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KRAFF

A DICTIONARY
OF THE
SUAHILI LANGUAGE

Ballantyne Press

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CHANDOS STREET, LONDON



L. Krapp

A
DICTIONARY
OF THE
SUAHILI LANGUAGE

COMPILED BY THE

REV. DR. L. KRAPP

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY IN EAST AFRICA

WITH INTRODUCTION

Containing an Outline of a Suahili Grammar

LONDON
TRÜBNER AND CO., LUDGATE HILL

1882

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INTRODUCTION.

IN 1879, the Committee of the Church Missionary Society put forth a circular inviting subscriptions to a Dictionary of the Suahili Language, which their honoured and aged missionary, Dr. Ludwig Krapf, proposed to publish under their auspices. The work was entrusted to Messrs. Trübner & Co., Publishers, Ludgate Hill, with whom a contract was entered into by the Committee to take a certain number of copies.

While a few sheets remained in the press, the venerable compiler fell on his last sleep, leaving the great work of his holy and useful life incompletd; on his table lay a corrected proof sheet, as some of his latest thoughts before his sudden call had been devoted to what he deemed an important factor in the great enterprise of converting the Pagan tribes of East Equatorial Africa, all of whom spoke this language, or kindred dialects.

The Committee accepted as a solemn duty the task of completing the work in the manner, and on the lines, laid down by their revered friend, and resisted all suggestions to make changes. Such as the work was designed, and carried on by Dr. Krapf, such it is issued to the public. The Committee were perfectly aware of a difference of opinion existing between two schools of Suahili scholars—that of Zanzibar, and that of Mombása. They were also perfectly aware that Dr. Krapf was the first in this linguistic field, was a scholar of high European repute; they laid stress upon the fact, that the Dictionary was his, and that of his lamented friend Dr. John Rebmann, one of their honoured Missionaries, and they determined to accept the merits and demerits of the work, whatever they might be.

There may be a difference of opinion on the mode of rendering the language into a modified form of the Roman Alphabet, and the mode of spelling. Such differences have occurred repeatedly in dealing with other languages of Asia, Africa, America, and Australia. It is natural that each author should desire to have his own views carried out. Experience will decide upon a question, which is not one of principle but of practice. Those who have to make use of English, German, and French dictionaries of the same language, know that the inconvenience of a different transliteration of the same vocable only lies on the surface.

At any rate here is now something, where nothing existed at all. Had the life of Dr. Krapf not have been prolonged to the close of last year, the public would not have had the invaluable aid of his long experience in acquiring a knowledge of the word-stores of the language.

ROBERT CUST,

Honorary Secretary of Royal Asiatic Society, and Member
of the Committees of Church Missionary Society and
British and Foreign Bible Societies.

LONDON, *March* 24, 1882.

P R E F A C E.

It may be interesting to the student of Kisuahili to learn by what steps and under what circumstances this language, which is now taking its place among those which are written and printed, first emerged from the class of unknown and illiterate tongues.

In November of the year 1843, when the Mission in Abyssinia, with which I was connected, had been reluctantly abandoned, a vague report, concerning the Galla tribes inhabiting the equatorial region of Africa, which I heard while in Aden, determined me to sail directly in an Arab vessel along the coast in order to find them.

We passed Cape Guardafui, Ras Hafoon, Worsheikh, Mukdispa, Marka, and Barawa, and on Christmas Eve anchored in the estuary of the river Jub. The next day we reached the island of Kiama, where I had the very great pleasure of meeting with the Gallas of the tribe Dado.

Had it not been necessary for me to pay my respects to the Sultan of Zanzibar and Major Hamerton, H.B.M. Consul at that place, I should have decided to stay at Kiama and attempt a Mission among the Gallas on the main land.

From Kiama our vessel proceeded to Lamu, Malindi, and Takaungu, at which latter place I obtained important information.

At Takaungu I heard for the first time of the much-famed silver mountain Kili-mandjaro, which subsequently was discovered to be a snow mountain. I was also told that there was a great sea beyond the country of Uniamuezi. Being then unable to conceive the idea of a great inland sea, I thought my informants spoke of a large river.

In Takaungu, too, I met for the first time the heathen Wanika, a people who at once appeared to me to be less savage and more accessible than the Galla tribes. When I arrived at the island of Mombas, where I was received very courteously by the authorities, the opinion I had formed was confirmed by what was told me of the Wanika who inhabit the surrounding hills on the main land. Indeed, I became convinced by what I saw and heard that Mombas was the place whence a Mission to the interior could be best commenced.

After having visited the islands of Wassin and Tanga, and the so-called Pangani-town, which is on the river Pangani, my wife and I arrived at Zanzibar about New Year's day, 1844. Here Major Hamerton kindly introduced me to the Sultan Said-Said, to whom I mentioned the object of my coming to East Africa, and my desire to settle at Mombas. His Highness at once gave me full permission to do so, and furnished me with a letter, addressed to all his Governors of the coast, charging them "to be kind to Dr. Krapf, who wishes to convert the world to God."

In May, 1844, we sailed for Mombas, and immediately on my arrival, I set myself to the study of the Kisuahili and Kinika languages, by means of the colloquial Arabic which I had learned in Egypt, Arabia, and Abyssinia. I also visited the Wanika tribes in the neighbourhood, and sought to establish friendly relations with their chiefs.

At Mombas I became acquainted with people from all parts of the coast and the interior. By intercourse with these, I became aware of the existence of a large family of languages (having a common base), which extends from the equator to the Cape of Good Hope.

This discovery deeply interested me, and induced me to investigate with great care the characteristics of Kisuahili, which I very soon found to be the key to all the dialects inland. The peculiarities of the language puzzled me for a long time, till at last it became clear that the whole of the nouns could be divided into eight classes, each having its own euphonical concord. Besides, I found that the South-East African mind distinguishes between the animate and inanimate creation, between the principle of life and death. These chief difficulties having been surmounted, Kisuahili showed itself as an easy and regularly formed language.

In 1845 I was able to send to Mr. Coates, the lay secretary of the Church Missionary Society — with which Society I had been connected since 1837 — an extensive vocabulary, and an outline of the grammar, with a translation of the Gospels of St. Luke and St. John. These little works were sent simply for the use of the Missionaries who were shortly to be sent out to join the East African Mission. The first of these who arrived was the Rev. J. Rebmann, who reached Mombas in June, 1846. While yet in England he made a copy of my manuscripts, and, during the long voyage of 140 days from London to Zanzibar, committed the whole of their contents to memory. This gave him a great advantage in mastering the language after his arrival in Mombas.

When I had despatched the above-mentioned works to London, I commenced the compilation of a large Dictionary in four columns, viz: English, Kisuahili, Kinika, and Kikamba; but as it proceeded, I found, as did Dr. Carey in India under similar circumstances, that my plan was too comprehensive, and so I suppressed the Kikamba column. This was the Dictionary to which Mr. Rebmann referred when he wrote, "To-day I continued to write out the Kisuahili and Kinika-English Dictionary, which was commenced before we left Mombas and settled in Rabbai Mpia. It is no work of my own, but only a different arrangement of the larger Dictionary of Dr. Krapf, carried out in English, Kisuahili and Kinika." (*Church Miss. Record*, February 1849, p. 29.)

