a further Ap. ogelea, ogelwa, ogelka, used esp. of swimming, with a Cs. ogel-ea, -esha, -esha, make (cause, teach) to swim. Ogela kuroge, swim boats,—as children do. Sometimesolesha. Hapa-ogeleka, you cannot swim here. Mw-

Oga, (2) v. fear, be afraid, be timid, be cowardly. Derivative stems ogwa, ogeka, ogea, ogewa, ogesha, ogana, seldom if ever heard,—their place being supplied by ogopa, ogofya, &c. (See follg., and cf. hofu, tisha, stuka, -cha, v. As contrasted with hofu, oga refers more to the character and disposition, the mental attitude, hofu, to its direction and object, esp. apprehension of the future.)

-oga, a. cowardly, timid, nervous, easily frightened. Sometimes also as n. for woga (uoga) (which see). (Cf. oga, v. fear, and follg.)

Ogofisha, Ogofya, v. both used as Cs. of ogopa (which see), frighten, terrify, alarm, threaten, menace. Ogofya, ogofyo (and mwogofyo, uogofyo), is also a n. generally used in the plur. maogofya, menace, threat, denunciation. (Cf. oga, ogopa, and syn. kamia, hofisha, tisha.)

Ogopa, v. be afraid (of), fear, feel fear. Ps. ogopwa. Ap. ogop-ea, -ewa, e.g. akuta unyonge kwa kuogopea roho, he gets disgrace because of being afraid for his life. Cs. ogof-tsha, -ishwa, ogofya, i.e. frighten, terrify, threaten, menace. (For interchange of f and p see F, and cf. gomba, ugomvi, iba, mwivi. Yoxya, as a Cs. form, cf. ponza, 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. okoka. Ap. okea, okwa, and okelea. Cs. okesha, okeshwa. (Cf. joko, and for cooking pika, choma, kanga.)

wokovu, mwokosi, maokosi, 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 ngwva, hujawana, if they come across a dugong, they divide it. Ps. okotwa. Nt. okoteka, e.g. maji ikimwagika, spilt water cannot be picked up. Ps. okotwa. Nt. okoteka.

Ole, n. (no plur., but treated as D 4 (S), uole, 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 oa (which see), be married.

Oleza v. and Olesela, make straight (even, level) with, —and so, follow a pattern, copy, imitate. Oleza kitu na kitu kingine, make one thing like another. (Cf. kiolesha. Not a usual word in Z. Cf. fuiiaша, linganiska, 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. nimombwa ngwvo kwa bwana, I asked my master for clothes (cf. ombea). Ndiiyo twombayo, so we pray, —a common rejoinder on hearing good news. Ps. ombea. Nt. ombea, e.g. be asked, be a proper request. Ap. ombea, -eza, usually in a restricted sense, e.g. ask on behalf of, plead for, intercede for, or petition against, rather than ask for (i.e. to have) or ask of (i.e. from). Thus kumwombea kwa Muungu, to intercede for him with God, is more usual than kuombea baraka sa Muungu, ask for God's blessing, or simply kuombea Muungu, pray to God. Cs. omb-esa (ombesa), -eskwa, e.g. cause to beg, instruct in prayers, &c. Rp. ombana. (Cf. mwombi, mwombaji, maombi, mwombezi, umombezi, also syn. sali, sihi, uliza. In sali (sala), however, the outward form (ceremonial, ritual) of praying is the prominent idea, in omba, the object in view, in sihi, 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. mombalezo, matanga, and perh. onba.)

Omo, n. (ma-), foremost of ship, bows, prow,—also called gubeti. Pepo za omo, winds that carry forward, a wind astern, a fair wind, (Cf. mdomo, 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. mtu kuomolewa na tunda zake, if a tree is dug up, so are its fruits. Nt. omoka. Ap. omo-lea, -eza. Cs. omo-sha, -eshwa. Rp. omoana. (Not often heard in Z. Cf. chimbu, 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. 1. of sight. Ona alone and unqualified by context usually means, see with the eyes, as contr. with other senses e.g. kusikia si kuona, hearing is not the
same as seeing. Ona (Imperat.), look, use your eyes (contr. tazama, fix your gaze upon, contemplate, angalia, observe, attend to). By a curious inversion, ona also is used for 'be transparent,' e.g. 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 hartfu, I smell a smell. Naona mti hun nigumu, I feel this wood is hard. Naona utaona ajabu kuona barua hii, I think you will feel surprise at seeing this letter.

2. of mental perception, of all kinds, (i) of feelings, very commonly with a defining noun, e.g. ona kiburi (kuruma, hasira, utwvum, furaha, haya, mshaka, husuni, &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.

Ona nyani kusena, I observe an ape speaking. Naona utaona ajabu 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 onekana, 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 kvetu, I feel myself quite at home, I am quite at my ease; (2) commonly of affectation, self-conscious pride, &c., i.e. be conceited (arrogant, ostentatious, affected), e.g. anajiona, he is conceited, proud of himself, showing off.

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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 paliondokeda) mtu, a man went (began, made a start). Ondoka mbele yangti, get out of my way. Ondoka katika ulunwengn, depart from this world, die. Alikuwa amelala, akaondoka anaketi, he was lying prostrate, but he rose (made a move) and sits up. Hence ondoka-ewa, (i) make a move for (against, at, with, &c.), get out of the way of, esp. of rising up before, as a sign of respect, e.g. haondokewij no respect is shown him; also (2) rise up, swell, protrude, stand out, become prominent, e.g. maziwa yaanza kumwondokea, her breasts begin to swell. Hence a further Ap. form ondoka-ea, -ewa, e.g. send (take, put) away for (by, with, at, &c.), i.e. remove from, deprive of, rid of, condone, forgive, &c. Ondolea heshima, disgrace, degrade. Ond. mashaka, rid of difficulties. Ond. huzuni, comfort, cheer. Ond. thambi, absolve from sin. Ond. hatiya, acquit, &c. Rp. ondoleana, ondoana. Cs. ondo-sha, -sha, intens. send off, despatch, dismiss, cause to go away, do away with. Ondosha nanga, get up an anchor (commonly ng’od). Ondosha mtu-mishi, dismiss a servant, or despatch on an errand. (Cf. toa, weka, twaa, in various senses, and ma-ondokeo, maondoile, and follg.)

**Ondokeo**, n. (ma-), departure, &c. More usual in plur. (Cf. prec.)

**Ondoleo**, n. (ma-), removal, &c. More usual in plur. (Cf. ondoa.)

**Ongea**, n. only used in Z. in the sense, spend time, talk, gossip, idle, converse, pass time, waste time. No derivative stems in use. (Cf. ma-ongezi, ongeza, and syn. zungunza, semezana, pisha wakati.)

**Ongeza**, v. Cs. increase, add to, make greater, multiply, magnify, enlarge. Ongeza maneno, make a lengthy (or, additional) speech. Ong. urofu, lengthen. Ps. ongeza. Nt. ongezea, e.g. be added to, increase, multiply. Ap. ongeza-ewa, e.g. tumeongezewa mizigo, we have had our loads added to. Rp. ongezana. (Cf. maongeza, nyongeza, and equally common Ar. syn. zidisha, zidi.)

**Ongezo**, n. (ma-). See more common (plur.) Maongezo.

**Ong.**, 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, ungo, and perh. follg.)

**Ongoa**, n. (wa-), 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, ungo, and perh. follg.)

**Ongoa**, v. cause to go right, guide, lead, set right, reform, correct, convert, make successful, prosper. Ongoa moto, give a child a good training. Useme naye hatta ung’ndo, talk to him till you convert him. Ongoa mbele, lead forward. Ongoa njia, make the road straight, take a straight course on. L’ongo hauongoi, 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 haviwongo, their plantings did not turn out well. Ongoka moyo, become a reformed character. Mti unyeongoka, the pole has become straight, is straight. Hence ongok-ewa, -ewa, e.g. mwaka huu watu wasanyeongoka, this year people have been prosperous (cf. fanikiwa). Ongokea Munting,
be turned (directed) to God. Ap. ongo-lea, -lewa, ongoea, e.g. ongolea muto, get a child to be tractable. Muungu amenwongolea kazi, God has granted success to his labours. Cs. ongoza, -zwa, intens. make go right, drive forward, carry on vigorously. Ongoza kazi, do good work. Ongoza fuaneno, give a good turn to a discussion, clear up a statement. Ongoza knkii, drive fowls along a road. Hence ongozana, e.g. ng'mbe zinieongozana, the cattle have worked their way on. Rp. ongoana. (Cf. fmuongozi, kiongozi, ~07igofu, and perh. ongoa, of which ongoa is possibly Rv., i.e. turn from wrong. Onja, V. (j) 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. onjeka. Ap. onj-ea, -ewa, e.g. mwiko tva kuonjea asali, a spoon to taste the honey with. Cs. onj-esha, -eshwa. Rp. onjana. (Cf. maonjij mwonjo, kionja, nyonda, and jaribti.) Opoa, V. (i) 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, Nd. opoka, e.g. be saved (rescued, cured). Ap. opo-lea, -lewa, e.g. chuma cha kusimana, an iron hook (to pull with). Hence opol-eswa, -esha. Cs. opo-sha, -shwa. Rp. opoana. (Cf. kiopo, and okoa, toa, pona.) *Orofa, n. (—, and ma-), also Ghórofa, upper room, upper floor (story, flat) of a house. Nyumba yaorofo tatu, a house with three upper rooms (or stories). (Arab. ghórofa, cf. chumba, dari, tabaka, juu.) -ororo, a. (nyoro and D 4 (P), D 6, joro with D 5 (S)), soft smooth velvety, tender. Nguo nyoro, a soft fabric. Godoro joro, a soft mattress. Mwili mworo, soft flesh. (Cf. laini, -anana. contr. -gumu, hard.) Osha, v. Cs. of oga (see Oga, Ogesha), wash,—the most general term for washing anything, but for special kinds of washing see Fua (‘beat,’ of clothes), Nawu, Tawaza. Osha nguo, wash clothes (cf. joshe, mwosho). Osha mwili (maiti), wash the body (a dead body). Ps. oshwa. Nt. osheka, e.g. be washed, be washable, stand washing. Nguo za kuosheka, a good washing stuff. Ap. oshe, oshwa, e.g uminoshe nguo, wash my clothes for me. Mahali pa kuosheka maiti, a place for washing corpses. Cs. osheza, osheza. Rp. oshana. (Cf. oga, &c., and see above.) *Osia, 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. mihinai inaota, the maize is springing up. Simba huota nyele za shingo, lions grow manes,—i.e. ota, in a semi-active sense. Hence Ap. otea, Cs. otesha, oteshwa, e.g. cherish, tend, rear. (Cf. otea, and woto, vegetation, plant-life.) 2. (a) dream, have a dream; (b) be in a dreamy, dozing state, be half awake, be silly,—often with ndoto following. Derivs. as above. Rp. oteana, dream about each other (cf. mioto). 3. sit by (in, for), squat down at, often with jua, i.e. bask in the sun, or moto, sit close to a fire, warm oneself. Ap. otea, otewa, like ota, and also esp. lie in wait form an ambush, look out for. (Cf. oteo, an ambush and oteuma, and perh. moto.)
For sitting generally, kaa kitako, 

**Otama**, v. squat, sit.  (Seldom in Z. Cf ota, 3, and perh. atamia.)

-ote, a. all, all the, the whole (of).

Like the a. -enyi, -enyewe, -ingine, and sometimes -ema, -ote follows the so-called pronominal and demonstrative adjectives as to forms of agreement with nouns, i.e. wote, yote, zote, &c. (cf. huyu, and -ang'ii), except that yote is the form agreeing with D 1 (S). -ote also takes the forms yote, nyote when associated with the pronouns isii, niiyi. 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. viti vyote, any man whatever. Watu wote, neno lo lote, &c. (cf. awaye yote, kiwacho choiei). 'All,' in the sense of 'every individual,' is denoted by -ote-moja-moja, e.g. vitu vyote kimoja-kimoja, everything singly. (Cf. killa.)

**Oteo**, n. (ma-), (1) growth, shoot, sprout (cf. ota, 1); (2) ambush, lying in wait (cf. ota, 3).

-ovu, a. bad,—usually in a moral sense, wrong, unprincipled, wicked, evil. If required to agree with nouns not of D 1, then usually -a ovuu, e.g. nyumba za ovuu, wicked houses, not nyumba ovuu. Mema na ovuu ndio ulinzwengu, 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. ovuu, and perh. oo, 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.)


**Oza**, v. (1) go bad, rot, putrefy, spoil, be corrupt. Tia dawa isiove, use medicaments to prevent putrefaction, use antiseptics, embalm (a corpse). Samaki moja akioza, wote wameoza, if one fish is bad, all are. Ap. oz-ea, -ewa. Cs. oz-esha, -eshwa. (Cf. -ovu, -bovu, and poova.) (2) Cs. of oe (which see), marry, and obs. in oe also a kindred form posa, poza).

**P.**

P represents the same sound as i: 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 nepo. 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, popu, 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 mawe, a stony place, or, stony places. Mjini pa mengeni, 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 hapa pa pema, this place is a good one. (3) is a verb-root, meaning 'give.' See Pa. v.

**Pa-, P-**, is the pers.-pfx. (1) of verbs and adjectives agreeing with D 7, i.e. mahali (pahali), place.
(2) and of adjectives agreeing with nouns which have the locative ending -ni, indicating position. (Ku-, kw-, and m-, mw- are also used with nouns in ni, but pa- is more general than m-, into, within, from within, and less general than ku-, which includes the whole environment, not position only.) (3) pa is also used of time, i.e. position in time, esp. in the relative form -po, and in the adv. hapa, pale, in which 'here, on the spot' and 'now, at once,' are often blended. See Po. (4) pa is also prefixed to verbs in a general sense, without definite reference to place, e.g. pana (palikuwa) mtu, there is (was) a man. Hapana, there is not, no. Palikuwa askari, a soldier went. (5) for this pfx. combined with the relative -o see Po. Cf. also papa, papo, hapa, hapo. E.g. mahali pake pema pampendeza, his good position pleases him. Shambani pangu, at my plantation. Mahali pake pazuri ndipo palipokuwapo mamba, that beautiful spot is where there were crocodiles. Pa becomes - in verbs before a, when a tense-sign, and in adjectives before -a, -e, and -o, e.g. pangu, pema, pote, and coalesces with an i following to form -e, e.g. pengi for paingi.

Pa, v. give to, bestow on, present with. As a rule, the simple stem pa is combined with an objective pfx. denoting a person, not a thing, i.e. it occurs only as nipa, kupa, mpa, tupo, 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. Ititolewa, it was given, or, it was withdrawn. See Toa. (Exceptions to the above rule are rare, e.g. Muungu hapi kwa mvua, God does not give (i.e. bless) by rain (only). Kitu kilichopewa na mtu, a thing which was given by some one.) Pa is often contr. with nyima, e.g. alionipa mimi, ndio aliokunyima wee, what he gave to me is what he took from you. -pa ngongo, turn the back on. -pa uso, face. -pa rathi, content, satisfy. -pa mkono, congratulate, console with. -pa salamu, salute. Jipa varies with the idea attached to the Rf., e.g. jipa ujinga, play the fool, be purposely silly. Jipa mali, pretend to be rich. Jipa makuu, be a grandee, make a foolish show. Jipa moyo, take heart, gain courage. Jipa salamu, consider oneself safe. Jipa ubwana, 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-Ha'), give to, &c. Sumu umenipiani? What, have you given me poison? Hence peana, piana, e.g. peana mikono (salamu), conclude a bargain, exchange greetings. Cs. (none in use). Rp. pana, e.g. ahadi (mikono, sawadi), make mutual promises (engagements, presents). (Cf. mpaji, kipaji, kipa wa, and toa.)

Paa, v. (1) go up, ascend, mount, rise,—like panda, which is more common, and cf. kwea. Ps. pawu, Nt. palika. Ap. palia, palika, paliza, e.g. maji yanipalia rohoni, phlegm rises in my throat, or nimepaliwa na mai. Cs. paza, palisa,
Pazua, raise, cause to rise. Paza (paliiza) sauti, lift up the voice, speak in a loud tone. Paza pumuzi, draw the breath in, inhale (shusha pumuzi, exhale). (Cf. panda, kwae, inua.)

(2) (also para), scrape, scrape off, scrape up, e.g. paa sa-

viaki or Tnagamba ya snmaki, 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 kwai 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, parrta).

Ps. pawa. Nt. palika, Ap. palia, palika, paliwa, palilia, pali-

liwa, (1) as above, e.g. unipalite 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 (mbbish, weeds) in heaps, or round the roots of trees or plants, &c. Palil-iza, -izwa, employ in cleaning-work.

(3) fig. raise up for (against), stir up feeling, e.g. pali-

liza ugomvi, raise a quarrel (cf. cho-

chelea, vumbilia).

Ps. pagaa, para. Used of coarse-grinding of grain, or pounding with a pestle and mortar (as contr. with saga, fine grinding between mill stones). Rp. paana.

Pagaa, v. (i) 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. pagawu, e.g. amepagawa na pepo, he is possessed by a spirit. Cs. pagaa-za, -za, e.g. (1) cause to carry a load, engage as a porter; (2) bring evil on, i.e. ill-
ness, calamity, an evil spirit. (Cf. mpagazi, upagazi, and follg., and syn. chukua, the common word for 'carry' in Z.,—pagaa being only used in restricted senses as above.)

Pagao, n. a charm (against possession by a spirit, or other calamity). (Cf. prec. and upagazi, hirizi, talasimu.)

Pagua, v. lop, prune, strip off, e.g. boughs, leaves, stalks, fibres,—of trees. Ps. paguliwa. Ap. pagu-ilia, -liwa. (Cf. pogoa,—prob. a variant of the above.)

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Pahali, n. (~), place, spot, position, situation, locality. (Ar. mahall, whence the common mahah,—altered to pahali to suit the B. locative prefix pa.)

Paja, n. (w<r-), thigh, ham, of human beings,—kiweo usually of animals. Also plur. of upaja, with same sense.

Paji, n. {nia-'). P. la uso, forehead. Also called kikomo cha uso, and kipaji. (Dist. follg.)

-Paji, a. liberal, generous, open-handed. (Cf. pa, kipaji, upaji, mpaji, and syn. -karimu.)

Paka, n. (—, or ma-, according to size), a cat. Paka ndume, a tomcat. A half-wild cat in a town is sometimes called innunda. 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 (ointment). P. rangi, paint. P. chokaa, plaster. P. udongo, plaster with mud (clay, earth). Ps. pakwa. Ap. pakia, e.g. of an instrument used for painting, &c. (but dist. paki, put on board ship). Cs. paka-sa, -zwa, intens. smear, rub on, e.g. hupakasa mtoto niawa mwezi mwezi, 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 cf. Paka shamba, mark the bounds of an estate. No Ps. or other deriv. stems seem in use, except Rp. pakana, have a common boundary, be adjacent, adjoin, be next to each other,—with a Cs. pakanisha, lay out side by side, cause to adjoin. Other parts are supplied by npaka with various verbs. (Cf. mpaka.)

Pakacha, n. (ma-), (1) a light basket,—used for carrying fish or fruit, &c., made by plaiting part of a cocoanut leaf. (Cf. kikafa.) (2) night-robber, one who waylays passers-by. (Cf. mwivi, nyunganyani.)

Pakanya, n. rue (Str.).

Pakata, v. hold a child on the knee, lap, or shoulder. Ps. pakatwa. Nt. pakatika, e.g. mtoto huyu hapakatika, afurukuta, there is no holding this child, he is so restless.


Pake, a. form of -ake, his, her, its,—agreeing with D 7 (mahali), and locatives in -ni.

Pakia, v. put (take) on board a vessel,—of passengers or cargo, ship, load a ship with, embark, have on board, stow, pile up. Wakafanyu merikebu, ikapakia vyakula, they built a vessel, and it was loaded with provisions.

Ps. pakia, be loaded, have on board. Ap. pakia-ia, -iwa, (1) ship goods (a cargo, passengers, &c.) to (for, in, by, &c.). Also pakia-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 pakiliana, (1) load one on the top of another, pile up in heaps, and (2) of mutual recrimination, countercharges, &c.

Cs. pakia-ia, -iwa, 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 cocomanuts. Vitu
vipakizawayo, 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, upakia, pakua,
and perh. paka.)
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 kipaku (which see), a patch,
spot, smear, &c. (Cf. paka, v.)
Pakua, v. Ry. of pakia, take out,
take off, unload, e.g. tuka pakua
vitu katika mashua, and we un-
loaded the luggage from the boat.
Commonly of taking cooked food off
the fire,—dish up, serve up, bring
on the table. Ps. pakuliuwa.
Nt. pakulika, e.g. be fit for serving
pakuana. (Cf. paka.)
Pakuogea, n. i.e. mahali p., a
place to wash in, bathroom. (So
pakuingilia, entrance, access; paku-
tokea, 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 yon-
der. As an adv. there, in that
spot, then, at that time. So pale-
pale, 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. pal-e-ë. (Cf. mle, kule, papa,
haa, haapo.)
Palia, Palilia, Paliza, &c. See
Paa, v.

be, with pfx. 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. (ma-), (1) cotton, the
produce of the cotton plant
mpamba. Nguo ya pamba, cotton cloth, calico.
(Cf. sufi, tree cotton.) (2) some-
times for the common pambo (which
see), ornament, furniture, fittings.
(Cf. follg.)
Pamba, v. adorn, deck out, deco-
rate, embellish,—and of a house, fur-
nish, fit for occupation. Pamba
maiti, prepare a corpse for burial.
Jipamba, put on a gay dress (orna-
ments, &c.). Ps. pambwa, Nt.
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. rembesha, urembo.)
Pambaja, v. embrace, clasp in
the arms. (Not often in deriv.
stems. Cf. kumbatia.) n. (ma-),
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 to-
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. pa-
banisha maneno, make conflicting
statements, show to be contradictory,
&c., and of persons, make trouble
between, set at variance. Also pa-
banya, of persons and things, brow-
beat, talk down, discredit, shake the
evidence of, &c. (Seems to have no
connexion with *pamba*, v. Cf. *mpambano*, and follg.)


**Pambaua**, **Pambauka**, **Pambazuka**. See **Pambazua**, &c.

**Pambazua**, v. seems to be an irreg. Cs. connected *pajubanua*, make clear, explain, e.g. *p. manefio*, speak plainly, make a case clear. Nt. *pambaziika* is chiefly used in a purely physical sense, of the dawn,—become clear, get light, be daytime. Kunepambazuka, morning has come. Hence *pambazukia*, dawn upon, e.g. *tumepambazukia*, 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.** (*ina-*) dawn, light of morning. (Cf. prec., also *weupe, assubuki, alsaforii*.)

**Pambe**, a. adorned, dressed up, decorated, e.g. *mnara nipambe*, a decorated tower. (Cf. *pamha*, and *mpambeko*.)

**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. *wrembo*, for various kinds, and syn. *uzaari*; also *valia* from *vaa*, v., *pamba*, and follg.)


**Pamoja**, a. form of *moja*,—agreeing with D 7 (*mahali*), and locatives in *-ni*, one, the same. Also as adv., at one place, at one time, all together, unanimously. *Pamoja na, together with, at the same place (time) as, in company of. (Cf. *moja, manamaha*.)

**Pana**, verb-form,—agreeing with D 7 (*mahali*), there is, it has. (Cf. *kuna, mna*, and see Pa-, Na.)

**-pana**, v. Rp. of *-pa*, v. (which see).

**-pana**, a. (same with D 4 (P), D 5 (S), D 6), broad, wide, flat, level. *Inchi panapana*, a flat country, a plain (cf. *sawa*). Bahari *panapana*, broad, open sea. *Mapana* is used as a n., breadth, broad (flat) side. *Kwa mapana*, breadth-wise, across. (Cf. *upana, panua*, and dist. *-mene*, 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*, *nmamoa*, where there is (are, was, were), or, there is (are, was, were) there,—according as *-po* represents the relative or demonstrative. (Cf. *pa, na, pana, po*.)

**Panda**, v. A. (1) go up, ascend, climb, mount, get upon, ride upon (cf. *kwea*); (2) fig. rise (of price), increase (in number, weight, quantity, &c.) (cf. *zidi*); (3) cover (of a male animal). *Panda chombo*, go on board a vessel (also *ingia*). *Chombo kimepanda pwani* (*mpambho*), the vessel has run ashore (on a rock). *Panda frasi* (*jua ya frasi*), mount a horse, get on horseback. *Mpanda frasi wawili*, hujishiika migumi miwili, 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* (*jua ya mti*), climb up a tree. Ps. *pandwa*. N. *pandika*. Ap. *pandia, -iwa*, e.g. get up with (to, by, &c.). *Ngasi ya kupandia*, a ladder to get up by. Cs. *pandishka, -ishwa*, also *panza*, e.g. cause to go up, raise, hoist, increase. *Panza mtambu* (*na bunukia*), cock the trigger (of a gun). *Amekipanza
chombo mwamba, he ran the vessel on a rock. Rp. pandana, get on one another, and so (e.g.) overlap, cross each other, lie across each other. (Cf. pitana, kingamana, paliana.) Hence pandan-isha, -ishwa. (Cf. pandio, paa, kwoa.) B. sow, plant, set in the ground (whether seed or plant). Obs. pandikuwa, be grafted. Pandik-iza, -izwa, graft. e.g. pandikiza chipulizi la mchunguwa, graft a cutting from an orange tree. Hence pandan-isha, -ishwa. (Cf. pandto, paa, kwea, B. sow, plant, set in the ground (whether seed or plant). Obs. pandikiwa, be grafted. Iandik-iza, -izwa, e.g. pandikiza chipulizi la mchunguwa, graft a cutting from an orange tree. But possibly this should be bandikiza, see Bandika. (Other derived stems as above. Cf. mpaiizi, rmpani, mpandaji, mpando, panda.)

Panda, n. (1) (—, and ma-), parting, division, fork, bifurcation, e.g. njia ya f, or njia f, the place where a road divides, or where roads meet, cross-ways. Panda za mto, branches (arms) of a river. Pandi 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 prec.)

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 mizigo, set down loads in a row. Panga asiakari, 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 pangitiana, succeed in regular order, or rotation. Cs. pangisha, often intens. e.g. pangisha watu karamuni, see that guests are duly arranged at a feast. Rp. 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. Unipangishile, allow me to hire. (Cf. mpango, kodi, kodisha, ajiri.)

Panga, n. (ma-), a kind of shell-fish, bivalve with broad, flat, sharp-edged shell. (Cf. upanga, a sword, but dist. its plur. panga.)

Pangilio, n. (ma-), interposition, succession, alternation, rotation, e.g. mapangilio la mapando, rotation of crops. Also of a vein, or lode, of metal, &c. enclosed in rock. (Cf. panga, v.)

Pangine, Panginepo, a. and adv., also 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. shimo, tundu.)

Pangu, a. form of -angu,—agreeing with D 7 (mahali), and locatives in -ni. (Cf. -angu, and pa-.)
Pangua, v. cut off at a single stroke, slash off, remove with one sweep of the arm. (Cf. upanga.)

Pangusa, v. wipe, brush, rub clean, dust, e.g. with a brush or cloth. Pangusa vumi kati ka vyo-mbo 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, namua.)

Panya, n. (—, and of size, ma-), a rat,—of any common kind. Dim. kipanya, a young rat, a mouse. Paka akiondoka, panya hutawala, when the cat is away, the rat is king. (Cf. buku, the very large Zanzibar rat. Dist. panya, Cs. form for panua.)

Panza, n. (os. of panua, for pandisha.)

Panzi, n. (ma-), (1) a grasshopper; (2) a flying-fish; (3) panzi ya nasi, the thin brown rind of the kernel of the cocoanut (Str.). Cf. pand, pandiwa.

Pan, 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. pan sa chuma, rod iron, iron bars; (3) clubs (in cards, Str.). (Cf. upao, pawa, and upiyo.)

Papa, n. plur. of upapi (which see)

Papaya, v. eat voraciously, greedily, without regarding or waiting for others. (Cf. syn. kula kwa papa, and papa,
from which papia seems formed,

Papo, adv. related to papa, adv. (which see), as muno to mumu, kuko to kuku,—with hapo following, i.e. papa hapo, also papa kwa papa, 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 papaliko.)

Papua, Papura, v. tear, claw, scratch, lacerate, rend in pieces, e.g. of wild beasts, birds of prey, thorns, combatants. Papura uso kwa makucha, scratch the face with the nails. Also fig. of quarrels, abuse, &c. Ps. papuriwa.

Papu, 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.

*Parafoju, n. a screw, i.e. nail with a spiral groove, — also mosomari wa parafoju.

Paraga, v. swarm up a tree, climb by grasping with arms and legs, i.e. kwea kwa mikono na miguni. (Perh. the idea is ‘scrape up’ a tree, and cf. paa, para, v. and paraga.)

Paru, n. (ma-). See Palu.

Paruza, v. (1) be rough, be grating, grate, grind coarsely; (2) fig. be harsh (to), be unfeeling (towards). Paruza kiberiti, strike a match. Ps. paruzwa. Ap. paruz-ia, -iwa. Rp. paruzana, e.g. of boats scraping against each other.

(Cf. paa, para, v. and paraga.)

Paruparu, adv. roughly, coarsely, —used of rough, untidy work, wanting care and finish. (Cf. paruza, mparuso, and buruga.)

Pasa, v. concern, befit, be due (to), behave, be a duty, be binding, be of obligation,—including all degrees of moral obligation. Often used in an impersonal way, e.g. yapasa, imepasa, it is right, it is a duty, it is proper. Also imenipasa, it is my duty, I am bound. Imekupasaje? How does it concern you? Ps. paswa, e.g. tunepaswa kwenda, it is our duty to go. Ap. pasia, pasiwa, e.g. ada zilizopasida jumbe, the customary privileges of the chief. Jamaa zake waliopasia, the relations who had a claim on him. Killa neno tilitopasia maiti, every proper attention to the corpse. Pasia athabu, be liable to punishment. Cs. pasisha, -ishwa, e.g. pasisha hukurnu, pass sentence on, give judgement on, condemn. Rp. pasana, 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 papa (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, pato.)

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.)

Pasiwe, verb-form, negat. subjunct. of wa, v., be, agreeing with D y, 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, reach, find means to effect a purpose, succeed in doing; (3) happen to, come upon; (4) be the victim of, suffer, experience. E.g. *p. mali,* get rich; *p. faida,* get profit; *p. hasara,* suffer loss; *pata ngwuka,* get strong; *p. homa,* get fever,—thus *nimepata homa,* I have got fever, or *homa impnipata,* fever has seized me, or *nimepativa tiia homa,* I am seized with fever. *P. inchi,* reach a country, arrive at land. *Jiwe likampata mtoto,* the stone hit the child. *Kisu chapata,* the knife cuts. *Shoka hili halipati,* this axe does not cut. *Nikapata kijana iva miaka miwili,* I became a child of two years old. Of time, *hawakupata mwezi mmoja,* tell I saw 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. *pata kujua,* or merely *pata jua,* get to know, find out. *Nimepata kufanya,* I have succeeded in doing it, I have done it. And in the Subjunctive, it often has the force of a final conjunction, ‘in order to, so as to, get to, so that.’ *Akaenda apate kuona,* and he went in order to see. Ps. *patwa,* e.g. *be got,* be seized, be a victim, suffer, esp. of a calamity, illness, &c. E.g. *patwa na homa,* be attacked by fever; *patwa na hasira,* be seized with fury; *patwa na msiba,* be the victim of a misfortune. Also used of an eclipse, *mwezi umepatwa,* the moon is got hold of, i.e. eclipsed. *Ptika,* e.g. (1) be got; (2) be getable, be to be had, be procurable, be obtainable,—but this is commonly *patika.* *Patika kosani,* be caught in a fault. Ap. *pat-ia,-iza,* e.g. get for (by, with, in, &c.),—also often, get up to, overtake, attain to. Hence several further derivatives, with specialized meanings, *—patila,-iza,* e.g. *patila hasira,* get angry with; *patiliza,-iza,* without a noun, cause to get,—usually of some unpleasant consequence, i.e. visit something upon, take vengeance on, remember something against, punish. *Muungu alimanipatilia Faraao mauvu yake,* God visited Pharaoh for his iniquities. And a further Rp. *patilisana,* of angry recrimination, each trying to inflict something on the other. Cs. *pasha* (or *patisha,* cause to get, cause to have, &c. *Pasha moto,* make warm, heat. *Pasha fetha,* give (lend) money to. *Baridi imekupasha homa,* cold has given you fever. *Nlampasha habari,* I will inform him (cause him to have the news). Rp. *patana,* get each other,—commonly used as ‘come to terms, strike a bargain, agree, be reconciled, work harmoniously, harmonize, correspond.’ (Cf. *mapatano,* and syn. *lingana, suluhi, afiki.*) Also Cs. *patanisha,* reconcile, arrange terms between, make peace among. (Cf. *-pasi, pato, upatilizo.*) *Pata,* n., or *Patta,* a hinge. (Probably a foreign word, cf. *bawaba.*) *Patasi,* n. (—), a chisel. (Cf. *juba, chembeu.*) *Pati,* n. name of a kind of coloured cloth. *Patiliza,* v. Cs. See *Pata.* *Pato,* 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. *upato.*) *Paua,* v. used of preparing the
roof of a native hut, viz. fixing the cross-sticks (poo) to which the thatch is fastened. Paua nyumba, roof a house. Ps. pauliwa. Nt. pauka.

Paua, n. plur. of upawa, ladle. Dim. kipawa (which, however, also means 'present, a thing given,' but not in Z.).

Paya, n. (ma-), foolish talk, chatter, nonsense, gossip, blabbing; also of wandering of the mind, delirium. Mweny农牧o, a talkative, gossiping person. Ana paya, 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 limempausha, palm-wine has loosened his tongue. Homa inam-pausha, fever makes him delirious. (Cf. prec.)

Pazia, n. (ma-), a curtain, screen (of calico, &c.), awning. (Cf. chandalua.)

Pea, v. become fully grown, be completely developed, attain to the highest point (limit, acme of perfection). Tutasa me hatte tende sitaka-popea, let us watch till the dates are fully ripe. (In Z. the Nt. form peruka is commonly used, or the syn. sitawi. Cf. upeo, kipo, -pevu.)

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 lo peke yake, an extraordinary, unprecedented circumstance. (Cf. pekee, upweke, and ukawa.)

Pekeeha, v. produce, or affect, by turning something with the hands, and so (1) bore a hole, drill, i.e. pekeeha tundu,—with a pointed knife, drill, &c. (Cf. zua, tumbua, toboa); (2) produce fire, i.e. pekeeha moto, e.g. wakapekeeha moto wakawasha, they used the firesticks, and lighted a fire, by rapidly twirling a pointed stick (upekecho) in a hole in another stick; (3) fig. excite bad feeling, bore, exasperate, e.g. by abuse, noise, or sorcery, &c.; and (4) make a mess of, spoil, e.g. pekeeha kazi, bungle a job (cf. boruga, chafula, fujo). (Cf. upekecho. Sometimes peka is heard for pekeeha, and upeko.)

Pekee, n. (in Z. usually upweke, uppeke), being single, singular, alone, lonely, isolated, unique, different from everything else. Mtu wa pekee, a solitary man. Mwenda pekee, a solitary (and so) dangerous animal. (Cf. peke, upweke. Pekee perh. represents peke yake.)

Pekeeteka, v. be arrogant, be scornful, be high and mighty. Ap. peketek-ea, -evo, treat with scorn, be insulting (or, contemptuous) to. (Poss. fig. from pekeeha, peketa, be stirred up, inflated, conceited. Cf. follg.)

-peketevu, a. scornful, provoking, making discord. (Cf. prec. and pekeeha.)

Pekua, v. (1) scratch up, scratch about, e.g. like a hen; (2) fig. be curious, inquisitive, prying. Ps. pekuliwa. Nt. pekulia. Ap. pekulia, e.g. hunt for, pry into. (Cf. follg. and upekusi.)

-pekusi, a. curious, inquisitive, prying. (Cf. prec. and dadisi.)
Pele, n. plur. of upele (which see), sores.

Peleka, v. sometimes peeke, 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 ntatuma mtu kauleleka nzigo kwako, I will employ a man to convey the load to your house. Ntapeleka mtu na nzigo, I will send a man with the load. Baniani amepeleka mali kwatu 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-ea, -ewa, e.g. send to (for, by, in, &c.). Hence pelekaana. 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. siri, pry into secrets. Ps. peleleza. Ap. peleles-ea, -ewa. (Cf. mpelelezi, and syn. chungulia, tazamia, pekua, dadisi.)

Pemba, n. an island near Zanzibar, famous for its cloves. (Wapemba, the people of Pemba. Kipemba, the dialect of Pemba.)

Pemba, v. (1) grasp with a hook, grapple, hook down, e.g. of fruit, pemba embe, get mangoes down with a hook; (2) fig. take by a device, outwit, entrap, catch. (Cf. 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, tukamvulia pembe tukampa, we took off his powder-horn, and gave it to him. Pembeni, in a corner. -a pembe, -enyi pembe, pembepepembe, 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. pendekeza, cause to be loved, excite affection for. Jipendekeza, make oneself pleasant, ingrati ate oneself. Ap. penda, e.g. love for (on account of, with, in, &c.), whence pendeza, e.g. pendewa uzuri, be loved for beauty, and pendeleza, have a special liking (predilection, bias, propensity) for, be partial to, favour, with Ps. pendelewa. Also pendeleka, penda-esa, -eswa, cause to favour, commend to favour, prepossess in favour (of), recommend, with further deriv. pendeles-ea, -ewa, -eka. Cs. pendezea, please, be pleasing (popular, attractive, amiable, &c.), cause to like (love, prefer). Hence pendeza, pendezea, e.g. please with (for, in, &c.), and pendewa, be pleased with (something), be pleased. Also pendeze-sha, -shwa, e.g. cause to please, make popular, &c. Also pendona, be mutually agreeable, and pendanza, -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, upendano, -penzi, -penda, -penzi, -penzi, -pendelefu, &c., and as syn. taka, nia, azimu, 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, e. g. mtoto mpenda sukali, a child who likes sugar. (Cf. *penda*, v.)

- *pendefu*, -pendedefu, a. kind, loving, inclined to favour, sympathetic. (Ci. *penda*.)

*Pendo*, n. (—, and ma-), love, liking. Also plur. of *upendo*. (Cf. *penda, upendo, penzi*.)

*Pengee*, n. (—), (i) by-path, roundabout way, and (2) fig. dodge, device, wile. (Cf. *kipengee*.)

*Pengi*, a. form of *-ingi*, agreeing with D 7 (mahali) and locatives in -ni (i.e. pa-vingi), 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. Hwimwida pazima illi 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. (Cf. *kipenu*.)

*Penu*, n. (1) plur. of *upenu* (cf. *kipenu*). Also (2) aperture of urinal duct (Kr.). (Cf. follg.)

*Penya*, v. penetrate, make a way into, get inside, enter, pass into,—like *ingia*, but implying more effort, or purpose, difficulties in the way. Ameingia mlangoni kwa kupenya, hakupata nafasi, he got into the door by forcing his way, as there was not room enough. *Penya mwituni*, make one’s way through a forest. Ps. *penyewa*. Nt. *penyeka*. Ap. *peny-ea*, -ewa, e. g. tinder la kupa penyea, a hole to get in by. Cs. *peny-asha*, -eshwa, -ezta, -ezwa, 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-ea*, -ewa. (Cf. *kipenya*, *mpenyazi*, and follg., and syn. *ingia*.)

*Penyenye*, n. (—), way (means) of getting in, access, hole, secret plan. (Cf. *mlango, tundu*, and *penya*, v.)

*Penyewe*, a. form of *-enyewe* (which see, and pa-), agreeing with D 7.

*Penyi*, a. form of *-enyi*, possessing, with, having,—agreeing with D 7 (mahali) and locatives in -ni. Also used as a prep. of place, at, in, near, e. g. *penyi mtende*, at the date-tree,—and with a noun to express a single idea, e. g. *penyi mti*, a wooded place, a forest, thicket; *penyi kucimba 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. (Cf. levy a, sita, kongoja, and perh. *pepea*.)

*Pepe*, n. (ma-), empty husk of grain, empty (barren) ear. (Cf. *rieie, 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 following 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 kipepeo*, blow up a fire with a fan. Ps. *pepe wa*, e. g. be fanned, wafted about, &c. Ap. *pepe-lea*, -lewa, e. g. tupepele wa mwa wali, upate kupoa, fan the child’s rice for him, to make it cool.
Pepeo, n. (ma-), a large fan, pukkah. Also to describe a winnowing machine, vane on a tower, &c. (Cf. follg. and pepe, kipepeo, upepeo.)

Peperuka, v. be carried by a current of air, blown away, wafted, soar up. E.g. nguo itapeperuka kwa pepo, the dress will be carried away by the wind.

Pepea, v. and Pepeza, wink,—the eye,—perh. really a Cs. form pepea, i.e. clear, fan the eye by moving the eyelids, described as ukope wa juu 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.)

Pepea, n. (—).

P. za mpunga, grains of rice heated, and then pounded.

Pepeta, v. break open (Str.). (Cf. popotoa, perh. a variant.)

Pepo, n. has the meaning of both (1) wind, and (2) spirit. (1) (—), wind. In this meaning pepo is used (a) as plur. of upepo, a wind (which see), and (b) as a sing. noun meaning much wind, a high (strong, violent) wind. Pepo za chamchela, a whirlwind. Maji ya pepo, rain water, fresh water. See Maji. Peponyingi, high winds, so pepo ya nguvu. (For chief winds see Kusi, Kaskazi, Matlai.) (2) (—), (a) a spirit, and esp. an evil spirit, i.e. pepo nibaya, or shetani. Pagawa na p., be possessed by a spirit. Pungwa p., exorcize, expel a spirit, by native methods, i.e. dancing, ceremonies, &c. Mwenyi p., a possessed person. Pepo yite alapanda, that spirit will come forth,—from a person possessed. (For various names of kinds of spirits cf. jini, shetani, milhoi, kinyankela, kilima, dungamaro, mahoko, kokoi, kitimiri, kizuu, kizuka, kizimwe, mwana maana.) (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. rahanani, baridinti). Kama ameningi peponi, a man as happy as if in paradise. (c) spirit, essence, strength, life, e.g. of a mild tobacco, tumbako hii imekufa 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 nipera.

Perema, n. a disease producing a swelling of the whole cheek (? mumps, cf. kichubwicubwii).

*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 fetha, silver). Hana pesa, he is a poor man. Pesa hapana, I have no money. Robo pesa, a pie, i.e. one-third of a pie. (For other coins
Piga, v. strike, beat, hit, give a

Pesa, n. (ma-), also Pezi (which see).

Pesi, n. (ma-), also Pesi (which see).

-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, pevua, and syn. -simu, -biwmu.)

Pevua, 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. pevua-sha, -shwa, intens., as pevua. (Cf. pea, pevua, and syn. komaa, -iva.)

Pewa, v. 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 Pesi, fn,— of a fish.

-pi, in combination with pers.-pfx. forms an interrog. adj., who? which? what? e.g. mti upi? which person? mti upi? which tree? kitu kipi? which thing? &c. Also (1) subjoined to verbs, with the meaning 'how? in what way?' e.g. niawezapi, how shall I be able? And (2) contracted for wapi, e.g. kendapi, where (are you) going? i.e. unakuenda wapi? (Cf. wapi, ngapi.)

Pia, a. and adv., all, the whole, complete, quite, altogether. Often with -ote, giving it emphasis, e.g. watu wote pia, all the people without exception. 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

This is the common definite meaning of *piga*. But *piga* in the simple act form has also an indefinite use, which is at once one of the commonest and most characteristic features of the Swahili language, and also difficult to describe. It is used with a great number and variety of nouns to express the act, action, or effect, which the noun itself most naturally suggests; and even when another verb exists conveying this meaning, *piga* is nevertheless often substituted for it with a peculiar significance and flavour of its own. This is no doubt connected with the original idea of striking, but 'striking' in different aspects,—sometimes suggesting its mode, i.e. the suddenness, forcibleness, effectiveness of a stroke, and sometimes the effect on the mind or senses, of what is striking, sensational, moving. It is impossible to enumerate all the nouns with which *piga* is commonly, or may be, used, or the most appropriate renderings,—depending (as they would do) largely on the context in each case, and a knowledge of the alternative verbs for which *piga* is in any particular instance purposely substituted. A few common cases can be given. *Piga* often describes (1) the proper use of a tool (in place of simple *tumia*, *endesha*, &c.), e.g. *p. bomba*, work a pump, *p. randa*, plane (wood), *p. pasi*, iron (clothes), *p. kinanda*, play an organ, *p. bunduki*, fire a gun, *p. kengele*, ring a bell, *p. chapa*, print (a book), *p. kura*, cast lots, *p. bao*, take omens. (2) construction, execution, giving form to something, e.g. *p. fundo*, tie a knot, *p. kilomba*, wear a turban, *p. mbinda* (*winda*), 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. kofu*, 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. hod*, ask admittance. (4) of producing a showy, sensational effect, *p. maku*, play the grandee, *p. utwana*, domineer, tyrannize, *p. uma-lidadi*, wear finery, and simply *p. ngu*, show off clothes, *p. kivur*, 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. mikono*, gesticulate. *P. mabawa*, flap the wings. *P. fatthia*, 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. *pigiila sakaifu*, beat a concrete roof,—with rammers (*vipande*) till hard, lit. beat away at. Cs. *pig-isha*, *-isha*, *-ika*,—used of special operations, e.g. *pigilia sakafu*, beat a concrete roof,—with rammers (*vipande*) till hard, lit. beat away at. *Ps. pigwa*. Hence *pigana*, e.g. hit each other, fight. Hence *pigan-isha*, *-isha*, cause to fight, set fighting, or, fight hard. Also *piganiwa*, *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, shinda*.)

**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,
beat, e.g. akawasundisha mpogo yangoma, and he taught the proper beats of the drum. (2) calamity, plague. (Cf. piga, mpigo, &c.)

Pika, v. cook, prepare by the use of fire, dress (food), boil (water). Ps. pikwa. Nt. pikika. Ap. pik-i, -iwa, e.g. cook for (with, in, &c.). Pikiwa, be cooked for, have a cook. Hence pik-iha, -iwa, -iika, e.g. nataka unipikiile uji, 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. mptshi, upishi, mpiko, and ? pishi. For ways of cooking cf. upishi.)

Pila, n. See Pira.

*Pilau, n. (—), a dish of boiled rice, cooked in the Indian way, with ghee, raisins, &c. (Hind., and cf. wali.)

Pili, n. (1) two. Mosi na pili ndio tatay one and two make three. -a pili, the second, the next. -a pili yake, the next to it (him, her). Mara ya pili, the second time (cf. marra mbili, twice). Kwa pili, the other side, over the page. Ya pili, secondly, next,—after kwansa, first, in the first place. (Cf. -wili, mbili, and for numbers hesabu, tarakimu, 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. filili, and Hind.)

Pima, v. measure, weigh. P. urefu, measure the length. P. mchele, weigh rice. Pima maji, take soundings. Ps. pimwa. Nt. pimika. Ap. pim-i, -iwa, e.g. pishi ya kupima, a measure to measure with. Pimwa nguo, I have cloth measured out to one, receive a measure of cloth. Cs. pim-iha, -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 thira; warji, pima; (2) of capacity, khiba, kisaga, pishi; (3) of weight, wakia, rathi, pishi, frasila.) — n. a fathom, two years (warji), six feet, the stretch of a man's arms,—equal to four cubits (mkono, thira), or eight spans (shibiri). (Cf. kipimo, pima, 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. Ji-pinda, I 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. pin-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 mguu, have a club foot. (Cf. pinua, pindama, upindi, upindo, upindani, pindi, pindo, pindu, and syn. kunja, nyonga, peta, songa.)

Pinda, n. (—, and ma-), an animal that has died a natural death, a carcass. (Cf. kipinda, and dist. mzoga, a dead body (of any kind), maiti, usually of a human body dead, mwili, of a body, alive or dead.)

Pindama, v. be bent together, curved, contracted, tense, twisted, gnarled, convulsed, &c. (Cf. pinda, pindana, and syn. kunjamana, pete-mana, kamaana, shupana.)

-pindani, a. obstinate, unyielding, stiff. (Cf. pinda, and upindani, and syn. gunu, -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. Wajua pindi ataka pokuja, Do you know the
time when he will arrive? Pindi ya mua, a ring on a sugar-cane. Nyoka yapiga mapindi, the snake coils itself up. Mapindi ya nto, 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. janya piga, pindu-pindu, turn over and over, head over heels. (Cf. pinda, v. and prec., also kichwawomba.)
Pindua, v. turn over, give an opposite direction to, reverse position of, upset, overturn, capsize; (2) change (into something quite different), turn (into), transform. E.g. pundua mtumwabi, overturn a canoe. Pindua, chombo, wear ship, put a vessel on another tack, tack. P. vikombe, upset the caps. Ps. pinduliwa. Akapinduliwa gogo, and he was changed into a log. Nt. pinduka, be upset, &c., be changed (into), become, take a new direction. Lili-popinduka jua kichwani, when the sun passed the meridian. Hence pindu-ia, -iwa, and pinduk-iza, -izwa, cause to fall over (on the other side). Ap. pindul-ia, -iwa, -ika. Nikupindulic jibatilo, let me roll you over the cliff. Cs. pindu-za, -zwa, e.g. pinduza doni 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.).)
Pingga, 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. milango, 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. njia, block the road. Ps. pingwa. Nt. pingo. Ap. ping-ia, -iwa, e.g. pingia mluu, close the door against, or, put a bar against the door, secure the door. Cs. pingi-sha, -sha, pingi-za, zwa. Rp. pingana, oppose each other, bet against each other. Pingana na mtu, oppose a person. (Cf. pingamizi, pingo, pingu, pingu, pingani, and the very similar kinga, and syn. Zuia. 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, n. obstructive, contradictory, causing difficulty,—usually of persons. (Cf. pinda, 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, pingiwaga, 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 siko, 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. pinguila. Ap. pingul-ia, -iwa. (Cf. pingili, pingo, and for various kinds of cutting, kata, pasua, chenga, chanjia, tema, &c.)
Pini, n. (—, and of size ma-), haft, handle,—in which a tool or instrument
is inserted. (Cf kipini, and for other handles, mkono, utambo.)

*Pipa, n. (ma-), cask, barrel, tub, butt. Dim. kipipo (Hind.)

Pipy a, a. in eg. form of -pya^ new, agreeing with D 7 and locatives in -ni, —for papya.

Pishi, n. (—), (i) a measure of capacity for solids, i.e. grain, dec., 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. Kzva ntizani 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.)

Piaho, n. (nia-), cautery, mark made by cautery. (Cf. prec. note, and pika, apply fire to, &c.)

Piswa, V. become silly, foolish, doting. Also as n. (nia-), foolishness, dotage. (Cf. kichaa, pumbaa)

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 wapita, the river is flowing by. Mambo yaliyopila, past events, the past. Mtu wa kupita, a passer-by, a wayfarer, a passing traveller. Yapita cheo, it passes bounds, is excessive. Hence kupita cheo, used as adv., beyond all bounds, extravagantly, abnormally. Kupita, as conj., more than, — in comparisons (cf. kuliko). Yule mrefu kupita mimi, he is taller than I. Pita juu, fly through the air. Used (like enda) with zangu, zako, zake, &c., e.g. napita zangu, I am going away. Piteni zenu (Imperat.), go away, pass on. Also in semi-Cs. sense, njia zina zopita walu, paths which people pass along. Shamba linalopita maji, a garden with a. ning stream. Ps. pitwa. Nt. pitika, e.g. be passed, be passable, be able to be surpassed, &c. Njia inapitika, the road is passable. Hence pitikana, be able to be passed (surpassed). Haipitikani, it is unsurpassable. Ap. pitia, pitwa, e.g. (1) pass by (away from, to, &c.); (2) pass by on purpose, or by accident, and so slight, neglect, omit; (3) vass away from the mind, be forgotten. Nimepitiwa, I have forgotten, it has passed from my memory. Also a further deriv. piti-ia, -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. amewapitilia mbali, he has completely outstripped them. Nimepitiliwa, 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 pitia, pisJnva, e.g. (1) cause to pass, guide, conduct; (2) let pass, make room for, allow passage to; (3) put away (aside, off), oust, neglect, reject, &c. Pisha wakati, spend time. Pisha mchana (masika), pass away the day (the rainy season). Mito hai pishi, the rivers do not allow crossing,—like haipitiki. Pishwa tohara. be put through the ceremony of circumcision. Also n. Mwenyezi Muungti atakopisha aniri yake, when Almighty God shall ordain. Hence pishia, pishiwa, and pishana, pass by each other, allow each other to pass, &c. V.^ pktana, e.g. pass by each other, overlap. Mila zao hazikupitana, their customs were distinct, did not run into each other. (Cf. pito, kipito, nipitaji, and syn. ‘go’ enda, ‘surpass’ zidi.)

Pito, n. (ma-), way (means, &c.) of passing, a passage. Not often heard. Dim. kipito. (Cf. pita, and njia, kijia, kichochoro.)

Po is a form of the demonstrative prefix pa, of place,—the o (a) either
denoting reference or relative distance, ‘there,’ (b) or else giving it the force of a relative pronoun, ‘where.’ See Pa, and cf. ku, ko, mu, mo, o:) (1) as a demonstrative, -po is used of position in time, as well as place, and also of circumstances generally, and commonly occurs (a) in the adv. hapo, popo, (b) affixed to ndi- or the person-pfx., or parts of the verb -wa, and its equivalents, e.g. yupo, he is there (here). Ndiipo alipo, that is where he is, &c. Alikuwapo, he was there. Asiuipo, 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 -mujawapo.)

Poa, v. become cool, and so (heat being a common symptom of illness) improve in health, become well, be cured. Wali umaepoa baridi, the rice has cooled. Amepoa ugonjwa, he has recovered from his sickness. Ap. poelea, poelwa, e.g. cool off, cool down, cool itself. Cs. posa, poswa, (1) cool, make cool; (2) cure, heal. Mgango a77ie7iipoza i7ia7’athi ya7igu, the doctor has cured my sickness. (Cf. p07ia, and syn. biiriidika. Dist. po7ia, -p07ia, -po7iwa.)
Pofu, n. (—), also heard as bofu, scum, froth, foam, a bubble. Pofu la bahari, foam of the sea. Fanya posu, v., foam, froth. Hatta posu ipande, till scum forms on the surface. (Dist. follg.)
Pofu, and -pofu, a. spoiled, bereft, lacking something,—and esp. of lack of sight, blind, i.e. pofu wa macho. Labuda ntakuwa posu, I shall perhaps become blind. (Cf. kipofu, and follg.)
Pofua, v. spoil, cause to fail, ruin, blight,—but esp. of sight, blind, deprive of sight. Muungu amempofua macho asione, God has bereft him of eyes, so that he cannot see. Ps. pofulwia. Nt. pofuka. Ap. pofu-lia, liwa. Cs. pofusha, intens. of pofua. (Cf. poju, kipofu, and variants ? tofua, 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., squat, leer. (Cf. upogo, and perh. poga, and syn. mhathali, upande, kilongo, kikombo.)
Pogoa, v. and variants bogoa, pagua, lop, prune, cut away branches or leaves. Ps. pogolewa. Ap. pogoa-lea, -lewa, e.g. kisu cha kugo- goa, a pruning-knife. (Cf. pogo, upogo, pagua, and syn. chenga, fyea.)
Poka, v. take by violence, steal away, rob (of), abduct. Wataka poka mke wangu, they want to carry off my wife. Ps. pokwa, e. g. nimepokwa upanga, I have been robbed of my sword. Ap. pok-ea, -cwa (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. wakawapokea mizigo, they took their loads from them, i.e. in a friendly way, they relieved them. Ngoma za vita zikapokeiva inchi yote, the war- ramps were accepted (acknowledged, accorded to), through the whole country. Ps. pokewe. Ap. pok-elea,
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-POKEO, n. (ma-), thing received, tradition. (Cf. poka, mapokeo.)

PONDA, 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, ponewa, 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 wini? 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. Aliponya zva jua, Jiponya lwa kusvika zva inuUy 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. pony-esha, -eshwa, ponyeka, e.g. hai ponyekia habisa, it is utterly incurable. (Cf. poa, posa, and syn. okoa, hijathi, lisha from la, pata nafuu, salimika.)

PONDA, v. (1) crush by pounding or beating, pound to pieces, beat small, pulverize, — usually with wooden pestle and mortar (cf. kina, mkhe). Dist. twanga, properly used of same process applied to cleaning grain, i.e. removing the husks, sago, 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. Nd. pondeka, e.g. (1) be crushed, beaten down, pulverized; (2) be capable of being broken in

-POISE. Pomboo wazuma wazuka, porpoises dive and reappear.

POMOKA, v. variant (1) for bo-

POMOSHA, v. variant (1) for bo-

PONDA, 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.)

PONDA, n. (—, and ma-), por-

POMOKA, v. variant (1) for bo-

POMOSHA, v. variant (1) for bo-

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Hence *pondekea*, e.g. *mtama unepondekea inki*, the millet is crushed down to the ground, and also *pondekeana*, e.g. of stalks of millet crushed and bruised against each other. Ap. *pondea*, e.g. *amenipondea pilipili kinuni*, she pounded the peppercorns for me in a mortar. (Cf. *pondeo*, *ponto*, and *iwanga*, *saga*.)

*Pondeo*, n. (*ma-*) a kind of mallet used by shoemakers. (Cf. prec. and *mnguri*.)

*Pondo*, n. (*—*, and *ma-*), a punt-pole, for pushing a boat or canoe along in shallow water.

*Maji ya pondo hayataki tanga*, shallow water does not require a sail.

*Pongezi*, n. a congratulatory address, I hope you are well, e.g. after safe return, childbirth, &c. The rejoinder is, *tu salama*, we are well. (Not usual in Z.)

*Pono*, n. name of a fish, said to be often in a torpid state. *Ana usiingizi kama pono*, he is as sleepy as a *pono*.

*Ponoa*, v. strip off, e.g. of bark from a tree. (Cf. *pogoa*, *pagua*.)

*Ponta*, n. also *Punta*, *Pointa*, back-stitch,—in sewing. *Pigaponta*, as v., back-stitch, e.g. of a wristband or cuff.

*Ponya*, *Ponyeka*. See *Pona*.

*Ponyoka*, v. slip away, slide out, escape,—of secret, unnoticed or unexpected movement. *Mtu aliponyoka makutini akaanguka*, the man slipped off the thatch and fell. *Bilauri imeniponyoka mkononi*, the glass has slipped out of my hand. Cs. *ponyo-sha*, *-shwa*, e.g. 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.

*Ponsa*, v. put in danger, risk, wound, make a venture, do hazard, be reckless. *Kaponsa roho yake*, he just went at it, took his life in his hand. *Sojiponsa*. (Not often in Z. Cf. *hatirisha*, *bahatisha*. Dist. *poyeza* (*ponza*), Cs. of *ponya*.)

*Pooza*, v. become useless, withered, paralysed, impotent. *Mwenyi kupoosa*, a cripple, an impotent man. Cs. *poos-asha*, *-eshwa*, e.g. of the effect of illness,—cripple, disable. (Cf. follg. and syn. *chakaa*, *fifa*.)

*Pooza*, n. (*ma-*), something undeveloped, withered, dried up, arrested in growth, esp. of fruit fallen from the tree in a half-formed, withered state. Dim. *kipooza*. Also *poosa*, a., undeveloped, withered. (Cf. *pooza*, v.)

*Popo*, n. (*—*, and of size *ma-*), a bat, a large bat. (Cf. *kipopo*, commonly used.)

*Popoo*, n. (*ma-*), (1) the areca nut, fruit of the *mpopoo*. Cut in thin slices, it is much used for chewing with *tambu*, &c. in Z. See *Uraibu*. (2) a ball of iron or lead, bullet.

*Popotoa*, v. wrench, twist, strain, distort. E.g. *mlango ukafungwa ukapopoiolewa*, the door was fastened and then wrenched open. *Popotoa mkono*, twist the hand,—so as to make the joints crack. Ps. *popotolewa*. Nt. *popotoka*, e.g. of a sprained ankle. Ap. *popoto-lea*, *-lewa*. Cs. *popoto-sha*, *-shwa*. (Cf. *potoa*, of which it seems a reduplicated form, and *pepetua*, a possible variant.)

*Pora*, n. (*ma-*), a young cockerel, not yet old enough to crow,—described as *pora la jimbi lianzalo kundokea*, 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 *poroa*), be watery, like gruel.

*Poromoka*, v. (also heard as *boromoka*, *boromosha*, and perh. *pomoka*), glide or slip down in a mass, or with a rush (like an avalanche, cataract, or stone-slide),—be poured out, gush
out like a flood, be discharged, rush down, fall in a shower, or fit of terror, collapse. P. mnazi, slide down a coconanut tree. P. mlima, rush down a hill. Poromoka is used of a banana plant bending down with its load of fruit. P. mlima, rush down a hill, Porovioka is used of a banana plant bending down with its load of fruit. A. poromok-ea, -evfa. Cs. poromo-sha, -shwa, and pomosha, e. g. p. nazi, shower down cocoanuts from a tree, p. mavi, empty the bowels. Akalipomosha sanduku, he let the box come down with a rush. Obs. also jiporomoa, roll or rush down a slope. (Cf. follg. and oerh. bomoa, bom oka, &c.)

Poromoko, n. (ma-), (1) place of sudden descent, precipice, steep place, face of a cliff; (2) shower, fall, discharge, rush, e. g. of stones, water, &c. Maporomoko ya mto, cataracts, rapids, waterfalls. (Cf. prec.)

Posa, v. and perh. posa, ask in marriage, become a suitor for, woo, the person addressed-being the parent or relation in the first place, e. g. yule inumt humposa baba yake, the man proposes to the woman's father. Ps. poswa. Nt. poseka. Ap. pos-ca, -ewa, e. g. mali ya kuposea, money to arrange a marriage with, to marry on. Cs. pos-esha, -eshwa, e. g. mti 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.)

Posha, v. give rations to, supply with daily food, serve out supplies to. Ps. poshwa. Ap. posh-ea, -ewa. Rp. posh-ea, -ewa. (Cf. follg. and perh. poka, i. e. pokesa.)

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 uposo, application for a bride, demand of marriage, marriage gifts or settlement, wooing. (Cf. posa, uposo.)

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. potepote, 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 pfx. as if a true Ap. form (see note), kisu kimipotea, I have lost my knife, for nimipotewa kisu (or na kisu). Akili zimipotea, he has lost his senses. Kupotea njia ndio kujua njia, to lose your way is to know your way. Ps. potea, e. g. incur the loss of, kupoteua mali, to lose money. Ap. potelea, potelewua,—not often used, except in the common imprecation potelea mbali, go and be hanged. Cs. pote-za, -zwa, cause to perish, throw away, ruin, corrupt, spoil. Yi^natpote-zea, -zewa, e. g. alimpotezea maneno, he quite refuted (thwarted, perverted) his statements. Also potezana. Rp. potewa, of several objects, get scattered, lose each other. (Cf. -potevu, upotevu, also potoa, -potofu, popotoa, and upote,—all indicating a verb pote 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. kasi, 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, -lewia. Cs. poto-sha, -shwa, intens., e. g. amepotosha
akili za mito asimsfuate baba, he has perverted the child’s ideas, so as not to follow his father. (Cf. potea, note, and follg. Contr. ongoa, nyoka.)

-potoe, a. (potoe with D 4 (l'), D 5 (S), D 6), out of the straight, crooked,—but usu. in the fig. sense, perverted, perverse, spoilt, headstrong, depraved. (Cf. and follg. Contr. ongoa, nyoka.)

-potufu, a. (potufu with D 4 (P), D 5 (S), D 6), used generally as -potoe, but with act. as well as pass. force. -potufu wa mali, prodigal, wasteful. -potufu wa akili, wrongheaded. (Cf. and follg. The final -e is prob. passive, as in -teule, mshinde, &c.)

Povu, -povu, povua. See potofu, potufu, potufua.

Posa, v. Cs. of poa, i.e. make cool, cure. (Dist. posa (or poza), ask in marriage, and poowa, be withered, paralysed.) —n. plur. mapza, healing things, doctor’s appliances, hospital stores. (Cf. poa, pona, and dawa.)

Pua, n. (—), (i) 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. Ujinja 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. Tua 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. jipujua, bare oneself, cast off shame, lead a mean, beggarly life. Ps. pujulwa. Nt. pujuka. Ap. pujulia, -liwa. (Cf. follg., and konoa, goboa.)

-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, furifieri.)

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 akuapukusa mkoma mzima, he shook all the fruit off the palm. Ps. pukuswa. Ap. pukusi-ia, -iwa. Cs. pukusisha, -shwa. Pukusa also occurs as a n. of D 6, a congratulatory present, e.g. haya pukusa zako, mwanangu, these are presents for you, my child. (Cf. pukupuku, and follg.)

Pukute, n. lit. that which is showered down, or in a condition resembling such. Used of rice, when cooked so that every grain is loose and separate, i.e. pukute ya wali, or wali wa pukute. (Cf. follg.)

Pukutika, v. fall off in showers, as leaves when withered, or fruit when ripe, also rice when cooked so the grains are dry, not watery. Cs. pukutisha, -shwa, e.g. p. umande, wait, give time, for the dew to fall. P. mkate, crumble bread, let fall in crumbs. P. jashe, 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.

Pulisa, v. (1) blow with the mouth, puff,—and with an object, blow up, fill with air. P. punzi, fill with breath. P. kibofu, blow up a bladder, or a football. (Perh. conn. with pumusi, puma, &c., as if pumulisa.) (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 tira, let the kite go up, fly the kite. Ps. puliswa. Nt. pulisiika. Ap. pulis-iwa, -iwa, e.g. (1) blow into, blow up, or (2) let down to (for, in), e.g. amepulizia mshippi samaki baharini, he has let down his line to a fish in the sea.

Pululu, n. (ma-), wilderness, uninhabited country, forest. (Cf. poli, nyika, mviti.)

Puma, v. throb, pulsate, beat,—like the pulse, heart, &c., e.g. of an abscess, the head in illness. (Cf. piga, papa, tetema, iutuma.)

Pumba, n. (—, and ma-), also Bumba, lump, rolled-up piece, clod of earth, packet. Kuwa mapumba, to form lumps, stick together, congeal. Dim. kipumba. (Cf. bumba, donge.)

Pumbaa, v. be foolish, silly, weak-minded, negligent. Pumbaa 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. Jipumbasa, be stupid on purpose, pretend to be a fool. Hence pumbaswa, and pumbazika, be made a fool of, be duped, e.g. p. niija, miss the way by carelessness. Msinende mkapumbazike, do not go playing the fool. (Perh. conn. with pumba, and follg., i.e. be lumpish, heavy.)

Pumbu, n. (ma-), (1) scrotum, and plur. testicles; (2) affections of the scrotum, hernia, orchitis. Koko za (yai za) punbu, testicles. (Cf. pumba, and prec.)

Pumu, n. (ma-), (1) the breathing organ, lung,—esp. of a living animal; (2) any affection of the lung, chest complaint, asthma. (Cf. follg., also kifua, and pafu.)

Pumua, v. (1) draw breath, breathe, live; (2) get breath, rest, find relief, have breathing time. Cs. pumua, e.g. nimempumua kasi, I have caused him to rest from his labour. (Cf. pumu, and follg.)

Pumuzi, n. (—), and Pumzi, breath, breathing, respiration. Paaasa (panaisha, vuta) p., draw in the breath, fill the lungs. Shusha (toa) p., empty the lungs. Kokota p. (or, roho), draw the breath with difficulty. (Cf. pumu, pumua, and follg.)

Pumzika, v. and Pumuzika, get breath, rest oneself, take a holiday, stop working. P. uthia, have a respite from annoyance. P. kasi, rest from work. Ap. pumzikia, e.g. mahali pa kupumzikia, a resting-place. Cs. pumzi-sha, -shwa, e.g. cause (invite, allow) to rest. (Cf. pumzikio, and prec. Also syn. tulia, burudika.)

Pumzikio, n. (ma-) and Pumziko, place (time, mode, &c.) of resting. (Cf. prec. and tuo, kituo.)


Punda, n. (—), donkey, ass. Punda kiogwe, a mainland (often Nyamwezi) donkey, commonly used for burdens in Z.,—in contrast to the large white Muscat donkey, which is much valued for riding purposes. Punda milia, zebra.

Punde, adv. a little, just a little,
somewhat, within a little time, just now (then), presently, soon. E. g. nikaona sijatnbo p., I felt a little better. Mmofu p., a little taller. Atakitja punde hivi, he will come shortly. Unicjika p., you have arrived lately. Punde kwa punde, little by little. (Cf. kidogo, kitambo, and opp. sana, saidi.)

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. puna pepo, exorcize a spirit, and with personal object kupunga mtu, put a person through the ceremony of exorcism. Ps. punjwa. Nt. punjika. Ap. pungia, -iwa, e. g. anapungukiva mali, his resources are failing him. (Cf. prec. and contr. zidi, ongesa.)

Punja, v. used in Z. only in the fig. sense, cheat, swindle. Ps. punjwa. Nt. punjika. Ap. pungia, -iwa. (Kr. gives the literal sense as ‘pound.’ Cf. follg., and for syn. cf. kopa, karamkia, danganya.)

Punjje, n. (—), a grain, i. e. a single grain,—of corn, maize, &c. Punje moja ya mtama, a grain of millet. (Cf. prec. and chembe.)

Puo, n. (—), nonsense, foolish talk, silly behaviour. (Cf. puza, upuzi.)

Pupa, n. (—), eagerness, haste, effort, zeal, eager desire. Fanya p. ya kwisha kazi, be eager to finish work. P. ya kula, greediness, voracity. Kula kwa p., to eat greedily. Mtaka yote kwa pupa hakosa yote, he who wants everything in a hurry loses everything. (Cf. syn. choyo, bidii, tamaa, tadi, and perh. papta.)

Pura, v. beat, beat out,—e. g. of com, &c., i.e. thresh; and of clothes,—clean by beating, i. e. wash in the native way. (Cf. pua, 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. sikia, listen inattentively. Jipurukusha, be flighty, superficial, neglectful, inattentive.
(Seems connected with ruka, fly off. Cf. follg.)

Purukushani, n. negligence, superficial 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 (ruanend), work (talk) in a silly way. Jipuza, play the fool, be good for nothing. Nt. puzika. (Not often heard. Cf. piga, chapa, gonga, &c.)

Puza, n. and adv. (strictly a locative form from root -pwa (which see)), shore, coast, esp. the part affected by the tide, e.g. Kilwa pwani yake kupwa sana, at Kilwa the tide runs out a long way. Hiyo pwani inchi nzuri, this coast land is a fine country. Oga pwani, bathe on the seashore. (Cf. -pwa, v. and kipwa, also ufuo, 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, -iwa, e.g. nimopwayiwa mchele na watu, I had my rice cleaned for me. Cs. pway-isha, -ishwa. (Cf. twanga, ponda, kimu.) (2) to be loosely attached, move about freely, not be well fitted or fixed, e.g. of a ring on the finger. (Cf. legea, cheza.)

Pweke, n. and a., solitariness, alone. Mimi ni pweke, I am by myself,—commonly peke yangu. Hii pweke ni uyundo, 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 kauli, -a zamani, -kukuu, -zee. Cf. for 'young in age,' mloto, -dogo'; for 'novel, strange,' -geni; for 'fresh in condition, not fully matured,' -bichi.)

-Pyorro, a. one who cannot be trusted, one who deceives, exaggerates, &c. Mapyorro, deceitfulness, exaggeration, double-dealing.

R

R is used to represent (1) the Ban'a 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. mmekosa radi ya baba yenu, you have failed to carry out your father's wish. (Ar. mredi, cf. nia, kusudi, asima, 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 Badu, thunder-clap. Piga radi, thunder. (Ar. Cf. ngurumo.)

*Rafiki*, n. (—, and ma—), friend,—the most common word. (Ar. Cf. urafiki, and syn. mwenzi, mpensi, sahibu, msiri, nzishi.)

*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.)

*Bahari*, n. and Bihani, Bihani, pledge, mortgage, security. Weka bahari, deposit as a pledge (in pawn). (Ar. Cf. amana. Dist. rahani, locat. of raha.)

*Bahisi*, a. (1) cheap, of small value (contr. ghali, -a thamani); (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 inavunjya upishi, cheapness spoils the cooking. (Ar.)

*Rai*, v. give food to, put food in the mouth of, feed,— esp. as a sign of affection or respect. (Ar. Cf. lisha, Cs. of -la, v.)

*Rajabu*, n. the seventh month of the Arabic year, regarded as esp. sacred, as the month of Mahommed'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 Bahramani, 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. — u. (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.)

*Raml*, n. sand. In Z. of a divining-board, covered with sand, used for foretelling the future. Hence piga $r$, use a divining-board, take omens. Tukaenda katika ramli, and we resorted to divination. Weka $r$, try divination. (Ar. Cf. B. mchanga.)

*Rammu*, n. (with guttural $r$). See Ghammu, Hamu. (Ar.)

*Banda*, n. a carpenter's plane. Piga $r$, plane, v. (Hind.)
Banda, 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 (paka) rangi, colour, paint, apply paint to. -a rangi, coloured, painted. -a rangirangi, of many hues, variegated. (Hind. The only B. adjs. of colour in Swahili are -eupe, -eusi, -ekundu, white, black, red.)

Rarua, v. tear in pieces, tear, rend,—used regularly of a wild animal tearing its prey. Also raru nga, tear clothes. Ps. raruliwa. Ap. raru-lia, -liwa. (Cf. pasta, papura.)

*Rasha-rasha, n. Mvua ya rasharasha, light drizzling rain, drizzle, showers. (Ar. Cf. marashi, mrashi, and follg.)

*Rashia, v. sprinkle, besprinkle. Ps. rashiwa. (Ar. Cf. marashi, mrashi, and syn. nyunyiza.)

*Rasi, n. (—) also Ras, (1) headland, cape, promontory; (2) capital, property, fortune,—commonly ras il mali. (Ar. ‘head.’)

*Ratoli, n. and Rätel, a pound-weight. See Ratil. (Ar.)

*Rathi, n. (—), also sometimes Rati, (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 wosia wa baba yake, he persevered in compliance with the charge of his father. Taka rathi, ask pardon, apologize. Nime-tangulia kupokea rathi sako, I have accepted your apologies in advance. — a. contented, satisfied, willing, ready, consenting. Ni rathi sana, I am quite content. Uniwe rathi, pardon me, allow me, do not be displeased with me. Also common in the Arab. form kunrathi, pardon me. Rp. rathiana, agree together, consent, be reconciled, be of one mind. (Ar. Cf. urathi, rithia, rithisha, &c., and syn. kubali, pokea, ithini, also for Rp. patana. Dist. rathi, for radi, mradhi, opinion, purpose, plan.)

*Ratibu, v. arrange, put in order, settle, fix, make firm and sound. Ps. ratibiuwa. Nt. ratibika. Ap. ratib-ia, -iwa. Cs. ratib-isha, -ishwa, e. g. get a matter settled, have it arranged. (Ar. Cf. taratibu, but tengenesa, fanyiza are commonly used.)

*Ratli, n. also Räteli, Rätel, a weight of about 1 lb., reckoned as equal to 16 wakia or ounces. (Ar. For weights, see also Pishi, Frasila.)

*Raya, 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 mzungu 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 mrifu, a tall man. Mtima mrifu, a high mountain. Kamba ndefu, a long rope. Shimro 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 Bahani (which see), pledge, pawn; (2) also Bihani, the herb basil (cf. kivumbasi);
(3) a kind of calico made at Cutch in imitation of Muscat fabric.

*Rehema, n. mercy, pity, compassion, fellow-feeling,—human and divine. Also an euphemism for death, fikiliza rehemani, take to mercy (rest). Cf. nurhemu. (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-ika, or -eka. Ap. rehem-ia, -iwa, or -ea, -ewa, like the Pr. form, show (feel) compassion to (for, by). Cs. rehem-esha, -eshwa, as Intens., show mercy to, biess, prosper. (Ar. Cf. prec. and marhemu, huruma.)


*Rejea, v. (1) go back, return; (2) fig. refer (to), relate (to); (3) act. turn back, e.g. a will, for rejeza, e.g. rejeza wosia, revoke. Ps. rejewa. Nt. rejeka. Cs. reje-za, -ezwa, return, repay. Hence rejesa- ea, -ewa. Also rejezana. Rp. rejeana. (Ar. Cf. syn. rudi, and follg.)

*Rejeo, n. usu. in plur. marejeo, return, requital, repayment, reference. (Ar. Cf. prec.)

*Rekebu, v. use as a vehicle, mount upon, ride, sail, &c., — whether of animal or machine. Ps. rekebiwa. Nt. rekebika. Ap. rekebia, -iwa. Cs. rekeb-isha, -ishwa, e.g. cause to mount up, pile up in a heap, place in position. Rekebisha mazinga (ngasi), mount a cannon (fix a ladder). (Ar. Cf. marekebu, merikebu, and the commoner syn. B. panda.)


Rembo, n. (ma-), ornament, ornamental marking (form, colour). Marnar yu 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.)

*reno, a. of Portugal, Portuguese. Mreno, a Portuguese. Ureno, Portugal. Kireno, the Portuguese language.

*Riba, n. interest on money or property, money-lending, usury. Tou r., lend at interest, practise usury. Mia r., one who takes interest, a usurer, money-lender, banker. (Ar. — sometimes, with article, iriba. Cf. faida.)

*Rihani, n. and Behani, a sweet-scented herb, sweet basil. Two varieties are known as r. ya kipata, and r. ya kiajemi. (Cf. kivumbasi.)

Rika, n. (ma-), age, time of life, also, a contemporary, one of the same age, equal. So rika moja, marika mamoja, 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, (1) v. (the th pronounced as in Eng. then, i.e. dh), make content, satisfy, please, meet the wishes of. E.g. mwenyiyumurithimwensiwe, 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,
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*Róbota, n. (—) and Robta, packet, parcel, bundle, bale. Róbota ya nguo, a bale of calico. Dim. kirobota. (Ar. Cf. mtumba, la-hashca.)

*Roda, n. sheave—of a pulley. (Cf. kapi.)

*Roho, n. (1) soul, spirit, life, vital principle,—of man or animals, regarded sometimes as wholly immaterial, e.g. roho peke yake hiiina kiiwiliwilii; the soul in itself has no body (cf. kivini cha roho, the soul’s shadow or ghost),—sometimes as having a substance of some kind, i.e. nyama ya roho, kita cha roho. Cf. killa chenyi roho, every living thing (also cf. uzima, uhai). 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 kinampalia 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 hapipti tena, his heart no longer beats, but also distinguished, e.g. uno yo haupigi, roho inieni-to, the heart does not beat, his spirit is gone. (5) like moyo, character, individuality. Roho yake njema, he is good, well-principled, trustworthy. Killa mtn ana roho yake, every man has his individuality (cf. tafsir, tabia). (6) greediness, gluttony, avarice, covetousness. Una roho, you are greedy. Kula kwa roho, greedy eating. Fanya roho, be greedy, covetous (cf. pupa, tanaa). (7) sometimes for a spiritual being, spirit, with plur. maro-ho (cf. pepo, simwe, mzinu). 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 window. (Ar. window, cf. dirisha.)

accept, &c. Cs. rithi-sha, -shwa, Intens. cause to be content, content, satisfy, please, win approval of, &c. rithiana, and rathiana, be mutually agreed, come to terms, be of one mind. (Ar. Cf. rathi, urathi, and syn. pendesa, kubali. Dist. follg.)

♦ Bithi, (2) V. (the th pronounced as in Eng. thin, also Bisi, see note below), inherit, get by inheritance, be heir. Rithi mali kwa habaye, inheritance property from his father. Killa atakayeni-thi, all my heirs. Ps. rithiwa, be left as a legacy, be bequeathed, be disposed of by will. Ameacha mtumwa hum, asitizwe wala a-thi-wi, he has left the slave free, so that he cannot be sold or disposed of by will. Also see the Ap. Nt. rithika. Ap. rith-ia, -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. (tumbuu) and padlock outside the door.

*Riziki, n. (—), necessaries of life, means of subsistence, food, maintenance. (Ar. Cf. rusukku, and syn. nasifu, 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 pie, 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, rufia, pesa, reale, and themunni.)
Ruba, n. a leech. See Mruba. 

*Rubani, n. (—, or ma—), pilot, steersman, guide. (Ar. Cf. kionezoi, mshiki, msukan.)

*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 knomba, the poor man has returned from begging. (2) give back, send back, reverse, return, repay, reply to, contradict, e.g. akowarudi salaam, and he returned their greeting. Mungun akurudi nemu ya, may God requite you your goodness. Mimi sitwezi kurudi lilokwisha, I cannot reverse what is done. Rudi neno, contradict, deny, refuse. (3) reprove, correct, reform, punish, e.g. rudimi makosa, correct mistakes (faults). Rudi moto, punish a child. Ps. rudiiwa, e.g. be reversed, be returned, be punished,—hataki 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 halirudiki, his orders cannot be disobeyed. Moto 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. rud-i-sha, -shwa, give back, send back, repay, &c. Hence rud-i-shia, -shwa, and rudishana. Rp. rudiana, e.g. return to each other, return all together (by common consent). (Ar. Cf. marudi, marudio, and syn. rejea, and punish, athiku, ongosa, tisha.)

*Rudufu, a. double, twofold, usu. in form marudufu (which see). (Ar. Cf. follg.)

*Budufya, v. make double, double, reduplicate. (Ar. Cf. prec.)

*Rufaa, n. cargo, provisions for a voyage. Wakapakia rufaa, killa kitu cha duniani na aina vyakula, they put stores on board, everything in the world, and all kinds of provisions. (Ar., not common, cf. masarifu, riziki.)


*Ruhusa, n. (—), also Ruka, leave, permission, liberty (to act). Toa r., pa r., give leave. Twa (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. rujumwina. (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 zinaruka, his senses are leaving him. Ap. ruk-ia, -iwa, e.g. leap on, fly at, assail, attack, e.g. hui alirimukia kuku, a leopard pounced on the fowl. Rp. rukiana. Cs. rukxa, rukwa, 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 Rum, the Mediterranean Sea.

Ar.)

Rungu, n. (ma-), also Lungu, club, mace, war-club, knob-kerry. (Cf. for sticks, bakora, fimo.)

*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. real, pesa, robo.) (2) a skin disease.

*Rusasi, n. also Lisasi, Risasi, lead,—the metal. (Ar.)

*Rusiiwa, n. (—), a bribe, commission. Toa rushwa, offer a bribe. Kula r., to take a bribe. (Ar. Cf. kijiri, nilungula.)

*Rutuba, n. damp, moisture, dampness. (Ar. Cf. maji, mnyefi,' chepe-chepe')

*Rutubika, v. (1) be damp, wet, moist; (2) fig. be refreshed, relieved, cooled. Rohe ya wagenywa hurutubika kidogo, the spirits of the invalids were refreshed a little. Cs. rutubisha, make damp. (Ar. Cf. lowa, and burudika.)

Ruzuku, v. supply with necessaries of life, provide for, maintain, support,—used commonly of God's providential care for His creatures, i.e. bless, preserve. E.g. mtu akimpa maskini kichache, Muungu humruzuku kingi, if a man gives a little to the poor, God gives him abundance. Hulaki humruzuku mtumwa wako, you will not give your slave daily subsistence. Ps. ruzukiwa. Ap. ruzuk-ia, -iwa. Cs. ruzuk-isha, -ishwa. (Ar. Cf. riziki.)

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, and is often written for the sound of Thay, i.e. the th in Eng. 'thin'; (2) a Swahili does not always clearly distinguish s, sh, and z, even when a difference of meaning in a word is involved, e.g. sindano, needle, and shindano, struggle, shau and chafu, shano and chano. Hence somewhat different pronunciations of the same word are heard, and words not found under S may be looked for under Sh, Th, and Z. Obs. esp. shindika, sindika, sindika, and cognate words. Moreover when s is closely connected with a following consonant, there is a tendency to interpose a vowel sound to give it a separate syllabic force, e.g. situka for stuka, sitiri for stiri, simillah for ismillah, &c.

Saa, v. remain over, be left over, e.g. haikusa 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. saza, sazwa, leave over, cause to remain over, leave unsaid or undone, omit, e.g. sitasaza kunweleza, I will not fail to inform him. Hence Ap. sazia, sas-iva, Cs. sas-isha, -ishwa. (Cf. salio, 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 nkono, 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 asubuhi. 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 kwansa (or saa ya kwansa), one o'clock, i.e. seven in English time, saa mbili, saa pili (saa ya pili), two o'clock, i.e. eight, saa tatu (saa ya tatu), three
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 hossa 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 jua hivi, the sun thus. (Ar. Cf. dakika, mchana, sita, usitka. Dist. saa (ma-) for sa/io, (which see).)

Saa, int. of wonder, impatience, or simple acknowledgement of a call. Serna saa. Speak will you! Ebu saa, in remonstrance, don't do that. Vnaumiza saa, you hurt, I say.

♦ Sabanda, n. See Sanda.

*Saba, n. and a., also commonly Sabaa, seven. -a saba, seventh. Sometimes used for juma, a week, e.g. sabaa ngine, next week. Sabaa tatu, three weeks. (Ar. Cf. sabatashara, sabaini.)

*Sababu, n. and conj., reason, cause, motive. Taa sababu, give a reason, assign a cause. Hampati kwa sababu hana sababu, he does not get him because he has no motive to. Koo sababu, and simply sababu, because. Sababu gani? Why? For what reason? Koo sababu ya, by reason of, on account of, for the sake of, in consequence of. Sababu nini amekua? 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 tanguita, cf. takadamu.)