Unfortunately this Dictionary, which I, on my departure from East Africa, had left in the hands of Mr. Rebmann, was destroyed by the white ants. When Mr. Rebmann had mastered the language a little, he added to the Dictionary, which I had begun before his arrival in Mombas, by communicating to me new words he heard among the people. His own attention was, however, chiefly given to the Kinika, of which he compiled a large Dictionary on the basis of my own Kinika work. This work of Mr. Rebmann is in the possession of the Church Missionary Society, and is well worth publication.

I regret that I had not seen and read the scattered manuscripts of this great work, as I should not, in the year 1876, when I edited Mr. Rebmann's *Kiniassa Dictionary*, have made in the preface the desultory remark, "except the excellent translation of St. Luke in Kisuahili (which was printed in July and August, 1876) and *Kiniassa Dictionary*, Mr. Rebmann has brought to Europe nothing of any great value in regard to Philology."

In the year 1860 I gave my Kisuahili Dictionary in four manuscript volumes to the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission at Ribe; but whether he has enriched the work by the addition of new words I do not know.

The above sketch will show how the foundations of Kisuahili lexicography and Grammar were laid. What I had written on the latter subject was printed in Tübingen by Ludwig Friederich Fucs in 1850, under the title of "An Outline of the Elements of the Kisuahili Language." The Kisuahili vocabulary, which was the precursor of my Dictionary, was likewise printed the same year by the same press, together with vocabularies of five other dialects—viz: Kinika, Kikamba, Kipokómo, Kihíáu, and Kigalla.

When Mr. Rebmann and I were at work in Africa, there was no such demand for Kisuahili books as would justify a large expenditure in printing works of the magnitude of this Dictionary. Since then, however, a great change has taken place. The Church Missionary Society has greatly enlarged the area of its work in East and Central Africa, and other Missionary Societies have joined it in the field.

The scientific and commercial enterprise of Europe has also found a large opening for activity in the land. So, now, the linguistic work which was prepared with so much labour and care in other days, can no longer be withheld from the public. Even after careful revision, with the advantage of later information and experience, what is now put forth is not as complete as I could wish. But our successors will, doubtless, from time to time, supplement our work with such additions and modifications of words as have not up to the present time come to my knowledge.

Before I conclude this preface, I must add a few words in reference to the Handbook of the Suahili language, which Dr. Edward Steere, Missionary Bishop for Central Africa, has edited, 1870 (and the second edition, 1875). He states in the preface, p. 4, "When Bishop Tozer arrived in Zanzibar at the end of August, 1864, the only guides we had to the language were the Grammar and Vocabulary of Dr. Krapf, and his translation of part of the book of Common Prayer. During Bishop Tozer's visit to Mombas in November, he made a copy of a revised vocabulary belonging to the Rev. J. Rebmann. However, although one cannot estimate too highly the diligence and linguistic ability displayed by Dr. Krapf, and the patient sagacity of Mr. Rebmann, we soon found that, owing partly to the fact of their collections having been made in the dialect of Mombas, and still more to the confused and inexact style of spelling adopted unfortunately by both, their works were of scarcely any use to a mere beginner.

"I soon after procured copies of the manuscript vocabularies collected by Mr. Witt and Mr. Schultz, then representing the firm of Oswald and Co., in Zanzibar."

"P. 5: During Mahommed's sickness I completed the 'collection' from Dr. Krapf, with the help of the vocabulary collected by the late Baron von der Decken and Dr. Kersten, and of that collected by the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission, both of which I was kindly allowed to copy.

"P. 9: Only three weeks before leaving I had the advantage of consulting two large manuscript dictionaries compiled by Dr. Krapf, and brought to Zanzibar by the Rev. R. L. Pennell. I was able to examine about half the Suahili-English volume, with the assistance of Hamis wa Kayi, enough to enrich materially my previous collections, and to show how far even now I fall short of my first predecessor in the work of examining and elucidating the languages of Eastern Africa. There remains for some future time or other hand the examination of the rest of Dr. Krapf's dictionary, &c."

When I read these remarks for the first time, I was highly surprised that the learned and zealous Missionary Bishop on one hand should praise the diligence and linguistic ability of Dr. Krapf, and the patient sagacity of Mr. Rebmann, and on the other hand should state that the works of both Missionaries were scarcely of any use to him or to Bishop Tozer. It is manifest to every reader that this statement of Dr. Steere is, to say the least, self-contradictory. I have, however, no wish to pick a quarrel with the Bishop, though the attitude he takes toward the Missionaries will for ever remain a great mystery to me. The Bishop used Kisuhili collections compiled by other Germans, *e.g.*, Mr. Schultz and Baron von der Decken, and yet their German orthography did not discourage him from using their works—besides, Baron von der Decken was in the possession of my works before he went to Africa. I met him at Mombas, in 1862, when he conversed with me about some points of my “Grammatical Outline and Vocabulary of Six East African Dialects,” and also on my “Travels and Missionary Researches during Eighteen Years, in East Africa,” printed by Mr. Trübner, in London.

Indeed, if I were compelled to strike the balance between my Dictionary and Dr. Steere’s Handbook, I should have to state that the form of the book is the Bishop’s, while the essence of the Grammar and of the Dictionary are in the main my work, nor does Dr. Steere’s statement quoted above contradict this. I readily give him the credit of the arrangement, especially as he has so ably and with so much pains utilized my materials. I was much annoyed, it is true, on first reading the book, and considered it plagiarism; but the candid way in which the Bishop spoke in the preface of Mr. Rebmann and myself, showed me that it was not so. I esteem him also for his missionary zeal, and especially for the extent to which he has furthered the science of philology in East Africa.

As to the orthography of the language of South-Eastern Africa, the best plan would have been, if the standard alphabet of Dr. Lepsius had been adopted from the beginning, especially after all the great societies of Europe and America had subscribed to that alphabet and pledged themselves to co-operate in its promulgation and adoption. And no doubt this step would have taken the bull by the horns (as one of the Secretaries of the Church Missionary Society wrote to me), and put a stop to all future orthographic quarrels. I am sure the orthography of Dr. Steere, Krapf, and Rebmann, and of all other Suahili writers, will and must be absorbed in course of time by that universal alphabet. What confusion must arise, if the University Mission at Zanzibar, the Church Missionary Society’s agents at Frere Town and in Uganda, the Free Methodists at Ribe, the Scotch Mission near Lake Nyassa, and the London Society near the Lake Tanganika, would have their separate orthography! Or will any of the local leaders of these Societies and their stations be so presumptuous as to declare in a high-handed tone: “My orthography is the correct one, and ought to be adopted by all who have now or shall have in future to reduce East African languages?”

In like manner I protest against all Suahili translations of Scripture which claim a title to superiority, because they have been made by individuals exalted in their secular position. Why not rather allow every one to contribute his individual mite of lexicographical, grammatical, and translational work, which will in course of time bring about in East Africa the same linguistic perfection which has been attained in other continents by continuous and persevering activity.

With these remarks I may conclude this preface, only adding that the Outline of

Suahili Grammar has been abridged from its original form in order to be appended to this Dictionary for the convenience of the learner.

Regarding the form of the Dictionary critics will especially find fault with the frequent repetition of words which occurs at various places, and with an orthography which is not uniform everywhere. A word may be written with the letter *f*, at another place you may find it written with *v*, or it may be written promiscuously with *z* or *s*, or *j* or *ch*. The author was of opinion, that the book was not only destined for English students, but also for those of other nations who are less accustomed to English pronunciation. Besides, I bore in mind that my successors in East Africa will issue other editions, which will be improved extensively after many points have been in the mean time elucidated and cleared up. A standard Suahili Lexicon must not be expected in the present century.