*Sabuini, n. and a., seventy. See Sabaini. (Ar.)

*Sabuni, n. soap. (Ar.)

*Saburi, n. patience, patient waiting, resignation. Saburi yavutaheri, patience brings luck. S. ni ufunguo wa farajia, 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. sadakiwa. 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 unsafara, a caravan, 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) wanyampara (or wasimamisi), headmen in charge of different detachments; (d) kiongozi, a leader, or guide,—besides the owner providing for the whole, tajiri.) (3) for marra, time, turn, instance. S. hii naJzuachilia, 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, unsafara.)
Safi, a. and Swafi, (1) clean, pure, clear, bright, lucid. Maji (nguo, nyumba) safi, clean water (clothes, house). Cf. -upe, -takatifu. (2) honest, sincere, disinterested. Moyo wake swafi, his character is good, A/aneno 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. amensafia chuo, he has corrected the book for him. Also safi-ila, -iwa, e.g. msasa wa kusafilia uta, sandpaper for smoothing the bow. (Ar. Cf. follg. and usaf.)

*Safidi, v. clean, clear up, put in order, set to rights, arrange neatly, e.g. of house, effects, or person. Ps. safidwa. Nt. safidika, e.g. maneno yamesafidika, the statement is clear, straightforward. Ap. safid-ia, -iwa. Cs. safidi-sha, -shwa, and intens. (Ar. Cf. prec. and takasa, tengeneza, fanyiza.)

*Safina, n. (—), a ship, a vessel, Noah's ark. (Ar. for common jahazi, chombo.)

*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 greetings to, &c. (Ar. Cf. safiri, msafara, msafiri.)

*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. msafara, nstari.)

*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. Mewe ya kusagia, the upper called mewina, worked by a handle (msuso) on the lower (mama). Saga mene, grind the teeth. Ps. sagwa. Nt. sagika. Ap. sag-ia, -iwa, -ika. (Cf. ponda, sata, funda.)

Sagia, n. (—), javelin, short stabbing spear,—of the Zulus and kindred tribes. (Cf. mkuwe, mnu.)

*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. Walikwawa sahibu sana, they were great friends. Also masahibu, friendship. Nalikuwa na masahibu yake, I was on familiar terms with him. (Ar. Cf. rafiki, mwenzik)

*Sahihia, a. correct, right, free from mistakes, valid, genuine, true. Ntu sahiihi, a man of unblemished character. Fanya sahiihi, correct, revise, rectify. — n. attestation, guarantee, signature. Tiu sahiihi, sign, attest. — adv. rightly, truly. — v. correct, put right, but usu. in the Cs. form sahiihi-sha, -shwa, (1) correct, put right; (2) pass as right or valid, attest, sign. Ps. sahiihiwa. (Ar. Cf. usahiihi.)

*Saidi, n. lord, master. See Sayidi. (Ar.)


**SAISI**

*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.)

*Bala, n. (—), prayer, i.e. to God, according to Mahommedan forms and ideas, public worship, divine service, devotions, whether performed with others or alone. The five prescribed hours of prayer are (1) alfajiri, an hour or two before sunrise; (2) aththuuri, noon; (3) alasiri, afternoon; (4) maguribi, sunset; (5) isha or esha, an hour or two after sunset. (Ar. Cf. sali, msala, and syn. dua, maombi. Dist. salti, swali.)

*Salata, n. (—), harshness, unfeeling conduct, sarcasm. (Ar. Cf. saliti, msalata.)

*Sali, v. pray (to God), i.e. use the prescribed forms of Mahommedan worship, public or private,—offer prayer (divine service, worship). (Cf. sala, and dist. omba, in which the idea of earnest request, begging, is the chief one.) Sali dua, offer a special request to, make a petition to, God. Ap. sal-iwa, -iwa, pray for, intercede for, &c., e.g. mtu aliyekufa husaliwa, prayers are said over a dead person. Msali ni mkeka wa husaliwa, a msali 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 mwali. 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 Selehi. (Ar. Cf. suluhisha, selehi, and syn. sathihi.)

*Salimini, adv. in safety, safely,—used in conjunction with salamu, e.g. wa salimini, your letter reached me quite safely. (Ar. Cf. follg.)

*Salimu, v. (i) express good wishes to, salute; (2) hand over safely deliver, rescue; (3) give up, surrender, yield, resign, e.g. wa salimu, the governor sends his compliments to you. Nimeksalimu wait fetha yake, I have paid the governor his money. Salimu roho, give up the ghost, die. Ps. salimiwa. Nt. salimuka, e.g. salimuka ajali, meet one’s fate, come to the appointed end, die. Also, be delivered, rescued, be paid off, &c. Ap. salim-ia, -iwa, e.g. unisalimie babayako, give my kind regards to your father. Rp. salimiana. Cs. salim-isha, -ishwa, e.g. (1) cause to be safe, save, rescue; (2) give up, hand over, pay, i.e. intens. Nasalimisha roho yangu, I shall die. Mali kizi unsalimishe ndugu yangu mkononi, pay this money into my brother’s hand. Salimisha kwa hila, betray. (Ar. Cf. salamu, silimia, 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.).

Sama, v. stick in the throat, choke. (Cf. kwama, and dist. kaba, choke by outside pressure, throttle.)

*Samadari, n. (—), a bedstead of foreign, non-African, make, iron or wood. Commonly of Indian beds. (? Hind. Cf. kitanda, utili.)

*Samadi, n. (—), manure, cow-dung, dung and ashes mixed. (Ar. Cf. mboyleo.)

*Samaki, n. (—), a fish (of any kind), fish (in general). Kr. gives sixty-three names of different kinds, Sacl. twice as many, and cf. Playfair’s fishes of Zanzibar. For some of the commonest cf. papa, nguru, pesona, taa, changu, dagga. Kambari is the commonest fresh-water fish. S. mbichi, fresh fish. S. nyakv, dried fish. S. ya ng’onda, cured (sun-dried) fish. S. ya chumvi, salted fish. Vua samaki, fish, catch fish. Tunga s., tie (hang up) fish in a row. Bana s., fasten fish in a cleft stick,—to bake by a fire. Cf. samaki akioza ni mitungo pita, 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, jamani.)

*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. Ar. samm.)
Sana, adv. very, much, in a high
degree,—used as an intensive of any
kind of action or quality, and trans-
latable accordingly, e. g. kubwa s.,
very great. Piga s., flog soundly.
Sema s., speak loud. Vuta s., pull
hard. Kimbia s., run fast. Kaa s.,
remain a long time. And so on.
Often with descriptive nouns, e. g.
mtu mganga sana, a great doctor;
fundi sana, a good workman. Some-
times doubled for emphasis
sana-sana, or combined with
mno, ajabu, &c. Also in rejoinder, signifying
appreciation, approval,—just so, cer-
tainly, I understand, quite right.
(Ar.)

*Sanaa, n. art, work of art, handi-
craft. (Ar.)

*Sanamaki, n. (—), senna,—the
drug.

*Sanamu, n. (—, and sometimes
ma-), image, idol, likeness, statue,
picture, representation, figure. Ibada
ya sanamu, idolatry. Piga sanamu,
draw a picture, make a likeness.
Sanamuya rangi, a painting. (Ar.
Cf. taswira, mfano.)

*Sanda, n. shroud, winding sheet,
burial cloth,—commonly of thin white
calico, i. e. bafta ya kuzikia mtu.
(Ar. Cf. mazishi.)

*Sandalu, n. (—), sandal wood,—
from the tree msandali.

*Sandarusi, n. (—), gum copal,—
fossil exudation of the tree msanda-
rusi.

*Sanduku, n. (—, and of size
ma-), chest, box, trunk, case. (Ar.
Cf. kasha.)

*Sanjari, adv. also Shanjari,
Shangiari, Chinjari, in Indian file,
in column, following each other, e. g.
of ships in company, a convoy and
consort, e. g. tukafuata sanjari,
mashua zote mlii, and we followed in
company, with both boats. (?Ar.
Cf. vinjari.) — v. follow in line,
escort, accompany,—of ships.

*Sansuri, n. a kind of sword,—
also a sword-fish. (Cf. upanga.)

Sawa, a. (1) like, alike, equal,
the same; (2) equal, fair, equitable,
just, right; (3) level, smooth, even,
flat, straight. Sawa na, sawa kama,
equal to, like, just as. Inchi sawa,
flat country, a plain. Fanya sawa,
e. g. make equal (cf. sawazisha), act
fairly. — n. like usawa, likeness,
equality, flatness, &c. Sawa kwa
sawa mimi nave, we share equally,
have half each. — adv. equally,
just the same,—also sawasawa. (Ar.
Cf. serifu.)
SAWANISHA

*Sawani8ha, Sawazisha, v. cause to be like, equal, even, &c., equalize, compare. Ps. sawanishwa. (Ar. Cf. lingAniaha, pambanisha, fana-nisha.)

*Sayidi, n. (__, and ma-), also Saidi, Seyid, lord, master, esp. as a title, and in Z. a title of the Sultan. But also in respectful address, Sayidi wangu (vangu), Sir,—like bwana. (Ar.)

*Saza, v. Cs. of Saa, v. (which see). (Ar.)

*Sazo, n.(ma-), remainder, balance, superfluity. Sazo la matumizi, credit balance, excess of receipts over expenditure. (Ar. Cf. prec.)

*Sêbule, n. (__), indoor reception-room, front room,—usually next the entrance, but sometimes on first floor, e.g. akapanda darini katika sebule yake, he went upstairs to his parlour. (? Ar. Cf. baraza, which is usually outside.)

*Sehemu, n. (__), part, portion, piece, share. (Ar. Cf. syn. B. funyu.)

Seke neka, v. be syphilited, be infected (ruined, destroyed) by syphilis. Cs. sekene-sha, -shwa, infect with syphilis, ruin by disease. (Cf. follg.)

Seke neko, n. syphilis.

*Selaha, n. (__), and Silaha, a weapon, arms (warlike, offensive). Twa (shika) s., take up arms. (Ar.)

*Selehi, v. also Suluhi, Saluhi, put in good condition, improve, make agree (with), conduct to, serve (for), be of use (to), be fitting for, reconcile, be reconciled. Ps. selehiwa. Nt. selehika. Ap. seleh-ia, -iwa. Rp. selehiana. Cs. selehisha, cause to agree; reconcile, make peace between, conciliate. — n. concord, peace, reconciliation, agreement. (Ar. Cf. m selehichi, salihi, suluhi, -sulu-

Mfu, and syn. patanisha.)

*Selo, n. signal of arrival or departure of a ship. (Cf. Eng. Sail ho!)

Sema, v. say, talk, converse, speak. Sema sana, speak loud. Sema na, talk to, converse with. But sema with an objective pers.-pfx. means 'speak against, abuse' (cf. amba, and ambia), e.g. watu watamsema sana, people will abuse him soundly. Jisema (and jisemea), pretend, profess, —to be what one is not. Ps. semua. Nt. semeka, e.g. be said, admit of being uttered, pronounced, &c. Ap. sem- ea, -ewa, e.g. speak to, address, say to (contr. ambia, which introduces the words used). Semea pumani, speak with a nasal twang. Hence semena. Cs. sem-esha, -eshwa, -esa, -ezwa, and hence semezana, 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. titi, taa.)

Sembuse, adv. much more, much less, not to speak of. (Also heard as seuse, a form of usiuse, i.e. usiulizie, do not ask about. Cf. iicha.)

Seneza, v. and Seza, smooth (with an adze), flatten, take off projections, edges, blunt. Ps. senezwa. Nt. senexeka. (Cf. sexo. Cs. of sena, become smooth, blunt, &c., not common in Z.)

Seng'enge, n. (tna-), brass or copper wire,—made into rings or spiral twists, as bracelets and anklets. Hence of brass wire in general. (Cf. masango.)

Sengenywa, v. calumniate, back-bite, attack by secret or underhand insinuations. Ps. sengenywa. Rp. sengenyana. (Cf. syn. singizia, amba.)

*Senturi, n. and Santuri, musical box or similar music machine.

*Sesahangi, n. (__), headman of a crew, or of part of a crew,—mate, boatswain, serang. (Hind.)

*Serakali, n. (__), and Serikali, Serekali, official executive, govern-
ment, court, public authorities. Mtu wa s., an official. Fetha ya s., public money. (Hind.)

*Seramala, n. (—), and Semala, a carpenter. (Hind.)

*Serifu, v. spend money, pay, incur expense. Ps. serifiwa. Ap. se-7,-iwa, -e.g. ameserifiwa watu wamfunute, he paid people to take his side. (Ar. Cf. sarafu, and syn. gharimia, wakifu, lipa.)

*Serkali, n. See Serakali.

*Seruji, n. See Saruji, saddle of a horse. (Ar.)

Seta, v. (1) crush, squash, mash, beat up,—usually of things relatively soft, e.g. seta viazi kwa mwiko, mash potatoes with a spoon, but also of pounding ingredients together in a mortar (cf. mseto). (2) jostle, press (in a crowd). Ps. setwa. Nt. seteka. Ap. set-ea, -ewa. Rf. set-esha, -eshtva, e.g. huddle together. (Cf. twanga, ponga, saga, songa.)


Sezo, n. (—), also Senezo, an adze. (Cf. seneca, 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 Mahommedan year, next preceding Ramathan, and called *mpesi wa milicho, i.e. carnival month. (Ar. Cf. shiba.)

*Shaba, n. copper, brass,—also distinguished as shaba nyekundu, copper; shaba nyupe, brass. (Ar. mixture,—a mixed, alloyed metal.)

*Shabaha, n. (—), also Shabaha, Shabihi, (1) similarity, likeness (cf. methali, mfano); (2) figure, object to shoot at, target, butt (cf. sanamu); (3) aim (with a weapon), sight (of a gun). E.g. twaa sh., take aim, aim; also piga sh. Pata sh., hit the target, make a hit. Used as adv., like, the same as, e.g. nyama shabaha (or, shabaha ya) mbwa, an animal like a dog. (Cf. methali, mfano, kama.) (Ar. Cf. shabihi.)

*Shabbu, n. alum. (Ar.)

*Shabuu, v. and Shebihi, be like, be analogous to. (Also as n. for shabaha.) Rp. shakikiana. (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 coconut tree, the crown from which the leaves and flower spring (cf. kilele). (Ar. Cf. shehe.)

*Shahada, n. (—), (1) the Mahommedan creed, confession of faith; (2) bond, covenant, deed of ratification, e.g. waaha andikiana 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.)

*Shahamu, n. (—), fat, lard, grease, i.e. animal fat. (Ar. Cf. mafuta, also nona, nenepa.)

*Shahawa, n. semen. (Ar. Cf. mani.)

*Shahidi, n. (wa-), one who attests or guarantees, a witness, an authority, a martyr. (Ar. Cf. shahada, ushahidi, shuhudia.)

*Shahamu, n. (—), fat, lard, grease, i.e. animal fat. (Ar. Cf. mafuta, also nona, nenepa.)

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*Shahidi, n. (ma-), one who attests or guarantees, a witness, an authority, a martyr. (Ar. Cf. shahada, ushahidi, shuhudia.)

*Shaiibu, used sometimes in the (Arabic) expression shaiibu la juzi, a very old woman. (Ar. 'grey-haired.' Cf. kizee, kikongwe. Juzi for Ar. ajuz, old, decrepit woman.)

*Shairi, n. (ma-), a line of poetry, a verse, usu. in plur. verses, poetry, song, a poem. Tunga mashairi,


*Shalaka*, n. small hole in the gunwale of a boat for securing the loop of rope (*kishwara*) used as a rowlock. (Ar. Also (?) a knot or loop secured by a peg.)

*Shali*, n. a shawl. (Ar.—whence the Eng. word.)


*Shamari*, n. fennel. (Ar.)

*Shamasi*, n. See Shemasi.

*Shamba*, n. (ma-), (1) a piece of ground having an owner, an estate small or large, a plantation, farm, garden, a plot of cleared or cultivated land; (2) country, as opp. to town (*mji*), and in this sense treated similarly as a proper noun, e.g. *enda shamba*, go into the country; *toka sh.*, come from the country; *shinda sh.*, live in the country. *Mtu wa shamba*, a rustic, a peasant. Cf. *kimashamba*, countrified, boorish,—of language, manners, &c.

*Shambulia*, v. attack, make an inroad (incursion, invasion, war) upon, rush violently on. Ps. *shambuliwa*. (Cf. follg. and syn. *pigia (letea, tolea), viti (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 cha-fya*.)

*Shangaa*, v. be astonished, stand and stare, be dumbfounded (with wonder, horror, &c.), be dazed. Cs. *shanga-za, -zwa*, astonish, strike with wonder, terrify, &c. (Cf. *mshangao, ajabu, toshewa, fathaika, pigwa bumbuazi*.)

*Shangazi*, n. (ma-), father's sister, paternal aunt. (Cf. *mama mdogo*.)

*Shangia*, 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, furaha*.)

*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. *Nguo ya s.*, fine, new clothes, latest fashion. *Mambo hayo si shani*, that is no wonder, nothing to be surprised at. (Ar. Cf. *munjiza, 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 *Shawarabu*, *Sharabi*, moustache. (Ar.)

*Sharafa*, n. *sharafa la ndevu, ndevu la sharafa, (?) long flowing beard. (Ar. Cf. *shari*.)

come to bid you defiance. Mtaka shari simwepi, I do not refuse a challenge. Mtobo ya s., adversity. (Ar. Cf. ukorofa, jeuri.)

*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, mshahuri, bora.)

*Sharika, n. (—, and ma-), also Shirika, partnership, action in common, common interest, communion. E.g. ntafitia shirikani, I will go shares. Mali yetu ni sharika, we are joint owners of our property. Also as adv., in common, together, in partnership. Tumia sh., use in common. (Ar. Cf. folkv.)

*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 nyaa, 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. uleni (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 Muunganu, lead a wholly devoted, saintly, religious life,—also, share the divine nature (understood by Mahomedans as a wholly blasphemous claim). Sh. shetani, be of a diabolic temperament, a sinner of the worst kind. Ps. sharikiwa, be shared, &c. Nt. sharikiika. 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, savanya, enea, taaa fungu, or sehemu, &c.)

*Sharti, n. (—, and ma-), also Sharuti, Shuruti, (1) necessity, obligation (actual, practical, rather than moral), absence of choice; (2) binding contract, terms, conditions, clause of a legal document; (3) wager, bet. S. kwenda (or, wende), you must go, you have to go. Fanya s., make a contract, bind oneself. Maneno ya s., peremptory, uncontrovertible language. Akataka sharti yake kuondoka, he wanted to go in spite of everything, because he had to. Kwa masharti, under conditions, conditionally. Wekana masharti, shindana (pigana) kwa masharti, engage in betting, lay wagers. (Ar. Cf. lazimu, farathi, juzu, mkataba.)

*Shashi, n. a kind of muslin.

*Shasira, n. and Shazia, a long copper or brass needle, used in making mats and mattresses. (? Ar. prick of a thorn.)

*Shati, n. an English shirt or similar short garment. (From the Eng. Cf. goti, sitoki, fullana.)

Shatoruma, n. a shawl worn as waistband (Str.). (Cf. mshipi, mahazamu, mshambono.)

*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, fit), and (2) be disappointed, have a sense of failure. No deriv. stems commonly used. (Cf. folkv.)

-shanfu, 'a. showy, pretentious, affected. (Cf. prec. and ushaufu.)

*Shauko, n. (—), strong desire (affection, wish, fondness, liking), sexual passion. E.g. kuna shauku ya kisu chema au kisitu kibaya, i.e. shauku is applicable to good and bad
objects. Nina shauku naye, I am greatly attached to him. Shauku ya kusungumiza, passionate fondness for amusement. Shauku nyengi hundo maariifu, strong desire over-rides prudence. (Ar. Cf. ashibi, and syn. habba, mapenzi, ngoa, tamaa.)

*Shaurni, 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. mfshauri.)

Shavu, n. (ma-), also Chavu, Chafu, (1) cheek, i. e. shavu la uso; (2) biceps, muscle of arm, i. e. s. la mkono; (3) calf of leg, i. e. s. la 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.)

*Shazasi, n. a deacon. (Ar. Cf. kasisi.)

*Shembea, n. a curved knife. (Ar., or variant of jambia (which see), and cf. kisu, kotama.)

Shemegi, n. (wa-), also Shemeji, a relation by marriage,—usually of the first degree, i. e. wife’s (or husband’s) brother or sister, brother-in-law, sister-in-law.

*Sheraa, n. See Sheria. And for Sherafa, Sherabeti, see Sharafa, Sharabeti. (Ar.)

Sherehe, n. (—), and Bsherehe, (1) show, pomp, display; (2) demonstrations, rejoicings, cheers, triumph. (Cf. shangue, kigelegele.)

*Sheria, n. (—), ShaH*, Sheraa, law, a law, Mihommedan law, a law court, judicial proceedings. Sh. ya chuo, written, or statute, las/. Sh. ya inchi, laws of the land. Peleka sheri, prosecute. Ena sheri, go to law, litigate. (Ar. Cf. amri, desturi.)

*Sherizi, n. (—), glue. (Hind. serish.)

Shebaha, Shebhihi. See Shaba.

*Shehena, n. (—), cargo, freight, load. (Ar. Cf. folgi.)

*Sheheni, n. have cargo on board, be loaded up,—of a ship. Cs. sheheniza, cause cargo to be put on board, load up with freight, sh. enombo, load a vessel. — v. Cf. prec.)

*Shela, n. a black veil,—usually a square of black silk, worn over the head by Arab women out of doors. Also called shela mdeusia, i.e. a black silk veil. Also, a sword-game, fencing (Sacl.). (? Ar. Cf. utaji, dusumali.)

*Shelabel, adv. in a lot, with all defects, just as they are, indiscriminately. (? Ar.)

*Shemali, n. (1) the left (hand); (2) the north (quarter); (3) north wind, mist, fog. (Ar. not usual in Z. Cf. kushoto, kibla, kaskazi.)

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*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.)

*Shetani, n. a poop, stern part,—of a vessel. Opp. to gubeti, ono, prow, bow, forepart. (Ar. Cf. tesi.)

*Shiba, v. (1) have enough to eat
or drink, have a full meal, be satisfied with food; (2) sometimes used fig. of being wholly filled with, and so under the influence of something, e. g. shiba 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 nguo ni kilemba, a turban is full dress. (Ar. Cf. shaaban.)

*Shibiri, n. a span, from thumb to little finger of the open hand, about 9 inches, half a cubit (mkono, ihirad). (Ar.)

*Shidda, n. trouble, difficulty, want, scarcity, rarity, something hard to get. Patwa na s., -wa na s., ingia s., get into trouble or distress. Kitu hiki ni shidda kuonekana, this article is seldom to be seen. Kwa shidda, with difficulty, scarcely, hardly, seldom, unlikely. (Ar. Cf. taabu, ihtkt, 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, nave shika, what I say to you, mind you attend to. Masika imeshika, the rainy season is in full force. Njaa inashika, famine is prevalent. Vita inashika, war is being waged. Shika ras, keep to (i.e. steer for, make for) the cape. Shika miguu ya, salute, pay honour to, submit to, become the slave of (cf. shikamu). Ps. shikwa, e.g. shikwa ya homo, have an attack of fever. S. na deni, be pressed with debt. Nimeshikwa kwa Sullani, 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. Kushikiwa 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 shik-iza, -izwa. Rp. shikana, e.g. hold each other, be friends, grapple, form connexion with. (Cf. follg. and shikizo, also syn. kama.)

Shikaman, 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 shikaman, when you are held tight, hold on tight yourself. Cs. shikaman-isha, -ishwa. (Cf. shika, -wa, mana.)

Shikamu (also shortened into Shikam, Shikam, Kamn, and even Kam), a common salutation used by a slave, woman, or dependant, to a superior, i.e. 'your humble servant.' In full, asshika mimo yana, I hold your feet,—as a mark of inferiority and submission.
Shikio, n. (ma-), a thing to hold by, handle, (in a ship) rudder. *Mshiki shikio, steersman. *Mashikio ya kikapu, handles of a basket. (Cf. shika, and follg., and syn. msukani. S*ikio, 'ear,' is sometimes pronounced shikio.)

Shikizo, n. (ma-), fastening, wedge, prop,—used for securing something firmly. (Cf. shi, 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. (i) 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 kivoe.)

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, muungu.)

Shina, n. (ma-), root, stem of a tree,—including all parts, from the misizi, rootlets, to the matawvi, 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. (adu) vitani, be victorious (over enemies) in war. *S. kasi (or, kalia kasi), carry on work, go on working. *S. na njaa, continue hungry, endure famine. *S. shamba, pay a visit in (stay in) the country, at a country residence. Anekwenda shinda, he has gone away for a time (for the day, for a visit, for a picnic).

Maji yashinda kisimani, water is left in the well, i.e. there is still some left. *Kushinda jana, used for 'day before yesterday,' i. e. continuing over or past yesterday. Ps. shinda, e. g. 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 Shindiaka below. Ap. shinda-a, -iwa. The form shindilia seems also different in meaning. See below and cf. shindika. Cs. shinda-sha, -ishwa, and shinda-sa, -iza, 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 spoilt for use by work, blunted. Rg. 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. mitungu, 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, mshindii, 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, Shindilla, &c.)

Shinda, n. (ma-), remainder, residue, e. g. shinda la mtungi (kina), what is left in the jar (mortar), a large remainder being shinda zima (kuu, la kujaa). Gunia hii ni shinda, this sack is partly full. Mtungi
Shindamana, v. be firmly pressed together, be compact, fixed fast, i.e. be in a state of being forced together.

Shindamana-ia, -iwa. Cs. shindamani-sha, -shwa. (Cf. shindika, shikamana, fungamana, and -mana.)

-shindani, a. rivalling, competing, opposing, contesting. (Cf. shinda, mshindani, shindani.)

Shindano, n. (ma-), struggle, competition, race, trial of strength, &c. (Cf. shinda, and dist. sindano, needle.)

Shindika, v. (1) Nt. of Shinda (which see, and note), (2) also Sindika, apply force to,—but mostly with special senses, e.g. shindika mafuta, extract oil by pressure. Sh. mowa, crush sugar-canes. Sh. mlango, partly close a door, close but not fasten, set ajar, — opp. to shindua (sindua) mlango. Ap. shindikia-ia, -iwa, e.g. kimu cha ku-shindikia, a crushing mill, i.e. oil-mill, sugar-mill. Cs. shindikiza, e.g. (1) intens. like shindika. (2) in special sense, attend a departing friend or guest to the door, go with him a little way, see off, give a send-off to (cf. safirisha, and laki., of going to meet an arriving friend). (Cf. follg. and shindua, also shindika.)

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. shindilitwa. 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 voto, the whole town was out in a moment. Enda kwa ma-shindo, 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. shinduliwa. Nr. shmduka, e.g. maji yameshindo, the tide has retreated. Ap. shindu-lia, -liwa, e.g. open (a door) for a person. (Cf. shinda, and the words following it. Obs. that shindika, shindua seem identical with zindika, zhtdua, and their derivatives (which see),—meaning inaugurate, open, &c. and which nevertheless are commonly heard with ə rather than ə initial.)

Shingo, n. (ma-), (1) neck; (2) objects resembling a neck, e.g. an isthmus. Also fig. of hard unyielding temper, e.g. mwonyi shingo gamu. 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. shinda.)

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

Shoka, n. (ma-), an axe. Shoka la bapa, an adze. Dim. kishoka. (Cf. szeo.)

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-ea, -ewa, e.g. sew for (with, in). Cs. shon-esa, -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 wa mkononi mshoto, on the left side. (Cf. opp. kuume, and Arab. shemah, opp. to yamini.)

*Shtaka, n. (ma-), also Mshtaka, accusation, charge, complaint, prosecution. (Ar. Cf. follg.)

**Shtaki, v. accuse, charge, complain of, prosecute. Ps. shtakiwa. Nt. shtakika. Ap. shtak-ia, -iwa, e.g. akamshakia baba habari za kwake, she complained to her father about her home. Rp. shtakiana. Cs. shtak-isha, -ishwa. (Ar. Cf. mshtaka, mshtaki, and prec. Also dai.)

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 jiu, 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 pumuzi, breathe out, exhale. Jishushamoyo, humble oneself. Hence shush-ia, -iwa, e.g. shushiwa mwua, have rain sent down on one. (Cf. mshuu, 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; mwangaza, light-hole). (Ar. An aperture fitted with lattice, or trellis-work, cf. shabuka, net.)

Shudu, n. (ma-), refuse of seed after it has been crushed for oil, oilcake.

Shufaka, n. anxious care, fear, awe, pity. (Ar. not common, cf. hofu, huruma.)

Shughuli, n. (—), also Shuhuli, (1) business, occupation, absence of leisure, engagements; (2) trouble, worry, anxiety. Ana sh., he is busy, engaged. Opp. to mcheso, faragha, e.g. hatukuja kuchesa, tumekuja kwa shughuli, we did not come to play, we are here for business. Shughuli za inchi, public affairs. (Ar. Cf. follg. and syn. kasi, mambo.)

*Shughulika, v. be busy (engaged, occupied), have one's hands full, be harassed, hard-worked. (Cs. shughuli-sha, shwa, occupy, give trouble to, take up the time of, &c. Fishu-
**SHUHUDA**

shulisha, trouble oneself, be nervous;—also, pretend to be busy, make excuses (for putting off, not attending to a case). (Ar. Cf. prec., and uskuru.)

*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, shakada, tishuhuda.)

**SHUHA**

*Shuha, n. (ma-), a brave man, warrior, hero, champion. (Ar. Cf. ushuha.)

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 kitafida, a sheet. As a measure, one fathom (pima). (Ar. Cf. doti, pima.)

Shuke, n. also Suke (which see).

*Shukrani, n. gratitude, thanksgiving, thanks. (Ar. Cf. shukuru.)


*Shukuru, v. (1) thank, give thanks (to), be grateful; (2) take comfort, leave off mourning or grieving, be resigned, become contented. Sh. Muungu is esp. common in this latter sense, passive acquiescence in things bad and good. — n. (ma-), expression of gratitude, thanks. (Ar. Cf. ahsante.)

Shuli, n. See Tuka.

Shulu, n. a kind of sewing (? whip-stitch, herring-bone).

Shungi, n. (—, and ma-), (1) plait of hair, tress, crest, forelock. Shungi 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 ta, a flaring lamp. Taa inaolwa shungi, the lamp flares. (Cf. kishungi, also songo, suko, sokoto, panja.)

**SHUPAA**

*Shupa, v. (1) be hard, firm, well set, compact; (2) be stiff, obstinate, unyielding, peremptory. Shupa 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. shurutiwa, e. g. haikushurutiwa kutoa fetha, there was no obligation to pay. Cs. shuruti-sha, -shwa, put pressure on, order peremptorily, press with argument, force, compel. Rp. shurutiana, make terms or conditions with each other, bind each other, wager, bet. — n. (ma-), also Sharuti, Sharti (which see). (Ar. Cf. sharti, and syn. lazimu, juzu, bidi.)

Shusha, v. Cs. of Shua (which see).

Shuta, v. break wind. (Cf. shuji, and jamba.)

Shutumu, v. upbraid, reproach, revile, scold. E. g. watu wanishutumu ubaya bilashi, people upbraid me for wickedness without cause.

Shuzi, n. (ma-), breaking wind. Fathili ya puna ni mashuzi, i.e. nothing worth having to be had from a donkey. (Cf. shuta.)

*Shwari, n. a calm, calm weather. (Ar.)

Si, (1) adv. of negation, but always with a word following, which it qualifies,—never as an independent negation, no (which is sio, 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 vema means ‘badly,’ as well as ‘not well.’ Si lazimu kwenda, it is necessary not to go. (And so in some verbs, e.g. sitaki, I want not to, I decline, sipendi, I dislike.) Si in comparisons indicates the less preferable member, ‘rather than,’ e.g. jirani ya karibu si ndugu 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-pxfs., e.g. sio, sicho, sizo, sivyo. Sio and sivyo are commonly used as an independent adv. of negation, i.e. ‘no, not so’ (cf. hakuna, happana, la). Si is used with verbs to form the Negative Imperative only, e.g. si piga (pigeni), 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 px. of negation, in (1) 1 Person Sing. Indicative, always initial, e.g. stoni, I do not see, sikuja, I did not come. (2) all persons of the Subjunctive (Impera-
**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.)

*Sihii, v.* beg humbly, supplicate, beseech, intreat. Ps. siihiwa. 

Nt. siihika, e. g. be placable, not inexorable, open to appeal. (? Ar. cry loud, call, cf. omba, lalafna.)

**Sihiri, v.** bewitch, fascinate, throw a spell over, have power over. E. g. nichawi aweza kutusihiri wote tukafa, a wizard can bewitch us all to death. — n. witchcraft, e. g. uchawi na siiH ni kitu kinioja, siiHiri 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. siikiwa. 

Nt. sikia, e. g. be audible, be noticeable. Ap. siki-lia, -liwa, -lika, e. g. listen to (for, with, at). Hence siki-liza, -li swa, usually intensive, listen,—sometimes in contrast with sikia, e. g. nikamsikiliza sinba misimsikie tena, and I listened for the lion, but did not hear it again. Also sikiliza, sikilizana. Cs. siki-la, -swa, e. g. cause to hear, make understand, make obey,—and sometimes as sikiliza, listen. Hence intens. or Cs. sikitisha and siki-sia, -siwa,—also sikisana, e. g. hear each other, agree together, be mutually intelligible, &c. Ile lugha yao hatuskilizani, we do not understand each other in that lan

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**Sikio, n.** (ma-), also Shikio, the ear,—organ of hearing. Toga sikiio, listen attentively. Tia sikionii, remember, attend to. Sikio halitipiti kichwa, the ear does not rise above the head. Toga (toja) sikiio, bore holes in the outer edge of the ear, as Swahili women do, for ornaments. (Cf. nderwe, majasi.) (Cf. sikia, and prec.)

Sikitika, v. be sorry, grieve, feel regret (pity, remorse),—the common word in Z. Ap. sikitiki-ia, -iwa, e. g. be sorry for (about, at, in). Cs. sikiti-sha, -shwa (for sikitikishwa), grieve, make sorry. (No simple sikita 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 (mchana, 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 kwake 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 Mahommedan feasts, (1) after Ramathani; (2) Al Haj, Idi (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 Mchana, Usiku, Mwaka.
Sila, n. pail, bucket, dipper, scoop,—esp. for bailing water out of a boat, &c. (Cf. the commoner ndoo, kata.)

Silaha, Silihi. See Selaha, Selehi.

Silimu, v. become a Mahomedan, be converted, initiated. Ps. silimwa. Nt. silimika. Cs. silimisha, silim'-sha, -shwa, make a Mahomedan, initiate. (Ar. Cf. salim, 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. imenimamia fetha nyigi, it has cost me much money. E.g. akaondoka akasimama, he rose and stood up. Wuungu haktisimavia naye, God did not take his side (support him). Wali haukusimajua iumoni, the rice was not retained in the stomach. Mlima umesimama, the hill is steep. Alajiyamesimama, the water is motionless, stagnant. Ap. swiajH-za, -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. msipiamizi). Cs. simam-isha, -ishwa, e.g. (i) make stand, cause to go on with work,—also (2) cause to stop, obstruct, thwart; (3) set up, erect, make stand, cause to rise. E.g. simamisha bei, raise price. (Cf. simika, simua, and ima, with which simama is connected as a Sitative form.)

Simanga, v. triumph (over), exult (against), cast in the teeth (of), reproach. Ap. simang-ia, -iwa. Cs. simang-isha, -ishwa, as intens., e.g. Wanika walitumangisha umasikini wetu, the Wanika re-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 simama; (2) cause to stand, set up, erect; (3) cause to prosper, support, uphold; (4) appoint, establish, arrange. E.g. simika nyumba (miti, mlango), erect a house (poles, a door). Muungu akusimika, God prosper you. Mkusu hausimiki, hausimami, a chain neither holds up nor stands up. Nisimike mtu awe mkubwa wao, let me set up a man to be their chief. Simika mitego, set traps. Ps. simikwa. Ap. simik-ia, -iwa, e.g. wakansimikia asikari, and they provided him with a bodyguard. Cs. simik-isha, -ishwa, e.g. have a thing set, cause to set up. (Cf. ina, simama, simua.)

Similla, int. Make way! Out of the road! By your leave! Often with a word following, S. pund (ubau, jiwe), make way for a donkey (plank, stone). (Ar. for bisimilla, in the name of God. Cf. inshallah, eewallah, wallai, allaalia, and syn. jikathari, jitenga.)

Simo, verb-form, I am not in it, i.e. often, I am not responsible, it is no concern of mine,—Negat. Pfx. of 1 Pers. Sing., with -mo, for humo.

Simo, n. (—), something striking, remarkable occurrence,—not often heard in Z. E.g. simo mfya imeingia, a new thing has occurred. (Cf. folgg. and jumbo, shani.)

Simu, n. the telegraph, telegraphic message (news, &c.). (Perh. same as prec.)

Simua, v. place horizontal what was perpendicular, lay down. E.g.
simua mlingoti, lower a mast. (Not often in Z. Cf. simama, simika, imu, and syn. shusha, weka chini, inamisha. Rv. from sima not used.)

Simulia, v. also Sumulia (which see).

Sina, verb-form, I have not,—Negat. Pfx. si, and na, with. (Cf. si, na.)

Sindano, n. a needle. (Cf. shastra.)

Sindika, Sindua. See Shindika, Shindua.

Singa, v. rub with perfume, or aromatic substances, e.g. singa mwili kwa sandali, rub the body with sandal wood. Ps. singwa. (Cf. sugua, kanda.)

Singa, n. plur. of usinga, long, straight, soft hair,—of Europeans and some animals, i.e. nyele za singa, as opp. to nyele za kipili, the short, tufty, wiry hair of natives. Singa za mkia wa frasi, horse-hair from the tail. (Cf. manyoya, used of animal hair generally, wool, down, &c., and see Unyele.)

Singefuri, n. cinnabar, vermilion, a red dye, anatta. (Cf. msingefuri.)

Singiza, v. pretend, make pretence, allege as excuse, but commonly in the Ap. singiz-ia, -iwa, make a fictitious, calumnious charge against, slander, insinuate. E.g. jisingiza tigonjiva, make a pretence of sickness. Singizia moio, lay the blame on the fire. Ps. singizwa. (Cf. follg. and syn. amba, tukana.)

Singisio, n. slander,—usu. in plur. masingisio (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 Shindika, &c.

Sinzia, v. (1) sleep, doze, be drowsy; (2) be inattentive, absent-minded, make a foolish mistake; (3) of a lamp, flicker. Ap. sinzi-ia, -iwa, 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, vao. (Cf. syn. la, 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. isipokwera njema, if it is not good. Also often supplies practically a negative form of the Pres. Partic. in -ki-. (Cf. si, -po.)

Sira, n. (ma-), dregs, lees. Sira la tembo, lees of palm wine.

*Siri, n. (—), a secret, hidden thing, mystery, puzzle, secrecy. Mambo ya siri, secrets. Kwa siri, secretly, privately, mysteriously. Sometimes also as a v., e.g. alijisiri gene- geni, he secreted himself in a hollow. (Ar. Cf. msiri, and perh. suria, also syn. jumbo, faragha, and setiri, ficha. Opp. to wazi, thahiri. Dist. usiri, delay.)

Sisi, pron. of 1 Pers. Plur., we, us. Sisi sote, all of us. Sisi wote, commonly of two persons, 'both of us.' (Sometimes siye is used for sisi. Cf. miye, weye.)

Sisima, Sisimua, &c. See Zimba.

Sisimizi, n. or Zisimizi, a small black harmless ant. (Prob. from zimba (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, sunguka, kwama.)

*Sitaha, n. and Staha, deck,—of a vessel. (Ar.)
"Sitahi, v. honour, respect. See Stahi. (Ar.)

"Sitashara, n. and a., sixteen.

"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 (biashara). Cs. sitawi-sha, -shwa, e.g. cause to flourish, embellish, enhance, prosper, give a finish to. (? Hind., and cf. usitawi.)

"Sitiri, n. See Setiri. (Ar.)

"Sitoki, n. See Stoki. (Eng. "stocking").

"Sitti, n. (—), lady,—and in address, my lady, madam. (Ar. for the common bibi, mwana (which see).)

"Sittini, n. and a. and Settini, sixty.


"Sivyo, a common form of negative adv., no, not so,—negative pfx. si with -zyo of reference. (Cf. adverbial use of o-, in adjectives, and vile, hivi, nivyo, &c., and for negatives, si, sio, la, hapana.)

"Siwa, n. (ma-), a large island,—but seldom in Z. except in reference to the Comoro Islands, e.g. wafulme wa Masiwani, the Sultans of Comoro. Kisewa is regularly used of islands in general.

"Siwa, n. used of a special kind of horn, or trumpet, of wood or ivory, which is a symbol of chieftaincy. (Cf. panda, baragumu, pembe.)

"Siwezi, v. See Weza, and Haswezi,—also cf. jambo, sijambo.

"Siyo, adv. of negation, like si, sityo, 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. takalaka, and dist. msizi.)

"Soda, n. lunacy. (Ar. Cf. syn. wazimu, kichaa.)

"Sodo, n. (—), a particular kind of napkin, used by women.


"Soko, n. (ma-), a market, open market-place, centre of business, mart, emporium. (Ar.)

"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, -eva. Cs. sokot-za, -eshwa, -esa. (Cf. follg., and suka, songa.)

"Sokoto, n. (ma-), a plait, a tress, a curl. (Cf. prec., and songa, 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, -eva, e.g. sheki akalisomea jabali, the chief performed a service (reading) over the stone. Cs. som-esha, -esha, e.g. send to school, educate, lead devotions, act as teacher or minister. Hence someesha, e.g. unisomeshe mwanangu, educate my son for me. (Ar. listen, i.e. the characteristic attitude of scholar, or worshipper, and hence the above meanings in Swahili. Cf. soma.)

"Soma, n. (ma-), one kind of ngoma, or dance.

"Sombea, v. move oneself by clasping or grasping, e.g. in climbing a tree, or of a cripple who cannot use
his legs. (Str. and Kr. Cf. sombo, as that which clasps or girds.)

Sombo, n. usual in the plur. masombo (which see), a girdle. (Cf. follg.)

*Somo, n. (ma-), (1) that which is listened to or read, a letter, a reading; (2) a teacher, instructor, confidential adviser or friend. And so as a term of friendly address. Njoo, somo, come along, my friend. (Ar. Cf. soma, for friend, rafiki, jamaa, mwenzi, and msiri.)

Songa, v. (1) press, press together, press close, throng, meet in a mass; (2) close up by pressure, squeeze, contract, hem in; (3) act on (form, fashion) by pressing; and (4) fig. apply pressure to, urge, press, overwhelm. E.g. songa mbele, press forward, s. kamba, of rope-making, s. nyele, of hair-dressing, s. ugali, of making porridge. S. roho, throttle, strangle. Chakula chasonga, the food chokes. Watu xvanasonga, there is a crowd, or crush, of people. Njia inasonga, the road is narrow. Nguo inasonga, the dress is too tight. Siku zasonga, the days are approaching. Ps. songwa. Nt. songeka. Ap, song-ea, -ewa, e.g. songea watu, push through a crowd. Cs. song-esha, -eshwa. Rp. songana. (Cf. songa, also choma, chomoa, chonga, chongoa, &c.)

Songo, n. (ma-), a plait, coil (e.g. of a snake), tress, wreath, roll, garland. (Cf. songa, sokoto, suko, pindi, kunjo.)

Songoa, v. and Songoa, twist together, bind up tight, press together, e.g. s. kamba, of rope-making, s. kuni, make up faggots, s. nguo, wing clothes, s. kuku, twist a foul's neck, &c. Ap. songo-lea, -lewa. (Cf. songa, also choma, chomoa, 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 msonyo. (Cf. msonyo.)

*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. Soza pwani, of a vessel, run ashore, be beached, come to land. (Not often in Z. Cf. soga, sogesa, and fika.)

*Sta-, an Arab. sign of conjugation, retained in several words in Swahili. See follg.

*Staajabu, v. be greatly astonished, surprised, filled with wonder. — n. (ma-), wonder, a wonder, &c. (See Ajabu, and deriv. forms.)

*Staamani, v. have confidence, trust. See Amini.

Staarabu, v. get understanding,
be wise, know about things, be civilized. Also Nt. staarabika, in same sense. E.g. washenzi wa papa wamestaarabika kidogo, the natives in these parts have a touch of civilization.

Cs. staarabi-sha, -shwa. (Ar. Cf. follg.)

*Staha, n. (—), also Sitaha, deck,—of a vessel. (Ar.)

*Stahabu, v. like, prefer, be pleased (with). (Ar. Cf. habba.)

*Stahi, v. give honou to, show respect for, reverence. Ps. stahinya. 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. wajibu, stahili.)

*Stahili, v. merit, deserve, be fitting, be proper, be due. E.g. astahili kupigwa, you deserve a beating. Wastahili kumpenda, you ought to like him. (Cf. stahili salamu, as a complimentary greeting, on some happy occasion.) Ps. stahiliwa. Nt. stahiliika. Ap. stahili-ia, -iwa. Cs. stahili-sha, -shwa, e.g. make worthy, deem worth, declare deserving (suitable, good). Jistahili-sha, think (make, pretend) oneself worthy, qualified for, &c. Also a. worthy, fitting, proper. (Ar. Cf. astahili, and syn. stahiki.)


*Staka, Staki. See Shtaka, Shtaki.

*Stakabathi, n. (1) earnest money, pledge (of a bargain made); (2) acknowledgement, receipt, quittance (of money paid, &c.). (Ar. Cf. kabithi, and syn. wasili.)

*Stambuli, n. Constantinople,—also called Rum.

*Stara, 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, tranquillize. (Ar. Cf. raha, mstarehe, and follg., and cf. syn. pumzisha, burudisha.)

*sterehefu, a. comfortable, peaceful, tranquil, calm. (Cf. prec.)

*Stima, n. a steamer. (From the English.)

*Stiri, v. cover, conceal. See Setiri.

*Stoki, n. also Sitoki, Stokini, stocking, sock. (From the Eng. ‘stocking’ Cf. koti, boi, manowari.)

Stuka, v. sometimes Situka, (i) start, give a start or jerk, be sprained, be put out of joint; (2) be startled, taken aback, surprised, alarmed. E.g. nguu wangu umestukay, my foot is sprained. Nalistuka kwa he, I started in terror. Ap. stuk-ia, -iwa, e.g. start (be startled) at. Cs. stusha, stushwa, e.g. give a jerk to, spray, startle, terrify, astonish. (Tuka, ji-tuka, 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. mazishi.)

*Subiri, v. be patient (with), wait (for), endure, persevere, be resigned. E.g. akamwamba, unisubiri, akampa saburi, and he said to him, grant me a respite. And he did so. Ap.
**SUBIRI** 352  **SUKUMA**

*Subir-iía, -iwa. Cs. subir-i-sha, -shwa.* (Ar. Cf. sabirí, and syn. vumilia, stahimili, ngaója. Dist. follg.)

*Subiri, n. also Shibiri, Sabiri, an aloe.* (Ar.)

*Suhu, v. (1) and Zubu, cast, run melted metal into a mould, i. e. mimi-na madini iliyoyeuka katika kalibu. Ps. subiwa. Nt. subika. Ap. sub-iía, -iwa. Cs. subi-sha, -shwa. (Ar. ; ; ; )

(2) happen (to), take place, come to pass. (Ar., rarely used. Cf. visiba, sibu.)

*Suhubu, V. make friends with, be a friend of.* Rp. suhubiana, e. g. si mtu wa kusuhubiana naye, not a man to make a friend of. (Ar. Cf. sahibu.)

*Sujudu, v. bow down (to), prostrate oneself (before), adore, worship.* Used regularly of Mahommedan ceremonial of devotion. S. Mungu, worship God. Ps. sujudiwa. Nt. sujudika. Ap. sujud-iía, -iwa. Hence sujudiana. Cs. sujudi-sha, -shwa, e. g. cause to worship, teach worship to, make bow down, turn to God. (Cf. moskiti, mesjidi.)

**Suka, v.** (1) shake, wag, move quickly to and fro, flourish, e. g. s. mkia, wag the tail. S. kichwa, shake the head. S. mazivja, 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-iía, -iwa. Cs. suk-i-sha, -ishwa. Rp. sukana, e. g. s. nyele, each dress the other’s hair. (Cf. msuko, suko, suka, sukua, and syn. ‘shake’ tikisa, punga, ‘plait’ sokota, songa, kunja.)

*Sukani, n. (—), rudder, helm.* See Msukani. (Hind.)

*Sukari, n. (—), sugar.* Sukari’ guru, half-made sugar, in large lumps and of dark colour. (Ar.)

*Suku, n. (ma-), also Shuke, the seed-bearing head or ear of various plants, e. g. rice, millet, maize. (? Cf. suka, with passive ending -e.)

*Sukua, v. untwist, loosen, slacken.* Ps. sukuliwa. Nt. sukulika. Ap. suk-liía, -liwa, e. g. jiwe la kusugulia visu, stone for cleaning and whetting knives. Nyama ya nazi imesuguliwa, the flesh of the coccoanut has been scraped (out). Cs. suguli-sha, -shwa. Rp. sugulana. (Cf. sugu, suguo, and futa, pangusa.)

*Suguo, u. (wa-), something to rub with, e. g. knife-board, scraper.* (Cf. sugua and kinoo.)

*Suhi, V. (i) and Zubu, cast, run melted metal into a mould, i. e. mimi-na madini iliyoyeuka katika kalibu. Ps. subiwa. Nt. subika. Ap. sub-iía, -iwa. Cs. subi-sha, -shwa. (Ar. ; ; ; )

(2) happen (to), take place, come to pass. (Ar., rarely used. Cf. visiba, sibu.)

*Suhu, n. also Shibui, Sabui, and (with article) asubuhi, ussubui, morning, the earlier part of the day.* (Ar. Cf. assubuhi, and coTiri.)

*Sudi, n. luck, fortune,—good or bad.* (Ar. Cf. bahati, nasibu.)

*Sufi, n. (i) also Suf, Sufu, wool. Also of the fine soft silky cotton from the pods of the tree msufi. (Ar. Q{. manyoya, pamba.) (2) also sufut, a saint, holy man, devotee. (Ar. Cf. mtaway walii, mcha JHuungii.’

*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. (—), (i) 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 kasi 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. suguliwa. Nt. suguliika. Ap. sugu-liía, -liwa, e. g. jiwe la kusugulia visu, stone for cleaning and whetting knives. Nyama ya nazi imesuguliwa, the flesh of the coccoanut has been scraped (out). Cs. suguli-sha, -shwa. Rp. sugulana. (Cf. sugu, suguo, and futa, pangusa.)

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**SUKUTUA**

kuma mbele, his will impels him onward. Sukumia, push a cart along. Ps. sukumiva. Nt. sukumika. Ap. sukum-iya, -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, keep off; evil spirits. S. daub, forge the boat along. (2) rid oneself of, and hence thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumiza mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, A load. Ps. nyuizidi kusukiitza j mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumiza mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumiza mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, A load. Ps. nyuizidi kusukiitza j mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumiza mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, a load. Wanazidi kusukumiza mbele, they are impelled (uuvard | more and more. Also sukuim-iza, -iziwa, thrust on to another, e.g. blame, disaster, a load.

**SUMULIA**

into order, administers, rules. (Ar. Cf. prec.)

Sulu, n. (1) a curlew; (2) a pick, pickaxe.

*Sumari, n. See Msomari, nail, and Zomari.

Sumba, v. sell off, get rid of at any price, sell under pressure,—e.g. of stolen goods. Ps. sumbwa. Nt. sambika.

Sumbua, v. annoy, trouble, molest, vex, harass, tease, torment. Ps. sumbiliwa. Nt. sambuka, e.g. be annoyed, troubled, &c. Hence sunbuk-ia, -iwa, be troubled about, anxious for,—and sometimes, be a cause of trouble to, e.g. watowanamsumbukia baba, the children’s troubles fall on the father. Ap. sambu-ia, -iwa, e.g. give trouble about, make a fuss about (over, to, at, &c.). Cs. sambu-sha, -shwa, as Intens., e.g. of active, intentional annoyance. Rp. sambuana. (Cf. follg. and msambuo, sambuo, and syn. uthi, chokoza.)

-sambufu, a. (1) troublesome, causing annoyance, &c.; (2) full of trouble, troubled, annoyed. (Cf. prec., and sambua, msambuo.)

Sambuo, n. (ma-), annoyance, teasing, trouble. (Cf. sambua.)

*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 sumuisha, poison, give poison to. (Ar.)

*Sumughu, 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.

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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.

*Suni, n. and Sunna, used of what is good, commendable, meritorious, but not absolutely binding or necessary. Hence, good traditions, counsel of perfection, work of supererogation. Also, one of the Sunnite sect. Opp. to farathi, e.g. kufa si sunni, ni farathi, death is not optional, but inevitable.

*Sunobari, n. (—), deal, pine,—wood of the tree msunobari, largely imported (like msajiji, teak) into Z.

(Sunsa, v. (i) let go grudgingly, give with reluctance—and (2) tease, provoke, annoy, e.g. by causeless delay, reluctance, &c. (Cf. syn. sumbua.)

*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.)

*Sura, n. (ma-), slave concubine. (Ar. Cf. follg., and siri.)

*Suriama, n. (ma-), one born of a slave concubine. (Ar. Cf. prec.)

*Suruale, n. and Suruali, trousers. (Ar.)

*Swafi, a. pure, clean. See Safi. (Ar.)

*Swahili, n. and Suaheli, the Swahili coast. Mswhahili, a Swahili. Kiswahili, the Swahili language. (Ar. sahil, coast.)

*Swali, n. (ma-), question, inquiry, interrogation, problem. (Ar. Cf. sali, and syn. ulizo.)

*T, as used in this Dictionary, may be pronounced as t in English, without serious misrepresentation of Swahili words, i.e. the words so pronounced will as a rule be readily understood. T, however, has to represent both sounds of T in Arabic, Ta, and Tah (and sometimes Sad), and even in Bantu words as used in Zanzibar it is possible to distinguish a smooth t in tatu, three, a sharper t in tano, five, and an emphatic or explosive t sound in taka, dirt,—this last sound being much more marked in some cognate dialects, and written as nt or ht. Hence a considerable variation in the writing of the same Swahili word by different European authorities. It must be remembered, however, that (1) these varieties of pronunciation of t are not so marked in Zanzibar as at Mombasa; (2) many words pronounced with t at Mombasa are pronounced with ch in Zanzibar, and so the chance of confusion of similar words is much reduced; (3) natives themselves hardly recognize varieties of the t sound in Zanzibar, except under the influence of Arabic pronunciation. Hence Bishop Steere appears justified in using t in all cases.

T is sometimes difficult to dis-
tinguish from d in common pronunciation.

See further under Th, for the sounds so represented.

Ta-, -ta-, (1) as a B. pfx. is the sign of the Future Tense. It cannot as a rule bear an accent, and thus when followed by a Relat. pfx. is written taka, without change of meaning, e.g. nitakapokua, 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.

*Taa, n. (the word thus written has several widely different senses, and probably slight differences of sound when carefully pronounced. See T.): (i) a lamp,—of any kind, the most general word in Z. Washa taa, light a lamp. Zima taa, put out a lamp. (Perh. cf. Ar. ddaa, shine.) (2) obedience, allegiance, submission,—but in Z. the Africanized form utii is also used. (Cf. Ar. ttaa, and tii, v., and the Arab. phrase sometimes used in Swahili semaa wa taa, hear and obey.) (3) a large flat fish, a skate. (4) pl. of utaa (which see). (5) in poet. shortened for taala, exalted, most high. (Arab. title of God.)

*Taabika, v. be troubled, in distress, anxious, fatigued. Cs. tabiska, -iskwa, cause trouble, &c. (Ar. Cf. follg., and sumbua, uthi.)

*Taabu, n. trouble, distress, fatigue, annoyance. Also sometimes as v. for taabika, e.g. hawataabu kitu, they have no sort of trouble. Ps. taabiva. (Ar. Cf. prec.)

*Taadabu, Taajabu, v. See Adibu, Ajabu. (Ar. with ta,—the conjugalational pfx.)

*Taala, v. sometimes Taa, lit. he is exalted,—commonly used in the Arab. phrase Allah taala, God is exalted, God Most High,—prefixed to all letters and formal documents. (Ar.)

*Taalamu, v. know, be learned in, be educated. Also as a. -taalamu, educated, scholarly, well-informed. (Ar. Cf. elimu, and Ar. pfx. ta.)

*Taali, v. study, learn, be a student. (Ar. for common B. soma, jisunza.)

*Taarifu, n. information, report, news, intelligence,—usually written. Also v., see Arifu. Tarifu nusu yako, news of a person is something like meeting him. (Ar. Cf. maarifu, arifu, and syn. habari.)

Taataa, v. move restlessly, move about, throw the hands or body about,—as in sickness, distress, &c. (Cf. gaagaa, tapataa.)

*Taathima, Taathimisha. See Athama, Athimisha. (Ar. with conj.ational pfx. ta.)

*Taawa, also Taowa. See Tawa. (Ar.)

*Taazia. See Tanzania.

*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, orofa.)

*Tabakelo, n. (—), a snuff box, a tobacco case,—made of wood, reed, or horn. (Cf. tumbako.)


*Tabaruki, v. and Tabaruku, consecrate, bless,—in a ceremonial way. (Ar. Cf. bariki, mbaraka, mabruki.)

*Tabassam, v. smile. (Arab. for common B. chekelea.)

*Tabawali, v. urinate. (Arab. for common B. kojoa, nya.)

*Tabia, n. condition, state, nature. Hence (1) of persons,—character, dis-
position, humour, habits, attainments, gifts; (2) of things,—e.g. tabia yu
inchi, physical features, climate, weather, &c. (Ar. Cf. syn. of
character, sifa, mathehehu, moyo, desturi, and generally hali, sura.)

*Tabibia, v. treat medically, act as doctor to, attend professionally.
Ps. tabibiwa. (Ar. Cf. tabibu, and syn. uguza, alika.)

*Tabibu, n. (ma-), doctor, physician, medical man. Tabibu hasuit
ajali, doctors cannot avert doom. (Cf. common B. mganga, and (Eng-
lish) daktari often heard.)

*Tabiki, v. lie close to, stick to, line, cover, be attached to. Ps.
tabikiwa. A. jabik-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. ta-
baka.)

*Tabiri, v. interpret, explain, ex-
pound, e.g. of a fortune-teller, sooth-
sayer, prophet,—and so, foretell, pre-
dict. E. g. tabiri mwaka twa chuo, foretell the (events of a) year by a
book. Ps. tabiriwa. Nt. tabirika. Rp. tabir-ia,-iwa. Cs. tabiri-sha,
-ishwa. (Ar. Cf. ta.)

*Tadariki, v. undertake, guaran-
tee, be responsible for, come in time
for. (Ar. Cf. daraka, diriki.)

*Tafakari, v. consider, reflect, meditate. (Ar. Cf. jskiri,—with
the Ar. pfx. ta.)

*Tafathali, v. please, do a kind-
ness 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 ampie

adui yake, and he begged the gover-
nor to overcome his enemy. (Ar.
Cf. fathili, afathali, utafathali.)

*Tafauti, n. also Tofauti, (1) dif-
ference, 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
taye, I am not quite satisfied with him.
Yuna t., he is not up to the
mark, not trustworthy, not quali-
fied. (Ar. fat, and Ar. pfx. ta.
Cf. hitilafu.)

*Tafautilasha, v. Cs. make a differ-
ence, cause to be different, treat differ-
ently, distinguish. Ps. tafautilishwa.
(Ar. Cf. prec., and pambana.)

*Tafiti, v. be prying (inquisitive,
curious). (Cf. Ar. taftash, and
fatiishi, utafiti, tafuta; and syn. B.
chungula, tazamia.)

*Tafsiri, v. explain, interpret, ex-
pound, make intelligible, translate.
— n. {nia-), an explanation, transla-
tion. (Ar. See Fasiri for deriva-
tives, &c.)

Tafuna, v. chew, nibble, gnaw,
masticate, eat, i.e. use the teeth and
jaws upon food,—of men and animals,
e.g. t. nyama, chew meat, t. miwa
(mkate), chew sugar-cane (bread).
tafun-ia,-iwa. Cs. tafun-isha,
-ishwa. (Perh. cf. tafu, for chafu,
cheek, and for eating, -la, mega,
mesa.)

*Tafuta, v. (1) search (for), seek,
look for; and also (2) search out, get
by search, find, obtain. Ps. tafutwa.
Nt. tafutika. Ap. tafut-ia,-iwa;
e.g. seek out for (at, by, &c.), search
into, look for. Cs. tafut-isha,
-ishwa. Rp. tafutana. (Ar.
Cf. tafiti, and note.)

Taga, v. (1) lay (an egg), of birds
generally,—also taga yai. Ps.
tag-isha, -ishwa. (Cf. yai, atamia.)

*Tagas, v. walk fast, stride, strad-
dle. (Cf. Ar. taga, and perh. chege,
tege.)
*Tagháfali, 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. tagháfaliwa, Nt. tagháfaliika, e.g. be taken by surprise. Cs. tagháfali-isha, -ishwa, intens. (Ar. Cf. gháfafa, and cf. gunđu, stuka, zuka.)

*Tahamaki, v. look up, observe, take notice. As an interj. tahamaki (Imperat.), lo and behold! (Ar. for common angalia, tazama.)

*Taharizi, n. (—), side piece,—of calico in making a native dress (kanzu), badani being the front and back piece. (Ar. Cf. kanzu.)

*Taharuki, v. also Taharaki, be in a hurry, be bustled, be excited,—from any strong emotion. Ap. taharuk-ia, -iwa. Cs. taharuk-isha, -ishwa. (Ar. Cf. haraka, and syn. angaika, fa’haika.)

*Tahayari, v. become ashamed, be abashed, be shy, be humiliated. Also Nt. tahayarika, in same sense. Ap. tahayar-ia, -iwa. Cs. tahayar-isha, -ishwa. (Ar. Cf. haya, and syn. aibu, fethesa.)

*Tahidi. See Jitahidi. (Ar.)


*Tahlili, n. funeral song, dirge, coronach,—esp. of the monotonous recitation of the Mahommedan creed at a funeral, e.g. mwalimu kusoma tahlili na watu wautiika, the official leads the dirge and the people respond. (Ar.)

*Tai, n. (—), (1) name of a large bird of prey, eagle, vulture; (2) (also Tayi), obedient, commonly -tii (which see), and Taa.

*Taifa, n. (ma-), a tribe, nation. African tribes are not described by a collective word, but as a number of individuals bearing a tribal name. Thus the Yao tribe, Wayao; the Ganda tribe, Waganda. (Ar. Cf. tabila.)

*Taj, v. name, mention by name, mention, speak of. Taja jina, call by name, give a name to, name. Ps. tajwa. Nt. tajika, e.g. be named, be mentionable. Ap. taj-i, -iwa. Cs. taj-isha, -ishwa.

*Tajiri, v. get money by trading, get rich. Also Nt. tajirika, in same sense. Ap. tajir-i, -iwa. Cs. tajir-isha, -ishwa, e.g. jitajiri, enrich oneself. — n. (ma-), a merchant, wholesale trader, capitalist, man of wealth. Tajiri na maliye, maskini na mwanawe, a rich man and his monev are like a poor man and his child. (Ar. Cf. majirji, utajiri, and syn. mkwasi.)

*Taka, v. feel a want of, want, desire, wish, be inclined; (2) express a want (to), ask, request; (3) be in want of, need, require; (4) (seem to want, and so) have a tendency to, incline to, be on the verge of, be going to (of an imminent result or consequence). E. g. nataka kwenda, I want to go,—the negative form sitaki being the most absolute expression of refusal, I will not. Taka shauri, need advice. Ku-ntaka mtu pesa, to ask a man for money. Inataka kunya invocation, it is going to rain. Also impersonally, e.g. inataka unene kijinga na mtu mjinga, you must speak to a fool in a fool’s way. Mbuzi anataka kufdj, the goat is going to die. Ps. takwa. Nt. takika. Ap. tak-ia, -iwa, e.g. ask of (for, from, about, at, against, &c.). Cs. rare, takisha. Rp. takana, e.g. takana buriani, take a final farewell of each other. (Ar. Cf. utashti, matakwa, and syn. tamani, penda, hitaji, elekea.)

*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, miscellaneous. (Cf. uchafu, jaa, kipuzi.)
**Takabali, v.** See Kubali. (Ar. form with ta.)

**Takabari, v.** be proud, give oneself airs, play the grandee. So jita-kabari, and Cs. (intens.) jitakabarisha. (Ar. Cf. kiburi, and ta.)

**Takabathi, v.** receive, take in hand, take charge of, esp. of money or property. Ps. takabathwa.

Ap. takabath-ia, -iwa. Cs. takabath-isha, -ishwa, e.g. cause to receive, give in charge of, entrust with. (Ar. Cf. kabithe, 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.)

**Takana, v.** Rp. of taka, v.

**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. nime-takasia skamba, I have cleaned up his garden for him. Cs. takas-isha, -ishwa.

(See follg. and utakaso, also syn. safisha, eua, safidi, tengeneza.)

**Takata, v.** become clean (clear, white), be cleansed (purified, brightened). Often e.g. kumetakata, it has cleared up. Uwingu utakata, the sky is clear. So also the Nt. takatika, e.g. moyo wake utakatika, his mind was cleared of its passions, was calmed. (Cf. takasa, and follg.)

-takatifu, a. cleansed, clean, pure, sanctified, holy. (Cf. prec. and syn. safi, -eupe, which, with -tekatifu, 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, thambi, kosa, which are more usual.)

**Talaka, n.** (—), divorce. (Ar. Cf. taliki.)

**Talakeki, n.** (—), and Telakeki, a small Arab powder-horn, for carrying a fine-grained gunpowder.

**Talasimu, n.** (ma-), talisman, charm, magic diagram. (Ar. Cf. hirizi, dawa.)

**Tale, n.** (ma-), an undeveloped, valueless cocoanut. (Cf. nasi, and kita.)

**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. shaari lake tama, halirudi, his counsel is final and is never reversed. Also as adv. finally, once for all, out and out, wholly. (Ar. Cf. timu, timiza, timamu, and syn. mwisho.)

**Tama, n.** and Tamma, end, conclusion, final stage. Also in the phrase shika tama, meaning 'rest the head on the hand,' sit in a dejected or brooding attitude,—considered unlucky in Z. (Kr. has tama (1) last drop, dregs, sediment; (2) final draught (gulp, mouthful).)

**Tamaa, n.** (—), longing, desire, lust, ambition, avarice, greediness. Fanya (piga, -wa na) t., desire, be ambitious, &c. Ni mtu wa t., mwenyi t., yuwa 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. t'amaniwa.

*Nt. tamanika, e. g. be desired, be attractive. Cs. tanianisha, -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. shaniy ajabti, mwujia.)

Tamba, v. strut proudly, walk in a swaggering, conceited way, leap, dance, e. g. of warriors returning in triumph from a victory. Also jitamba, e. g. Waarabu wanatamba nakujisifuy the Arabs are swaggering and bragging. (Cf. tambu, and syn. randa more used in and cheza.)

Tambaa, v. creep, crawl, move slowly. Wadudu watambaao, insects, reptiles. Inzi zamtainbaa kichwani, flies are crawling on his head. Ap. tamba-ia, -iwa, i. e. creep up to, steal upon, e. g. akam Tambalia hatta akamkaribia, and he crawled up to him, till he got near (cf. nyatia, nyemeleza). Cs. tamba-za, -zaa, e. g. t. maneno, speak slowly, drawl (cf. kokotesa maneno). (Cf. -tambazi, s tamba, kitambaa.)

Tambaa, n. (ma-), a piece (strip, length) of calico or similar stuff. Usually in the dim. kitambaa (which see). Also plur. of utamba.

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 tamba.)

Tambazi, a. creeping, crawling,—of an insect, reptile, or creeping plant. Also as n., name of a disease which spreads over the body. (Cf. tambaa.)

Tambi, n. macaroni, vermicelli, i. e. tambi za maandasi. Also plur. of utambi (which sec.). (? Cf. tambu.)

Tambikaa, 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. akamfua nyumba kwa tambo, and he marched proudly after him. (3) ? a knot (cf. fundo, and tambua). (Cf. tamba, tambi, utambao, and the common dim. form kitamba, also ntambao.)

Tambua, v. recognize, know again, remember, see the meaning of, discern, understand. Ps. tambuliwa.

Nt. tambulika, e. g. mtu wa kambulika, a well-known (remarkable, distinguished) person. Hence tambulikana, be recognizable, be intelligible, be knowable. Ametambulikana kuwa mwizi, he has been convicted of thieving. Ap. tambula, -liwa. Cs. tambulaisha, -lisha, i. e. make known, expound, explain. Rp. tambuana. (Cf. -tambusi, utambusi, and syn. fahamu, jua, and ? root of tamba, tamava, &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 Uraibuu. (Perh. a Hind. word.)

Tambuze, 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. tambusi, -iwa. Cs. tambusi, -ishwa, e. g. have a thing welded (repaired by a smith),
-TAMBUZI 360  TANDA

&c. (Perh. cf. tambo, i.e. a lengthening out.)

-tambuzi, a. clever, quick, intelligent, knowing, shrewd. (Cf. tambua, and syn. -jusi, -elekevu, -a skili.)

Tam'ka, v. also Tamuka, pronounce, articulate, speak in a formal (emphatic, expressive) way. Ps. tam'kwa. Ap. tam'k-ia, -twa. 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.

*Tamu, n. (—), flavour, taste,—and esp. of pleasant taste, sweetness, pleasantness. Thus opp. to uchungu, e.g. vyakula ni tamu na uchungu, food is either sweet or bitter, pleasant or unpleasant. Nyama za nguruvwe zina tamu, pork is nice to eat. Onatamu, enjoy, find pleasure in. Tiamamu, make pleasant, give a relish to. (Ar. Cf. luththa, and follg.)

*-tamu, a. (same with D 4 (P), D 5 (S), D 6), sweet, pleasant, nice, delightful,—of all pleasures, esp. those of sense. Sukali tamu, sugar is sweet. Maneno matamu, pleasant, agreeable speech. Maji matamu, fresh water, as opp. to salt water. Tamu? Is it nice? Tamu is also used as adv., e.g. kumemkalia ia'nu, he has found it agreeable. (Ar. Cf. utamu, and opp. -baya, -chungu, -kali, -a chumvi, and syn. -suri, -ema, -a kupendea.)

Tamvua, n. usi. in plur. mata-
vua, 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. utamvua.)

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. naafs, for common pumziika. Cf. naafs, nafusi.)

Tanda, v. spread, spread out, spread over, be spread out (over). The idea seems to be not of mere extension (enea) or dispersion (awa), but of something that is continuous and covers. Hence several special uses, and a large number of derivative forms. E.g. tanda kitanda, lace a bedstead (with cord of cocoanut fibre, making a strong springy mattress). (Dist. tandika kitanda, make a bed, i.e. supply with sleeping mat or coverlets.) Usungu 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. mkoka kitandani (see above), arrange a mat on a bed, make a bed, —also tandika kitanda. T. punda, harness a donkey, put saddle, &c. on, —not used of putting on dress. Tandika nguo chini, lay out clothes on the ground. T. majamvi, spread mats (as carpets), &c. Cf. wengi waliotandika chini, many were laid low, i.e. killed. Muungu ameta-
ndika nbingu na inchi, God spread out the heaven and earth. Hence derivs. tandikwa, also tandik-ia,-twa, tand-isha, -ishwa; and tandikiana. E.g. wakawapa nyumba wakawa-
tandikia, and they gave them houses, and furnished them (with mats, &c.) for them. Ap. tand-ia,-twa. Cs. tand-isha, -ishwa. Also tand-aza, -aswa, like tanda, tandika, but of special objects, e.g. tandaza mitama, spread out millet on a mat to dry in
the sun, also t. nguo. (Cf. tandua, tandama, tandawaa, kitando, utando, mtande, ntandio, tandiko, tando, 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. tandom-ta, -iwa. Cs. tandam-isha, -ishwa,. Rp. tandamana, of several objects together. (Cf. tanda.)

Tandawaa, v. stretch oneself at ease, recline, loll, spread oneself out on a couch. (Cf. tanda.)

Tandiko, n. (jna-), 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 buibui, a spider’s web. Tando, or tanda, la macho, a film over the eye, causing blindness. Also (? not in Z.) tribal marks, tattooing (cf. chale). (Cf. tanda, and utando.)

Tandu, n. (—), or Taandu, a centipede.

Tandua, 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.)

Tango, n. (ma-), (i) 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 alitokwa hapu? How long ago was it that he came here? Tangu miaka rmiwili {tangu za-man), two years ago (a long time ago). Tangu hapu hata huko, from here to there. (Cf. toka, kutoka, used as prep.)

Tangua, v. annul, abolish, invalidate, bring to nought, frustrate. E.g. t. sheria, cancel a law; t. ahadi, revoke a promise; t. ndoa, annul a marriage; t. usafiki,
break off friendship. Nt. tanguka.

(A Rv. form, but no apparent connexion with tanga, v., and no deriv. stems in common use. Cf. follg.)

Tangulia, v. (1) go before, go first, precede, take the lead; (2) be beforehand (with), anticipate, forestall. Sometimes tangulia mbele, and inhele ya, and this is more common than construction with an objective person-pfx., i.e. nirnetangulia mhcle yako, rather than ninietangulia. Alitangulia 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.

Ta^ihua^ fetha, make a payment in advance. (No apparent connexion with tayigtia, or tanga. Cf. follg. and nitangulizi, and Ar. syn. takadamu.)

-tangulifu, a. (same with D 4 (P), D 5 (S), D 6), (i) in advance, before others, but commonly (2) fig. eminent, surpassing, of superior rank (quality). (Cf. prec. and mtangulizi.)

Tani, n. in the adverbial phrase kwa tani, on the back,—of position, and in tanitani, kitanitani, matanitani, sometimes tana,—in same sense. (Cf. kichalichali, kingali-ngali, and opp. fudifi, and perh. tanua, spread out.)

Tano, n. and a. tano, fifth. -a tano, fifth. Jumaa tano, Wednesday. See Juma. (Ar. hansi, also used.)

Tanua, v. open wide, stretch apart, widen, expand, make room by. E.g. tanna migu, take long strides; t. kinwa, open the mouth wide; t. masha, push off a boat. Ps. tanuliwa. Nt. tanuka. Ap. tanu-lia, -liwa. (Cf. tani, and also tuna, panua.)

Tanuu, n. (—), also Tanuru, Tana, native lime-kiln, i.e. limestone piled on a circular heap of logs and burnt. E.g. jenga tanu ya kuoka chokaa, make a pile of wood for burning lime. Also choma t., i.e. burn lime.

Tanzia, n. (—) and Taazia, news of a death, announcement of a funeral, e.g. waraku wa tanzia (also bara ya nsiba), a written notification of a mourning. Kumpa mkono wa t., to pay a visit of condolence to him. (Ar. Cf. mbirambi, hani.)

Tanzu, n. (ma-), a bough,—but in Z. usually tawi.

Tao, n. (ma-), something curved, e.g. an arch, a bend of a river, a bay or inlet, the hem round the bottom of a native dress (kanzu). E.g. njia infungu mato, the road is winding. (Cf. pindi, mzingo, kunjo, kombo.)

Tapa, n. (ma-), leaf of a fan palm (muvu), used by natives as an umbrella. Sometimes Dapa.

Tapa, v. shiver, tremble, shudder, jump about convulsively. T. kwa baridi, shiver with cold. Mwili zvani tapa, my body is shuddering. Jitapa, jump about,—for display (cf. randa, rukd). Also tapata, 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. tapanyika, e. g. of water in a flood. Kp. tapanyikana, 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.)

Tapishi, 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 ta-po would be part of a jeshi, or kundi. Cf. kikosi.)

*Tarabe, n. used to describe a door or window of wood, strong and framed, not that of a native hut. E.g. mlango wa tarabe, tarabe ya dirisha. (? Ar. tarib, arb, firm.)

*Tarabushi, n. and Tarbushi, a fez, red cap with tassel. (Ar. Cf. kofia.)

*Tarafu, n. (—), part, business, duty, work, task. (Ar. Cf. syn. shughuli, kazi.)


*Tarakimu, n. a written character, letter, numeral, figure. (Ar. Cf. harufu, sifuri.)

*Tarathia, v. try to satisfy, make apologies (to), conciliate, expostulate (with), ur-ge 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. Panya (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 mtaratibu, kumshinda mwenyi nguvu, i.e. method goes further than force, quietness than violence, &c. (Ar. Cf. utaratibu, ratibu, and syn. upole, kazaida, 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-social, half-religious ceremonies. (Cf. ngoima.)

*Tarhii, n. (—), date, annals, chronicle, journal, history,—esp. of date of birth, e.g. tarhi yako imo ndani ya hirizi, your date (of birth) is inside the charm. As a specimen, nikazaliwa katika mwesi wa Kehaji, siku 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 Kehaji, 1285.

*Tariki, n. road, path, way. (Arab. for njia.)

*Tarishi, n. (—), 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 (kanzii). — n. like taraza, woven border, stitched edging. (Ar.)

Taruma, n. (ma-), also Turuma, Toruma, any piece of wood used to stiffen or strengthen a structure or framework, e.g. ledge, 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, spittoon,—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 -zazi. (Cf. utasa.)

*Tasbihi, n. (—), (1) praise, ascription of praise, to God; (2)
a Mahommenean rosary, for recording praises and prayers. Sali t., recite prayers by a rosary. Vuta urathi kwa t., obtain grace by use of the rosary. (Ar. sabbah. Cf. himidi, hemidi, ifu, sifa.)

*Tashwishi, n. (—), doubt, perplexity. (Ar. for the more common mashaka, fathaa.)

*Taslimu, n. direct delivery, prompt (cash) payment. E. g. munua taslimu, buy for ready money, i. e. mkono kwa mkono. (Ar. Cf. salimu.)

Tassa, v. not often heard in Z. Used with Ijegat. pfxs. only, but not changing the final ~a to, i in the Present, and only as a kind of auxiliary before another verb in the Infinitive. Be beforehand with, manage (to), get (to), finish (doing), what the following verb implies, e. g. sitassa kuandika, I have not yet written.

Tassa, n. See Tasa.

*Taswira, n. (—), picture, likeness, painting, portrait. (Ar. Cf. mfano, met kali, sanamu, sura.)

Tata, v. be in a tangle, be complicated, be in confusion, but usually in the Nt. tatika. Ap. tat-ia, -iwa, -ika, (1) make a tangle of; (2) wind up in a skein or ball; (3) puzzle, perplex, make difficulties. E. g. tatia uzi kijitini, wind thread on a stick. Tatia kileniba, arrange the folds of a turban. Also of a serpent coiling round its prey. Hence tatiana. Also tat-iza, -iza, tatiz-ia, -iwa (Cs. tatisana), like tatia, entangle, wind, cause a complication, perplex. Rp. of tatana, be in a tangle, be puzzled, e. g. of interlacing foliage, of confused statements. Vyombo vina-tatana katika bandari, the dhows are all huddling together in the harbour. Hence tatan-ia, -iwa. Also tatani-ska, -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. tatua, tatana, tatizo, mtatio, and dist. tata, plur. of utata.)

Tataga, v. make a crossing (with), get across, lay across. E. g. tataga mti mtoni, lay a tree as a bridge across a river. (Cf. mtatago, ulalo.)

Tatanua, v. and Tatanyua, (i) unravel, unwind; (2) fig. clear up a complication, disentangle, simplify, extricate, explain. Nt. tatanuka. (Rv. of tatana. See Tata.)

*Tatizo, n. (ma-), entanglement, complication, difficulty. (Cf. tata.)

Tatu, n. and a. -tatu (tatu with D 4 (P), D 6 (P)), three. -a tatu, third. (Cf. Ar. thelatha, also sometimes used. Obs. the possibility in Swahili of such a word as mtatu, for a single threefold person.)

*Tatua, v. also Tatanaa, Rv. of tata, (1) disentangle a tangle, cut a knot, solve a difficulty, e. g. tatua tata; but mostly (2) tear, rend, cleave, rip open or apart. E. g. tatua ngu, he has got his clothes torn for him. Hence tatukana. Ap. tutu-ia, -iwa. Cs. tatu-isha, -ishwa. (Cf. tata, and syn. above, rarua, &c.)

*Taumu, n. (ma-), prop, shore, support,—for a vessel ashore (Kr.). (Cf. gadi, and tegemei.)

*Tauni, n. (—), plague, pestilence, an epidemic. (Ar. Cf. ugonjwa, marathi.)

*Tausi, n. (—), a peacock. (Ar.)

Tawa, v. (1) remain indoors, live in seclusion,—esp. for a moral or religious object, and so (2) not gad about, live a quiet, moral, religious life. Ap. taw-ia, -iwa. Cs. taw-isha, -ishwa, e. g. kijana niwa-tawishwa, a girl, when six years old, is generally confined to the house. (Cf. follg. and mta'wa, uta'wa, which appear the same, and of Ar. origin.)
-TAWA

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. meshinaa)

*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, instal as ruler, set on the throne, celebrate the coronation of. (Ar. Cf. wali, liwali, and syn. milikisha.)

Tawanya, y. scatter abroad, disperse, distribute, dissipate, throw away. E. g. tawanya mbegu (malt, adui) scatter seed (money, enemies). Ps. tawanyiwa. Nt. tawanyika, Ap. tawany-ia, -iwa. Cs. tawany-isha, -ishwa, intens. (Cf. follg. mtawanya and tapanya.)

Tawanyiko, n. (ma-), scattering, wasting, throwing away. (Cf. prec.)

*Tawashi, n. (ma-), also Tawashi, a eunuch. (Ar. Cf. mhashi.)

*Tawaza, v. perform ceremonial ablution,—esp. as to the feet, i.e. tawaza miguu, as dist. from nawa, chamba (which see). (Ar. wathu. Dist. tawasa, Cs. of tawala.)

Tawi, n. (ma-), (1) bough, branch (of a tree); (2) stem with growing fruit or grain, bunch, cluster, ear, e.g. t. la nazi, bunch of cocanuts, t. la mzabibu (la mtende), bunch of grapes (dates). Ncha (shina) ya t., tip (stem) of the branch (bunch). (Cf. kitawi, and utawi, with plur. tawi, which dist.)

Taya, n. (ma-), jaw, jaw-bone. Tia hatamu tayani mwa punda, put the bridle on the donkey's jaw. Taya, v. reproach, rebuke, blame. Not common in Z. (Cf. tayo, and syn. shutumu, laumu, suto.)

*Tayari, a. ready, prepared, at hand. Fanya (weka) t., make ready, prepare. — v. be ready. (Hind. Cf. andaa.)

*Tayi, a. and Tai, obedient. See -tii. (Ar.)

Tayo, n. (ma-), reproach, rebuke. (Cf. taya, and syn. shutumu, laumu, suto.)

Tazama, v. look (at), gaze (at), fix the eyes (on), contemplate, examine, observe, test. Ps. tazamwa. Nt. tazamika, e.g. (1) be looked at; (2) be fit to be looked at, be desirable (pleasant) to the eyes, be noteworthy. 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. kazi, examine work. Tazamiwa 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. tazamana. (Cf. follg. and ona, of perception generally, and syn. angalia, chungulia, kagua.)

Tazamo, n. (ma-), look, glance, gaze. (Cf. prec. and syn. Ar. nathari.)

*Tazia, n. condolence. See Tazia, Tazia. (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 Kitendawili! Here is a riddle,—and the reply Tega, Propound it, let us hear it. Akajitega na uia wake, he put himself ready with his bow. Tega ndege kwa tanzi, snare birds with...
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Tegemea, v. (1) lean upon, rest on, be propped upon; (2) fig. trust (to), find protection (in), rely (upon). E.g. alinategemea mkonoy he leaned on his arm. Nyurnba inategemea inti, the house is supported by a tree. Also with kwa, e.g. tegemea kwa Muungu (Sultani), trust to Providence (the Sultan). Ps. tegemewa.

Ap. tegemea, -eziva, e.g. cause to rest on, prop up, support, buttress, protect, sustain. T. chombo, prop, or shore up, a vessel (cf. gadimu). T. miguu, rest one leg on the other. (Cf. follg. and egemea,—a variant with less general meaning.)

Tegemeo, n. (wa-), prop, buttress, support, protection. Katika mategemeo yangu halikupati kitu, under my protection nothing can get at you. (Cf. prec., and syn. nguzo, hamaya, tunza.)

Tego, n. {ma-), a powerful charm, capable of causing disease and death. (Cf. tego, mtego.)

Tegu, n. (ma-), a tapeworm.

Tegua, v. Rv. of tego, 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. nguus, sprain the ankle. Ps. teguliwa. Nt. teguka (sometimes teu-ka). Ap. tegu-lia, -liwa. (Cf. tego, mtego, and for ‘sprain’, stuka, stusha. Also tekua or tegua (?) for telekua.)

*Tetetei, n. (ma-), frock, gown.

Tekwa, 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 potewa, rukwa na akili). Cs. tekana.

Teke, n. (ma-), a kick. Piga teke, kick, v.

Teke, a. also -teke and Teketeke, (1) soft, yielding; (2) weak, feeble. Nyama teke, tender meat. Mtu teke, a soft, weak-spirited person. Muhindi mteke, Indian corn in a soft half-ripe state. Tunda teke, a soft over-ripe fruit. (Cf. (1) -ororo, laini, (2) thaifu, dufu.)

Tekoa, v. and Tekewa. See Tek.