Lastly, let me express this one hearty wish, that, under the Divine blessing, this volume may be of material aid in the spread of Christianity and Christian civilization in Central and Southern Africa. May it also help in forming a great chain of mission stations which shall unite the East and West of Africa. This has been an object of the author's most earnest desire since 1844, and I would fain entail this object on all missionaries who are sent to Africa now or hereafter.

Nearly the half of this chain has been happily inaugurated by the stations established in Mpuapua (Mpwapwa), Kagei and the kingdom of Uganda, from which no great distance intervenes to the Livingstone or Congo river, which, being a vast water-way, seems destined to facilitate the accomplishment of this undertaking.

I would here offer a practical suggestion—namely, that as the Kisuahili is the most cultivated of the dialects in this part of Africa, and is, moreover, spoken from the equator southwards to the Portuguese settlements of Mozambique, it should be made to supersede, as much as possible, the minor dialects inland which are spoken by only a small population.

Mount Kadiaro, for example, has a population of about 15,000 souls. Shall the Missionary compile a dictionary and grammar, and make a translation of the Bible in this limited dialect? He may translate one or two of the Gospels as a beginning; but I should advise him to introduce Kisuahili books, and by means of schools, in which their own dialect is taught for a time, to make the people familiar with Kisuahili as their literary language. There would be no difficulty in this, as the people will be glad to learn Kisuahili for the purpose of intercourse with the coast. It is true that the variety of these multitudinous dialects presents peculiar attractions to the philologist, but for practical purposes it is very desirable that their number should be diminished.

For the best and most original dialect of Kisuahili itself, the people of Patta, Lamu, Malindi, Mombas, and Tanga claim pre-eminence over the inhabitants of Zanzibar and Pemba. And it must be admitted that the Kisuahili spoken at Zanzibar has a very large infusion of Arabic and other foreign words. The Mombassians, therefore, consider the dialect of Zanzibar as the “*manéno ya Kijingajinga*,” *i.e.*, the language of ignorant people, or of newly arrived slaves and other foreigners (*vide*: “*mjinga*”).

In translations and grammatical works it is a rule of modern philology that all such foreign words should be rejected, and, wherever possible, only indigenous words should be used. It was on this ground that Mr. Rebmann, to the end of his life, objected to translations of the Scriptures in the Zanzibar dialect. He considered that dialect

to be low and vulgar, and often expressed a wish that the purer expressions used in Mombas, Lamu, and Patta, might be substituted for it.

I, too, once held the same objection; but latterly it occurred to me that the Zanzibar dialect was not without usefulness, as it is spoken by a very large number of people along the coast, and also affords to the translator the resource of being able to adopt at will an Arabic word when in difficulty for a proper expression in Kisuahili.

Finally, I cannot forbear paying a tribute of respect and gratitude to his Highness Said-Said, the first Sultan of Zanzibar, and to all his successors; to Major Hamerton, Col. Pelly, Col. Playfair and Dr. Kirk, H.B.M. Consuls at Zanzibar; to the American Consul, Mr. Waters, and those who succeeded him. All have shown great kindness to the Church Missionary Society's Mission in East Africa from the beginning to the present day. May God reward them abundantly! * I have, also, to acknowledge my being under a special obligation to the Rev. R. H. Weakly, for having taken the trouble to look through the English portion of this Dictionary, in which he has corrected the Arabic and such phrases as were not strictly English.

To the Church Missionary Society I wish to repeat my warmest thanks, which I have on several occasions publicly expressed to them, for the kindness I have received during my eighteen years' connexion with them—first in Abyssinia, and subsequently in the Equatorial region—which kindness they have now evinced again by the liberality with which they have agreed to pay the expenses of printing this Dictionary.

* Among the above-mentioned benefactors I ought not to forget Lord Aberdeen, then Her Majesty's Foreign Secretary, who most kindly sent me, through Major Hamerton, a letter of recommendation to His Highness the Sultan of Zanzibar.

THE COMPILER.

KORNTHAL, NEAR STUTTGART, WURTEMBERG.

July 28, 1881.

AN OUTLINE OF GRAMMAR

OF THE

SUAHILI LANGUAGE.

—◆—

A Grammar of any Language has to treat : First—Of the Form and Sound of the Letters (Phonological Part). Secondly—Of the Different Parts of Speech, or of the Different Sorts of Words (Etymological Part). Thirdly—Of the Right Disposition of the Words in Sentences (Syntactical Part).

PART I.

PHONOLOGY.—*Form and Sound of the Kisuahili Language.*

CHAPTER I.

THE ALPHABET.

(a) CAPITAL LETTERS.

A, B, Ch, D, Dz, E, F, G, Gh, Gn, H, I, J, K, Kh, L, M, N, O, P, Q, R, S, Sh, T, Th, U, V, W, Y, Z.

(b) SMALL LETTERS, and mode of pronouncing the Capital and Small Letters.

a is to be pronounced as a in father, far, papa.
b as b in black, bare.
oh „ ch in church, chñ, child, cherry.
d „ d in bed, do, die.
dz „ dz in mudzo (mudso or mudzo), in the Kinika word mudzo, good.
e „ e in let, met, get, every, hen; ê as in fête, or chair.
„ f in fine, fire, and like the German v.
g „ g in gave, gate, glory, give.
gh represents the Arabic غ (ghain).
gu and ng represents the Amharic letter gnāhās, or the French gn in regner (to rule).
h as h in hand, hat.
i „ i in caprice, and = ee in feet; short, like i in pin, pity, little.
j „ j in just, John, joy, joke, join; sometimes it

is pronounced more like dy in Galla, softer than dsh in German—e.g. dyaba (to be strong in Galla), is pronounced like the German djaha; dshaba would be too harsh.

k as k in kind, kitchen, kalendar.

kh represents the Arabic kha (خ) or German ch—e.g., ich, I myself; kochen, to cook; loch (a hole); in Suahili, kh may be written by h, not by k—e.g., rokho, may be written roho, not roko.

l as l in long, lip, London.

m „ m in mamma, man.

n „ n in no, night, never.

o „ o in globe, notice, boy, and short, like in not, hot, pot.

p „ p in pen, pepper, paint; p has sometimes an aspirated or explosive sound—e.g., pepo, much wind (pepo).

q „ q in words having the Arabic letter ق for that letter—e.g., āqili instead of ākili, understanding; qāf instead of kāf in Arabic.

r „ r in robber, river, ring, to raise.

s „ s in sun, Sunday, save. It must not be identified with the English z, which is = dz or tz in German, whereas the English s is = the German ss.

sh as sh in *skilling*, *shield*, sch in *German*, or like the Arabic schin (ش).

t „ t in *ten*, *mat*, *hut*. T and s are very often used in the dialect of *Mombas*, where j and ch occur in the dialect of *Zanzibar*.

th „ th in *think*. This sound represents the Arabic ط, and may be written th or t; whereas the Arabic ط may be written th or z. The letter عا ص, may be written s or ç, whereas dhād ض, ought to be written dh or d. Dr. Steere in his *Handbook*, p. 9, thinks that all these sounds may be replaced by a z, which exact grammarians will scarcely admit.

u „ u in *rude*, *full*, *bull*, or = oo in *tool*.

v „ v in *very*, *view*, *love*, *every*.

w W is to be pronounced like Arabic و, or like *German w*. The English w is, according to Professor Rothwell's *Grammar*, p. 18, to be considered as a vowel, and not as a vowel and consonant; therefore the English w cannot properly be introduced into the *Suahili*—e.g., the English w in the word *we* is properly = uih, or in *went* = uent, consequently it is no pure w like in *German* or *Arabic*. W is in *English* a double u and was formerly written uu and not w, as Rothwell states.

y „ y in *yonder*, *year*, *young*. The people of *Lamu* pronounce y in words, which the *Zanzibar* dialect pronounces with a dash, like j or ch—e.g., najūa in *Kiamu*; nayūa, I know, from ku yūa or ku jūa, to know.

z „ z in *zeal*, *lazy*, *razor*; z is the Arabic ز, wherefore all the words which are written in Arabic with ز, must be written with z in *English* and *Suahili*.