Tekeloa, v. (1) arrive (at), reach, come to; (2) be accomplished, be carried through, come to its end. E.g. wakati umetekeleoa, the time has arrived. Ahadi imetekeleoa, 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 iso of the effects of a storm, mashamba yote yameteketea, all the plantations were ruined. Cs. teketea, -eswa, 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. fika, and tekelea. Dist. teka, take off.)

Tekua, v. break down, break up. See Ekua, which is a variant, also Wekua. Also for telekua, teckua,
e.g. tekua chungu mekoni, take a cooking pot off the fire. See Telekua.

Tele, n. plenty, abundance, and a. plentiful, many, much, abundant. Maji tele, or ya tele, plenty of water. Alimpa tele, he gave him a quantity. (Cf. syn. -ingi, marithawa. Dist. teli.)

Telea, v. come (go) down, descend, disembark,—but in Z. only in tele-m'ka (which see). Cs. teleza, e.g. (1) cause to come down, cause to fall; and so (2) he slippery. Also (3) intens. slip, slide, fall by slipping. Amteleza kwa migwu akaanguka, his feet slipped and he fell. Inchic teleza, the ground is slippery. Hence telezesha, cause to slip, make slide. (Cf. utelezi, telezi.)

Teleka, v. (1) put on the fire,—both of cooking pot and the food in it. In full, t. chungu motomi, put a pot on the fire. Hence (2) cook, boil (water), prepare food. Ps. telekwa. Ap. telek-ea, -eza, e.g. chungu cha kutelekea maji, a pot to boil water in. Cs. telek-eza, -ezwa, e.g. cause to put on the fire, get cooking done, get a meal prepared. Tumepumzika na kut., we rested and got a regular meal.

Telekua, v. and Tekua, 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.)

*Teili, n. gold thread, gold braid. Also teili ya thahabu, gold thread, teili ya fetha, silver thread. (Hind. Cf. uzi, zari.)

**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 zatembea, his mind is wandering. Fa kutembea, a pleasure-ground. Ap. tem-ea, -eza, e.g. go to visit, call on, walk about in, &c. Jitembelea, go 'a stroll, go on a pleasure trip. Fimbo ya kutembelea, a fancy walking-stick. Rp. tembeleana, call on each other, be on visiting terms. Cs. tem-ea, -eza, 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 chajiwwa, 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. (i) an elephant,—the regular word in Z. but elsewhere often ndofu. Mkono 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.

*Temsi, n. filigree work.

Tena, adv. and conj., then, secondly, further, in addition,—also, next, still, again, afterwards. A common connective of sentences, like hatta and na, denoting sequence, succession, repetition. *Nimesema tena na tena, I have said it again and again. *Na tena? and then? what next? 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 niiteen, two hundred.)

Tenda, v. do, act, practise. The most common and comprehensive word denoting action, operation, use of energy or force (cf. tendo, kitendo, utendaja). Often synonymous with fanya, e.g. tenda kazi, fanya kazi, tenda vema, fanya vema, but also broadly contrasted with it, as do with make, action or operation with production. See Fanya. The simple stem tenda, when used with a direct personal object, denotes not only direct acting upon, or treatment of, the person, but also commonly unfavourable action or bad treatment (cf. a similar use of the simple stems, fanya, sema, amba), in contrast to the Ap. form of the stem, implying favourable action and treatment. E.g. akutendaye umtende, do harm to him who does harm to you. Sungura amenitenda leo, the rabbit has done (what he liked to) me today. — n. jitenda, sometimes act as, pretend to be, make oneself. Ps. tengwa, 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 jitendekesa, (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-ca, -evo. e.g. do to (for, on behalf of, with, in, against),—commonly of favourable treatment (see above). Cs. tende-sha, -eshwa, -esa, -ezwa. Rp. tendana. (Cf. as above, and utenzi.)

Tende, n. (—), (1) fruit of the date palm mitende, a date,—grown in small quantities in Z., but largely imported from Arabia. Hence rudi-sha 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 Tenge-lea, 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 litengenea, the shop is duly furnished (stocked, fitted, ready). Upepo umtengenea, the wind is steady, has regularly set in. Chombo limetengenea, the vessel is in good order (in trim). (So tengea, tengelea.) Cs. tengen-eza, -ezwa, also tendeza, tengeleza, put to rights, repair, put in order, arrange, correct, settle, bring to a happy conclusion, make comfortable. E.g. jumbe kutengeneza shughuli za incbiyoke, the chief administers the affairs of his country. Muungu haharibu neno, illa ku- tengeneza neno, God's work is not to destroy, but to set right. Hence
Tengeneo, n. (ma-), arrangement, orderly disposition, administration, regulation. (Cf. prec., and syn. daraka, maongozi.)

Tengo, n. (ma-), outrigger,—of a canoe. (Cf. galawa.)

Tenguua, v. Rv. of tenga, with similar meaning,—move off, put on one side. Nt. tenguka. (Cf. tengo.)

Tepetea, v. be utterly slack (idle, indolent, listless, unstrung, relaxed). (Cf. follg. and legefa, -vivu, -zembe.)

Terema, v. and Terema, be at ease, be free from care and anxiety, be cheerful (happy, comfortable). Nt. teremeka (in same sense). Cs. terem-esha, -eshwa. Teremeshaka mgani, make a guest comfortable, at his ease, e.g. cheer up, gladden, relieve, put at ease. (Cf. metere, metere-sha, -eshwa.)


Teu, n. (ma-), suffering, affliction, pain, trial, persecution, adversity. (Cf. tesa, umivu, uthia.)

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. teulika. (Cf. -teule, meteu, mteuzi.)

Teuka, v. be put out of place, be strained (sprained),—a variant of teguka (which see).

Tezi, n. (—), (1) stem, 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 of the increasing Swahili printed
literature, while the th of thin is written as th or s. Bishop Steere’s practice is, however, here adhered to, as not only convenient, but practically sufficient, if the following rule is remembered. Always pronounce th as in then, except (1) in numerals involving the Arabic words for 2, 3, and 8, e.g. thelatha, thenashara, themanani, &c.; (2) rithi, inherit, thubutu, make firm, and their cognates; (3) hadithi, thawami, thamani, methali, and some other words of little practical importance,—in which cases th is pronounced as in thin. Words not found under Th may be looked for under Z or S. When initial th is to be pronounced as in thin, Th is printed in italics. Obs. In a few words Th is used in Swahili for the Arab. consonant Shin, e.g. theluji, snow, themanini, eighty, &c.

*Thabihu, n. (—), a sacrifice, an offering,—both act and object. Sometimes also v. sacrifice, offer. (Ar. Cf. mathbahu, altar, mathbuha, victim, and syn. sadaka, kafara, toleo.)

*Thabititi, a. (1) firm, strong; (2) resolute, brave, steadfast,—of persons and things. (Ar. Cf. thubutu, uthabititi, and syn. imara, -gumu, -shupafu.)

*Thababu, n. gold. (Ar. For metals cf. madini.)

*Thahiriri, a. evident, plain, clear. Also as v. make clear, explain, show. (Ar. Cf. thiririsha, uthahiriri, and syn. wazi, baini.)

*Thaifu, a. and -thaifu, (1) weak, feeble, infirm, powerless; (2) of a poor quality, deficient, insignificant, mean, base, despicable. E.g. kijumba cha udongo thaifu, a mud hovel is not stable. Killa kiteni thaifu kiko kwake, he is an example of every kind of baseness. (Ar. Cf. thosifika, uthaiifu, and syn. thaliti, hafifu, -nyonge.)

*Thalili, a. low, poor, abject, wretched. (Ar. Cf. thafifu, and maskini, hohe hahe, fukara.)

*Thalimu, a. unjust, oppressive, tyrannical, fraudulent, violent. Sometimes as v. be unjust, &c., but commonly thulumu. (Ar. Cf. uthalimu, thulumu, and syn. jeuri, -korofi.)

*Thama, conj. See Thamama. (Ar.)

*Thamana, n. (—), a surety, guarantee, warrant, certificate, bail. Weka th., find bail, give surety. (Ar. Cf. thamini, and ama.)

*Thamani, n. (—), price, value, estimation. -a thamani, valuable, precious. — v. value, appraise, put a value on, price. Ps. thamaniwa. (Ar. Cf. hadhi, kima, bei, and dist. samani, often written thamani, or dh.)

*Thambi, n. (—, and ma-), crime, religious offence, sin, i.e. offence of the worst class (worse than hatiya, and kosa), but from the Mahomedan point of view, i.e. formal and utilitarian rather than moral. (Ar.)

*Thamini, v. guarantee, become surety, be sponsor, give bail, go bail. Huyu amemthamhii rafikiye, this man has gone bail for his friend. Tumemthamini kama tutamlipa, we have certified him that we will pay him. (Ar. Cf. thamana, and ama.)

*Thamiri, n. thought, mind, inner consciousness, conscience. Ni thamiri yake kusanya vita, his real intention is to make war. Also as v. think of, intend, e.g. akamsamehe kwa yale aliyothamiria, and he forgave him the thoughts of his heart. (Ar. Cf. thana, nia, kusudi, wazo, moyo.)

*Thamama, conj. (1) alike, equally, therewith, at the same time (cf. mamajo); (2) then, next, also, too. E.g. thamama wamwano po na wamwana, alike whether they see him
or not. Thamma 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-ia, -iwa, think of (about, in favour of, against, &c.), suspect. E. g. amethaniwa mwivi, he is suspected of being a thief. (Ar. Cf. thana, and syn. fikiri, wasa, nia.)

*Thara, n. usually in plur., i. e. mathara, hurt, harm, violence. (Ar. Cf. thruri, and syn. jeuri, thilumu, hasara.)


*Thara, n. usually in plur., i. e. mathara, hurt, harm, violence. (Ar. Cf. thiiru, and syn. jeuri, thuhimu^ hasara.)

*Tharava, n. (—), also Tharuba, describes anything sudden and violent, e. g. (i) stroke, blow, rush,—blow of an axe, charge of an elephant, a sudden calamity. Tharuba 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. ghfula, fnarra moja, and for 'storm' tufane.)

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*Tharubu, n. (—), a reward, gift,—but esp. as from God. (Ar. Cf. for gifts generally bakshishi.)

*Thelatha, n. and a., three,—but usually tatu in Z. (Ar. Cf. theluth, thelithashara, thalathini.)

*Theluju, n. (—), snow. Natives compare it with machicha ya nazi, grated cocoanut. (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 themuni.)

*Themamini, n. and a., eighty. — a th., eightieth.
pressed, be in difficulties, e.g. kama umethikika na neno, unambie, if you are in any difficulty, tell me. Ap. thik-ia, -iwa. Cs. thikisha, intens. — n. (1) narrowness, want of space, confinement; (2) being pressed, annoyance, distress, &c. (cf. uthiki).

(Ar. Cf. syn. temea, funga, kwama, sambua, &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 fingertip, thiraa kamili, or to the knuckle, thiraa konde,—about 18 inches, half a yard (wari). Commonly called mkono (which see). (Ar. For other measures cf. shibiri, pima.)

*Thoofika, v. become weak (firm, feeble), lose strength (force). Also sometimes thoofu. (Cs. thoofisha, -ishwa, weaken. (Ar. Cf. thofiu.)

*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. thabiti, uthabiti, mathubutu.)

*Thuku, v. taste, try the taste of, but commonly onja is used. (Ar. Cf. tamu, luththa.)

*Thulli, n. also Uthulli, Duli, Uduli, and Thili, abject condition, misery, distress. (Ar. See Thili.)


*Thumu, n. also Somu, garlic. (Ar. Cf. kitunguu, somu.)

*Thumuni, n. See 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. thuriwa. Nt. thurika. Ap. thur-ia, -iwa. Hence thuriana. Cs. thur-isha, -ishwa. (Cf. thara, and syn. hasiri, potesa.)

*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. ngwuu, (1) apply giza, darken. T. nanga, cast anchor. T. ugonjwa, cause illness, infect with

Wajitiliani maneno hayo Why do you thrust yourself into this discussion? Hence tililia, tililiwa, in various special operations, e.g. tililia uzi, dam. Also uliana^ and (rarely used) ilisha, tililiska. Cs. never used (i.e. tiza, iisha). Rp. tiana. (Tia has no cognate words, and two of the commonest deriv. stems, Nt. and Cs., are never heard. Cf. generally weka, as above.)

*Tiabu, n. a game played by throwing up bits of stick, and watching how they fall (Str.). (For games cf. mchezo.)

*Tiara, n. a kite,—the child's toy. (Cf. kishada, burutangi.)

*Tibu, v. treat medically, give aid to, attend, treat (as a patient), cure. Ps. tibiwa. Nt. tibika. (Ar. Cf. tabibu, and syn. uguza, alika, ganga.)

*Tibu, n. perfume, scent, fragrance. Also a term of endearment, sweet. (Ar. Cf. marashi, manakato.)

Tibua, v. (1) stir up, make muddy; (2) excite, provoke. Tibua maji, stir up the mud in water. Nt. tibuka. (Cf. chaafua, and follg.)

-tifu, a. loose, crumbling, dust-like, dusty,—also tifufu. E.g. mchanga mitifu, fine sand. Also a n. tifu (ma-), e.g. tifu la mchanga jingi, a great cloud of sand, sand-storm, or mass of loose sand. Fanya tifu, make a dust. (Cf. follg.)

Tifua, v. cause to rise like dust, stir up, make a dust. Nt. tifuka. (Cf. prec.)

*Tii, v. obey, submit to, be docile (obedient, submissive). Ps. tiiwa, be obeyed, &c. E.g. hatiwe na mkewe, he is not obeyed by his wife. Nt. tisika, like tii, i.e. be obedient. Cs. tii-sha, -shwa, i.e. reduce to obedience, subordinate. (Ar. Cf. taa, utii, and follg. Only the simple tii is commonly used, but obs. tisha, v. frighten,—similar in general meaning, and perh. the same word as above. For syn. cf. sikia, tumikia, shika miguu.)

-tii, a. obedient, docile, submissive. (Ar. Cf. prec. and syn. -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 Tikia, exactly, just, just so, in the very way. (Cf. Ar. digat.)

Tikisa, v. (1) cause to shake, wave, move to and fro; (2) make restless, agitate, excite, e.g. tikisa mti, tunda zipaie kupukutika chini, shake a tree, so that the fruit drops off. Tikisa inchi kwa Jitina, disturb a country by rebellion. Ps. tikiswa. Nt. tikisika (and tikitika, cf. tukutika). Ap. tikis-ia, -iwa. Cs. tikis-sha, -ishwa. Rp. tikisana. (Cf. syn. tikutiza, suka, tetemesh, punga.)

Tikiti, n. (ma-), a water melon,—fruit of mtikiti.

*Tikiti, adv. in small pieces, to the last bit, utterly, completely, e.g. ponda tikiti, crush to dust. Oza t., rot away. (Ar. daq, fine powder, i.e. dikidi.)

*Timamu, n. completion, completed state, perfected condition. —a. complete, perfect. (Ar. Cf. timia, -timilifu, tamma, and syn. kamili, -zima, -ote.)

*Timazi, n. plummet, i.e. a small stone suspended by a string, used by masons. (Cf. bildi, chukwi.)
Timbi, n. bracelet, armlet,—the most general word. (For various kinds cf. kekee, kikuku, banagiri, dodi, kingaja, kikoa, seng'enge.)

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 mazinga 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, chukuza, pagasa.)

Titi, n. (ma-), teat, nipple of breast. (But enda kwa matiti means 'trot,' v. ? Cf. kititi.)

Titia, v. shake, begin to sink, give way, break up,—e.g. of a rotten roof, and perh. of a rough sea. Nt. titika, with similar sense.

Titima, v. roll, rumble,—as thunder. Cs. titim'sha. (Perh. a variant of tetema, tutuma, which see.)

Titiwanga, n. also Kitiwanga, 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. Kazi ya- ngu 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 negation 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 kutoa fanya, and kutofanya. The following meanings and constructions may be noted among many, all traceable to the idea of putting out, while the examples are often capable of different and contradictory translations, e.g. A. (1) show, display, &c., t. nuru, shine. T. meno, show the teeth. Toa taa, display (or, remove) the lamp. T. hadithi, tell a story. T. ukali, show fierceness (bravery). T. mawa, cause flowers to grow. (2) give, supply, produce,—in this sense regularly used for -pa, give (in cases where the objective pfx. is absent, and -pa therefore cannot be used), e.g. t. mali, give money. T. gharama nyangi, lay out large sums. T. njia, grant right of way. Also (3) take out, produce,—in contrast with -pa, e.g. akatoa rupia akampu, and he took out a rupee, and gave it him. (4) offer, propose, make a plan of, arrange, e.g. toa salamu, salute. T. shauri, offer advice. T. nyumba, design a house. T. kazi, supply occupation, work. T. sharti, propose conditions. T. siku, arrange a day. B. (with the idea of removal, bringing to an end, negation, more or less prominent, and often synonymous with ondooa). (1) take out, deliver, select, except, e.g. t. ndani, take from within. T. katarini, save from danger. Akamoo na nyumba, and he turned her out of the house. (2) give up, resign, yield, e.g. adui wakajitoa, the enemy surrendered. (3) force out, make come or go out, dismiss, take away. Mtu huyu ataka kututoa roho zeUi, 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 kunirithisha, because of refusing to make me heir. Kutoa kupenda, not to love. Ps. tolewa, e.g. be put out, put forward, put away, be proposed, be rejected, &c. (as above). Nt. toka, (1) come out, appear, be rid (of), be let out; (2) go out, go away, get out, disappear, cease (from),—in this sense syn. with ondoka. Used with several
constructions, e.g. *toko mjini*, or *toko mji*, go out of the town. *Toko Unguja*, come from Zanzibar. *Toko utumwani*, be set free from slavery. *Toko katika chombo*, disembark from a vessel. *Nat oka kumwtizia pernbe*, 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. *ajiatoka damu*, he is coming out with blood, i.e. he is bleeding. *Damu inamtoka*, blood is coming out of him. Thus the same thing may be described by *kutoa moshi* and *kutoka*, —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 *toko* as preposition, see below.) *Toko* 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 *toko* only), e.g. *akatoka mjí akatokea mjí mwingine*, 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), *mambo mbaya yatokea na mtoto huyo*, evil consequences follow from this child; (3) *tokea* is used simply as 'appear, come on the scene, come out.' *Tokea nje*, come (appear) outside. Hence another Ap. form *toke-lea*, *-lewa*, e.g. *ninetokelewa na mgeni*, I had a sudden visit from a stranger,—and so *tokelesa*. (b) *tokeza*, *-ezwa*, and hence *tokez-éa*, *-éwa*, also *tokezésza*, *-észwva*, and *tokezana*, (1) cause to come out, make project (or prominent); or (2) intens. come out, ooze out, project, protrude, be prominent, e.g. *jive latokeza nje*, 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 chuoni ametokeza maneno mabaya kwa watu*, the teacher has foreshadowed bad news to the people. *Mwengu alimtikeza*, God appeared to him in a special way. (c) *tokana*, leave each other, part (from), e.g. *kuyu ametokana na mkeewe*, this man has parted from his wife. Ap. *tolea*, *tolewa*, *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 *kumtolewa mali* may mean,—spend money on, or, take away money from,—a person. *Akamtolewa*, with *meno*, gave him (or, showed him, or, took from him) his teeth,—with *kisimani*, took him out of the well,—with *ushari*, recited to him a stanza. *Hatukutoleana keshina mimi naye*, we failed in courtesy to each other. (Obs. also *toesa*, cause to put forth, or intens. send out, urge forth, and perh. *toeka*, e.g. be put out, vanish, disappear, but see *Toweke, Toea*). Cs. *tosa*, *towoa*. Hence *toza*, *towea*. Also *tosheza*, *toshewa*, e.g. cause to put out, force (urge, persuade, allow, &c.) to give, demand, extort, expose. Also *tozana*. *Tozea mfsalme kodi*, collect taxes for the chief. *Kuniitosea haki yangu*, to vindicate my rights for me. *Wahadi wa kutozea kumwili*, a promise not to ask him. Rp. *toana*, e.g. put each other out (or, forward), join in putting (or going) out, e.g. *walitokea katika mjí kwenda vitani*, they made a general move from the town to go fighting. (Cf. *mtoze*, *tolo*, *tokeo*, *toka*, *toeka*, *utoko*, and generally *ondoa*.) *Toazi*, n. (mu-), cymbal, laige castanet. (For musical instruments cf. *ngoma*.)

*Toba*, n. repentance, penitence,


**Tobwe,** n. *(—), (i) wood of the tree *mtobwe* (which see). Hence also *(2) simpleton, fool.* —n. a hole, —also *kitobwe* (a pass, noun in -*q,* from *toboa* (which see)).

**Toea**, v. also *Towea* (which see).

**Tofaa**, n. *(ma-), fruit (like a small apple) of the tree *mtofaa.*

**Tofali**, n. *(nia-), and *Tafali,* brick, tile. (Cf. Ar. ‘dry clay.’)

**Tofauti**, n. *(ma-).* See *Tafauti.*

**Tofua,** tofuka, v. perh. variants of *pofua,* *pofuka* (which see).

**Toga,** v. pierce (the ear), make incision (for ear ornament). Ps. *towga,* e.g. *kutowga,* maana *hutiwa* kahitikani, *the meaning of* *towga* *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. *(—), (i) purity, cleanness,—esp. in a ceremonial sense, i.e. according to Mahomimedan 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 follg., also syn. *chanja,* *umika.*

**Tojo,** n. *(ma-), gash, cut, incision, tattoo,—whether for ornament, tribal mark, or medical purposes. (Cf. prec. and *nembo.*

**Toka,** prep. also *Tokea,* from, out of, away from, starting from, since. E.g. *toka huko,* from yonder, from that time (place). *Toka leo,* from to-day onwards. *Toka zamani,* long since. *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 mfulme,* from the king’s presence. (Cf. *toka,* Nt. of *toa,* and follg.)

**Tokea,** *(1) prep. See *Toka.* *(2) Ap. form from *toa* *(toka)* (which see).

**Tokeo,** n. *(ma-), place (time, act, mode) of going out (appearing, happening); *(2) outlet, pore, e.g. *matokeo ya hari,* pores in the skin (cf. *kitundu,* *nyeleo*); *(3) appearance, apparition, vision (cf. *njosi*); *(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. *tokoi* in-*eza,* -*ezwa,* 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 mkele* *pamoja na samli* *(or, kwa samli),* fry a cake in ghee. Of water, *chemsha,* is usual. Ps. *tokoswa.* Nt. *tokoseka.* Ap. *tokos-* *eza,* -*ewa.* (Cf. follg., and for cooking, *pika,* *upishi.*

**Tokota,** v. become boiled (fried), be boiled (boiling, frying). E.g. *chungu cha* *tokota* *kwa kupata moto* *sana,* the pot boils by getting very hot. (Cf. prec.)

**Tomasa,** v. press, feel, knead softly with the fingers,—of a soft yielding substance, e.g. an animal, or ripe fruit. (Cf. *papasa,* *bonye-* *sha,* and *kanda.*

**Tomba,** v. have sexual connexion, copulate (of animals in general,

Tombo, n. or Tomboo, a quail.

Tomboa, v. used of mason’s work,—bring to a surface with plaster and small stones the first rough setting of stones and mortar. Ps. tomboa. Nt. tomeka. Ap. tom-lea, -lewa. Cs. tomel-esha, -eshwa. (Cf. mtomo, and follg. Prob. for chomeo, but retaining t, as at Mombasa, in this special sense. Cf. choma.)

Tomoa, V. stave in, break through, pierce,—e.g. tomoa pipa, stave in a barrel,—with a pole or crowbar. (Perh. same as chomoa.)

Tomoko, n. (ma-), a custard-apple, fruit of mtomoko. similar to the tope-tope.

Tomondo, n. (ma-), fruit of the tree mtomondo.

Tona, V. fall in drops, drop, drip, form a drop or dot. Also Nt. toneka, in same sense, and hence tonek-ea, -ewa, drop upon, e.g. tonekea meza, drop on the table. Ap. ton-ea, -ewa. Cs. ton-esha, -eshwa. (Cf. mtomo, and follg. Prob. for chomeo, but retaining t, as at Mombasa, in this special sense. Cf. choma.)

Tonga, n. Tonga la dafu, a cocoa-nut when full of milk and in the later stage, when the nutty part is well set and tough. (Cf. dafu.)

Tonge, n. (—, and ma-), a small rounded mass, a small lump or ball, e.g. of rice or other food, as taken in the fingers and eaten by natives. Also Donge.

Tongo, n. plur. of utongo. (See also Matongo.)


Tope, n. (—, and ma-), also plur. of utope, mud, mire, dirt. Tope nyembamba, thin, soft mud. Tope nene (nzito), thick mud. Watu wengi kama tope,—descriptive of a great crowd, thick as mud. (Cf. follg.)

Topea, v. (1) sink in mud or dirt, be bogged; (2) get into difficulties, get hampered (entangled), plunge in vice. Cs. top-esha, -eshwa, e.g. of effect of a heavy load. Inchi inatopeza miguu yake, the earth makes his feet stick fast. T. kidole katika mwili, press the finger deep into the body. (Cf. tope, topoa, also syn. sama, tota, and perh. bopa.)

Tope-tope, n. (ma-), custard-apple, fruit of mtopetope.

Topoa, v. get out of a difficulty, set free from a spell of charm, extricate, counteract a poison, e.g. topoa mtu uganga, release a man from the power of a charm. Dawa ya kutopoa, antidote. Ps. topolewa. Nt. topoka, e.g. amelala illi umtopoke ulevi, he is asleep so that his drunkenness may leave him. (? Conn. with tope, and for Rv. force of ou, cf. chomoa, bomoa, chonjwa, and syn. zingia.)

*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. Miumua amentoroka bwana wake, the slave has run away from his master,—also amentoroka kwa bwana wake. Ps. torokwa, be deserted, be run away from. Ap. toro-
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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, waka-itosa marikebu katika bahari wakin-gia, they launched the ship and went on board,—but commonly shwa. (Cf. tota, and syn. chovya, samisha, 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, -pevu.)

Tosa, n. (—) and Toza, pipe-bowl for tobacco, short pipe, usu. of clay, with stem. (See kiko, which is mostly used in Z.)

Tosha, v. suffice, be sufficient (for), content, be enough (adequate, capable). Yamtosha kazi yake, his task is enough for him. Ap. tosh-ea, -ewa, -eka. Hence toshel-ea, -ewa, and a further deriv. form toshel-eza, -eszwa, and perh. also toshel-eza, -eszwa, e.g. mchuzi huu utamtoskMezea wall wake, this gravy he will find enough for his rice. Water wawili watamtoshelea wali wake, two men will be enough for his job. (Cf. Ar. kifus, and dist. follg.)

Toshea, v. be amazed, astounded, staggered. Also Ps. toshewa, in same meaning,—bestruck with amazement. (Cf. sangaa, ajabu, and dist. toshea, Ap. of tosha.)

Tota, v. sink down, sink in, be overwhelmed, be drowned. Tota majini (baharini), sink in water (the sea). Tota macho, have the eyes sunken, have lost the eyes (sight). Merikebu inetota, the ship has sunk. Ap. tot-ea, -ewa. Cs. tot-esha, -eshwa (and perh. also tosa, which see). Totunsha macho, make blind (cf. pofusha). (Cf. sama, didimia.)

Toto, n. (ma-), same as mtoto, child, but commonly either (1) of size, a big, fine child; or (2) of some object resembling a child or offspring, e.g. toto la 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 kite-weo. Ap. towe-lea, -ewa, e.g. towelea wali kwa mchuzi, i.e. flavour boiled rice with gravy. Hence towe-leza, -lezwa. Cs. toweasha, toweza. (Cf. kitoweo, and syn. unga, v.)

Toweka, v. vanish, disappear, pass out of sight, die. Cs. towe-sha, -shwa, e.g. put out of the way, ruin. (Perh. cf. toa, as if toeka, i.e. be put away.)

Tu, adv. only, just, exactly, simply, no more, merely, barely,—always following the word it refers to, and used with nouns as well as adj.s and verbs. E.g. mtoto tu, a mere child, kidogo 'tu, just a little, giza tu, utter darkness. (? Cf. -tupu, e.g. giza tupu, utter darkness.)

Tu, verb-form, we are,—Pers. Pfx. of 1 Pers. Plur., e.g. sisi tu wazima, we are quite well.

-tu-, Pers. Pfx. in verbs of 1 Pers. Plur., subjective and objective, 'we, us,' and characteristic of the corresponding adjective, -etu (which see).

Tua, v. A. (1) put down, set down; (2) fig. cause to settle, stop, decide. E.g. tua mzigo, put down a load. Tua tanga, or tua alone, lower sail. Maneno yale yatua asiingie, those words stopped him, so that he did not go in, or, settled him not to go in.
B. as a Nt. (1) settle down, rest, halt, bivouac, encamp, stop for the night; (2) go down, settle down, set, e.g. jua likatua, the sun set; ndege aliina, the bird alighted. Ps. tuliuwa. Nt. tulika. Ap. tulia, with many deriv. stems,—tuliwa, tilika. Also tulii-liia, -liwa, -lika. Hence tulii-za, -zoa, and tuliliana. Cs. tuli-za, -zoa, whence tuli-sia, -siwa, and tulisana. (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 unemtulia, or, ametuliwa moyo, he has calmed down. Bahari yatulila, the sea is going down. Uso wa kutulilia, a tranquil, peaceful expression. Maneno haya yamekutulilia? Have you got that matter settled? Chakula hakimululii, the food does not agree with him, i.e. he cannot digest it. Tumetulilhva na habari hizi, we have been pleased with these news. Bahari haikutulizana, the sea was rough. Wameiulizana, they have kept each other quiet. Kuuliliana, 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. Ainetuliziwa 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, -tulivo, tuliso, tuama, besides tuesa, tusa, tuwa. Obs. similar verbs tia, put to, toa, put out, tua, put down.)

Tua, v. rub. See Chua.

Tukama, v. get into a settled state, settle down, subside. E.g. of muddy water clearing itself. Acha maji yatuama, yawe safi, leave the water to settle and get clear. Mambo yanatuama, matters are settling themselves. Cs. tuam-isha, -ishwa. (A St. form from tua, cf. -ama.)

*Tubu, v. repent, be penitent, feel remorse, mend one's ways. A punished child says nimetubu, I am sorry, I will not do it again. Ap. tub-iia, -iwa, -ika, e.g. tubia kosa, repent of a fault; tubia Muungu, repent before God. Cs. tubi-sha, -shwa, e.g. correct, chastise, bring to a penitent state of mind. (Ar. Cf. toba, and syn. jula, tulia, ongoka.)

Tuesha, v. pay an evening visit to, call on at night, bid good-night to. Contr. amkia, of morning call. (Prob. specialized Cs. of tua (which see).)

*Tufane, n. storm, gale, tempest, hurricane, e.g. of rain, wind, and thunder together. (Ar. Cf. tharuba, kimbunga, chamchela.)

*Tufe, n. a ball, a game of ball. Cheza tufe, play at ball, e.g. cricket, tennis, golf. (Ar. 'inflated bag.' Often mpira in Z.)


Tui, n. (—), the creamy juice or milk got by grating the nutty part of a cocoanut (cf. kuna, mbuzi), mixing it with water and straining it through a sieve (kung'uto) or bag (kito), leaving only machicha, which is thrown away. Inzi kujia tuini si hasara, a fly does not mind dying in cocoanut cream. (Tui is much used in Z. for cooking. Cf. kusimela.)

*Tuili, v. be prolonged, be belated. Cs. tuili-sa, -zoa, i.e. make late, delay, prolong. (Ar. for commoner kaswia (which see), and chelewa, ahiri.)

Tuka, n. (—), post supporting the projecting eaves in front of a native
Tuka, v. See Stuka, of which it is perh. a variant (i.e. stuka, situka, shituka, jituka.)


Jitukayiisha kiva watu, expose oneself to public derision, i.e. voluntarily incur abuse in public. Rp. tukanaiia. (Cf. follg., and syn. sttta, sefua, a??iba. Tukana is itself reciprocal in form only.)

Tukano, n. (nia-), an abusive expression, bad word, abuse. (Cf. prec., and syn. suto, tusu.)

Tuki, v. happen (to), occur (to), present itself, come to pass. Jambo limentukia leo, a thing has happened to me to-day. Atajitukiayuko mjini, lie will find himself in the town. Ps. tukiwa, e.g. nimeiukiwa na uthuru, opportunity presented itself to me. Cs. tuki-za, -zwa. (Cf. follg., and syn. tokea, kuta. Possibly tuki, tuki are variants of tokea, 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, -kuu.)

Tukuka, v. become exalted, grand, glorious, &c. (Cf. prec., and tuka.)

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 -iza, -izwa. (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, taratulu, -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, 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 chwo, 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. Tamba la michele, a bag of rice. Ndiye mweka wa tumba, (of the angel of death), he it is who sets down the load. (Cf. mtumba, kitumba, and msigo.)

*Tumbako, n. tobacco. Vuta t., smoke. Nuca t., take snuff. Tafuna t., chew tobacco. The forms in which it is made up are known as mkate, cake, ukambaa, (ropelike) twist, pumba, lump. (Cf. kiko.)

*Tumbasi, n. (—), abscess. (Ar., for common jipu.)

*Tumbawi, 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. Ndiye tumbo moja, children of the same mother. Plur. mtumbo, guts, entrails, bowels, i.e. contents of the lower part of the
body. (Cf. utumbo, kitumbo, tumbua, kitumbua, mtumba, mtumbwa.)

Tumbua, v. (1) disembowel, rip up, cut open, make a hole (in), perforate; (2) lay open, display. Tumbua wiu, rip, or make a hole in, a plank. Tumbua kindu, rip a leaf into strips. T. jipu^ lance a boil. Ps. tumbuliwa. Nt. tumbuka, e.g. (1) have a cut or hole made in it; (2) burst out, break open. Jipu lime-tumbuka, 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. ametumbuka kisimani, he has tumbled into the well; (2) get suddenly involved in, be caught or strangled in. So also Cs. tumbuki-za, -zwa. Ap. tumbu-ia, -iwa, -ika, e.g. lay open for (to, at, with, against), e.g. nimekwambia, Fanya kazi yako, nawe wani tumbukia macho, I said to you, go on with your work, and you glare at me (cf. kodolea macho, ngariza macho). Hence tumbuli-za, -zwa, and tumbuliz-ia, -iwa. Cs. tumbusa, intens. force a way through, penetrate, come out on the other side of, e.g. tumbusa muvitu, pass through a forest; t. nje ya pili, come out on the other side; jua limetumbuza, the sun has burst out (cf. penya, and chimbusa). Rp. tumbulana. (Cf. tumbo, and syn. pasua, kata, fungua, funua.)

Tumbuika, v. be soothed by being sung to. Cs. tumbuli-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).

Tumbuiso, n. (ma-), lullaby, ditty, refrain of a song. (Cf. utumbuiso.)

Tume, n. (—), (1) messenger, envoy, employé, 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, nitumwa, 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 nitumwa, 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. jivuna). Ps. tunwa. Nt. tunika. Ap. tun-ia, -iwa. Cs. tunicha, -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 nasi, chungwa, chensa, dansi, limau, ndimu, kangoja, furungi, balungi, ndizi (many kinds), embe, fensisi, nanasi, zambarau, pera, topetepe, kunasi, duriani, choki-choki, kawu, bunju, kungu, papai, tikitiki, &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. tundamisha, -ishwa. (Cf. tu-ngama, tuama, tundama, 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. tueka). Ps. tundikwa. Ap. tundik-ia, -iwa. Cs. tundik-isha, -ishwa. (? Cf. tunda, or tundu.)

Tundu, n. (—, and ma-), hole, hollow, passage, hollow receptacle, —and hence of several objects, den or lair of a wild animal, snake, &c., nest of a bird, a cage of any kind, a basket of open wicker-work. Tundu ya pua, nostril. Dim. kitundu. Fanya tundu, bore a hole. Tundu tunduy 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, uja, mwanya.)

-tundu, a. obstinate, perverse, naughty, self-willed, troublesome, esp. of children. Moto mtundu lasima kuvudi, a naughty child must be punished.

Tunduila, v. keep a watchful eye on, look out for, spy out, lie in wait for. E.g. of a doctor, akungua moto hutawesa kumtunduila, if the child is ill, you will not be able to attend it. Ps. tunduwaa. (Cf. follg., and oteu, tuma, chungulua, peleleza.)

Tunduisi, n. one who watches, guard, spy. (Cf. prec.)

Tunduwaa, v. be still, silent, motionless, e.g. of one amazed, deceived, fascinated, deep in thought. (Cf., for the form, tanda.)

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. Tungu sindano, tungu uzi (katika sindano) are both used of threading a needle. (2) T: mayai, form eggs,—also (Nt.) mayayi yametungua, the eggs are hard set,—the contents having taken form. Miana unatungua, the millet (grain) is forming. T: mimba, conceive, form an embryo. T: chuo (masa'iri, 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. aliitungikwa tanzia la roho, he was hung up by a noose round the neck. T: nga'o, hang up a shield. Hence tungik-ia, -iwa. Ap. tung-ia, -iwa, e.g. ume-tungia (uzi) sindano, you have threaded the needle. Cs. tung-iza, -izwa, -isha. Rp. tungana. (Cf. tungama, tumanga, tungo, mtungo, utungo, tungo, and ?mitungo,—also syn. panga, and tanda.)

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. tungamana-isha, e.g. wali ametungamania, the bees form a cluster. 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. RV. 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. tungu-ia, -iwa. Nt. tunguka, e.g. be let down, be taken down, sink, be depressed, &c. Ap. tungu-ia, -iwa. Cs. tungu-za, -za. (Cf. tunga, tungika, —also iangika angua, shuka, which are common in Z.)

Tunguja, n. (ma-), an edible fruit of the shrub mtunguja.

Tunu, n. something rare, choice, valuable,—a keepsake, a souvenir, an heirloom, a special present, treasure, a rare sight, a curiosity. (Cf. tunuka, iunza, and syn. hedaya, kioja.)

Tunuka, v. (1) set the heart on, treasure, prize, long for, have special affection for (i.e. perhaps regard as a treasure (tunu), make a treasure (tunu) of; (2) give as a present, make a present of, e.g. namtunuka mtu huyi, I have set my heart on this man. Ps. tunukwa. Ap. tunuk-ia, -iwa, e.g. make a present to. T. kofia, give a cap to. T. moskiti, make a gift to a mosque. Cs. tunuk-isha, -ishwa (? tunusha, and cf. tunza). Rp. tunukanu. (Cf. tunu, and follg.)

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. akili, mind a child. T. akili, keep the brain clear, use the wits. Ps. tunza. Nt. tunzika. Ap. tunz-ia, -iwa. Cs. tunz-isha, -ishwa. Rp. tunzana. — n. (—, and ma-), (1) care, attention, guardianship; (2) things cared for, belongings. Akamiletea kijana na tunza zake, and he brought him the lad and his belongings. (3) gift, present, reward. (Cf. tunu, tunuka, also tuo (tunso), 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. tupa-ia, -iwa, e.g. throw at (from, with, to),—also, pass on to, refer to, e.g. Sultan humtupia wasi, the Sultan usually refers matters to his prime minister. Hence tupil-ia, -iwa, -ika. Also tupiana. Cs. tup-isha, -ishwa. Rp. tupana. (Cf. mtupo, and syn. rusha, peleka, piga.)

Tupa, n. (—), a file,—for metal, i.e. tupa ya chuma. A flat file is called tupa ya mtumo; a rasp for wood, tupa ya tunga. (See Tunga.)

-tupu, a. (tupa with D 4 (P), D 5 (S), D 6, and sometimes tupa for all D), (i) empty, bare, naked; (2) mere, sheer, bare, by itself (themselves), unmixed, pure, without change or adulteration; (3) meaningless, worthless, vain, devoid of content. E.g. mikono mitupu, empty hands, empty-handed. Miguu mitupu, bare feet, barefoot. Mtu mitupu, just a man, a mere man, one who has nothing. Oongo mtupu, a sheer, downright falsehood. Weusi watupu, none but black people. Maneno matupu, idle talk, nonsense. Sometimes indecl., e.g. vyakula vitamtu tupu (or vitupu), nothing but nice food. Obs. -tupu, includes ‘un¬clothed, naked,’ but to denote naked¬ness in a vulgar sense, utupu or tupu is used as an indecl. adj., e.g. honeymoon, the person is naked. Mtu tupu, a naked person. A less vulgar word is uchi. (Cf. utupa, uchi.)

Turahani, n. tare, allowance, made in weighing for package, vehicle, &c. (? Ar. deduction.)

Turuki, n. (me-), also Turki, a
Turk, an Egyptian. Hence Uturuki, Turkey. Kituruki, Turkish language.

Turuuma, n. (ma-). See Taruma.

Turupuka, v. A variant of churupuka (cf. chopoa, chopoka, chupuka. See Chopoa.)


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.)

Tusia, 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. tuta, v. pile up. Nt. tutika, and Rv. tutua, take down, lower, deceive,—but not used in Z.)

Tutuka, v. rise in little swellings (tutu, Kr.). (Cf. follg.)

Tutuma, v. (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. mtutumo, tutumua, and syn. guna, nguruma, and furika.)

Tutumua, v. Rv. of tutuma, draw together, e. g. jisutumua, gather oneself up,—as for an effort. (Cf. prec. and nyata, kuniya.)

Tusa, v. make a present (to), give as a reward (to). Mumwe ake-mtusa nganga mchele, her husband gave the doctor a present of rice. Ps. tuswa, e. g. get a present. Akatuzwa na watu mapesa, people gave him a reward in money. (Cf. follg., and tunu, tunuka, or perh. tuns. Tusa also represents sometimes chusa, and tusha (which see).)

Tuso, n. (—), also Tusa, and Tunzo, a present,—esp. of a reward for success. (Cf. prec., and for presents generally bakshishi, sawadi.)

Tw- often represents the sound of *tu* before a vowel. See Tu.

Twaa, v. take (to oneself), take away (from another), carry away (from another), take off, receive, accept, obtain. A very common verb, syn. often with pokea, pewa, chukua, pata, shika. Mimi nimetoa fetha, naye ametwaa, I gave the money, and he received. Atiwaa mijiri mingi, he seized (got possession of) many towns. Twaa rukusa, receive leave. Ps. twawa, e. g. ametwawa na ghruri, 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-ia, -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.

Twaana, Twaana, Twazana, v. be like, resemble each other,—sometimes with *sura, uso*, of personal resemblance. (Cf. fanana, -ngana.)

Twanga, v. clean grain by pounding in a mortar, pound in order to get off the husks. Ps. twangwa. Nt. twangika. Ap. twang-ia, -iwa. Cs. twang-isha, -ishwa. (Cf. mtwango, and cf. 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, v. pant, gasp, catch the breath,—of any irregular or difficult breathing. Ap. twetea. (Cf. mtweto, and syn. kokota roho, vuta pamusi.)

Twiga, n. (—), a giraffe.

Twika, v. like tweka, but perh. 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 kukuu, 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. wewe, or (2) it is, agreeing with D 2 (S), D 4 (S), e.g. msigo u mzito, the load is heavy.

B. occasionally as conj. and, e.g. tatu u nussu, three and a half. (Cf. Ar. wa.)

U- (before a vowel, W-) as a formative pfx. is used

A. in verbs, as (1) the pfx. of the 2 Pers. Sing., subjective only, e.g. unapenda,wapenda (for wapenda), you love. (2) the pfx., subjective and objective, agreeing with D 2 (S), D 4 (S), e.g. mti unaota, the tree grows. Uimbo wapenda, 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 sifua, raise to life, (Rd.) from fa, die.

B. in nouns, as the characteristic initial of a large class, like m and k,—and in contrast with m and k, the most general and characteristic use of u is to form abstract nouns, and any suitable root of verb, noun, or adjective may be given an abstract meaning by simply prefixing u, with or without a change in the final syllable. E.g. cf. 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, usunguo, 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, udevu, udole, ufsupa), and (2) u- to denote a country. E.g. cf. Msungu, a European, kisungu, something European,—esp. European language, Usungu, the European's country, but also the quality of being European.

Obs. further that (1) u initial in nouns is sometimes not formative, but part of the root; (2) u and o are often not clearly distinguished in Swahili, esp. in Arabic words, which
make no distinction; (3) u followed by another u or w often coalesces with it, e.g. uwambo, umbo, wambo.

C. in adjectives, u- (w-) sometimes takes the place of m-, mw-, to mark agreement with (1) D r (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 adj.s, viz. uchungu, ume, 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. Tsa maua, come into flower. (Cf. chanua.)

Ua, n. (nyua), (1) an enclosure,—commonly an open court or backyard attached to a house, and fenced with sticks, plaited leaves, or a hedge. Also (2) a fence of this kind, i.e. ua wa nyasi (mii, 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.

Uambukiso, n. (nyamb. and maamb.), infection, infectiousness. (Cf. ambukisa.)

Uamini, Uaminifu, n. honesty, trustworthiness, &c. (Cf. amini.)

Uandamisi, Uandamano, n. (nyand. and maand.), a following, a procession. (Cf. andamisi, andamano.)

Uanga, n. and Wanga (which see).
kopa (ma-) when dried. The process of cutting is lenga (also kata) mbale. Kr. distinguishes ubale (mbale) from mbale (mbale), somewhat larger pieces, and bale (mbale) of the largest. (Cf. pande, mpande, kipande, and utamba, mbamba, bamba.)

*Ubalehi, n. marriageable age, adult state, puberty. (Ar. Cf. balehi, and syn. uzima, upenu.)

Ubali, n. (mbali), distance, being distant,—seldom used, but see Mbal, and cf. ubele.

*Ubalozi, n. office (position, work, salary) of a consul. (Cf. bolozi.)

Ubamba, n. (bambda), thin or flat piece of stone, wood, or metal,—chip, strip, flake, sheet, a flat peg. (Cf. fogg and mbamba, bamba, -emba-mbali.)

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, uvumba.)

Ubapa, n. (bapa), the flat part of anything, a flat surface,—e. g. the blade of a knife, ubapa wa kisu. (Cf. bapa, and kengee.)

*Ubathiri, n. foolishness, simplicity, being easily duped. Cf. Ujinga wa kuuzor si ubathili wa kununua, to be outwitted in selling is better than to be duped in buying. (Ar. Cf. bathiri, and syn. ujinja, uzuu.)

*Ubari, n. (1), coldness, coolness; (2) a chilling manner, dullness; (3) comfort, convalescence. (Ar. Cf. baridi, burudisha.)

*Ubashiri, n. (ma-), proclamation, prediction, announcement. (Ar. Cf. bashiri,—also hubiri, tabiri.)

*Ubathiri, Ubathirifu, n. extravagance, prodigality. (Ar. Cf. bathiri, and syn. upotevu.)

Ubati, n. (hati), an addition to a house,—wing, outhouse, lean-to. (Cf. kipem.)

*Ubatilli, n. nullity, emptiness, vanity, futility, uselessness. Miu wa haki haami ubatilli, a just man does not give worthless judgement. (Ar. Cf. batili.)

Ubau, n. (mbau), board, plank, cut timber. Pasua mbau, saw in pieces (or, saw out) planks. (Cf. bau.)

Ubavu, n. (mbavu), a rib, side of the body, or anything corresponding to it in relative position, e. g. skirt (slopet, flank) of a mountain, side, wing (of an army, &c.). Mbavuni mwa, at the side of, on the flanks of.

Ubawa, n. (mbawa), a wing feather. Funua mbawa, spread out the wing feathers. (Cf. bawa, a wing.)

*Ubawabu, n. office (work, pay) of a door-keeper (gaoler, turnkey). (Ar. Cf. bawabu, and syn. ungoesi wa mlango.)

Ubaya, n. (ma-), badness, wickedness, corruption, ugliness. (Cf. -baya, and syn. wuvu, contr. usuri, wema.)

*Ubasazi, n. (ma-), occupation (condition, habits, &c.) of a shopkeeper,—bargaining, buying, and selling, &c. (Ar. Cf. basazi.)

Ubele, n. position in front, a step forward, progress, promotion, advancement, success. Pata ubele, be promoted. (Cf. mbele, adv., prob. plur. of ubele, cf. ubali, mbali.)

Ubaleko, n. See Mbeleko.

Ubeleko, Ubembelezi, n. (bembe, mabembe), flirting, coquetry, coaxing, wheedling, fondling, allurement. (Cf. bemba, bembe.)

*Ubeti, n. (beti), verse, stanza, strophe. (Ar. Cf. beti, and shairi.)

Ubiohi, n. unripeness, immaturity, freshness, rawness, greenness. (Cf. -bichi.)

*Ubiliala, n. same as uhetani, devilry, madness. (Ar. Cf. bilisi, sketani.)
UBINADAMU 390  UCHAWI

UBINADAMU, n. human nature, humanity. (Cf. binadamu, and syn. utu, wanadamu.)

UBinda, n. (mbinda). See Ubinja, Uwinda,—different words, both of which seem to be also thus pronounced. (Cf. binda, bindo.)

UBingwa, n. cleverness, proficiency, quality of a good workman. (Cf. bingwa, and syn. ustadi, walekevu.)

UBinja, n. (mbinja), also Uwinja, Ubinda, a whistling noise, whistle, i.e. the act or sound of whistling. Piga mbinja, whistle. (Cf. miunzi, msonyo, kibinja, and dist. uwinda.)

UBishi, n. (mbishi, mabishi), (1) joking, a joke, jest, fun (cf mzaa), (2) refractoriness, contrariness, strife, opposition, obstructiveness. Ubishi mwingi hutu mateto, joking carried too far leads to quarrelling. (Cf. bisha, also ukaiti, utundu, ushinjanda.)

UBivu, n. ripeness, maturity, being well-cooked. (Cf. -bivu, iva.)

UBongo, n. (mbongo), brain substance, brain, marrow. (Cf. bongo.)

UBono, n. (mbono), seed of the castor-oil plant (mbono).

UBora, n. excellence, pre-eminence, fine quality (of any kind). (Cf. bora.)

UBovu, n. rottenness, unsoundness, corruption, badness, putrefaction. (See -bovu, and cf. nosi, novu, and nubaya.)

UBua, n. (mbua), used for bua (mabua) of the smaller kinds of grain-bearing stalk, e.g. of mpunga, mwela, and of the stalk, as substance and material. (Cf. bua.)

UBubu, n. dullness. (Cf. hubu.)

UBugu, n. (mbugu), stem of a creeping plant, used as cord. (Cf. mbugu, mbungo.)

*UBURUSISO, 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 tula ubuyu mtupu, they found nothing inside the calabashes except the pith.

UBWABWA, n. See Ubabwa.

UBWANA, n. (1) mastership, qualities (rights, powers) of a master; (2) an overbearing, domineering, tyrannical, masterful character. (Cf. bwana.)

UOHACHE, n. (1) fewness, scarcity, want, slightness; (2) rarity, being scarce, (and so) of value. Uohache wa moyo, lack of spirit, feebleness of character. (Cf. -chache, haba.)

UOFU, n. uncleanness, filthiness, dirt. (Cf. -chafu, and follg.)

UOHAFUKO, n. (mahafuko), disorder, muddle, mess, chaos, disorganization, unsettlement, confusion. (Cf. chafuka.)

Uohaga, n. and Uohala, store-place for grain,—as used on the mainland, but uiaa more usual in Z. (Cf. mchago, utaa.)

UOHAGUO, UOHAGUZI, n. a choosing, daintiness, fastidiousness, habit of criticism. (Cf. chagua, and uieuo.)

Uohaji, n. fear, respect, awe, reverence. (Cf. cla v., kicho, and syn. kofu, woga.)

Uchkacho, n. a rustling sound, rustle, e.g. of leaves, clothes, &c. (Also perh. utakaso, cf. chakacha.)

Uchala, n. See Uchaga.

Uohale, n. (chale), gash, cut, incision. (See Ohale.)

UOHA, n. (changa), (1) immaturity, unripeness, early stage of development, babyhood, littleness (see -ohanga); (2) a grain of sand. (Cf. mchanga.)

Uohango, n. (chango), (1) smaller intestine; (2) worm in the intestine. (Cf. chango.)

UOHAWI, n. witchcraft, sorcery, black arts, magic. Hatuna 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. rutuba, umaji.)

Uchi, n. nakedness, nudity,—less vulgar than uiupti (which see).

Uchamu, n. relation of lovers, of lover and sweetheart, wooing, being wooed, lover's gift. The lover supplies his bride with clothes till marriage, nguza sa uchamba. (See Mchamba.)

Uchumi, (1) way of earning profits, trade, business, occupation; (2) profits, earnings, salary,—in this sense also uchuma. (Cf. chuma, chimo.)

UCHENGU, n. (1) sharp pain, smart, bitterness, bitter taste; (2) fig. resentment, anger, offended feeling, grudge. -a uchungu, and commonly uchungu alone (cf. utupi) as adj.; bitter, painful, angry, and obs. the adv. kituchungu. (Cf. -chungu, -kali, mchomo, umivu.)

UDAKU, n. (daku), (1) objection, demurrer, protest; (2) news got hold of secretly, gossip, rumour. Also udakusi, getting hold of stories, telling tales, &c. (See Daka, Dakizo, Dakua, and Dukiza,—perh. same word.)

*UDALALI, n. profession of salesman or auctioneer, salesman's commission or fee. (Ar. Cf. dalali.)

UDANGANYIUFU, n. (ma-), craftiness, cunning, deceitfulness, imposture. (Cf. danganya, and syn. ujanja, we-revu, hila.)

UDENVU, n. (ndenvu), a hair of the face,—of the whiskers, moustache, &c. (Cf. ndenvu, kidevu, and unyele.)

*UDI, n. and UUDI, aromatic aloe-wood,—used for fumigation (vukizo). (Ar. Cf. ubani, uvumba.)

*UDIBAJI, n. (1) adornment, artistic form; (2) mere form as opp. to substance,—and so, delusion, outward show, deceit. (Ar. Cf. dibaji.)

*UDOBI, n. occupation of a washerman, laundry work, payment for washing. (Hind. Cf. dobi, and ufuaji,fua.)

UDOGO, n. littleness, smallness, insignificance. (Cf. -dogo.)

Udole, n. (n'dole), finger, toe,—but in Z. kidole. Udole is used of the nail of a finger (in Z. ukuva) and claw of an animal. (Cf. dole, kidole.)

UDONGO, n. soil, earth, clay,—including surface-soil, potter's material, red earth used in making mortar, &c.

*Udofu, 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

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UFUFUKO

Udui, n. (ndut), a pimple, a vesicle. Hence ndut, small-pox.

Uduvi, n. also Nduvi, Duvi, shrimp, prawn. Also called kamba (which see). Uduvi is also used collectively.

Ue-, for words beginning with these letters, see also under We-.

*Uele, n. sickness, illness, esp. of a severe and crippling kind, confining the patient to bed. U. wa viacho, ophthalmia. U. wa viungo, rheumatism. (Ar. Cf. -ele, and syn. ugonjway mar at hi.)

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.

Ufafanusi, n. (ma-), explanation, revelation, interpretation, telling out, publishing abroad. (Cf. fafanua, and syn. olezo.)

Ufagio, n. (fagio), small broom, small brush, i.e. commonly a bundle of leaf-strips tied together and used for rough sweeping, e.g. footpaths, floors, &c. (Cf. fagia.)

*Ufahamu, n. (fahamu), (1) recollection, memory; (2) intelligence, sense, consciousness, recognition, comprehension. Fahamu zikamrejea, his senses returned to him, he recovered consciousness. (Ar. Cf. fahamu, and syn. akili, moyo.)

Ufalme, n. (falme, mafalme,—both seldom used), (1) chieftainship, kingship, royalty; (2) sway, rule, dominion; (3) sphere of dominion, kingdom. (Cf. mfalme, and syn. enzi, mamlaka, ukuu.)

Ufanani, n. likeness, resemblance. (Cf. fanana, mfano.)

*Ufasah.a, n. (fasaha) and Ufasahi, elegance, aesthetic taste, purity of style, correct form,—esp. of a literary kind. (Ar. Cf. fasahi, and syn. dibaji, wasahihi, usuwaf.)

*Ufidiwa, n. (fidiwa), ransoming, ransom. (Ar. See Fidia, and cf. dia, ukombozi.)

*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. angamiza, poteza.)

Ufinyanzi, n. also with final -gt, -ji, for -zi, art (trade, work, wages, &c.) of a potter. (Cf. finyanga, and finya.)

*Ufsadi, Ufsiki, n. vice, viciousness, debauchery, fornication. (Ar. Cf. fisadi.)

*Ufithuli, n. (fithuli), insolence, arrogance, contemptuous temper, outrage, wanton insults. (Ar. Cf. fithulika.)

*Ufutina, 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, ufito wa chuma, rod iron, iron bar (cf. upao). Often of the thin straight sticks used on native roofs to carry the thatch, laid crosswise horizontally on the rafters. (Cf. finbo, and for sticks generally, bakora.)

Ufizi, n. (fizi), 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. lua, and syn. udobi.)

Ufua, n. (fua, and ma-), following, accompanying, e.g. of musical accompaniment. (Cf. fuata, mfuasi.)

Ufufuko, Ufufuo, 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. fusua, fa, and syn. huisha.)
Ufukara, n. utter destitution, beggary, poverty. (Ar. Cf. fukara, fakiri, hohehe, 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. utichokita-cha pwani kakingoje ufukoni, the thing you left out on the shore, expect to find washed up on the sand. The Act. form ufuo is also used. (Cf. fua, used of the beating of the waves on the shore, and ufukwe, the fine white sand of the shore. Dist. mfsuko, 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.

Ufundu, 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, mzanafundu). 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. baraza.)

Ufungu, n. (fungu), (1) relationship, connexion; (2) a relative, kinsman. E.g. ufungu wangu anakuya, one of my family is coming. (Cf. ukoo, ndugu, akrabba, jamaa, mlanu.)

Ufunguo, n. (funguo), (1) act (means, mode, &c.) of opening, commencement, exordium, preface; (2) a key,—the commonest use, e.g. killa mlango na ufunguo wake, every door has a key (means of opening). (Cf. funga, fungua.)

Ufuo, n. See Ufuko.

Ufupa, n. bone substance, cartilage, gristle. (Cf. mfupa, kifupa, fupa.)

Ufupi, n. shortness, brevity. (Cf. -fupi, -fupiza, and contr. urefu.)

Ufupisho, n. shortening, contraction. (Cf. prec.)

Ufusio, n. sprinkling of small stones on a fresh-laid concrete floor, to bring it to a smooth surface. (Cf. fusia, kifusi.)

Ufuta, n. semsem,—the oil from which is called masiuta ya uta. (Cf. masiuta.)

Ufuu, n. the nutty part of a cocoon 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 uganani panapo He nyumbani, he arrived at the open place, where the house stood. (Cf. uwanja, peupe, and dist. ua.)

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. uchazi.)

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.)

Ugeusi, n. (geusi, mageusi), changing, changeableness, change, varia-
tion, turning round. (Cf. geuka, geu, and syn. ubadili.)

*Ughaibu, 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, -gomvi, gombana.)

Ugonjwa, n. (gonjwa, magonjwa), being ill, sickness, disease, ill health. Shikwanai, patwa, ingia ugonjwa, get ill. Tia, fanya ugonjwa, cause sickness. Ondoa, onya ugonjwa, cure sickness. Toa ugonjwani, poa ugonjwa, recover from sickness. (Cf. -gonjwa, -gotjweza, and syn. harari, uweli.)

Ugono, n. (ngono), sleeping-time, and so, night. (Cf. ngono.)

Ugua, y. (i) become sick, fall ill, be in pain, be ailing; (2) groan, wail. Ap. ugu-lia, -liwa, e.g. nguo za kuugulia, mourning dress. Ugulia nyumba, be ill in a house. Unaugultwa, you have sickness in your house. Cs. ugu-za, -zwa, (i) cause to be ill, produce sickness; but commonly (2) attend in sickness, as nurse, treat or doctor a sick person. (Cf. mwuguzi, uguzi, also ugonjwa, and hawezi.)

Ugumu, n. hardness, solidity, firmness, resolution, bravery, severity, insensibility, &c. (Cf. -gumu.)

Uguzi, n. (mauguzi), nursing the sick, care of sick people, operations (materials, means, &c.) of nursing. (Cf. ugwa, and milezi.)

Ugwe, n. (ngwe, and nyugwe), string, small cord, and anything used as such. (Cf. kigwe, kianji, kamba.)

*Uhaba, n. (1) fewness, scantiness, rarity; (2) being too few, deficiency, lack. (Ar. Cf. haba, and syn. -chache.)

*Uhabifu, n. lightness, cheapness, commonness, poor quality, worthlessness. (Ar. Cf. hafifu.)

*Uhai, n. being alive, life. (Ar. Cf. hai, huisha, and syn. -zima, ishi.)

*Uhalifu, n. (halifu, or mahalifu), disobedience, transgression, breaking rules, rebellion naughtiness. (Ar. Cf. halifu, and syn. nasi, ukaidi.)

*Uharabu, n. destructiveness, mischieffulness, vandalism. (Ar. Cf. harrabifu, harabu, haribu, and syn. wunyifu.)

*Uharara, n. (1) warmth, heat; (2) hastiness, impetuosity, violence. (Ar. Cf. harara, hari.)

*Uharibifu, n. destruction, spoiling, corruption, mortality, waste. (Ar. Cf. haribu, uharabu, and syn. upotevu.)

*Uhasidi, n. and Uhusuda, envy, spite, malignity. (Ar. Cf. hasidi, and syn. uvwivu.)

*Uhass, n. castration, being a eunuch. (Ar. Cf. hassi, makisi.)

*Uhawara, n. being a paramour. (Ar. Cf. hawara, hawa, and dist. usuria, ukahaba.)

Uhiana, n. hardness, toughness, resistance, obstinacy, unkindness, unfairness. (Cf. hiana, and syn. 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. hodari, and syn. nguvu, uweso.)

Uhunzi, n. work (trade, condition, wages) of a smith, metal-working. (Cf. mhunzi, and mfua chuma.)

*Uhuru, n. freedom, liberty,
emancipation. *Cheti cha uhuru,
freedom-certificate. Mtumwa ame-
pewa uhuru, the slave has been eman-
cipated. (Ar. Cf. huru, and
ungwana.)

*Uhusuda, n. See Uhasidi.

(Ar.)

Uiarí see Uriasí.

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 (min-
strel, chorister), (sing 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 Wivu, jealousy,
envy. Lia uivu, weep for jealousy.
(Cf. -ivu, and husuda, hasidi.)

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Uizí, n. thieving, robbery, theft.
(Cf. iba, mwizi, and syn. unyangu-
anyi.)

*Ujalihili, n. boldness, bravery,
courage. (Ar. Cf. jakili, and
syn. ushujaa, ukali, ugufa.)

Ujájí, n. verbal of -ja, i. e. a com-
ing, but rarely used. (Cf. -ja,
ujio, majilio, and dist. uchaji, fear,
uchache, fewness.)

Ujaliifu, n. fullness, being full.
(Cf. jaa, v. and ujazi.)

Ujana, n youthfulness, youth, age
of kijana. (See Kijana, for de-
inition of meaning, and Mwana.)

Ujane, n. the unmarried state,—of
bachelor, spinster, widow or widower.
(Cf. mjane.)

Ujanjia, n. craftiness, cunning,
roguey, deceit, fraud. (Cf. janjia,
and syn. hila, udanganyifu, 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, ujali-
ifu, and syn. wingi. Dist. jazi,
ma.)

Ujenzí, n. (ma-), building opera-
tions, construction, designing, archi-
tecture. Majenzi, buildings,—also
majengo. (Cf. jenga, mjensi.)

*Ujeuri, n. more commonly Jeuri
(ma-), violence, insolence, outrage,
and tyrann. (Ar. Cf. jeuri, and syn.
utalimu, ukorqo.)

Ují, n. gruel,—i. e. rice or other
grain made into a soup or paste.
Cf. ubabwa, and wali (rice so cooked
that all the grains are separate and
dry). Humphu uji, halafu hukampa
ubabwa, 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, co-
operation, mutual help,—e. g. in
building a house, planting or har-
vest,—a common native practice, re-
paid by a beer-drinking or by similar
help on occasion. (Cf. shogo.)

Ujinamizi, n. bending (of the
body), stooping, inclination.
(Cf. ji, inama, and jinamizi.)

Ujingu, n. rawness (of a new-
comer), ignorance, simplicity, folly.
Ujingga wa mtu ni werevu wake,
a man's simplicity is (often) his
shrewdness. (Cf. jinga, and syn.
upumbafu, 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, mjio.)

*Ujira, n. and Irara, 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, neigh-
bours are money in a safe. (2)
neighbourhood, neighbouring district.
(Cf. jirani.)

*Ujitaahidi, n. energy, exertion,
effort, personal endeavour. E. g.

Ujuzi, n. (ma-), building opera-


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. ujalme, ukuvu, usultani, utume.)

Ujume, n. the art (profession, wages, &c.) of a injume (which see), high-class metal work, cutlery, &c.

Ujusi, n. defilement, i.e. of a ceremonial kind, e.g. after childbirth, according to Mahommedan rules. (Ar. Cf. umajisi, uchafu.)

Ujuvi, n. (ma-), impudence, impertinence, sauciness, precocity, knowingness. (Cf. jua, v., and follg.)

Ujuzi, n. possession of knowledge, wisdom, sagacity, practical experience. (Cf. prec., and jua, v.)

Ukabithi, n. economy, close-fistedness, hoarding. (Ar. Cf. kabithi, and syn. ubahili.)

Ukadiriifu, n. estimation, valuation, assessment. (Ar. Cf. kadiro.)

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, utahiti, uguumu, ukorofi. Dist. ukali as a verb-form for ni, i.e. is, e.g. mtama ukali nmea, the millet is just growing up. See Li.)

Ukalifu, n. intensity, severity, keenness, e.g. ukalifu wa jua, scorching heat of the sun. (Prob. same as ukulifu (which see), or possibly ukali.)

Ukambaa, n. (kambaa), cord, of plaited leaf-strips, like shupatu,—sometimes used as a whip. (Cf. kamba, of cocoanut fibre.)

Ukame, n. barrenness, bareness, waste condition,—of land. (Cf. kame, and ukwia.)

Ukamili, Ukamilifu, n. completeness, perfection, consummation. (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 kuvalia soruali, a trouser-suspender. 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. (1) (kano), also Kano (--), and Mkano (mi-), sinew, tendon,—but in Z. commonly mshipa (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., kitkao, makazi, &c.)

Ukarimu, n. generosity, liberality, hospitality, openhandedness. (Ar. Cf. karimu, karamu, karama, and syn. upajii)

Ukata, n. poverty, destitution. (Cf. mkata.)

Ukavu, n. dryness, humour, intrepidity, nonchalance. Ukavu wa macho, an unconcerned, fearless, cool look. (Cf. -kavu, kauka.)

Ukawa, n. (kawa), delay. (Cf. kawa, kawio, usiri.)

Ukaya, n. (kaya), a long piece of thin blue calico or muslin, rolled up and wound round the head and
under the chin, leaving two long ends.
—worn by married free women of
the poorer class.

_Ukazi_, n. act of residing (staying,
remaining), right to reside, pay-
ment for lodging, &c. (Cf. _ukao,
_koa, 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 uma uma-
wisha_, we have ceased to be wife
and husband; (3) for the vulgar _kuma,
vagina_. (Cf. -ke, and contr. -ume.)

_Ukelele_, n. (kele/e, and a
cry, shout, exclamation, noise of
voices. (Cf. kelele. Also _ukenii_,
rarely used in Z.)

_Ukenge_, 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-suffi-
ciency, independence, fastidiousness,
self-satisfaction, conceit. (Cf. _kinai,
_kinaifu._)

_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 barri-
cade 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-), ob-
structiveness, contentiousness, petu-
lance, objection, contradiction. (Cf.
_kinga, kinzani._)
UKOMO

ing, redemption, recovery; (2) money paid for redemption, ransom, fine. (Cf. komboa, mkombozi.)

Ukomo, n. (komo), act (manner, time, place, &c.) of coming to a stop, end, halting-place, goal, end part, limit, destruction, death. U. wa njia (kis), end of a road (story). U. wa bahari, seashore. U. wa uso, forehead. (Cf. koma, v., kikomo, and perh. ukoma.)

Ukonge, n. fibre of the mkonge, a kind of hemp.

Ukongojo, n. (kongojo), and Mkongojo, a staff for leaning on, a prop, a crutch. (Cf. kongoja.)

Ukongwe, n. extreme old age. (Cf. -kongwe.)

Ukono, n. (kono), used of the tendrils, by which plants grasp or cling to anything, and of other hand-like objects. (Cf. mkono, kikono.)

Ukonyeso, n. (konyeso), (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, uchafu, taka.)

Ukopje, n. (kope), a hair of the eye-lash. Hatta ukopje twaonea msito, even an eye-lash we feel a burden. (Cf. kope, kopesa, and udevu.)

Ukopis, n. (kopis), (1) borrowing and not repaying, knavery, cheating, deceit, fraud (cf. ujanja, hila, udangaanyifu); (2) thing borrowed, loan, advance (cf. karatha, maazimo). (Cf. kopa, mkopi.)

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.)

UKUMBIZI

Ukosekano, n. (ma-), like ukosefu (which see).

Ukosisi, 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 kunu.)

Ukucha, n. (kucha, and ma-), nail (of finger or toe), claw, talon, hoof. Piga (peleka) uk., scratch, lacerate, claw.

Ukuifi, n. (kuifi), 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. koft, i.e. ukufi for ukofi.)

*Ukufuru, n. (ma-), unbelief, infidelity, atheism, apostacy. Makuferu, blasphemy, sacrilege, profane words or deeds. (Ar. Cf. kafiri.)

Ukulifu, n. (1) being tired, remissness, yielding; (2) oppressive-ness, being overwhelming or too much, &c. (Cf. kua, kulia, -kulifu, and ukalifu.)

Ukulima, n. (ma-), condition (employment, operations, &c.) of a husbandman (peasant, tiller of the soil), agriculture, cultivation, peasantry. (Cf. lima, mkulima, mluno, kilimo.)

Ukumbi, n. (kumbi), porch, vestibule, outer hall, anteroom,—inside a stone house, outside a mud house. Ingia (tiwa) kumbini is an euphemistic expression for being circumcised, i.e. to be excluded (for the time) from entering the house. Hence kumbi for thohara, 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, kumbu-kumbu.)

**Ukumbu,** n. (kumbu), girdle, sash, i.e. some textile material twisted or rolled up, and worn round the waist. (Cf. mshipi, mahasamu.)

**Ukumvi,** n. (kumvi), empty ear or spike or head of grain-bearing plant, rice, millet &c., without the grain, husk, bran, chaff. (Cf. wishwa, kapi, and kumbi, which is perh. from same root. Corresp. to *awfljtz* in fruit.)

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**Ukundu,** n. (kunde), a bean produced in pods by the plant *mkunde*, grown for food in Z. (Cf. kunde, kuti.

**Ukungu,** n. the trade (work, pay) of a *mkunga* (which see). (Dist. bom a, whidi may or may not be a wall, kiwambasay a partition-wall, commonly of sticks and plaster, kitaluy wall of a court.)

**Ukungu,** n. (kungh), damp, moisture, mouldiness, mildew; (2) fog, mist, vapour,—esp. of morning and evening, and so of twilight. Hence *makungu*, of the signs of dawn, and glow after sunset. E.g. ukungu unatanda (unakuja, unakwatu), the dawn is spreading. Mkate unafattya uk., the bread is getting mildewed.

**Ukunguru,** n. also *Mkunguru* (which see).

**Ukuni,** n. (kuni), a stick of firewood. *Chanja* (*pasua*) kuni, cut firewood.

**Ukunjufu,** n. cheerfulness, gladness, good temper, geniality (of mien and manner). (Cf. kunja, -unjufu.)

*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, kitaluy, wall of a court.)

**Ukuti,** n. (kuti), a side frond of a cocoanut leaf. (Cf. kuti, makuti.)

**Ukuku,** 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. *tajiri, 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).

**Ukwe,** n. the relationship of *wa-kwe*, i.e. of near connexions by marriage, e.g. father-in-law and son-in-law. (Cf. mkwe.)

*Ulaanifu,* n. a cursing, a curse, being cursed. (Ar. Cf. laana, -laanifu, and follg.)

*Ulaanizi,* n. a cursing, using imprecations, malediction. (Ar. Cf. prec.)

**Ulaafi,** n. *(ma-)*, over-eating, voracity, greediness, gluttony. (Cf. -la, ulaji, and ulevi.)

**Ulaika,** n. *(ma-)*, a hair of the body, a bit of down, gossamer. (Cf. udewu, unyele, ukohe, and dist. Ar. mulaika, angel.)

**Ulaini,** **Ulainifu,** n. softness, smoothness, tenderness, gentleness (of accent, manner, &c.). (Ar. Cf. laini, and sym. wororo, upole.)

**UlaJi,** n. *(ma-)*, act of eating, opportunity (means, chance) of eating, a feast. E.g. uwape ulaji wakubwa, give the leading people a feast. (Cf. -la, ulafi, chukula.)

**Ulalamizi,** n. *(lalami)*, supplication, humble appeal, begging for mercy. (Cf. lalami.)

**Ulalo,** n. *(malalo)*, (1) place (time, accessories, manner) of lying down or sleeping, camping-place, bed. *Malalo,* things to sleep on, bedding (cf. kituo, kambi). (2) something lying or laid down, e.g. a tree or plank laid as a bridge across a stream (cf.
Ulambilambi, n. condition of a cocoanut, when the nutty part is just forming, still soft, and can be picked off, i.e. *ul. wa dafu*. (Cf. *lamba, dafu, nasi*. Dist. *rambirambi*.)


*Ulayiti*, n. European textile stuff,—esp. of a thin inferior kind of calico, not so stout as *Atnertkam*, grey shirtings. *Kamba Ul*, hemp rope,—not of cocoanut fibre. (Ar. Cf. prec.)

*Uledi*, n. in Z. a proper name common among slaves. (Ar., cabin boy, cook’s boy.)

*Ulegevu*, n. and *Ulegeo*, (1) slackness, relaxed condition, exhaustion, weakness; (2) remissness, carelessness, negligence. (Cf. *legea, -legevu*, and syn. *utepetevu*.)

*Ulevi*, n. (wa-), (1) a state of drunkenness, intoxication, giddiness, staggering, reeling; (2) an intoxicant, e.g. *killa ulevi*, all kinds of intoxicants (forbidden by Mahommedan law). *Ulevi wa bahari*, sea-sickness. (Cf. *levy a, and ulafiL*.)

*Ulei*, 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, mlezil*.)

*Ulia*, v. Ap. of *ua*, v. (which see). *Ulitili*, n. (ma-), bedstead,—with the legs turned, not of the common Zanzibar make. (Cf. *kitunda*.)

*Ulimbo*, n. birdlime, gum, glue. *Ulimbo ni utomvu wa kutegea ndege*, ulimbo is a sticky stuff for catching birds with. *Penyi-urembo ndipo penyi urimbo* (for *ulimbo*), finery is a snare.

*Ulimbwende*, n. dandyism, showy dress or manner, coxcombrity. (Cf. *limbwende, umalidali*.)

*Ulimi*, n. (ndimi), (1) the tongue,—of man and animals generally, also (2) of objects resembling it, a projection (cf. *ndomo*), 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 hauipo kwa ncha ya ulimi*, the tip of the tongue does not cool hot rice. (Cf. *limi*.)

*Ulimwengu*, n. (ma-), (1) the world in general, the whole creation, universe, visible things,—*killa kitu kilicho na mwanga*; (2) the sky, e.g. *ulimwengu umetakata*, the sky is clear; (3) the inhabited world, earth, globe, e.g. *ul. tunaokaa sisi*, the world we live in; (4) the present world (cf. *kuwapo ulimwenguini*, for ‘to be alive’),—as opp. to the next world, which is *peponi, kuzimu, ulimwengu wa huko* (wa baadaye, *ujao*); (5) the world in a moral sense, the world as worldly, the world as transitory, unstable, evil, e.g. *mema na mabaya ndio ulimwengu*, the world is a mixture of good and evil; *ntu wa ulimwengu, or mlimwengu*, a worldly man; (6) the environment, each man’s own surroundings (circle, circumstances). *Ametengeneza ul. wake*, he has feathered his nest. Plur. *malimwengu*, usually,—worldly affairs, worldly pleasures or interests. (Cf. Ar. *alani, also mlimwengu*, and syn. *dunia*.)

*Ulinganifu, Ulinganyo*, n. correspondence, harmony, comparison, suitableness, convenience. (Cf. *linga, -lingani/u*.)

*Ulingo*, n. (lingo, and ma-), like *kilingo*, a platform in a plantation, for a watchman in charge of crops. (Cf. *kilingo, and dungu*.)

*Ulinzi*, n. watching, guarding, guardianship, fee for guarding. (Cf. *linda, mlinzi*.)

*Ulio*, n. (lii), something for eating from or with,—and so of a wooden
platter raised on legs and used as a table. (Cf. lia, Ap. of -ia, v. eat. Dist. ulio, verb-form, 'that which is, you who are.')

Ulipizi, n. (ma-), forcing payment, exaction, vengeance. (Cf. lipa, and syn. kisasi.)

Uliza, v. also Uza, (1) question, interrogate, inquire (of, about), ask, ask about (not 'ask for,' which is ombe, taka), demand. E.g. nali-

muliiza hali, I asked him about his health, how he was. Wote kadi-

ri animusaye habari, every one who asks me for information. Ntwa kisa-

hiki, I will ask about this matter. Ps. uliszwa and uswa, e.g. be ques-

tioned,—and so, supply an answer. Siwesi kwuliza wongo, I cannot let a false answer be returned (to an inquiry). Nt. ulizika. Ap. uliz-

ia, -iwa, uz-ia, -iwa, e.g. ask on behalf of, e.g. kaniulizieni mimi sababu, and do you demand on my behalf to have a reason given. Rp.

ulizana. (Cf. ulizo, and syn. satili, hoji, adadisi.) (2) sell to, get to buy. See Uza. (It seems possible that uliza is a Cs. of an unused ua,

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 intensified force. Cf. mlizi, and syn. kelele.)

Ulodzi, n. (ma-), witchcraft, sorcery, enchantment. (Cf. loga, mlodzi, and syn. upagazi, uchawi.)

Uma, v. cause pain, hurt, bite, sting, smart, ache,—and sometimes, feel pain. E.g. nauma meno, I have a pain in my teeth, I have toothache, but usually meno (kichwa, tumbo) yanuma, my teeth (head, stomach) hurt me. Ps. umwa. (Nt.

umika, rarely used. Cf. umika, of medical cupping.) Ap. umia,

umwa, e.g. cause pain to (at, with, in, by, &c.), and also 'feel pain,' like uma. E.g. nyuki amenuma, nami nimeumia, a bee stung me, and I feel it. Nimeumia macho, I have a pain in my eyes. Simba alimwumia mwituni (kichwani), the lion bit him in the forest (on his head). Cs. umiza, umizwa, usually intens. and of intentional infliction of pain,—hurt, cause to feel pain. Hence umiz-ia, -iwa. Also umizana. Rp. umana, hurt each other,—hence umani-sha, -sha, and uman-ia, -iwa. meno ya mwo hayaumanti, a dog's teeth do not hurt each other. — n. (uma, nyuma, mauma), a mental split, skrewer, pointed tool, awl, punch, fork, sting (of an insect, or reptile). (Cf. choma, washa.)

*Umahiri, n. and Umaheli, dexterity, cleverness, good workmanship. (Ar. Cf. mahiri.)

Umaji, n. and Umajemaji, being fluid, being watery, wet, damp, moisture, humidity. (Cf. maji, and syn. ruthuba, uchepechepe, baridi.)

Umalidadi, n. (1) display of dress or ornaments, fine dressing, showiness,—and so (2) over-dressing, dandyism, foppery. (Cf. ulimbwende, urembo, fahari.)

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. ufuureka, 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, kundi.)

Umba, v. give form to, shape, fashion, create, make. The word used regularly of the divine creation. Musungu ameumumba uli-

mwengu, God created the world. Hukujumba wee, weumumbwa na 

Musungu, you did not create yourself, you were created by God. But also
generally, e.g. mfinyanzi anaumba vyungu, the potter is making cooking-vessels. Ps. umbwa. Nt. umbika, e.g. kiumbika kwake kuzuri, he has a fine figure. Ap. umb-iia, -iwa. Cs. umb-isha, -ishwa. Rp. umbana. (Cf.umbo, kiumbu, maumbile, umbua, and syn. huluku, janya, janyiza.)

Umio, n. (ma-), shape, form, natural condition (appearance, constitution). U. la Adamu aliloumbwa nubele, the form of Adam in which he was originally created. U. la mti mbali, na la nyama mbali, men and animals have a different constitution. Also used like halii, methali, e.g. najwana umbo la kuwa kiziwi, I feel as if I were deaf. (Cf. umba, and syn. asili, namna, halii, tabia.)


Umbo, n. (ma-), shape, form, natural condition (appearance, constitution). U. la Adamu aliloumbwa nibele, the form of Adam in which he was originally created. U. la mti mbali, na la nyama mbali, men and animals have a different constitution. Also used like halii, methali, e.g. najwana umbo la kuwa kiziwi, I feel as if I were deaf. (Cf. umba, and syn. asili, namna, halii, tabia.)

Umbu, n. (ma-), a sister, half-sister,—i.e. ndugu mke, with at least one parent in common.

Umbua, v. Rv. of umba, take away the form of, and so (1) spoil the look of, deface, deform, disfigure; (2) depreciate, degrade, demoralize, corrupt. E.g. asiowesa kutumba, kutuumbua kawezi, he who cannot create cannot uncreate. Ps. umbu-lia, -liwa. Nt. umbukia, e.g. umbuka mwili,—of the body disfigured by disease, &c. Ap. umbu-lia, -liwa. Rp. umbuanu.

*Umbuji, n. grace, elegance, pleasing appearance, accomplishments,—of dress, manner, &c. (Ar. bahaj. Cf. mbeja.)

Ume, n. and Uume, (1) male nature (sex, condition, characteristics), e.g. manliness, courage, pluck,—but commonly utu ume for manhood generally, and kiume for qualities and character, i.e. manliness, e.g. ume wa leo na kesho, true courage lasts more than a day. (2) condition of a husband, e.g. ume na uke umekwisha, we have ceased to be husband and wife. (3) for the vulgar mbbo, penis. (Cf. follg., and uke.)

-ume. a. (ndume with D 4 (P), D 6, and sometimes D 1 (P)), (1) of the male sex, male, masculine; (2) like a man, virile, strong, courageous, prudent; (3) of things,—strong, firm, reliable, big. Mume (pl. waume), mtu mume (pl. wa watu waume), mtu wa kiume (pl. wa watu wa kiume), and most commonly mwanaume (or mwana'me, pl. waana'me) 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, mwana'mke). Mnasi mume, the male cocoanut tree,—comparatively unfertile. Mahindi maume, small, inferior grains of maize. Mkonono maume, or wa kuume, right hand,—also mkonono wa kutia. Ndugu kuumeni, relative on the father's side. Maume, manly deeds, prowess, e.g. ajetea maume, he brags of his strength. (Cf. prec., and mume, ndume, kuume, kiume, also contr. -ke, mke, &c.)

Umeme, n. lightning. Yapiga umeme, it lightens. (Perh. cf. mera-mete, memeteka.)

Umika, v. cup, apply a cupping instrument, draw blood by cupping. A horn is commonly used. E.g. mwumishi ameniumika leo, the cupper has cupped me to-day. Aliumika pembe mwili, he applied a horn to my body. Ps. umikia. 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 Iilele, perpetuity, eternity. Also as adv. (Ar. Cf. milele.)

Umio, n. (mio), internal throat, throat-passage,—including both alimentary and air passage. Mio za
a man has two passages in his throat. (Cf. mio, kimio, and koo, roho, shingo.)

Umito, n. heaviness, sluggishness, commonly uzito in Z.

Umivu, n. (ma-), pain, ache, smart. (Cf. uma, and syn. uchengu, uchomi.)

Umka, v. and Umuka, swell up, rise up with froth or foam,—e. g. of dough when fermenting, also of breakers and foaming waves.

Umo, n. (ma-), hurting, bite, sting, i.e. the effect rather than the cause (cf. uma, n.). (Umo is also a verb-form, 'you are (it is) in,' i.e. prefix u- agreeing with Pron. of 2 Pers. Sing. and D 2 (S), D 4 (S).)

Umoja, n. oneness, unity, identity, concord. (Cf. -moja.)

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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-ilia, -liwa. (So Kr., but ?not used in Z., where iba, nyang’anya, pokonya are common. And see follg.)

Umuka, v. (1) for Um’ka (which see), swell up, rise; (2) Kv. of unikika, 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 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 woto.)

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). Una? 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, umunu, &c.)

Unda, v. construct, make, build, put together, esp. of wooden structures requiring skill, e. g. ship-building, but also of other materials. U. chombo, build a dhow. U. dema, construct, repair a fish-trap. Meri-kebu ile incundwa ya thahubu, that ship was built of gold. Ps. undwa. Nt. undika. Ap. und-ia,-iwa, e. g. mti huu ukiundiwa 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 ship-building. (Cf. mwunda, mwunzi, ununzi, kiunzi, and in general, fanyiza, jenga).

Undu, n. (nyundu), comb of a cock (jogoo).

Uneemefa, n. abundance, plentiful supply. (Ar. Cf. neema, nneemefu, and syn. wingi, ujalifu.)

Unenaji, n. art (power, practice) of speaking, eloquence, fluency. (Cf. mnenaji, uneni, neno, nena, and syn. usemi, usemaji.)

Unene, n. stoutness, thickness, corpulence. (Cf. -ene, nenea.)