The compound letters tch or tsh, may be expressed by the English ch; words which you will not find under ch, you will find under j in the *Dictionary*.

A perfect alphabet of any language is to contain only such a number of letters which is precisely equal to the number of simple articulate sounds belonging to that language. For this reason we have omitted x, which may be rendered by ks or gs. Ph may be given by f, as the *Italians* write—e.g., *Filosofia* for *philosophy*.

It is a great pity that the “*Standard Alphabet*,” which the *Church Missionary*, the *London Society*, the *Bible Society*, and most of the *Missionary Societies* in *Europe* and *America* have recommended in 1854 to their agents for adoption in foreign lands, has not been universally introduced in *East Africa*, as by this means the confusion of *Orthography* would have been radically obviated;

but, on the other hand, we must not misconceive the disadvantages which this universal Alphabet would involve. (1) The great number of letters with diacritical marks will alarm those who are beginning to learn a language. (2) The casting of new types requires a great outlay, and (3) the great advantage which natives who study *English* or any other *European* language derive by using the usual Alphabet in the old way, would be lost, as many letters would be omitted or modified by the “*Standard Alphabet*.”

As to myself, I much regret not having chosen the *Amharic Alphabet* for the great family of languages to the south of the *Equator*. As I was the first *European* who reduced *Suahili* to writing, and as there was then no universal alphabet compiled, I might easily have chosen *Amharic*, as I have done in the case of the great *Galla* nation which surrounds *Abyssinia*, and which already possesses the greater portion of the *Bible* in the *Amharic* character, which would evidently suit the *Suahili* better than the *Roman*. The only disadvantage would be, that you cannot write the *Amharic*, or *Ethiopic* letters so quickly as you can write the *Roman*. A second disadvantage for a *European* would be that he would have to learn an alphabet entirely new to him.

However, whilst deploring my not having introduced the *Amharic Alphabet* into *Suahili*, I have never regretted having rejected the *Arabic* mode of writing, which is too imperfect and too ambiguous for writing *Suahili* in a correct manner. True, if *John*, the present *Emperor* of *Abyssinia*, should accomplish his gigantic plan of conquering and annexing all the *Galla* tribes from the frontiers of the present *Abyssinia* down to the river *Gojob* (or *Jub*), and to *Kaffa*, situated under the 4th degree of north latitude, the influence of *Amharic* would become immense. But this plan will probably remain a dream which the *Coptic* priests have put into the *Emperor's* priest-ridden heart.

Finally, I may observe, that Mr. Rebmann, like most of *Southern Germans*, has confounded frequently the letters b and p, d and t,—e.g., daba daba for tapa tapa, to shiver, to tremble (kua béredi). The student must bear in mind this incorrect orthography, and must look for the meaning of a word under the letter τ if he does not find it under v, and vice-versâ. There are many words in Mr. Rebmann's manuscripts which require a closer examination; but I did not think it right to leave out such words, though they are inexplicable at the present stage of our knowledge of *Suahili*. These words will no doubt give occasion for future examination, to ascertain their correct meaning.

CHAPTER II.

DIPHTHONGS AND ACCENTUATION.

Properly speaking, there are no diphthongs in Kiswahili, as two vowels, which stand at the end of a word have the sound of a diphthong, and appear to form one syllable, yet are really pronounced as two syllables, of which the first vowel has the accent. On hearing such a word for the first time, one thinks his ear hears the sound of a diphthong, but on closer examination one finds it otherwise—e.g., in the words *babai* or *mamai* (his father or his mother), the vowels *ai* are heard like one syllable, consequently there appears to be a diphthong; but if one pronounces *ai* distinctly—i.e., every letter separately and clearly, one will not hear one syllable and sound, but two. The same is the case if one hears the words “*ame-m-sikia*,” he heard him, or “*nimésehan*,” I have forgotten, or “*Teita*,” a country in the interior, or “*Kiwoi*,” a celebrated chief of the *Wakamba*—one supposes at first that one hears the diphthong sound of *ai*, or *au*, or *ei*, or *oi*, but if one pronounces the letters properly and distinctly, one will give up the idea of there being diphthongs in Kiswahili.

As to the accent, we must direct the learner first of all, to the Dictionary, which in most cases will show him the proper mode of accentuation. In

general, the accent rests on the penult, or penultimate, with dissyllables and trisyllables, or with polysyllables on the antepenultimate. Monosyllables, of course, present no difficulty—e.g., *ku pá*, *ku vá*, *jú*. Words with two syllables—*síku*, *day*; *máma*, *mother*; *pénda*, *to love*. Words with three syllables—*uróngo*, *a lie*; *niúmba*, *a house*; *mtánga*, *sand*. Words with three or more syllables—*ónia*, *to show*; *fánia*, *to make*; *gawánia*, *to divide*; but there are many exceptions from this rule—e.g., *ku takáta*, *to be clean*; *mtóro*, *the robber*; *ku tangulíá*, *to precede*; *amedáká*, *he desired*; *ku oniésheá*, *to show one*; *babayángu*, *my father*.

Words derived from Arabic and other foreign languages, retain their original accent—e.g., *ku kúbali*, *from the Arabic kábalá*, *to receive*; *tháhabu*, *gold*.

It is very necessary for the student to notice carefully the position of the accent, as this has great influence on the proper meaning of a word—e.g., *kóndo* means *strife* or *quarrel*, whereas *kóndó* signifies *sheep*. *Toá* or *toáa* means *to take*, but *ku toá*, *to bring or put out*, *to deliver*; and *ku túa* *to put down*, *to rest*, and *ku túa* or *ku chíia* (*Kiunguja*) *to set*—e.g., *júa lá tua*, *the sun is setting*.

CHAPTER III.

ON ELISION, CONTRACTION, ADDITION, REDUPLICATION, EXCHANGE OF LETTERS.

1.—*Elision*, or *Ejection* with the compensation of another letter, takes place in the formation of concrete and abstract substantives—e.g., *mpénzi*, *the beloved one*, *a friend*, *from the verb ku pénda*, *to love*; *mapénzi* or *upénzi*, *love*. In other words, elision is not attended by the compensation of another letter, but the mode of pronunciation shows that an elision has taken place—e.g., *b'ána*, *master*, *is for búána*; *m'otto*, *fire*, *for miotto*; *m'ezi*, *month*, *for muezí*, *pl. miézi*, *miotto*. The elision ought to be indicated by putting an apostrophe over the place where the letter has been elided.