Unoni, n. power of speech, speaking, articulation. (Cf. unenaji, nena.)
UnGa

Unga, v. (1) make a joining, join, join together, connect, make by joining, unite, form connexion (with); compound, combine; (2) hence used esp. of mixing ingredients skilfully, e.g. u. chakula, season food (cf. kiungo, kitewe, kolea); u. dawa, compound medicine; u. tamouu, make a chewing mixture (cf. wraibw). Also u. mbau, join planks. U. mfupa, set a bone. U. kamba tjiwe, put stone and rope together, i.e. in drawing at a well. Ps. ungwa. Nt. ungika. Hence ungikana. Ap. nng-iay-iwa, -ika, -ilia, -iliwa, -ilika. Cs. ung-isha, -ishwa, unganya. Rp. ungana. Hence ungan-ia, ~iwa, ungan-isha, ~ishwa. (Cf. ungo, mwungo, and generally funga, kutanisha.)

Unga, n. anything powdered, or ground small, esp. grain of any kind, powder, flour, meal, &c. Unga wa msuneno, sawdust, also —unga wa mbau, wa mti.


Ungana, n. (ma-), (i) 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 yanamtemeka, 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. jiu ya maungo ya frasi, on horseback. Ameshuka maungoni mwa mamaye, he has got off his mother’s back. (With this use of maungo, cf. mgongo, jongo, kijongo, kibiongo.) (2) the hymen. Vunja ungo, (a) begin to menstruate; (b) deflower, deprive of virginity (cf. kisinda); (c) fig. of a tree beginning to bear fruit. (3) a round flat basket used for sifting grain (cf. tunga). (Cf. unga, v., kiungo, mwungo.)

Ungoje, n. (ngoje) and Ungojesi, a waiting (for), being in attendance on, service, a keeping watch, wages for attendance (waiting, watching). E. g. ungoje wa kunjea vyakula shamba, wages for watching crops on a plantation. (Cf. mngoje, ngoja, and the more general utumtshi, huduma.)

Ung’ongo, n. (ng’ongo), a strip of palm-leaf, esp. of the dwarf palm mkindu,—ung’ongo being one of the coarser strips next to the middle rib, used for sewing together the plaits for a mat, or basket, or for the binding round the edge. (Cf. mwa, utangule, usimba, ukindu.)

Ungu, n. (nyungu), a cooking pot, of the common kind, of baked clay. (Cf. chungu, i.e. kiungu, and jungu, i.e. ji-ngu.)

Ungua, v. (1) be scorched, scalded.
hardened, damaged with fire, burnt. *Nyumba imeungua moto,* the house has been (more or less) burnt, damaged by fire. Ps. *ungulwa.* Nt. *ungulika,* e.g. (1) be hardened with fire; (2) be combustible. Ap. *ungu-* *lia,-liwa,-lika,* e.g. apply fire to, bake (pottery). Cs. *ungu-* *sa,-zwa,* burn, scorch, scald. (Cf. *teketea,* be burnt up, *choma,* set fire to, *waka,* be on fire.)

(2) Rv. of *unga,* disjoin, disconnect, cut in two, pull apart.

*Unguja,* n. Zanzibar,—island and city. *Unguja ukuu,* Great Zanzibar is now a small town on the same island south of the capital. *Kiunguja,* the dialect of Swahili spoken at Zanzibar,—often carefully distinguished from the true Swahili dialect by Swahilis, but the most generally useful on the coast and in the interior.

*Ungwana,* n. condition (status, rank, quality) of a freeman (*mingwana,* 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 *ushenzi,* barbarism. Hence *kiungwana*; the speech, bearing, characteristics of a freeman (gentleman, lady). *a kiungwana,* well-bred, educated, civilized. (Cf. *ngwana,* *kiungwana.*)

*Unong'onesi,* n. (*mongonesi,* whispering. (Cf. *nong’ona.*)

*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. *mnazi,* *ukuti.*)

*Ununusi,* n. buying, purchase, bargaining, bidding (for an article), custom, price. (Cf. *nunua,* *mununusi.*)

*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. mummy, acting, farce. (Cf. *kinyago.*)

*Unyama,* n. the nature of a beast, being like a beast, brutishness, stupidity, &c. (Cf. *nyama.*)

*Unyamafu,* n. silence, quiet, repose, reserve, taciturnity. (Cf. *nyamaa,* *nyamafu,* and syn. *kinia.*)

*Unyang'anyi,* n. robbery, carrying off by force, abduction, brigandage, lawless depredation. (Cf. *nyang’anya,* and syn. *uizi,* and *wharabu.*)

*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,* *nwele,* 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 kipilipili* (*za kusoketeza,* za kusongomana) describes the woolly, tufty, wiry hair of natives. The hairy (furry, woolly) coat of almost all animals is described as *manyoya.* (See *usinga,* *unyoya,* also, *ulaika,* *udevu,* *ufusi,* *ukope,* *unyushi,* *panja,* *shungi,* *mvi.*)

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*Unyenyekeo,* Unyenyekevu, n. (ma-), humility, self-abasement, reverential awe, equiousness, servility, cringing. (Cf. *nyenyekoa,* *-nyenyekovu.*)
Unyoe, n. itching, tickling. (Cf. nyoe, mnyoe, nyegi.)

Unyesi, n. (manyeti), passing excreta, excretion, excrement, urine. (Cf. -nya, unyaa, and the vulgar mavi, mkojo.)

Unyetti, n. being tiresome, irritability, sensitiveness, causing irritation, conceit, spite, misconduct. (Cf. nyeta.)

Unyofu, n. (i) straightness, being straight, extension; (2) straightforwardness, honesty, uprightness. (Cf. nyoka, •'ttyofu.)

Unyonga, n. (yiyonga), (1) hip; (2) hip complaint, lameness due to disease or injury of the hip. (Cf. nyonga.)

Unyonge, n. (wa-), condition of being mean (vile, abject, low, lowly), meanness, poverty, feebleness, insignificance. In plur. low acts, conditions, &c. (Cf. -nyoHge.)

Unyoya, n. a fibre of wool, or animal’s hair, or down. (See Nyoya, Tynyele.)

Unyosi, n. art (profession, fee, &c.) of a barber, hair-cutting, shaving. (Cf. nyoa, kinyosi.)

Unyushi, n. (nyushi), a hair of the eyebrow. (Cf. ushi, also udevu, ukope, and unyele.)

Unywele, n. (nywele). See Unyele.

Uo, n. (nyo), cover, case, scabbard, sheath. Uo wa kisu, sheath of a knife. Uo wa kitabu, cover, binding of a book. (Cf. chuo, i.e. ki-u, and perh. ngwo.)

Uole, for wole. See Ole.

Uombaji, n. begging as a practice or profession, repeated or importunate requests. (Cf. follg.)

Uombi, n. (ma-), begging, praying, intercession, supplication, entreaty, prayer. (Cf. prec., and omba, and syn. sala, dua, haja.)

Uongo, n. (no plur.) and Uwongo, falseness, falsehood, a lie, lies, untruth, deception, sham, fraud, delusion, pretence. Sema (toa) u., tell a lie. Sultan akalia kwa u., the Sultan shed crocodile’s tears. Used also as adj. (cf. uchungu, utupi) and adv., e.g. kufa uongo, to sham being dead (cf. kifa uongo, the sensitive plant). Uongo si thanbi, uongo ndio watu watamia kwa biashara, a lie is not sinful, it is a generally recognized commercial device. Njia ya u. fupi, 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.)

Uozi, n. (ma-), act of marrying, celebration of a wedding,—esp. of the religious ceremony at a mosque, but applicable to the part of the parents, bridegroom, or celebrant. (Cf. oa, oza, and syn. ndoa, harusi.)

Upaa, n. (and Upara), (i) crown of the head; (2) baldness. (Cf. kipara, kipaa, and perh. paa (ma-paa), roof of a native house.)

Upagasi, 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.)

Upakusi, n. (ma-), ladling out, serving out, distributing, &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 palmwine (tembo),—also called kotama
(cf. gema). (2) a piece of cotton wool (i.e. pambha), for a plug or bandage, lint, &c. in surgery, &c.

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. Mbaa sina 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. Kuwa u., to be slanting, askew, out of the level or straight. Pande sa 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. sine, 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. ufto.)

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 coconut shell fixed on a short stick as handle. (Cf. kata, a deeper kind of ladle.)

Upekecho, n. (pekecho, ma-), (1) drilling, turning a boring tool,—but esp. (2) manner of making fire by twirling one stick pressed on another; (3) fig. annoyance, vexatious conduct. Also (4) a stick used for making fire, as above. (Cf. pekecha.)

Upele, n. eruption, pimples, pustules, a breaking-out on the skin. (Cf. kipele.)

Upembe, n. the upper corner of the triangular sail of a native vessel of the common kind (chombo). (Cf. pembe.)

Upembo, n. (pembo), curved end, hook, crook, a hooked stick, e.g. for pulling down fruit. (Cf. pemba, pembe, and prec. Also kiopoo, mchocho.)

Upenda, n. habit of liking or loving something. (Cf. penda, and follg.)

Upendeleo, n. (ma-), having a special liking, bias, inclination, favour, favouritism. (Cf. prec.)

Upendelevu, n. (1) as upendeleo, but also admits of a pass. sense; (2) being favoured, being liked.

Upendozi, n. (ma-), (1) being agreeable (amiable, pleasing, lovely), pleasantness; (2) being pleased,
happiness, delight. (Cf. *penda*, and prec.)

**Upendo**, n. (*pendo*), act (manner, &c.) of loving, liking, affection, love. (Cf. *penda*, *pendo*.)

**Upendwa**, n. (*ma-)*, being loved, or liked. *Mapendwa*, things loved, liked. (Cf. prec., and *upenzi*.)

**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*.)

**Upenyeni**, n. (*penyen* 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.
2. pass. being loved, liked, &c. (Cf. *penzi*, *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. *kipoe*, *pevu*, *pevua*, and also *cheo*, *mpaka*.)

**Upepeo**, n. (*pepeo*, and *ma-*)
1. fan, punkah, i.e. *upepeo wa kumpepelea mitu baridi*, a fan to fan a person with. (Cf. *kipoe*, *pepo*, *pepua*, &c.)

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1. fan, punkah, i.e. *upepeo wa kumpepelea mitu baridi*, a fan to fan a person with. (Cf. *kipoe*, *pepo*, *pepua*, &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. mvavanana* (*mvororo*), gentle (soft) breeze, zephyr. *Punga u.*, take fresh air, go for a change, fan oneself.

**Upesi**, n. and **Wepesi**, speed, quickness, velocity, lightness in movement,—but *wepesi* commonly of 'lightness' in weight. (See *-epesi*, *-pesi*.)

Mostly used as adv., quickly, lightly, e.g. *njoo upesi*, come at once. **Kimbia u.**, run fast. (Cf. *haraka*, *hina*, *mbio*.)

**Upeto**, n. (*peto*), folding, fold, roll, something rolled up, package, bundle. (Commonly *peto*, *kipeto* (which see), and cf. generally *kikapo*, *furushi*.)

**Upigano**, n. (*ma-*)
1. fighting, contest, rivalry. In plur. battle, riot, brawl. (Cf. *piga*, *pigana*, *pigo*, and *ushindani*.)

**Upindani**, n. (*pindani*), stiffness, obstinacy, e.g. *umefanya 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 folllg. 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-*)
1. upsetting, overturning, capsizing. (Cf. *pindua*, *pinda*.)


**Upo**, n. (*nyupu*), a dipper, for baling water out of a boat, &c.,—commonly a calabash (*buyu*), or can
UPOFU, n. deprivation, ruin, loss, but esp. of loss of sight, blindness, i.e. upofu wa macho. (Cf. pofiu, and kipofu.)

Upogo, n. (pogo), condition of being cut away, i.e. one-sided, in unequal parts, being awry, distorted, zigzag. Of the eyes, —squinting. As adv. upogo-upogo, from side to side, zigzag. (Cf. pogo, pogoa.)

Upole, n. gentleness, kindness, meekness, slowness of movement. (See -pole, and contr. ukali.)

Upando, n. (pando), also Pondo, sing. (which see).

Upougo, n. (pongoo), central rib or stem of a coconuts (or similar) leaf. (Cf. kuti.)

Uponyi, n. (ponyi), means of saving, way of escape, rescue, cure. (Cf. ponya, pona, mapoza, maponyea.)

Upooza, n. paralysis, deadness, numbness. (Cf. pooza, mapooza.)

Upoyoza, n. application for a wife, proposal of marriage, present sent to bride's relations. (Cf. posa.)

Upote, n. (pote), thong, bowstring,—of sinew, i.e. uwge wa mikano ya ng'ombe. (Cf. ukanda, uwge.)

Upotevu, n. (1) destructiveness, waste, ruin, vandalism; (2) pass. being lost, wandering, perishing, delusion. (Cf. potea, -potevu.)

Upotoe, Upotofu, n. caprice, wilfulness, obstinacy. (Cf. potoa, -potoe, -potofu, and prec.)

Upumbafu, n. (pumbafu, and ma-), folly, stupidity, ignorance. (Cf. -pumbafu, pumba, and syn. njinga.)

Upumuzi, Upumuo, n. See Pumuzi.

Upunga, n. (punga), stage in the growth of a fruit-bearing tree or plant, when the flower is full-borne and the embryo fruit beginning to form. In Z. esp. of coconuts (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. pusa.)

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. pweke, -pweke.)

Upya, n. (mpya, mpfya), newness, freshness, recency, novelty, strangeness. (Cf. -fya, and syn. ubichi, ugeni.)

Urafiki, n. (1) friendship, friendliness, sociability; (2) circle of friends. (Ar. Cf. rafiki.)

*Uraibu, n. and Ughaibu, a chewing mixture very popular in Z. and commonly called tambuu, from the betel leaf, in which it is wrapped and chewed. The ingredients are lime (chokaa), tobacco (tunioako), chips of areca nut (popoo), and often a red gum (kuttu), and cloves (garasiu). The gum and areca nut colour the saliva expectorated a blood-red colour, and also dye the teeth. E.g. umelita 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 hesapi, balancing an account. Tanya u., strike a balance. (?Ar. or Hind.)

*Urasarasha, n. (ma-), sprinkling of liquid (water, rain, scent), shower,
drizzling.  (Ar. Cf. mrashi, rashi, and syn. manyunyo.)

*Urathi, n. feeling or making (giving) satisfaction, and so (1) contentment, satisfaction, complacency; (2) active approval, kindness, condescension, assent, authorization, sanction; (3) amends, apology, payment of claims or damages, satisfaction of demands, &c.  (Ar. Cf. rithi, and dist. urithi, inheritance.)

Urefu, n. length, tallness, height, depth, distance.  Also the pl. marefu in same sense.  Further distinguished as u. wa kwenda juu (chini), height (depth).  (Cf. -refu, and ubali, and measures of length, wanda, shibiri, nkono, wari, pima, thiraa.)

Urembo, n. {remboy ma-P 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 {fanyd) u., make a display, dress oneself up.

U. wa Muimgiiy 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, kekee, kikuku, kipini, kipulu, kingaja, koa, useja, jasi, jebu, kipaji, dalia, ndonya, shamili, 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, mrithi.  Dist. urathi.)

*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.

*Usahhi, n. correctness, accuracy, freedom from fault (blemish, mistake).  (Ar. Cf. safhi.)

*Usanifu, n. technical skill, art.  (Ar. Cf. suna.)

Useja, n. (seja), a collar of beads.

Usemaji, n. speaking as a practice or profession, eloquence, fine speech, rhetoric, fluency.  (Cf. follg., and unenaji.)

Usemi, n. speaking, speech, talk, dictation, conversation.  (Cf. prec., and sema, msemo, and generally unenji.)

*Ushahidi, n. (shahidi), bearing witness, attestation, evidence, proof.  (Ar. Cf. shahidi, usuhunda, 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 mwangi, 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. (sharika), and Ushirika, (1) partnership, co-operation, sharing; (2) community of interests, common nature, intimate union, commission.  (Ar. See Shariki.)

Ushaufu, n. delusiveness, deception, misleading display, disappointing promise.  (Cf. shau.)

*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-
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Ushinde, n. state of being conquered, defeat. *Asiyekiri ushinde hakwawa mishindani, one who does not acknowledge defeat has not been a combatant. (Cf. fogg., and mishinde.)

Ushindi, n. (ma-), victory, conquest, overcoming, success. (Cf. shinda, mshindi, and prec.)

Ushoga, n. friendship,—between women. (Cf. shogai)

Ushoni, n. (nia-), 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, mskonii)

*Ushakti, n. accusation, prosecution, making complaint. (Ar. Cf. shakti, shakha.)

*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, n. (shungi), handkerchief, worn on the head by women out of doors. *Lazima kujifunika ushungi, they are obliged to wear a handkerchief on their heads. (Cf. shungi, kishungi.)

Ushupafu, n. (1) hardness, toughness, firmness, compactness; (2) resoluteness, pertinacity, obstinacy. *U. wa nnvili, a well-knit, muscular body. *U. wa maneno, obstructive speeches.

*Ushuru, n. taxation, tax, customs, duty, rate, rent, &c. *Toa u., pay taxes. *Tosa u., collect taxes. (Ar. prop. a tenth, ashr; cf. asharini.)

Ushuzi, n. breaking wind. (Cf. shuta, shuzi, and jamba.)

*Usia, v. See Wosia. (Ar.)

*Usihiri, n. magic, sorcery, charms, spells, enchantment. (Ar. for common uchawi, uganga, ulozi, hirizi.)

Usikizi, n. (1) attention, hearing, listening, intelligence; (2) docility, obedience. (Cf. sikia, msikizi.)

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 na mchana na usiku, four whole days. *Usiku wa manane, midnight, the dead of night. (See Siku, Mchana.)

Usimanga, n. rejoicing over another's misfortune, ill-natured triumph, mockery. (Cf. simanga, masimango, and syn. thithaka.)

Usimeme, n. firmness, stability, strength. (Cf. simama, and syn. uhabiti, ushupafu, ngume.)

Usinga, n. (singa), a single hair,—of the long, straight kind, of men and certain animals. (See Singa.)

Usingizi, n. (singizi), and Uzingizi, sleep. *Lala usingizi, go to sleep. Us. maito, deep sleep. (Cf. sinzia, and perh. singa, roll up, turn round, also leppe. Dist. singizia, masingizio.)

*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. muwando hwa na usiri, starting always seems slow to come. (Ar. Cf. kwia, chelewa, ahiri.)

*Usitawi, a flourishing condition, healthy development, full activity, success. (Cf. sitawi.)

Uso, n. (nyuso), (1) face, countenance, expression (cf. sura); (2) front, exterior, surface. -pa uso, put in countenance, relieve, comfort, assist. *Vunja uso, disgrace, dis-
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Kunja uso, express sorrow (anger, &c.), kunjua uso, of pleasure, good humour. Uso kwa uso, face to face. Usoni pa, in the presence of. Uso wa arthi, surface, crust of the earth.

Usoka, n. (masoka), brass wire,—
in general, or a small piece of wire. (Cf. masoka, masango.)

Usononi, n. being hurt, pain. (Cf. sononeka.)

*Usububi, n. See Assububi (Sububi). (Ar.)

Ustahifu, n. (1) respectful conduct, courtesy, deference; (2) being honoured, respected, esteemed, &c. (Ar. Cf. stahi, -stahifu, and follg.)

Ustahiki, n. estimation, honour, worth. (Ar. Cf. prec.)

Usubi, n. a small biting gnat, midge, sandfly. (Cf. imb.)

Usufi, n. produce of the tree msufi, i.e. a very soft silky cotton in a large pod.

Usufii, n. conduct and character of a sufi, i.e. a Mahommedan philosopher or saint, on the higher side including piety, truthfulness, chastity, and on the lower pride, exclusiveness, solitariness. (Ar. Cf. sufi, walti, mtawa.)

Usuhuba, n. friendship. (Ar. Cf. sahibu, for commoner urafiki.)

Usukani, n. See Musukani.

*Usultani, n. office (dignity, privileges, &c.) of a sultan, chieftaincy, headship, royalty. (Ar. Cf. sul-tani.)

Usuluhi, Usuluhiifu, n. peace-making, reconciliation, being reconciled, &c. (Ar. Cf. suluki.)

Usumba, n. the fibres of the coconut husk, after being soaked and cleaned for use in making string, cord, &c. Also mkumbi ya usumba. (Cf. kumbi.)

Usumbufu, n. (ma-), annoyance, vexation, worry, trouble,—whether as caused, or endured, act. or pass. (Cf. sumbua, and uthia, taabu, mashaka.)

Usuria, n. condition of being a

' suria,' domestic concubinage. (Cf. suria, and dist. uhawala, ukahaba.)

Ususi, n. plaiting, e.g. of hair, mats, &c. Ususi wa nyele, hair-dressing, coiffure. (Cf. msuko, suka.)

*Uswafi, n. purity, lucidity, clearness,—esp. of elegance of style (cf. ufasihi, usahiihi). (Ar. Cf. safi.)

Uta, n. (1) (nyuta, and mata), a bow, bow and arrows, i.e. the weapon complete (cf. upindi); (2) mafuta ya uto, sensem oil (i.e. uto for uto?), which see. (Cf. uto, uto, and dist. uto, uto.)

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. tabou, and syn. ughan.)

*Utabiri, n. (ma-), interpretation, explanation, exposition, announcement, prediction. (Ar. Cf. tabiri, and syn. ubashiri, ufasiri.)

Ujadi, 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. fathili, afathali.)

Utaji, n. a piece of calico or stuff of any kind used by women and men as a covering of the head, whether to conceal the features, protect from sun, or as ornament, a veil. (Cf. sheia, 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 cha-kasa.)

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. taka, kitako.)

Utambaa, n. (tombaa), a strip of cloth, rag, bandage, duster. (See Kitamba, 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. kíambi, iambi.)

Utambo, n. (iambo), (1) strutting, swaggering, and (e.g.) of horses, prancing, high action; (2) the swinging handle of a pail, iron pot, &c. (as contr. with mpini (of a knife, &c.), mkono (of a saucepan), shikio (of a basket, &c.).) (Cf. tamba, iambó.)

Utambuzi, n. (iambuzi), mental quickness, intelligence, perception, facility, cleverness, skill. (Cf. tambua, -iambuzi., and syn. akili, ufahamifui.)

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 Utandu. 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 bidisi; (3) sunset glow; (4) clouded sight, whether as a film over the eyes (cf. chamba cha ficho), or sheer drowsiness; (5) scum, crust, film, e.g. on milk, cream, or on a pot of cooked rice (cf. utoko, &c.). (Cf. tanda, tando, syn. ukingo, kiwamba.)

UtAPI, n. (ma-), kinship, clanship, membership in tribe or race. (Cf. mtnani.)

Utapishi, n. (ma-), (1) causing to vomit, action of an emetic; (2) vomit. (Cf. tapiku.)

Utari, n. (tari), string of an instrument, leather thong,—and perh. more generally, cord, rope. (Cf. tari.)

Utassa, n. and Utassa, barrenness, sterility,—of produce generally. Mweka wa utassa, an unfruitful year. (Cf. tassa.)

Utashi, n. strong desire, earnest demand, importunate request. present made to back an appeal. (Cf. taka, v. matakuwa. Utashi seems to be from a Cs. takisha, with intens. force.

Utasi, n. inability or disinclination to speak, being tongue-tied.

Utata, n. (ata), a kind of wicker fence used for enclosing and catching fish (Kr.). Cf. similar uzio. (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 ’nne, i.e. four to the pishi. (Cf. kíbaba, and tatu)

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.)

Uto, n. (mate, cf. uta, mata), thick, sticky, viscid fluid, e.g. saliva, mucus, lather. Tema mate, spit, expectorate. Ute wa yai, white of egg. (But cf. uto and uta, both of liquids, and dist. uti, utu.)

Utektevú, n. destroying, being destroyed, destruction,—esp. as by fire, being utterly consumed. (Cf. teketea, and tölíg.)

Utektezo, n. destruction, burning. (Cf. prec.)

Utelesi, n. (ma-), slipperiness,
sliding, steep descent. *Ina matelesi*, it is slippery. *U. mwiningi*, very slippery. (Cf. *telea*, *teleka*.)

**Utembe**, n. the chewed refuse of the mixture called *tamhuu* or *uralhu*, 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. *tele*, *telem*.)

**Utembwe**, n. fibre from the leafstalk of various palms, used as string. (Perh. not in Z. Cf. *ugomba*.)

**Utendaji**, n. activity, energy, facility in doing. (Cf. *tenda*, *tendaji*, and *tshibbi*, *ujitahidi*.)

**Utongo**, n. act (manner, place, time, &c.) of withdrawal, retirement, separation, exclusion, &c. (Cf. *tenga*.)

**Utendi**, n. (teni), (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 syn. *bidii*, *ujitahidi*.)

**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. *tepete*, *tete*, and *timba*, *uwivuli*.)

**Utesi**, n. (ma-), (1) trouble, distress, annoyance, persecution; (2) strife, quarrelling, antagonism. *Utesi wa Muungu hu*, this is a visitation of God. (Cf. *tesa*, *teso*.)

**Utete**, n. (tele), stalk or stem of a reed or grass, used as a pipe, or musical instrument. (Cf. *tele*, *kitele*.)

**Utetezi**, n. (ma-), intercession, advocacy, argument or effort for or against,—and so also, opposition, obstructiveness. (Cf. *tele*, *tele*, and follg.)

**Uteza**, n. (ma-), debate, argument, quarrelling, strife. (Cf. prec., and *tele*.)

**Uteuzi**, n. choice, choosing, criticizing, fastidious taste, daintiness,—like *uchagnzi*. (Cf. *teza*, *telendze*.)

**Uthabiti**, n. firmness, stability, strength, courage, resolution. (Ar. Cf. *thabiti*, *thabutu*.)

**Uthaimu**, n. (mathimu, ma-), injustice, tyranny, oppression, impiety. (Ar. Cf. *mathimu*, *mathambe*.)

**Uthamini**, n. surety, bail, guarantee. (Ar. Cf. *thamini*, *thamana*.)

**Uthani**, n. See *Uzani*.


**Uthia**, n. trouble, annoyance, difficulty, bother, confusion, disturbance, uproar, riot. (Ar. Cf. prec., and syn. *usumbufu*, *ghsia*, *ukena*, *one*, &c.)

**Uthihirifu**, n. (1) making clear or evident, manifestation, demonstration; (2) clearness, plainness. (Ar. Cf. *thahiri*, *thihirifu*.)

**Uthiki**, n. (ma-), want of room, narrowness, tightness; (2) distress, annoyance. (Ar. Cf. *thriki*.)

**Uthiko**, n. (ma-), trouble, annoyance, vexation. (Ar. Cf. *uthi*, *uthia*.)

**Uthilifu**, n. (i) being brought low, bringing low, abasement, humiliation, degradation. *Mathilifu*, troubles, disasters, adversities. (Ar. Cf. *thili*, *thkilifu*.)

**Uthiria**, n. (i) excuse, pretext, reason; (2 occasion, opportunity, emergency. E. g. *nalikuwa na* u.
I had a reason for asking you. Hana ruhusa 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. uthuruwa. Nt. uthuruka, e. g. be excused, or excusable, have an apology made for one. Ap. uthur-ia, -wa, e. g. allege pretext for, &c. Cs. uthur-isha, -ishwa. (Ar. Cf. hoja, sababu.)

Uti, n. (nyuti), of same root as mti, but mti being practically limited to the meaning 'tree,' as a whole, whether growing or as 'timber, pole,' uti supplies a means of representing the root in other connexion, 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 muku, 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 keke); and (4) of a small bit of wood, a chip, splinter, e. g. matchwood. (Cf. mti, kijiti, kiti, and dist. ule, uta, uto, utu.)

Utiko, n. roof-ridge of a thatched house,—and so, ridge-tile, or anything so used. (Cf. matiko.)

Utimbi, Utimfi, n. mischievousness, roguery. (Cf. kitimbi, tintvi.)

Uririri, 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. Uto wa mafuta, oil. Uto wa lisasi, lead in a semi-liquid (molten) state; utu wa nyama, dripping,—from meat, melted fat. (Cf. utomvu, and perh. mto, kijuto for kijito.)

*Utohara, n. (1) cleanliness, esp. ceremonial purity; (2) circumcision. (Ar. Cf. tohara, tahiri, and wenu.)

Utokezo, n. (ma-), (1) bringing out, displaying, utterance; (2) prominence, appearance. U. wa maneno, coming out with words, abrupt utterance, an aggressive speech. (Cf. toka, tokesa, tokeo.)

Utoko, n. mucus (Lat. e vaginâ). Utomvu, n. thick, viscid sap or juice from a plant. (Cf. uto, utimbo.)

Utongo, n. (ma-), a discharge from the eyes. (Cf. chongo, ma-longo.)

Utongozi, n. (ma-), (1) vicious propensity, lasciviousness, vicious life; (2) seduction (of women). (Cf. longosa, kitongo.)

Utoro, n. (1) running away, desertion, truancy; (2) condition (life, occupation, profits) of a runaway slave; (3) robbery, brigandage. (Cf. mtoro, toroka.)

Utosi, n. crown of the head.

Utoto, n. state (characteristics, condition) of a child or dependent, childhood, dependence. (See Mtoto.)

Utu, n. human nature, humanity, manhood, membership in the human race. Utu ume, manhood,—as contr. with utu uke, womanhood. (Cf. mto, and dist. uti, uto, ute, uta.)

Utukufu, n. exalted state or station, majesty, glory, aggrandizement. (Cf. -tukufu, tukusa, and syn. athama, heshifna.)

Utukutu, n. (1) restlessness, nervousness, tremulousness; (2) playfulness, petulance, fidgeting, mischievousness, e. g. of a child. (Cf. tikisa, tukutiza, -tukute.)

Utulivu, n. quietness, rest, peace fulness, gentleness, composed manner or mind. (Cf. -tulivu, tua, and syn. -pole, unyamafu, roha.)

Utumbafu, n. swelling, bulging, rising up. (Cf. tumbaa, tumba, tumbo.)

Utumbo, n. contr. with tumbo
"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. tumuitika, tumhizo.)

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, utumo, 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, proposal, design, fancy; (4) invention, proposal, design, fancy; (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 uzazi).

Utunu, n. quality of being rare, choice, valuable. (Cf. tunu, tunika.)

Utupa, n. the juice of a kind of Euphorbia, mtupa, used as a fish-poison.

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. wanawamu ne wanakwenda utupu, hawawa nguo, the men go naked, wearing no clothes. Utupu is used (like uchungu) as an adj. preserving its special meaning. (See -tupu, and cf. the less vulgar uchi.)

Uu-, this initial sound may also be looked for under U and W.

Uuaji, n. murderousness, savagery, blood-shedding, massacre. (Cf. ua, v., and -uaji.)

*Uudi, n. and Udi (which see). (Ar.)

Uuguzi, n. (ma-), nursing, medical attention, care of the sick. (Cf. ugwa, mwuguzi, and syn. ulesi, uganga.)

Uvimbe, n. (1) being swollen, puffed out, distention, protrubrance, projection, inflation; (2) girth, circumference. (Cf. vimba.)

Uvivu, n. idleness, slackness, negligence, sloth, indolence. (Cf. -vivu, and syn. ulegewu, ulegewe, uzembe.)

Uvuguvugu, n. lukewarmness, tepidity, i.e. neither cold nor hot, wala baridi wala hari. (Cf. -uvugugu.)

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, mvukwe.)

Uvulana, n. age, condition, &c., of a young unmarried man, youthfulness, bachelorhood. (Cf. mvulana, and syn. wana.)

Uvuli, n. (vuli), shade, shadiness,—in general. (See Mvuleni, and cf. kivuli, mwululi.)

Uvumba, n. an odoriferous gum, used for perfume and incense. (Cf. udi, ubani, and vuliko.)

Uvumbi, n. dust, dust as a substance, a grain of dust, dust collectively (cf. vumbi), dustiness. Tifua u., stir up dust; also piga make a dust. (Cf. vumbi, a mass of dust, and upanga, mchanga, also tifutiful)

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. manukutu, nuka.)

Uvungu, n. and Uvurungu, hollowness. Jiwe la uvuungu, a hollow stone. (Cf. mvungu.)

Uvunjifu, n. destructiveness, vandalism, destruction, devastation, broken condition, wreck. (Cf. vunjia, -vunjifu, and syn. uharabu, upotevu.)

Uvunjio, n. a breaking, &c. See Vunjia, Mvunjio.

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 Uwanja, an open space, i. e. (1) in towns, and so usually in Z.—public square, space before houses, or (in houses) courtyard, yard, plot of enclosed ground attached to a house; (2) in the country,—open ground, plain, wilderness. (Cf. uwamia, kiwamia, and syn. ugo, ua, and dist. wanga, uwanga.)

Uwanga, n. and Wanga (Uanga) (which see).

Uwani, 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 mvwele, a kind of millet. (Cf. mvwele.)

Uweza, n. and sometimes Uweza, Uwezi, (1) being able,—and so (2) strength, might, power, capacity, authority, ability, faculty. (Cf. weza, and syn. ngwvu, enzi, mamilaaka, amiri, akili.)

Uwili, n. being twofold, duality, dualism, doubleness. (Cf. pilr, -twili. For articles of double texture,
or folded in two, extra thick, cf. ma:adufu.)

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 uinda wake, if you love a Banyan, love his ways too; (3) a hunter's whistle or call. E.g. piga uwinja, (1) adjust the loin-cloth (as above), gird up the loins; (2) give a whistle. Endelea mbinja, give a prolonged whistle or call. (Cf. winda, "iinda, and for whistling msonyo.)

Uwindaji, Uwindi, Uwindo, n. (ma-) and Windo, art (profession, method, &c.) of hunting. Maxwindo, what is got by hunting, booty, prey. (Cf. winda, and prec.)

Uwing 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. Kumejanya uwindo mkuwava, 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. u wa maungo, of rheumatism, and u wa tumbo, costiveness. (Ar. Cf. yabis, and ubaridi.)

Uyoga, n. (nyoga), an edible fungus, mushroom.

Uyusi, n. for common uyusi, ingenuity, cleverness, knowlingness, intelligence. (Cf. jua, ujusi, uywiri)

Usa, v. (1) sell,—the only common word. The Infin. form kusa is often used, making it more distinguishable from usa, for uliza, i.e. ask. Usa appears to be a Cs. form of a verb uia, 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 usa is used both (1) of persons, sell, and (2) of things, be for sale. E.g. a man may reply to, Usa, i.e. name a price, Haitusi, 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. utuulize. Siusi, please let us buy. I do not sell. Amemliza ng’ombe, he has sold him a cow. Nimemwuliza shamba, I have sold him an estate. Ps. uzwa. Nt. uzika, e. g. be for sale. Ap. usia, usiwa, and uz-iliid, -iliwa, sell to (for, in, at, with, by, &c.). No Cs. Rp. uzana. (Cf. uza, and syn. uzito. For measures of weight cf. wakia, ratlili, pishi, frasila.)

Uzanya, v. be for sale, be sold. (Cf. usa.)

Uzao, n. (ma-) product, production, offspring. (Cf. follg., and mzaa, zaoo, kizao, zaao.)

Uzazi, n. (1) reproduction at any stage, production of fruit, or offspring; (2) parentage (of man or animal, male or female), begetting, procreation, childbirth, delivery, confinement; (3) reproductive power, fruitfulness, fertility, fruit-bearing; (4) produce, offspring,—but this is usually mzaa. Chongo la uzazi, umbilical cord. (Cf. zaao, kizasi, mzasi, zaao.)

Uzsee, n. being old, old age. (Cf. mzee, kizee, and perh. zaao.)
Uzembe, n. slackness, idleness, indifference, negligence. (Cf. -zeme, and syn. utvu, ulevu.)

Uzi, n. (nyuzi), 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. -zima, a., and see Maisha.)

Uzingizi, n. See Uzingizi.

Uzingu, n. See Uzingu.

*Uzii, n. irregular sexual intercourse, adultery, fornication, immoral living. (Ar. Cf. ziniy zani, and syn. ufisadiy ufasiki.)

*Uzifu, n. viciousness (of temperament or life), wantonness, lasciviousness, sexual immorality. (Ar, Cf. prec.)

Uzio, n. (nyuzio), a fish-trap consisting of a fence of upright sticks fastened together, and used for enclosing an area, sometimes very large, on a sloping tidal shore, and preventing the escape of fish as the tide falls. (Cf. kickaga, utata, and dena, also zio.)

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, zuio.)

Uzuka, n. condition of a kizuka (see Kisuka (3)), i.e. state of mourning and seclusion. Ondoa u., bring mourning to an end (Kr.).

*Uzulu, v. remove from office, abdicate, dethrone, depose, degrade. U kazini or ka tika kazi, discharge from work.


Uzungo, n. and Uzingo, that which surrounds, goes round, is round, e.g. uzungo wa mwési, a halo round the moon. (Cf. zinga, mzinga, zunguka, uzungu, &c.)

Uzungu, n. (1) Europe, the country of the foreigners, i.e. the whites (Wazungu); (2) strangeness, wondrousness, novelty; (3) giddiness. (Cf. -zunga, mzungu, kizunguzungu, zunguka.)

Usuri, n. beauty,—mainly external, and appealing to the senses, and so often of things concrete, an ornament, decorative work, a work of art, a perfume, a cosmetic, &c. But also of 'excellence,' and even 'moral goodness,' considered rather as good taste than good principle (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 mwanzi, a smooth neck; macho ya hikombe, large well-opened eyes; puwa ya upanga, a thin nose (not short and broad); mishito ya binu, graceful, well-shaped arms; mwiri umeviringana, a plump, well-rounded figure; meno za pembe, teeth like ivory. For personal ornaments see uremba, and cf. pambo. (See -zuri.)

Uzushi, n. and Usushi, (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. usushi wa hulu, of a diver's work, bringing up pearls to the surface. Usushi mwingi, a complete revolution. (Cf. su, suka, mzushi, uzuka.)
Usuzu, n. condition of a newcomer, rawness, inexperience, strangeness (to country, companions, surroundings, &c.). (Cf. mzuuzu, zuzua, and syn. ujenga, 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 nsuri, 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. mshihi 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 lajivalia, this matter stands on its merits. Hence valiana, e.g. collectively of many persons together. Cs. vali-sha, -shwa, but usually vika, as above, and also visha, vishwa, cause to wear, give clothes to, &c. Rp. vishana. (Cf. vao, valio, vazi, vika, vua.)

Valio, n. (ma-), extra apparel, accoutrements, ornaments, additions to usual dress. (Cf. follg.)

Vao, n. (ma-), style (place, act) of dressing, mode of wearing, something worn, dress, &c. (Cf. follg.)

Vazi, n. (ma-), article of dress, wearing apparel, dress, robes, garments, clothes. (Cf. 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 njema, ngema, inshallah, ee-wallah. (Cf. -ema, and vi-.)

Vi, verb-form, they are,—agreeing with D 3 (P), e.g. vyakula hivi vi ghai, 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 adjis. 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 adjis, is also the commonest way of giving them an adverbial meaning. E. g. vikubwa, on a large scale; visu-i, nicely; vibaya, badly, and obs. visiyo, hivi, vile, ndiyo, and other adverbial forms. Cf. use of ki, e.g. kidogo, kisungu, &c. See Ki.-

Obs. words beginning with vi- (vy-) may, as a rule, be looked for under ki- (ch-) or under the letter following vi-.

Via, v. fail of full development (completion, perfection), and so (1) be stunted, cut short, half done, unfinished, blighted, underdone, spoilt; and (2) fig. be a failure, lack life, be of a low type, be backward, stagnate. Cs. viza, vizwa, e.g. cut short, interrupt, break off, keep back (work, progress, growth, &c.), e.g. ameni-viza kazi, he prevented me doing my work properly. Hence vizia (which see). (Perh. cf. viilia, vizia, and vizia, a., and syn. vunja, haribu, zuza, katisa.)

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, -ziwa, and viza, vizwa, make stop, staunch, cut off the flow (from). (Cf. follg. and via.)

Vilio, n. {ma-)y stopping short, stagnation,—but esp. of blood, coagulation, clotting, clot. (Cf. prec. Dist. vilio, plur. of kilio, and verb-lorm, 'those which are,' for vilivyo.)

Vimba, v. swell, expand, be distended (puffed out, swelled, bloated, stuffed). Ap. vimb-iay -iwa. Cs. vimbish-a, -ishwa, e.g. jivimbisha, gorge oneself with food, eat gluttonously. (Cf. uvirnbe, and vmbiy prob. of same root, and syn. umka, fur a.)

*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. Jinshari, and cf. sanjari.)

Vinya, n. dandle in the arms, i.e. vinya (or, vmya-vinyd) mtpo. (Cf. pembezay bembeza, and dist. Jinya.)

Viringa, v. become round, form a curve or bend, be rounded (spherical). Cs. viring-ish-a, -ishwa, e.g. jivirningbisha, gorge oneself with food, eat gluttonously. (Cf. uvirnbe, and vmbish-a. prob. of same root, and syn. umka, fur a.)

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) vika, make war, fight. Leta v., raid, invade. Arika v., issue a summons to soldiers, call to arms, muster an army,—so kusanya v. Fungu v., engage in war, commence operations. Vita vitukubwa, a great battle. (Cf. pizano, jeshi, asikari, and perh. cf. ira, call.)

Vivi, a. only in phrase vivi hivi, i.e. agreeing with D 3 (P), these very, just these,—and as adv. just so, in this very way. (Cf. vi-, and vivyo hivyo.)

-vivu, a. (vivu with D 4 (P), D 5 (S), D 6), idle, slack, remiss, indolent, slow. (Cf. uvivu, and -ilefu, -zembe.)

Viza, v. (1) Cs. of via; (2) for viliza, Cs. of vilia. —n. a spoilt thing, e.g. an added egg, viza la yay, or yay 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. viziwa, and Rp. vitziana.

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, utazamey, 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 imemvuka, all his clothes have come off him,—but dist. vuka, cross over. Ap. vulia, vuliwa, vultika, e.g. take off for (from, in, with, &c.). Cs. vultiza, vultiza, e.g. make take off clothes, force (induce, allow) to undress. Rp. vuana. (Cf. vilio.) B. fish, catch fish, try to catch fish,—with or without samaki. E. g. vua baharini, engage in sea-fishing. Vua samaki, catch fish. Also vua mshipi, fish with a line. Deriv. stems as above, e.g. mdoana ya ku-
Vulia, a fish-hook. (Cf. mvuvi, uvuvi, mvuo.) C. save, preserve, get out of a difficulty,—perh. from the idea of getting across a river (see Vuka). Avuaye ni karibu, a preserver is at hand. Muungu atakuuluy inshallah utavuka, God will save you. All well, you will be safe. (Cf. vuka, mvuko, kvulo.)

Vnutata, v. put in the mouth, hold between the teeth, e.g. a bone, tobacco, sugar, &c.

Vuazza, V. (i) make a cut in, cut, pierce; (2) fig. hurt, give pain (to). E.g. v. mnazi, cut the flower-stem of a cocoanut tree,—to get the sap (tembo). Kisu kimemivusa, the knife has cut me. Neno hililavtuiza, this matter is painful. Ps. vua.