2.—*Contraction* takes place in words in which two vowels of the same kind coincide—e.g., *mangalío*, *look*, *sight*, *for maangalio*, *from ku angalia*, *to see*, *to look*; *mándishi* *for maandishi*, *from ku andika*, *to write*, *writing*.

Contraction takes place most frequently when a preposition or verb or conjunction is connected with a pronoun—e.g., *pamoja nai*, *together with him*, *for pamoja na yéé*, *with him*, or *pamoja na sui*, *with*

us, *for pamoja na suisui*; *pamoja nánui* *and pamoja nao*, *for na nuinui*, *with you*, and *náo* *for na wáo*, *with them*. *Ame-ni-pigá-mi*, *he has beaten me*, *for ame-ni-piga mimi*.

Furthermore, contraction is used in the suffixes of many nouns—e.g., *babai* *for babayakwe*, *his father*; *mkéwe*, *his wife*, *for mkewakwe*; *ndugúye*, *his brother*, *for nduguyakwe*.

3.—*Addition* of a letter takes place before a vowel—e.g., *ku-mu-óna* *for ku-m-óna*, *to see him*; *muóni*, *the observer*, *for móni*.

4.—*Reduplications* of syllables for the purpose of giving intensity to the meaning of the word, are frequent—e.g., *kijejejele* or *kigelegele*, *a shrill scream uttered as a sign of joy*; *maji*, *maji*, *water*, *water = wetness*, *very humid*.

5.—*Exchange* of letters occurs sometimes—e.g., *ku pígoa* and *píboa*, *to be beaten*; *ku tafúti* *and ku tafiti*, *to seek*, *to examine*. This may, however, be ascribed to the various dialects.

PART II.

ETYMOLOGY.—*Treating of the different Parts of Speech—the Article, the Noun, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction and the Interjection.*

CHAPTER I.

ON THE ARTICLE.

There is no Article in the Suahili Language.

CHAPTER II.

ON THE NOUN.

In Kisuahili, as well as in the cognate dialects, the whole work of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters of words, subject to grammatical rules. Now, as euphony is evidently one great object to which these languages are subservient, and as this is secured by the frequent recurrence of similar letters and syllables producing an easy and agreeable transition from one word to another, this peculiarity, upon which the whole grammar depends, and which may be considered as the crux grammaticorum in the South-East African languages, has, with some propriety, been termed "The Euphonic or Alliteral Concord." Euphony has certainly its share in explaining this peculiarity, but a philosophic linguist will scarcely rest satisfied with this explanation. The true cause of this peculiarity must lie in the deeper recesses of the South-East African mind, which distinguishes between animate and inanimate, between rational and irrational beings, between men and brutes, and between life and death.

As a chief inspires his tribe with life and order, and as detached lofty mountains in East Africa rise over the extensive plains and serve as landmarks to the caravan leader in the dreary wilderness, so the South-East African languages have a tendency to forming separate families, or classes of nouns, which govern the whole grammatical edifice; therefore the noun has the precedence, and all the other parts of speech are, as it were, its dependents, or camp-followers. Every noun belongs to a particular class, and this classification is

recognized by the various initial forms, which put the noun's grammatic monarchy or chieftaincy upon the verb, the adjective, and all the other parts of speech. If it is true that external conditions do contribute towards realizing the qualities of which any nation is capable, or for which it is internally prepared and disposed, we must say, that the physiognomy of South-East Africa, in social, geographical, and other respects, must have aided the development and cultivation of the language, in the manner which distinguishes it from Asiatic and European languages, which are chiefly inflected languages. The nearer a noun approaches life, which pervades the whole creation in various gradations or modifications, the more nobly, I might say, a noun is treated by the East African languages—e.g., *m'tu mzúri ameangúka*, a handsome man is fallen, but *mti mzúri umeangúka*, a handsome tree is fallen, and *niúmba zuri* or *nzúri imeanguka*, a handsome house is fallen. *Niúmba* has no life at all, whereas a tree (*mti*) has life, and shows it by growing and giving fruits, but man (*mtu*), belongs to the rational and animate creation, hence this form is different from *mti* in the verb.

Perhaps many philologists of Europe will complain of what they may call the deficiencies of the Suahili family, but we think that this very contrast is the beauty of these Africanic languages, which will aid the East Africans in bringing them to their ultimate destination, as our own languages have been subservient in leading us to the destiny which God's providence has intended for us.

CHAPTER III.

GENDER OF THE NOUNS.

There is no gender in Kiswahili. If the masculine gender must be distinguished from the feminine, different words distinctive of the sexes are to be used, e.g., b'ana, master; m'ana, mistress; mvu lāna, young man; msijāna, young woman, girl; jīmī or jōgōlo, cock; kuku, hen; or the adjectives

mūme (male) and mke (female) must be added e.g., mana mume (male child), a son; mana mke (female child), daughter; Mzūngu mūme, a European man; Mzūngu m'ke, a European woman; gnómbe mūme, a bull; gnómbe m'ke, a cow.

CHAPTER IV.

CLASSIFICATION OF NOUNS, OR TABLE OF CONCORDS.

Instead of giving many rules on the various nouns or substantives, we have represented them in Tables I. to V., which, if committed to memory, will carry the learner through most of the difficulties which may stand in his way.

From the form of the nouns given in the table we may be justified in dividing all nouns into prefixed, in part prefixed, and non-prefixed nouns. The words mtu, mto, mukóno, kitu, ulimi are prefixed nouns in the singular and plural, whereas kasha and jiwe are only in part (in the plural) prefixed, and the nouns simba, ngúo, uharibifu, utukufu, nti, niumba are non-prefixed. It must be

observed that common people or slaves sometimes use a prefix in the plural where none is used in correct language—e.g., slaves say wagnómbe (cows) and wabuzi (goats) instead of gnómbe and mbuzi.

It must also be observed, that with those nouns which have no distinct prefix in the singular or plural, the deficiency of number is made up in the noun governed (nomen rectum), or in the dependencies of the governing noun (nomen regens), e.g., kondō wame kuffa, the shecp died; ngúvu za Mungu, the powers of God; mbuzi ya babai, the goat of his father; mbuzi za babāze, the goats of his fathers; nguo za ndugu zangu, the clothes of my brethren.

I.

Table of ConCORDS.

SUAHILI NOUNS or SUBSTANTIVES may be arranged or represented in eight classes, which may be divided into three divisions:—

- (a) Prefixed Nouns in the Singular and Plural.
- (b) In Part-prefixed Nouns in the Singular and Plural.
- (c) Non-prefixed Nouns in the Singular and Plural.

CLASS I.—The nouns of which begin with m, and signify animate or living beings, e.g., mtu (man), plural wātu (men).

CLASS II.—The nouns of which begin with m, but are not the names of living beings. They are prefixed in the singular or plural, e.g., m'ti, a tree, pl. miti; m'to, a river, pl. m'to; mkóno, land, pl. mikóno.

CLASS III.—Nouns which have no prefix in the singular or plural, and which do not belong to living beings, e.g., niumba, a house, pl. niumba, houses.

CLASS IV.—Substantives which have no prefix in the singular, but prefix ma in the plural, e.g., néno (word) pl. manéno (words); kasha (chest), pl. makasha (chests).

CLASS V.—Substantives having the prefix ch or ki in the singular, and vi in the plural, e.g., cheti, a passport, pl. vieti; chéu, measure, pl.

vieu; chombo, a vessel, pl. viom'bo; kiwanda, a workshop, pl. vivanda; janda, finger, pl. viánda.

CLASS VI.—Nouns beginning with u in the singular reject u, in the plural, if a consonant follows the u, e.g., utépe, a band, a fillet, pl. tépe; unu elle, hair, pl. nuelle, hairs; upanga (sword), pl. panga (swords); ukúta (stone wall), pl. kuta; but if a vowel follows the u, the plural is formed into ni, e.g., uimbo (song), pl. nimbo (songs). But it must be observed that there are also nouns which put ni before the plural, e.g., uña (a crack), pl. niúña, cracks; usso (face, countenance), pl. niusso, faces; úta (a bow), pl. niúta or máta; uzío, a hedge made in the sea to catch fish, pl. niuzío; útu, a cause, has niutu in the pl. (causes). It must also be observed that the noun ua (flower) changes the plural to maúa (flowers); úo, a

sheath, forms likewise maño; umbu (sister), forms maumbu (sisters); úngo (a round flat basket used in sifting) has maño in the plural, whilst ushanga (a bead) has shánga, beads; úwingu (heaven) has mbingu in the plural; úwingu is a cloud, mawingu, clouds; ubáu, a plank, forms in the pl. mbáu; and ubávu (a rib) has mbávu; ubawa, a wing feather, has mbáwa; ulimi, tongue, forms ndimi in the plural; wáraka (a letter) has niáraka.

CLASS VII.—Máhalí, place, pl. muáhalí (occurs seldom).

CLASS VIII.—The infinitive of verbs, in connexion with the preposition “KUA,” is frequently used to form substantives, e.g., kúfa, to die, hence kufa or kuffa kuanga, my dying, my death, let to die, in, or with, or from me; kúfa kua baba, the dying of the father; kudako kuako, to desire from thee = thy desire; kuja kuakwe, his coming; kuja kuetu, overcoming.

II.

Second Table.

Showing the Agreement or Concord of ADJECTIVES, PRONOUNS, SUFFIXES of Nouns, &c., with the Various Classes of the Substantives.

- 1.—A good man of the land, mtu (man), muéma (good) wa (of) n'ti (land) ya (of) Waarabu (the Arabs), pl. watu wema wa n'ti za Wazungu, good men of the lands of the Europeans; mtumke muóvu or mbáya (a bad woman) hána (has no) áda (custom) ngéma or njema (good).
- 2.—Simba or gnombe wazúri wote wame uáwa ni (or na) Wagallas, lions or cows beautiful all (all fine lions and cows) have been killed by the Gallas; simba wa nti hi (the lions of this land) wakáli sana (are fierce very, are very fierce); gnombe wa Wakuávi ha-wa-hesabiki, the cattle of the Wakuavi are not counted, are innumerable.
- 3.—Mténde wa muarabu (the date tree of the Arab) ni (is) mti muema (a good tree) si mbóvu (not bad); mitende hii iote ya Waarabu all these date trees of the Arabs) si mbóvu (are not bad) laken ni mema (but good).
- 4.—Niumba ya Mzungu huyu ni njema sana, laken niumba za Wagalla ni mbóvu (the house of this European is very good, but the houses of the Galla are bad).
- 5.—Kitu ebangu hiki ni chema, laken vitu viáko hivi (hivio) si viema, this my thing is good, but these your things are not good; vissu viote hivi si vikáli, tua-daka ku-vi-nóa, all these knives are not sharp, we must sharpen them.
- 6.—Kasha langu hili wala jema, wala bovu, kua sababu hi sivézi ku-li-úza, this my chest is neither good nor bad, therefore I cannot sell it; makasha háya ióte ni mangápi? how many are all these chests?
- 7.—Ubàtu or utassa huu ni wema, si ubóvu, laken batu huo ni bovu; this vial is good, not bad, but those vials are bad.
- 8.—Ukúni, a piece of firewood; kúni, pieces of firewood; kuni hízi za Mvita hazi-teketéi, these pieces of wood of Mombas do not burn, ni mbóvu, they are bad.
- 9.—Ndipo mahali pangu, ni pema si pabovu, this indeed is my place; it is good, not bad.
- 10.—Kú fa kua watu wema wote ni kwema, si ku bóvu, kama kua watu wabáya, the dying of all good men is good, not bad, as is the ease with bad men.

III.

- 1.—Mtu apenda maji, na maji yatóka mbali, na watu wa-ya-tukúa (maji) kua mitungi niumbani kuáo, man likes water, and the water comes from far, and the people carry it in jars to their houses.
- 2.—Ukúni wateketéa wema, wa-m-faa mtu, kua sababu hi mtu a-u-penda sana, the wood burns well, it is of use to man, therefore man likes it.
- 3.—Niumba ya mfalmo inateketéa, na niumba za watu wangi zimeteketézoa, na mfalme ali-i-penda niumbayakwe mno, laken watuwakwe hawaku-zi-penda niumba zao, the house of the King was burnt, and the houses of many people have been consumed, and the King had liked (it) his house very much, but his people did not like (theirs) their houses.
- 4.—Kitu hiki kimetendeka ni nduguzangu, laken mimi siku-ki-penda, this thing was done by my brothers, but I did not like it.
- 5.—Witu vianguvi vióte wimejboa laken muivi ame-vi-rúdisha, all my things were stolen, but the thief gave them back.
- 6.—Kasha hilo limeangúka, laken babayangu ame-li-inúa, that box fell down, but my father lifted it up; la angúka, it falls.

- 7.—Makasha yangu yote yamewásili, nani nime-
ya-pata katika ameri na salama, *all my boxes*
arrived, and I got them securely and safely.

mtu apenda-ye, *the man who loves him (mtu).*
mtu apendá-o, *the man who loves (the wood,*
ukuni).

mtu apendá-lo, *the man loves (the kasha, box).*
mtu apendá-cho, *the man loves (kitu, the thing).*
mtu apendá-yo, *the man loves (ngúo, the cloth).*
mtu apendá-zo, *the man loves (niumba, the*
houses).
mtu apendá-vio, *the man loves (witu, the*
things).

IV.

- 1.—*The man whom I love*, mtu ni-(m)-pendai (or
mtu ambai kuamba na(m)penda).
- 2.—*The word which I love*, neno nipendá-lo (or
neni ambalo kuamba napenda).
- 3.—*The thing which I love*, kitu ni (ki) pendá-cho
(or kitu ambacho kuamba napenda).
- 4.—*The things which I love*, vitu ni (wi) pendá-vio
(or vitu ambavio kuamba napenda).
- 5.—*The house which I love*, niumba nipendá-zo
(niumba ambayo kuamba na(i)penda).
- 6.—*The houses which I love*, niumba nipendá-zo or
ni (zi) pendá-zo (or ambazo kuamba napenda).
- 7.—*The stones which I love*, mawe nipendá-yo (or
ambayo kuamba na(ya)penda).
- 8.—*The fire which I love*, motto nipendá (or ambao
kuamba na(u)penda).
- 9.—*The place which I love*, máhali nipendá-po (or
mahali ambápo kuamba napenda).