-vuguvugu, a. tepid, lukewarm, neither cold nor hot. (Cf. uvuguvu,)

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. v. mnuvi, cut the flower-stem of a cocoanut tree,—to get the sap (tembo). Kisu kimemivusa, the knife has cut me. Neno hililavtuiza, this matter is painful. Ps. vua.

 Vonuji, 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 b nude, it is blowing hard to-day. (2) fig. rumour.
talk about, spread news (of)—and also, be rumoured, be in the air, be a subject of common talk,—but thus usu. in Nt. form. Ps. vumwa.

Nt. vumika, e.g. be rumoured, be talked about, become famous or notorious. Kuvumika kwa wanga, to be famed for medical skill. Ap. vum-ia, -iwa, and perh. vumilia (which see). Cs. vumbi-isha, -ishwa, e.g. (1) cause to make a noise, sound; (2) make well-known, celebrate, advertise. Also intens. simba akavumbi-isha kilio kikuu, the lion uttered a furious roar. Rp. vumana. (Cf. wumuni, wumuno, wumo.)

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. vtunda, uvundo.)

Vumbi 'n. (ma-), dust, a mass (collection, cloud) of dust, fine powder, sediment. (Cf. utimbi, 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. vuvibik-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. vumbu-lisha. Nt. vumbuka. Ap. vumbula, -liwa, -lika, 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. fumba, funua.)

Vumi, n. (ma-), a loud rumble, roar, hum, roll of a drum, &c. Also name of a kind of drum. (Cf. vuma, wumuni.)


Vuna, v. (1) gather a crop, reap, get in harvest of any kind; (2) fig. reap profit, get an advantage, profit. Hence the expression jivuña, boast oneself, brag, swagger, show off, give oneself airs, be conceited (cf. jiona, iigamba.) Ps. vunwa. Nt. vunika. Ap. vun-ia, -iwa, e.g. reap for (with, at, &c.). Nimemvunja shamba lake, I have got in his crop for him. Cs. vun-isha, -ishwa, e.g. employ in reaping, contract for harvesting. (Cf. wunji, wuvuno, majivuna, wuvuno, and syn. chuma, faidi.)

Vunda, v. rot, putrefy. Nyama mbichi aoya kuvunda, fresh or putrid meat. (Cf. uvundo, and perh. vumbe, and commoner syn. oza. Also dist. funda, v.)

Vunde, n. (ma-). See Mavunde.

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,
insuit openly. V. mwendo, be a drag, spoil a day’s march, make delay. V. wupu, change a rupee,—into small coin. V. ungo, deflower, ravish. V. irripi, change a rupee,—into small coin. V. ungo, deflower, ravish. V. jaruza, dismiss a meeting. V. subukha, wreck a vessel. V. nyuniba, pull down a house. V. nyogo, discourage, dishearten. F. adui, defeat an enemy. V. wunjwa, break through a forest, force one’s way. Occasionally Nt., e. g. watu wakavunjwa upesi the crowd soon broke, i. e. gave way. Ps. wunjwa. Nt. wunjika, e. g. jahazi imevunjwa, the vessel is wrecked. Hence be breakable, be fragile. Ap. wunj-ia, -iwa. Cs. wunj-isha, -ishwa (rarely heard). Rp. wunjana.

Vuruga, v. also Vuruja, and Vuruka, (1) stir, stir up, stir round (about), mix by stirring,—esp. in cookery, or compounding medicines, &c., mixing ingredients for mortar, for embalming, &c. Also (2) stir the feelings of, excite, exasperate. Ps. vurugwa. Nt. vurujika (but dist. follg.). Ap. vuruj-ia, -iwa. Cs. vuruj-isha, -ishwa. (Cf. boruga, and syn. changanya.)

Vurujika v. and Furujika, be in a moulderling (decaying, crumbling) condition, be completely decomposed or putrefied. E. g. kitu hiki kinaoza, hatta kinafurujika, this thing is decaying, and even becoming wholly decomposed.

Vurumisha, v. and Furumiza, Vuvumisha. V. jiwet, throw a stone. Jivurumisha, cast oneself headlong. (Perh. an emphatic form of vumisha, i. e. cause to hum. Cf. vuma, and syn. rusha from ruba.)

Vusha, v. Cs. of Vuka (which see), cross over.

Vuta, v. (1) draw, pull, drag, strain, stretch, attract, have an effect upon; (2) change, pervert, give a new direction (meaning, aspect) to; (3) have an influence on, charm, entice, tempt, allure, lead astray. Also with various special applications, e. g. V. makasia, use an oar.—row, and V. mashua, row a boat. V. upanga, draw a sword (cf. chomu). V. maneno, put a strain on words, i. e. strain their meaning. V. tumahako, smoke a pipe. V. maji, bail out water. Ps. vutwa. Nt. vutika, e. g. be pulled, be capable of being stretched or altered. So also vutikana. Ap. vul-ia, -iwa, and vul-ilia, -ilika, -ilika, of particular operations, e. g. in plaiting. Cs. vul-isha, -ishwa. Rp. vutana, e. g. all pull together. (Cf. mvuto, and syn. kokota, move by pulling, drag along, and dist. futa.)

Vuvum’ka, v. grow up fast, develop quickly, shoot up,—of vegetation and also animal life. E. g. of mangoes, children. (Cf. syn. chipa, kwa.)

Vyr-, for vi—before a vowel, e. g. vyangu, vyako, &c., and vyote, vyusi. Vya, prep. of,—form agreeing with D 3 (P). (See Vi—.)

Vyo, -vyo, (1) pron. relat. which, agreeing with D 3 (P),—only used separately in vyot 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 alivyokuwa, as he was; kama alivyose na, according to what he said; kadiri niwezavyo, as far as I can. Mimi kapa ilivyo, ni nziima, 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.
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 mwenyi 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. wawanja 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 Udui, enmity, hostility. (Ar. Cf. adui, and syn. ushindani, utesti.)

Wadl, n. a stinging plant, a kind of nettle.

*Wafiki, Waflkana, v. suit, agree,—same as afiki (which see). (Ar.)

*Wahadi, 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. hakwahi kufika nyini, 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 siyvo.)

*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. Mito wajibu heshina 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.)

*Wajihia, v. appear, present oneself,—and with kwa, visit, meet face to face, interview, salute. Wakawajihia kwa Seyid, 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, -iva. Cs. washia, e.g. cause to burn, set fire to, light (a fire or lamp). Nt. washika, be lighted, burn. Hence wash-ia, -iva, e.g. uniwahie 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, samani, and B. pindi, kipindi, kitambo.)

Wake, a. (1) pron. a., his, hers, its, from -ake,—agreeing with D 1 (S), P 1, D 2 (S), D 4 (S); (2) from -ke, mke, females, wives. (See -ke.)

*Wakfu, n. See Wakifu. (Ar.)

*Wakia, n. an ounce (weight),—commonly reckoned in Z. as the weight of an Austrian silver dollar piece, i.e. ni uzito wa reale, and as 16 to the pound weight (rati). (Ar. Dist. wakia, Ap. of wakfu.)

*Wakifu, v. cost, be priced at, cause expense. Ap. wakif-ia, -iva, e.g. cost to (a person). — a. also Wakfu, and Wakf, set apart for religious purposes, consecrated, devoted to a holy use,—esp. of land or other gifts assigned to a mosque for its expenses, pay of the minister, &c. (Ar. Cf. gharamia, simama.)

*Wakili, n. (ma-), agent, steward, representative, commissioner, manager (under a proprietor). Also sometimes v., act. as agent, &c., and Cs.
wakilisha, appoint as agent, commission. (Ar. Cf. wakala, and nyumbe, karani.)

Wako, (1) 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 revers ing 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 walaao kitu kidogo, you do not leave him even a little. Uganga walao wa mwua, at least rain-medicine. (Ar.)

Wale, (1) 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. (1) (nyali, seldom used), cooked rice, i.e. rice so cooked that each grain is whole and separate, though soft and thoroughly done. The staple dish of Zanzibar. Wali ni Sultan ya chakula, watawawaza katika chin, 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 mchepepepe, or mapimaji. Also cf. poroya la wali, uji, uhabba, matabwatabwa, masheondea, and see Mchele.

*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, tawala.)

*Walii, n. (—), a holy one, a saint, an angel. E.g. paka akajifanyo wa-lii sana, a cat set up as a great saint. Muungu akamshushia wali, God sent down an angel to him. (Ar. Cf. sufi, mtawa, and malaika, angel.)

Walia, a common Swahili oath, not considered profane by Mahommedans. (Ar. i.e. wa allah hai, by the living God. Cf. Allah, ee-wallah, inshallah, bismillah.)

Wamba, v. spread (bind, stretch, fix) over, overlay, overspread, overcast. E.g. w. kitanda kwa mashapatu, cover a bedstead with cords interlaced. W. ngoma kwa ngozi, stretch a skin tightly on a drum. Ukungu unawamba ulimwengu, 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 kwambao, kwambosa, and perh. ambaa.)

Wambiso, n. fastening together, holding together, attachment, clasping. (Cf. ambisha, ambaa.)

Wambo, n. for XJambo,—better Towambo (which see).

♦ Wamini, Waminifu, n. faithfulness, trustworthiness, honesty, fidelity. (Ar. Cf. amini, imani, amana, amina, -aminifu.)

Wana, (1) verb-form, they have, i.e. wa pfx. agreeing with D 1 (P) and na (which see); (2) n. (for waana, plur. of mwana), children, or (for uana), youthfulness, childhood.

Wanadamu, n. (1) also Uanadamu, human nature, humanity (cf. mwanaadamu, and utu, ubinadamu); (2) plur. of mwanaadamu, human beings.

Wanda, v. get fat, become stout,—but in Z. commonly neni, nona. Cs. wand-isha, -ishwa. — n. (nya-nda), a finger's breadth,—about 1
inch, used sometimes in measuring (cf. chanda). Also pl. of uwanda (which see).

Wanga, v. (1) count, reckon (cf. kwanga), — but in Z. hesabu is the usual word; (2) cause pain, hurt. Ps. wangwa, but in Z. uniza, uma. — n. a kind of meal made from a plant growing in streams in Zanzibar island (Marantana 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. angalia.)

Wango, n. See Kiwango, Mwango.

Wangwa, n. (nyangwa), waste, bare ground, sandy wilderness. In Z. usually jangwa.

Wanja, n. W. wa manga, antimony, used as a paint on the face. (Cf. dalia, manjano.)

Wano, n. (ma-), wooden part, or shaft, of a spear, arrow, harpoon, &c.—also called uti.

Wao, (1) pron. of 3 Pers. Plur., they. Denotes only persons, and sometimes animals. (2) a, pronom. their,—form of -ao (which see), agreeing with D 1 (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 1 (P).

Wapo, (1) n. (nyapo), for Uapo, from apa, i.e. an oath, swearing; (2) used in connexion with -moja, e.g. mnojawaapo, every (any) one of them; (3) a gift, see Uapo (cf. pa, v.). (4) verb-form, 'they are here,' i.e. wa, px. of 3 Pers. Plur. and -po, for hafo.

Waraka, n. (nyarakaka), a written communication, a letter (of correspondence). Andikiana w., correspond (by letter). Waraka u mussu ya kuonana, a letter is next to seeing each other. (Ar. Cf. barua, cheti, hati, anwani, dibaji, and for a full account of Swahili as written in Arabic characters, Büttner, Lehrbücher des Seminars für orientalische Sprachen, Berlin, Band 10.)

*Wari, n. a yard (measure), half a fathom (pina), equal to two thiraa or mukono. (Cf. urefu.)

Waria, n. a skilled workman, foreman, master-builder, contractor. Often coupled with a defining word, seramala w., master carpenter,—so mwashi w., mwunzi w. (Cf. mbingwa, mstadi, fundi.)

*Waridi, n. also Wáradi, Wardi, a rose. Also as adj. hat waridi, rose-water, essence of roses. Moji mawaridi, rose-water diluted for toilette and bathing. (Ar.)

*Warithi, n. (ma-), an heir. (Ar. Cf. mrithi, which is usual, and urithi.)

*Wasaa, n. room, space, freedom, means, leisure, opportunity. Kuzwa na Wasaa, to be comfortable, satisfied. Leo sina wasaa, I cannot do it to-day. (Ar. Cf. syn. nafasa.)

Washa, v. Cs. of waka, i.e. cause to blaze, set fire to, light. &c. See Waka.

*Washerati, n. and Uash-. See Asherati. (Ar.)

*Wasi, 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, niwaawisia, my children, I will say my last words to you. Wakamwasia, 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-
Wasa, n. (ma-), solemn charge, warning, exhortation, commission, last will and testament. Ndio wasia wangu, that is my final charge, my will. Rejea w., revoke a will. (Ar. Cf. follg., and agiza.)

*Wasii, n. (ma-), executor, trustee, i.e. one named in a will, or nominated as such. (Ar. Cf. prec.)

*Wasili, v. arrive, reach, come to, get to destination, be delivered to, be received. Often followed by kwa, katika, hatta, and locative in -ni, e.g. w. kvjake {Uvguja, hatta nyumba, kitwani}, arrive at his house (at Zanzibar, at the house, at an island). Ps. wasiliwa. Ap. wasiliia, -Iwa. Waraka wako loneniwa, your letter has reached me. Cs. wastlisha, e.g. cause to arrive, send. Hence wasil-ishiya -ishiwa, — n. receipt, income, credit side of cash account. Cheti cha zvasili, a receipt. Also 'as adj. zvaraka zvako zvasth, 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). Ukamwingia wasiwasi 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. kadiri, 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 kulalita, a hammock. Tanda w., tega w., set a net,—to catch something. (Cf. jarifa, juya, ktmia.)

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, sita, 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. Mzungu is used of religious meditation, deep inward heart-searching (but this perh. from another Ar. word wasaa). Ps. wazwa. Nt. wasika. Ap. waz-ia, -iwa. Cs. waz-isha, -ishwa. Rp. wazana. (Cf. fikiri, kumbuka, thani, nia, azimu.)


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. muzimu, kuzunu, zimzve. Perh. wazimu is merely plur. of mzimu, 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, divanini.)

Wazo, n. (ma-), thought, fancy, idea, notion, supposition, reflection. Yu katika mawazo yake, he is abstracted, buried in thought, absent-minded. (Cf. waza, and syn. thana, nia, fikara.)

-we, a. form of wake, his, her.
its,—affixed to nouns. E.g. mwana-
we, his son, wonsiwe, his companions. 
(So -le, -ze, -ye.)

Wea, 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 weewe, weye, 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. msinji, lay a firm foundation; kikao tulichomweka, the position in which we placed him. (2) put down, put off, e.g. w. selaha, lay down weapons; w. mzigo, 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-

Mweke, n. for Mweke, expertness, quickness, aptness, intelligence, inclination. (Cf. eleka, ekenu.)

Weko, n. (ma-), (1) place for putting something, stand, magazine, base, pedestal; (2) piece of metal used for welding. Tia weko, weld. (Cf. weka, kweko.)

Wekua, v. break up, dig up, break in pieces, e.g. of a roof of concrete, or wall, with crowbars, &c. (Perh. Rv. of weka, or variant of ekua, tekua (which see).)

Wekundu, n. red colour, redness, ruddiness. (See -ekundu. The only Bantu word in Swahili for a special modification of white light (weupe),—weusi denoting its absence.)

*Wele, n. and Weli, for Uele (which see). (Ar.)

Welekeo, n. (1) directing, pointing, put in the way for; (2) direction, admonition, warning, hint. (Cf. eleke, and follg., and syn. onyo.)

Welekevu, n. and Wekevun (which see). (Cf. prec.)

Weko, n. See Mbeleko.

Wema, n. goodness, excellence (of any kind). Wema hauosi, goodness never goes bad. (See -ema, for the meaning generally. Cf. uzuri, and contr. ubayu, novu.)

Wembamba, n. thinness, slenderness, fineness, smallness, delicacy (of fabric, texture, grain, &c.). (Cf. -embamba, and bambo, ubambo.)

Wemb, n. (nyembe,—but wmb 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 Wendo (nyenzo), way of going, means of moving,—hence used of mechanical methods and instruments, lever, gear, tackle, roller. E.g. mti hauendi ila kwa nyenzo, a log will not move without something to move it. (Cf. enda, mwendo.)

Wengi, a plur. of -ingi, i.e. wa-ingi, 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.)

Wensi, n. (1) u-enzi, friendliness, friendly association, companionship; (2) plur. of mwenzi, friend, companion; (3) sometimes for jenzi (which see), rule, power, sovereignty.

Werevu, n. cunning, shrewdness, cleverness, sagacity, worldly wisdom. (Cf. -erevu, and welekevu, akili.

Weu, n. (nyeu), clearing, open space for planting, place free from trees, forest glade. (Cf. follg., and -eupe, wgupg.)

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. -eusi); (3) form of a. -eusi,—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, eve! you there! I say, you! (See Mimi.)

Wewedeka, v. also Weweteka, Weweseka, Ewedeka, talk in sleep or in delirium, or unconsciously. Cs. wewedeka-sha, -shwa. (Cf. payuka, payo.)

Weza, v. (1) be able, be strong, be capable, have strength. The forms of the Negative Present, siwezi, huwezi, &c., are regularly used in the special sense, I am sick, (ill, unwell, &c.).—so much so that hawezi is sometimes treated as an adj. and even a verb-root (see Hawezi, and generally under Jambo). (2) have power (means, liberty, opportunity, occasion, option, &c.), with an Infinitive following, or like the auxiliary ' can ' with a verb-root form without the Infinitive sign ku. E.g. awesa kwenda, he has strength to walk, leave to go, &c. Na weza mpiga, I can beat him. (3) get mastery over, control, overcome, defeat, subdue,—with nouns. Simba alimweza, the lion overcame him. (4) be able to bear, endure, tolerate. E.g. ukali wako hawauwezi, 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. wezekana, e.g. be practicable, possible, permissible, probable,—and also commonly wesekana, e.g. hawezekani, he is invincible, beyond all control. Ap. weze-aa, -ewa. Cs. wese-sha, -shwa, e.g. empower, give authority (leave, strength, means, &c.) to. Rp. wezana. (Cf. uweso, mweza, hawezi.)


Wifl, n. (—), brother-in-law, sister-in-law. (Cf. shemeji, mwamua.)

Wika, v. crow,—of a cock. Jogoo lawika, the cock crows. Likiwika listwike 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. pilii and marudufu, and perh. mwili.)

Wima, n. being perpendicular, uprightness, standing up. (Cf. ima, utima, and rimama.)

Wimbi, n. (1) (ma-), a wave. Hapana maji, yasiyo mawimbi, no water without waves. Killa chombo na wimble, every vessel has its waves to meet. Mawimbi ya kumi, breakers. Mawimbi ya mkoba, rolling waves, swell, rollers. Maw. ya kwelea, storm waves, high seas. (2) (—) and Uwimbi, a small kind of grain (Eleusine coracana, Sacl.). (Cf. kwimbi, and perh. zimba.)

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, uwindaji, windo, 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. -ungi, ungi, and syn. tele, marithawa, nerma, baraka.)

Wingu, n. (ma-), cloud,—or what resembles a cloud. W. la mvua, 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, mavunde.)

*Wino, n. ink,—made in Z. of a gum (gundi), lampblack (moshi wa lae), and rice burnt black and powdered. Kidau cha wino, inkstand, inkpot.

*Wishwa, n. (—, or ?nishwa), chaff, husks, bran. (Cf. umvit, kapi.)

*Witha, n. See Uwitha. (Ar.)

*Wito, n. (1) infection, infectiousness, contagion. Pota (zewa) w., be infected. Ndii ina wito sana, small-pox is very infectious (cf. ambukiza). (2) casting,—of metal in a mould; also, a mould for casting (cf. ila and subu); (3) calling, call, from ita (cf. 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. iwa, and n. -ovu, -bouv.)


*Wo, relative form of -a,—agreeing with D 1 (S, P), D 2 (S), D 4 (S), but used separately only in a few phrases, e.g. wo wote, any and all, all of whatsoever kind. (See -o.)

*Wo, (1) relative as prec. used as pfx. in verbs, and generally shortened to -o, e.g. watu wali wama, persons who are good; (2) contracted for wako, and subjoined to nouns, e.g. mwanao, or mwanao, your son.

Woga, n. (no plur.), cowardice, fear, timidity, shyness. W. mkubwa, panic. Fanya (ona, ingiwa 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, mwokosi, and ponja.)

Wongo, n. See Uongo, -ongo.
Wonymesho, n. a showing, exhibiting, demonstrating, pointing out, &c. Also wonymeshino. showing to each other, mutual display, general exhibition. (Cf. onya, onyesha, ona, onyo.)

*Worari, n. See Urari.

*Worotha, n. See Urathi.

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 watuili, 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 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 kunywa, 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 a, before a vowel, and thus appears (1) in pronom. adj. agreeing with D 2 (P), D 5 (P), D 6 (S), e.g. miti yacht, my tree; nyumba ya ao, their house. (2) in verbs, e.g. miti yaota, the trees grow; nyumba yaifangwa, the house was built.

Ya*, prep. form of -a, of,—agreeing with D 2 (P), D 5 (P), D 6 (S), e.g. nyumba ya mgeni, the stranger's house; makasha ya mbau, boxes of wood. But ya is also the form used most generally for 'of,' whenever the reference is indefinite and general. E. g. ya nini? why? ya kwamba, that (conj.); ya kuwa, because, in that. Thus it is used continually with adverbs to form prepositional phrases, e.g. mbali ya, far from; karibu ya, near to; mbele ya, in front of; juu ya, above; chini ya, below, &c. (See -u.)

Ya*, pfx. corresponding to D 5 (P) in (1) pronom. adj., e.g. makasha yangu, my boxes; (2) verbs, as Plur. Pfx., subjective and objective, e.g. magari yanayachukua makasha, the carts are carrying the boxes, or yayachukua, i.e. ya-a-ya chukua,—ya coalescing with a following, as in yangu, above.

*Yaani, conj. and Yani, that is, that is to say, I mean. (Ar., lit. 'it meant.')

*Yabisi, a. and Yabis, dry, hard, solid, e.g. udongo yabis, parched earth. Baridi yabis, rheumatism. Sometimes also as v., be hard, dry, with Nt. yabisika, in same sense, and Cs. yabisi-sha, -shwa, make hard, (Ar. Cf. syn. -gumu, -shupafu.)

Yai, n. (mayai, mat), an C;g. Taga yai, lay an egg. Atamia mayai, sit on eggs. Y. hicht, fresh, uncooked egg. Y. eviza (bovu), bad (set, rotten) egg. Y. la kutosi, boiled egg. Y. la kukanga, fried, poached egg.

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. magua y. ya habari, I know the truth of the story.
A really and truly. 

Watampa yakinia gani? What sort of proof do you want? — a. true, certain, proved. — v. be sure,—but usually as follg. (Ar. Cf. follg., and syn. hakika, kweli, thabiti.)

*Yakinia, v. resolve on, make up one's mind to, be sure of, determine on. Ps. yakinia. Nt. yakinika. Cs. yakin-sha, -shwa, e.g. make sure, establish, confirm, prove. (Ar. Cf. prec., and syn. hakika, thabiti.)

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. jchari.)

Yale, a. form of -le,—agreeing with D 5 (P), i.e. those. (See Yule.)

Yambo, sometimes used for jambo (which see).

*Yamini, n. (1) right hand; (2) solemn oath, sworn with right hand on the Koran. Thus 'take a solemn oath' is twaa (pigia, apa, -la) yamini. E.g. nawesa kula yamini ya kuja simjui. I can solemnly swear that I do not know him. (Ar. Cf. B. syn. mkono wa kulia, right hand.)

*Yamkini, and Yumkini, n. possibility, e.g. kwa yamkini, possibly, probably. — a. possible, likely, probable, e.g. mambo haya ni yamkini, 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. wesa, wesekana.)

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. paju, pumu.)

*Yaya, n. (ma-), a nurse, an ayah. Killa mtoto na yaya wake, every child with its nurse. (Hind. Cf. mlezi.)

Yaya, a. a peculiar form of the adj. haya (kuyu), used only in combination with it for emphasis, i.e. yaya haya, just these very things. So lili hili, sizi bisa, vivi hivi, &c., and cf. yayo.

Yai, n. (ma-), egg. (See Yai.)

Yayo, a. the relative corresponding to yaya. a. (which see), e.g. yayo haya, like papo hapa, kuko 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 mimi, siye for sisi, &c.

Yee, for ye, 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 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 huyo, used in reference, i.e. huyo, that person yonder. (Cf. huyo.)

Yoga, n. (—). mushroom. (See Uyoga.)

Yonga, v. sway, bow or bend down, stagger under a weight or from feebleness, &c. E.g. of a tree in a wind, vessel at sea, a man weak from illness, &c. Cs. yong-esha, -eshwa. (Cf. wayawaya, yutnba, sita, lewa.)

Yote, a. form of -ote, all, the whole (which see)—agreeing with D 2 (P), D 5 (P), D 6 (S). Sometimes also used with D 1 (S), e.g. ye yote, whatever person; awa yote, whoever he is.

Yowe, n. a loud cry, shout, scream, esp. of a call for help. Piga y, give a shout. (Cf. kelele, kilo, 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 independently, but only in combination with a verb.

Yu-, (i) 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, ule, ile, ile, kilie, 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. (Ar.)

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, Salt.).

Yupi, a. form of -pi (which see), agreeing with D 1 (S), which person? Also for yu wapi, where is he (she)? (Cf. yu, -pi.)

Yupo, verb-form, he (she) is here. (Cf. yuko, yu, -po.)

Z.

Z represents the same sound as in English. But the sounds of s and z are not always easily distinguished in Swahili pronunciation, and words of Arabic origin involving the letters Thal, Thad, Thah, if not written with Th, or Dh, are (by some) written with Z.

Hence words not found under Z may be looked for under S, or Th.

Z-, for Zi before a vowel in verbs and pronom. adj.s. 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,
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, have children, be pregnant, give birth to, be delivered (of a child), be fruitful (productive, fertile). Ps. zawa, but commonly zalija, Ap. za-lia, -liwa, -lika, e. g. bear to (for, by, at), &c. Obs. anesalija mtoto, may mean (1) a child has been born, or (2) he had a child born to him. Also salia is sometimes used passively, e. g. alisalija hapa, he was born here, he is a native of this place (—as if for saliwa). Hence salia, -sha, -shwa, e. g. cause to bear (to be born), beget, fertilize, make productive, assist at childbirth, act as midwife, &c. Also saliana, breed together, multiply. (Cf. soo, mzaa, msazi, nzazi, kizazi, -sazi, kisalija, nisalia, *msan.)

*Zabadi, n. civet, musk,—substance taken from the civet cat, and used in perfumes. (Ar. Cf. sabidi, ngawa, funga.)

*Zabibu, n. (—), a grape, a raisin, fruit of the vine msabibu. (Ar.)

*Zabidi, v. take civet from the civet cat. (Ar. Cf. zabadi.)

*Zabiiri, n. (—), a psalm, the psalter. (Ar. Dist. sabari, soap.)

Zama, v. (1) sink in a fluid, be immersed, dive, be drowned, sink down; (2) fig. plunge (into), be immersed (in), be overwhelmed (by). E. g. kilimia kikizama kwa juu, huzuka kwa mvua, 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, -wa, e. g. za, livu, 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. mwamame huyu ataka hapa zamani, this woman will remain here for an (indefinite) time. (Ar. Cf. wakati, and dist. samani, thamani.)

*Zambarau, n. fruit of a large tree (msambarau), like a damson or sloe.

*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. Ngoja z., kaa z., keti z., shika (linda) z., are all phrases used for keeping watch. Cf. waliweka zamu, wangine kulala, wangine na macho, they arranged watches amongst themselves, some to sleep, some to remain awake. (Ar. Cf. kesh, lindo.)
*Zangefuri, n. and Zingefuri, cinnabar, anatta. (Ar.)

Zangu, a. form of -angu (which see), my, mine,—agreeing with D 4 (P), D 6 (P). Obs. naenda zangu, I am going away. (See Enda.)

*Zani, n. same as uzini, uzinzi (which see). (Ar.)

Zao, (i) n. {ma-)f fruit, produce, product, offspring. (Cf. zaa, nzao, uzao, kizao.)

(ii) a. form of -ao, their, theirs,—agreeing with D 4 (P), D 6 (P). (See -ao.)

Zarambo, n. (—), a spirit distilled from palm-wine, tembo (Str.).

*Zari, n. gold thread, (braid, brocade). (? Hind.)

*Zatiti, V. put in order, put ready, arrange, prepare, provide. (Ar. for the common words tengeneza, 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 bak-shishi.)

*Zawaridi, n. (ma-), Java sparrow,—a bird which swarms in the stone houses of Z.

Zayidi, adv. See Zaidi. (Ar.)

*Zizi, verb-form, they are,—agreeing with D 4 (P), D 6 (P), and taking the place of ni, or Pres. Tense Indic. of -wa. Nyumba hizi zi nzuri, these houses are good.

Zi- (often Z- before a vowel) is a formative (1) of pronominal adjectives, the pfx. agreeing with D 4 (P), D 6 (P); (2) of verbs, both subjective and objective pfxs. agreeing with the above; and (3) obs. zizi hizi, these very, just these.

*Ziara, n. (ma-), tomb, burying-place. (Ar. 'place of visiting.' Cf. siara, zuru, and kaburi.)

*Ziba, V. fill up a hole (crevice, opening of any sort),—and so, stop up, cork, plug, dam, fill up, close, shut off. Ps. zibwa. Nt. zib-ika, -ikana, Ap. zib-ia, -iwa, e.g. fill up with (for, in, &c.). Cs. zib-iska, -ishwa. Rp. zibana, e.g. stop itself up, get stopped up, get filled up. (Cf. zibo, kizibo, zibua, and cf. fukia, funga, katiza.)

Zibo, n. (ma-), a stopper, plug, cork,—anything that stops an opening. Dim. kizibo. (Cf. prec.)

Zibua, V. Rev. of ziba, unclose an opening, remove a stopper or plug, uncork, clear a hole, open (a closed aperture). Ps. zibuliuva. Nt. zibuka. Ap. zibu-lia, -liwa. (Cf. prec. and ziba.)

*Zidi, v. (r) 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. anasidi kwenda, he is going faster (or, further). Asidi kuwa, he knows better. Habari inasidi kusene, the news goes on spreading. Zidi also means 'domore,' e.g. nisidi 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 siti, these are the persons who surpass us (are better than us, more powerful, &c.). Maseyidi wa Unguya waliwasidi, the sultans of Zanzibar were their overlords. (3) get the better of, beat, overwhelm, reduce to straits. E.g. kazi imenizidi sana, these are the persons who surpass us (are better than us, more powerful, &c.).

Maseyidi wa Unguya walimazidi, the sultans of Zanzibar were their overlords, (3) get the better of, beat, overwhelm, reduce to straits. Eb g. kazi imenizidi sana, the work is quite too much for me.

This meaning is more clearly shown in the Ps. (see below). Ps. zid-iwa, 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. nimezidiwa, I am in a difficulty, or with fetha, I am in want of cash, or with karutasi, I have run short of paper. Tulizidiwa nu mvua, we were quite beaten by the rain. Ap. zid-ia, -iwa, e.g. increase to, grow upon. Sometimes Act. Muungu watusidie afya, may God grant them continuance of health. Cs. zidi-sha, -shwa. Hence zidi-shia, -shiwa.

*Zidi, n. (wa-), Zidio (ma-), Zidisho (ma-), all used occasionally for 'increase, addition, augmentation, supplement,' &c. (Ar. Cf. prec.)

*Zifuri, n. See Sifuri. (Ar.)

Zika, v. bury, assist in burying, attend a funeral. Ps. sikwa. Ap. sik-ia, -iwa, e.g. bury in (with, for, &c.). Cs. sikha, shikha, 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. sik, collar.)

*Zikri, n. used in Z. of a kind of religious dance, like those of the dervishes, with violent jerking of the body and ejaculations of Allah hai. (Ar. 'meditation.')

Zile, a. form of -le, those,—agreeing with D 4 (P), D 6 (P). (Cf. yule.)

Zima, v. repress, quench, quell, extinguish, put out, rub out,—in literal and fig. sense, but with a limited range of application (the idea being not merely to restrain, put a check on (suya), nor to stop access, close an avenue or passage (siba), nor bring to an end, destroy (komesha), but rather stop by active repression, turning back on itself), e.g. of fire, z. moto, put out a fire,—the commonest use, but also of light, z. taa, and also z. nuru; of thirst (hunger), z. kiu (njaa); of life and consciousness, z. roho. Zima maji ya chumvi, change salt water into fresh. Also fig. z. vita (ugomvi, hasira), quell a war (quarrel, anger). Also as a Nt. moto umezima, the fire has gone out. Amezima roho, the man has fainted, become unconscious. Ps. simwa. Nt. simika. Ap. sim-ia, -iwa, e.g. put off for (by, in, with, &c.), and (like zima) simia roho, faint. Ap. sim-ilia, -iliw, -iliza, -iliwa, e.g. similisa maneno, rub out (written) words. Cs. sim-isha, -ishwa, and intens. (Cf. kusimu, mazimu, wasimu, zimuwa, zimua, zizimia, but dist. follg. -zima, -zisima, &c.)

-zima, a. whole, sound, unhurt, entire, alive, perfect, in good health, full grown, adult. E.g. mimi nzima, I am quite well. Watu wasima, grown-up people. Fungu sima, a whole heap. Samaki mazima, a live fish. (See Usima, and cf. syn. hai, kamili, -pevu, and dist. sima, v.)

Zimua, v. Rv. of zima, with similar meaning, i.e. quench, repress, take the life off 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


Zimwe, n. and Zimwi, (i) of a quenched, extinguished, lifeless condition, e.g. maka ya zimwe, dead coals, burnt-out embers. Also as a. maka ya mazimwe. (2) condition of a hollow cocoanut, without milk or kernel (cf. kizimbwe), e.g. nazi zimwe, the cocoanut has nothing inside. But perh. conn. with (3) a spirit, fairy, demon, ogre, ghost (cf. jini, pepo, &c.). (Cf. zima, and note.)

Zinda. v. (i) inaugurate, dedicate, initiate, hold an opening ceremony (for), formally open; (2) protect with a charm or spell. E.g. z. nyumba, have a house-warming. Z. mtoto, put a child under a charm,—for protection. (Cf. follg., and syn. tabaruki, and sinduka in same sense, see note.)

Zindiko, n. (ma-), (1) opening ceremony, inauguration, &c.; (2) protecting charm, spell. (Cf. prec., and sinduko.)

Zindua, v. (1) open, declare open, inaugurate; (2) wake up suddenly from sleep, wake with a start (cf. sasha, vumbusha). Ps. zinduliwa. Nt. zinduka, i.e. (1) be opened, inaugurated, &c.; (2) wake with a start, be suddenly wakened,—and (in this sense, commonly) zindukana. (Cf. zindika, in same sense, inaugurate,—the same ceremony being at once an opening for special uses, 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, wander, gad about,—with a bad object or none; (3) turn about, wander, change, chop, veer, e.g. of winds, change of mind, &c.; (4) act, turn round, roll round, coil, wind. Ps. zongwa, e.g. (1) be turned round; (2) be surrounded. Ap. zing-a, -iwa, and zing-ilia, -iwa, e.g. unyuwe ukasingilia mgua, the hair turned itself round his leg. Hence zing-ilisa, -iwa. Cs. zing-isa, -iwa. Rp. zingana. (Cf. mzinga, msinga, kizinga, zingwa, masingile, masingiwa, and perh. msinji, i.e. msangi, usingizi,—also prob. -zungi, zungua, zunguka, &c.)

Zingamana, v. be of a turning, twisting, curving kind, e.g. of a winding river. (St. Rp. of prec.)

Zingizi, n. See Usingizi.

Zingo, n. (ma-), turn, twist, bend, revolution. (Cf. msingo, and zinga.)

Zingua, v. Rv. of zinga, (1) unroll, unfold, unwrap; (2) relieve of a spell or charm, disenchant, exorcize, rid of some evil thing. Ps. zinguliwa. Ap. zingulu-lia, -iwa. (Cf. zindua, and follg.)

Zingo, n. (ma-), exorcism, removal of a spell, riddance of an evil. (Cf. prec.)


Zio, n. (ma-), post used in making the sides of a native hut,—commonly nguso in Z. (Cf. usio.)

Zira, v. hate, have a grudge against, but in Z. chukia is usual.

-zito, a. (1) heavy,—in weight; (2) difficult, hard to deal with, of serious import; (3) severe, harsh, hard to bear; (4) sad, depressed, weighed down, heavy; (5) slow, sluggish, clumsy, awkward; (6) of fluids, thick; (7) pregnant. (Cf. usito, and -gumu, and contr. rahisi, -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. kizizi (cf. ua, banda, kitalu, and dist. sizi, msizi). (2) adj. form of the phrase zizi hizi, these very, just these,—agreeing with D 4 (P), D 6 (P). (Cf. papa hapa, yaya haya, &c. See Zi.)

Zizima, v. and Sisima, become cool, get cold, settle down, sink down, be calm and quiet, be composed. Maji ya kuzizima, very cold water, still water. Chakula kizizima, the food is quite cold (cf. poa). Ap. zizim-ia, -iya, has a somewhat specialized meaning, sink quite away, disappear completely (as a stone in water), e.g. alisizimia, hakusukia 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 sima, also perh. simisimi, and didima, sink, disappear.)

-zizima, a. cold, still, stagnant, e.g. of water. (Cf. follg.)

Zizimua, v. Rv. of zizima, (i) 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 zako, subjoined to nouns, e.g. babazo, your ancestors; (4) cf. kiso, form of kisi used in reference, those yonder, these mentioned.

Zoa, v. sweep up, gather up, gather in heaps, pick up, e.g. z. taka (kifusti), gather up mess (rubbish) for removal. Ps. zoilewa. Nt. zo-leka, e.g. chungu kisoleka, ants cannot be swept up and carried away. Ap. zo-lea, -lewa, e.g. fagio (jamvo) la kusolea, a brush (mat) for clearing up rubbish. Cs. sol-esha, -eshwa, -esa, -eswa. (Dist. follg.)

Zoea, v. become used (to), get accustomed (to), be familiar (with), he inured (to), practise. Ps. zoilewa. Nt. zoeka, become a customary thing. Ap. zo-lea, -lewa, -leka. Hence zooleza. Cs. zo-sea, -sea, e.g. jizoeza, train oneself (to), practise. (Cf. follg., and mazoea, mazozi.)

Zoea, Zoezo, n. See Mazoea, &c. -zoefu, -zoelfu, a. accustomed (to), practised (in), familiar (with), inured (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 ugwa, pyonya.)

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. tobo, panya ameza kiwamba, 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. nimemzua 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. suiliwa, e.g. mtu uliwezi, tundu, a tree with a hole bored in it. Nt. zuka has a special sense, emerge (as from a hole, out of water, &c.), suddenly appear, start up, bob up (cf. msuka, uzuka). Ap. su-li, -liwa, e.g. invent for
**ZUIA**

(against, with, &c.), e.g. tell lies about, make false excuses for, &c. Cs. zu-sha, -shwa, e.g. can cause to emerge, bring to light, invent, reform, produce as new. (Cf. mzushi, uzushi, and syn. vumba. Zua should perhaps be treated as two words, (i) bore, (2) make new, invent, &c.

**Zuia**, v. (1) cause to stop, keep back, restrain, hinder, obstruct, prevent, balk, withhold, detain, cause to stop, delay.; (2) resist a tendency,—and so, support, prop, strengthen. Ap. zuia, T. (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.

**Zuio**, n. (ma-), and Zuizo (ma-), hindrance, obstruction, difficulty, support, prop, stoppe. (Cf. prec.)

**Zulia**, n. (—, and ma-), a carpet.

**Zuli-zuli**, n. dizziness, giddiness, confusion. (Cf. zuku.)

**Zulu**, v. be giddy (dizzy), be confused in mind (bewildered, crazy). So also in Ps. zuliwa, be flurried, be confused, be driven mad. Nt. zulika, e.g. kichwa chamzulika, akiona shino, 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. zul-isha, -ishwa, e.g. kilec kimenzuliska kichwa, drink has driven him crazy, turned his head. (Cf. mzutsa, and cf. kichaa, kizungusho.)

**Zumaridi**, n. emerald. (Ar.)

**Zumbua**, v. See Yumba.

-zungu, a. (1) strange, wonderful, clever, extraordinary; (2) European. (Cf. mzungu, usungu, and perh. follg.)

**Zungua**, v. cause to go round, turn round, put round, but usually zungusha (see below). Nt. zu-

**Zungusho**, n. (met-), causing to

-nguka, (1) 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. njia inazunguka, it is a circuitous path, the road winds about. Boma lauzungusha mji, the stockade surrounds the village. Tu-meagana, usizunguka, we have said good-bye, so do not wait about. Hence zunguk-ia, -iwa. In Ps. zungukwa, 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 palipozungusha 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.)

**Zungusho**, n. (ma-), causing to
go round, &c., and also like zunguko. E. g. mazungusho ya shamba, fencing materials, a fence of a plantation. (Cf. sungua.)

**Zuri, n. and Azur, perjury, false swearing.** Also as v. commit perjury, swear falsely. (Ar.)

-zuri, a. (*nzuri* with D 4 (P), D 6, *zuri* with D 5 (S)), beautiful, good, pleasing, fine, i. e. pleasing in any way or degree to any sense or taste,—usually of externals, and so translatable in a great variety of ways, to suit the particular sense affected, and the degree in which it was affected. But also of what commends itself to the moral sense, not as good in itself so much as consonant with that sense, i.e. agreeable, amiable, worthy, excellent, praise-worthy. Thus *mtu mzuri*, a handsome person, or, an excellent, pleasant person. *Kulikuwaje huko uliko-kwenda?* How did you like your visit? *Kuzuri*, very much (lit. it was nice, pleasant). (Cf. uzuri, and -ema, contr. -baya.)

**Zuru, v. visit, go on a visit to.** Esp. of visiting a grave, e.g. *zuru kaburi*, or *katika kaburi*. *Enda kuzu-ru*, go to pay a call. Ps. *suriwa*. Nt. *surika*. Ap. *sur-ia*, -twa, e.g. *atanizuria katika kaburi ya mtume*, he will pay a visit for me to the tomb of the apostle, i.e. Mahomet. (Ar., 'visit, go on pilgrimage to.' Cf. *ziara*, and syn. *amkia*.)

Zuruzuka, v. perh. a variant of zunguka, go about, wander about, loiter aimlessly, waste time, idle.

-zuzu, a. foolish, simple, inexperienced. (Cf. *msuzu, uzuzu*, and follg., and syn. *mjinga*.)

Zuzua, v. make a fool of, play tricks on, puzzle a newcomer, treat as a simpleton. Nt. *zuzuka*, e.g. be puzzled, be at a loss, not to know what to do. (Cf. prec.)
SWAHILI