- 1.—*The man whom thou hast loved*, mtu ulio-(m)
penda (or ambai kuamba ali-m-penda).
- 2.—*The word we have loved*, neno túlilopenda (or
ambálo kuamba tuali-lo-penda).
- 3.—*The thing which they have loved*, kitu walicho
penda (kitu ambacho kuamba walipenda).
- 4.—*The things we love*, witu (tu) (vi)-pendá-vio or
wilivio tuapenda (or ambavio-kuamba tuapenda)
- 5.—*The thing he shall or will love*, kitu ataká-cho-
penda (or ata-kuja (ki) penda).
- 6.—*The house he shall love*, niumba ata-penda-yo.
- 7.—*The houses he will or shall love*, niumba ata-
penda-zo.
- 8.—*The words he has loved*, maneno alio-ya-penda
(or maneno ambáyo kuamba alipenda).
- 9.—*The fire he loved*, motto alie-u-penda.
- 10.—*The thing he does not love*, kitu ambacho
kuamba hapendi (or hakupenda, *which he has*
not loved).

V.

Table representing the Various Classes of Nouns, their Government in the Genitive Case,
and their Euphonical Preformatives of Verbs.

- 1.—Mtu wangu wa niumba waja, amekuja, atakuja,
ajaye, *my man of the house comes, came, shall*
come, is coming.
- 2.—Múili wa mtotowangu wafia, umekufia, utakufia,
ufao, *the body of my child dies, died, shall die,*
is dying.
- 3.—Kiti cha niumbayangu chaangúka, kimeangúka,
kitaangúka, kiangukácho, *the chair of my house*
falls, fell, shall fall, is falling.
- 4.—Kasha la ungawáko lajáa (or linajáa, limejáa,
litajaa, lijáalo), *the box of or with thy flour is*
full, was full, shall be full, being full.
- 5.—Niumbayákwe ya máwe yafaa, (ifaa,) imefaa,

- itafaa, ifaáyo, *his stone-house is useful, was*
useful, will be useful, being useful.
- 6.—Niumbazitu za mawe zafaa, zimefaa, zitafaa,
zifaázo, *our stone-houses are useful, were use-*
ful, will be useful, being useful.
- 7.—Mahalipénu pa maji papéndoa, pamepéndoa,
patapéndoa, papendoápo, *your water-place is*
liked, was liked, will be liked, is being liked.
- 8.—Wituviálo viapatikána, vimepatikana, vitapati-
kana, vipatikanávio, *their things are got, were*
got, will be got, being got.
- 9.—Makasha yangu yája (or yanája, yamekúja, ya
takúja, yajáyo), *my boxes come, came, will come*
are coming.

VI.

Table showing the use of the Infixes of a Verb, of the Demonstrative Pronouns, and the
Mode of Salutation.

He loves me, a-ni-penda (or a-ni-pendá-mi).
He loves thee, a-ku-penda (or a-ku-pendá-we).
He loves him, a-m-penda (or a-m-pendá-e).
He loves us, a-tu-penda (or a-tu-pendá-sui).
He loves you, a-wa-penda (or a-wa-pendá-nui).
He loves them, a-wa-penda (or a-wa-pendá-o).

NEGATIVE.

He does not love me, ha-ni-pendi (or ha-ni-pendí-mi).
He does not love thee, ha-ku-pendi (or ha-ku-pendí-
we).
He does not love him, ha-m-pendi (or ha-m-pendí-e).
He does not love us, ha-tu-pendi (or ha-tu-pendí-sui).

He does not love you, ha-wa-pendi (or ha-wa-pendi-nui).

He does not love them, ha-wa-pendi (or ha-wa-pendi-o).

Thou lovest me, wewe wa-ni-penda (or wewe wa-ni-pendá-mi).

Thou lovest thyself, wewe wa-ji-penda.

Thou lovest him, wewe wa-m-penda.

Thou lovest us, wewe wa-tu-penda.

Thou lovest them, wewe wa-wa-penda.

He shall or will love me, ata-ni-penda; *negative* hata-ni-penda.

He shall or will love thee, ata-ku-penda; *negative* hata-ku-penda.

He shall or will love him, ata-m-penda; *negative* hata-m-penda.

He shall or will love us, ata-tu-penda; *negative* hata-tu-penda.

He shall or will love you, ata-wa-penda; *negative*, hata-wa-pendá (or hata-wa-penda-nui).

He shall or will love them, ata-wa-penda; *negative*, hata-wa-penda (or hata-wa-pendá-o).

From this table we see, that the *Infixes* are as follows: *sing.* ni (*me*), ku (*thee*), m (*him*), and mu before a vowel; *pl.* tu (*us*), wa (*you*), wa *them*.

The *Suffixes* are: *sing.* mi or mimi (*me*), we or wewe (*thou*), e or yée (*him*); *pl.* sui or suisui (*us*), nui or nuinui (*you*), o or wao (*them*).

DEMONSTRATIVE PRONOUNS.

1.—*This man*, mtu huyu; *pl. these men*, watu hawa.

That man, mtu yulé (huyo); *pl. those men*, watu walé or hawalé (háó).

2.—*This word*, neno hili; *pl. these words*, maneno haya.

That word, neno hilo, or hile, or hiliile; *pl. those words*, maneno hayale (or yale hayo).

3.—*This house*, niumba hi, or hii; *pl. these houses*, ni-umba hizi.

That house, niumba hiile, or hiyo; *pl. those houses*, niumba hizo, hizile, or zile.

4.—*This thing*, kitu hiki; *pl. these things*, witu hivi (hivio).

That thing, kitu hikile (or kile, or hicho); *pl. those things*, witu hivile, or vile.

5.—*This fire*, motto hu (hunu); *pl. these fires*, miotto hii.

That fire, motto hulé; *pl. those fires*, miotto hiyo.

6.—*This tree*, mti hu, or huu; *pl. these trees*, mito hii.

That tree, mti húo, or ule; *pl. those trees*, miti hiyo, or miti ile.

7.—*This place*, máhali hapa.

That place, or *those places*, mahali pale, or mahali hapa.

8.—*This song*, uimbo hu (hunu); *pl. these songs*, nimbo hizi.

That song, uimbo ule; *pl. those songs*, nimbo zile.

9.—*This goat*, mbuzi huyu; *pl. these goats*, mbuzi hawa.

That goat, mbuzi huyu; *pl. those goats*, mbuzi háo.

10.—*This chest*, kasha hili; *pl. these chests*, makasha haya.

That chest, kasha hile; *pl. those chests*, makasha yale.

11.—*This dying*, kufa huku.

That dying, kufa huko, or kule.

MODES OF SALUTATION.

1.—*In the morning, before or at day-break*:

kuna kuja, or kume kaja, or kuna kwisha knja

2.—*On meeting after day-break in the morning*:
Ujeléwe, how hast thou rested or slept?

RESP.—Náwe ujeléwe? and hast thou slept (well)?

mjeléwa? have you slept (well)?

RESP.—Tumejeléwa (address to many persons) we have slept (well).

3.—*At or about noon*:

Za mtana? what state of the day?

RESP.—Ni héri, uamba záko, it is well, what is thy state? lit., what is thy saying? from ku amba, to say. Hence, jambo, *pl.* mambo, state, what hast thou to say?

Or RESP. Tuambazangu ni ngéma, our state is good.

TO MANY PERSONS.

Muambá-je? How do you do? What do you say?

Muhali gani? What is your state?

RESP.—Tuambazetu ni ngema, or tu wazíma, our state is good, or we are alive.

What is thy state? what dost thou say? wa ambá-je?

RESP.—Ngema, náwe wa ambá-je, well what dost thou say, or how dost thou do?

4.—General Terms:

Uháli gani? what is thy state? njema, it is good; je wéwe, and thou? or na wéwe, or una wewe? or je yako, or je záko?

Is the state well? yambo (jambo) sana? nawe hu-jambo sana? are you quite well? or lit., is nothing the matter with you?

RESP.—Haliyangu ngema, kama lulu (like pearls) kama marjáni (like coral), kama fethaluka (like red coral).

Or, hujambo? are you well? RESP.—Si jambo, I am well (hajambo means, he is well, or hajambo kidogo, he is not very ill, or he is a little better).

Nami yangu ngema (or nami-zangu) or si jambo
si jui yáko or zako, *I do not know your state?*

5.—*On Parting in the Evening.*

Kuna kútna, *the sun has set.*

Resp.—Ku lituelle, ninende nikalále, kua heri ya
Muigni zimgu.

6.—*On Departing.*

Adieu! kua heri (in happiness).

Resp.—Kua heri ya ku onána (in happiness of
meeting again), kisha tuonáne, or tuta kuja ku
onana, Mungu akipenda, may we meet again
in happiness, please God.

7.—*Salutation of Slaves or Inferiors.*

Nashika móu Bana, or Muigni, or Muána, or Mu-

unguána, lit., *I seize or embrace your feet.*
Oh Lord, Oh Possessor, Oh Lady, Oh Noble
(= nashika mukono, or magu = *I reverence you*
very humbly). The Resp. of the superior is =
ai, or marhaba, well. Then the slave says =
nimekwisho shikamóu, *I have made my reve-*
rential bow.

Hujambo niumbani? or uhai gani niumbani?
How are you in your house? How is your
houshold, meaning your wife, children, and
servants? Resp.—Njema. *It is not proper*
to inquire about the health of the wife or
woman.

CHAPTER V.

ON THE POST-PREFIXES OF THE NOUN.

Kiswahili is destitute of what we call declension of the substantives in other languages. It expresses the various relations of the cases by a separate monosyllabic particle, which we may call a post-prefix, to render it distinct from the prefix of the noun mentioned in the preceding chapter. The foundation of the post-prefix is the letter a, which undergoes a modification according to the class of nouns to which it has reference in the table of concords. It is probable that the infinitive Kiswahili verb kúa has been resolved into ku (to) and a (be), so that the post-prefix would appear to be a kind of relative, e.g., wa = he who is. But as regard must be had to the laws of euphony and relation or harmony with the governing noun, these post-prefixes must be of various euphonical forms, which see in the table of concord.

Exemplification.

M'tu wa Uzungúni, *a man of Europe; pl. wátu wa Uzungúni.*

Muárabu wa Méseri, *an Arab of Egypt; pl. Wa-árabu wa Meseri.*

Mukóno wa mûli, *the hand of the body; pl. mikóno ya mulli.*

Ussu wa Mubindi, *the face of a Hindu; pl. niusso za Wahindi.*

Mto wa nti, *the river of a country; pl. mito ya nti.*

Wáraka wa wáli, *the letter of the governor; pl. niáraka za wali.*

Kitu ja roho, *a thing or matter of the spirit; pl. vitu via roho.*

Jina la mfalme, *the name of the king; pl. majina ya mfalme.*

Neno la kuelli, *the word of truth; pl. manéno ya kuelli.*

Kazi ya baba, *the work of the father; pl. kazi za baba.*

Niumba ya máwe, *the house of stone; pl. niumba za mawe.*

Máhalali pa raba, *the place of rest; pl. muáhali muaraha.*

Unuelle wa kitoa, *one hair of the head; pl. nuelle za kitoa, the hairs of the head.*

Simba wa Mungu, *the lion of God; pl. simba za Mungu.*

Ulimi wa mtu, *man's tongue; pl. ndimi ya watu.*

Cbanda cha mukono, *the finger of the hand; pl. viánda via mukóno.*

Chombo cha Waarabu, *the vessel of the Arabs; pl. viombo via Waarabu.*

Utu wa vita, *the cause of the war; pl. niútu ya vita.*

Uharibivu wa niumbayakwe, *the destruction of his house; pl. ubaribivu wa niumbáze, the destruction of his houses.*

Kú fa or kuffa, *to die; kuffa kuangu, my dying or my death.*

The post-prefixes might also be called the characteristic signs or particles of the genitive or possessive case.

It must also be observed that there is no necessity for introducing cases or declensions of nouns into Kiswahili. The nominative, being the case which expresses simply the name of a thing, or the subject of a verb, has no characteristic mark. The genitive case is clear by the particles which we have termed post-prefixes. The dative or appropriating case, when it can be expressed, is rendered by a preposition; e.g., nime kuenda kua wali, *I went to the governor.* In general, the dative is not required, but rather the accusative or objective case, toward which all transitive verbs have a tendency, e.g.,

nime-mu-ambia wali, *I spoke to the governor, lit., I said or told the governor.* Nime-m-pa wali kitu, *I gave the governor a thing.*

The accusative and nominative may easily be recognized by the connection of the words which the writer or speaker wishes to express.

The vocative case is only used in a solemn address made to God or men; e.g., éwe Mungu! ewe sultani! *O God! O king!* Ewe is abbreviated from wewe (*thou*); ee wéwe, *O thou*; pl. égnui watu, *O ye men! ye men there!*

The ablative case is formed by means of prepositions, if we may call them by this term. Mna or miongonimua means "from;" e.g., nimekúbali mu-

konimuake, *I received it at or from his hand, lit. in hand from or of him—mukonó-ni-muakwe; miongonimua mfalme, from the king, lit., miongo (side, part), miongoni, in the side or part, mua, from—in the side or part from the king.* Maóngo means properly "a decade of ten days," or, as in Kinika, "time," "part;" e.g., miróngo miiri, *two parts or times of ten, two decades = twenty*; mi, róngo mihátu, *thirty, &c.* Ni is used with verbs; e.g., he was beaten by his brother, amepígoa ni ndugáye. Ni signifies also the locative case; e.g., niumbá-ni, *in the house*; niumbanimuangu, *in my house*; niumbani-pangu, *near my house*; niumbani, *kuangu, to my house.*

CHAPTER VI.

ON THE DERIVATION OF NOUNS.

(a.) DERIVATION OF CONCRETE NOUNS OR SUBSTANTIVES.

1.—By means of the participle, as—

Apendai, *he who loves = the lover, e.g., mtu apendai mali, the man who loves property = the lover of property = a covetous man.*

2.—By a kind of second participle,* e.g. :—

Mtenda kázi, *a man making work = a working man or workman.*

Muháribu numba, *one who destroys a house = a destroyer of a house or houses.*

3.—By a form which subjects the last radical to a change or to an augment of letters, e.g. :—

Mpénzi wa Mungu, *lover of God (ku penda).* Msémi wa manéno, *speaker of words (ku sema).*

Mfúni wa mpúnga, *the reaper of rice (ku fúna).*

4.—By the augmented form :—

Msemáji, *speaker*; msomáji, *reader*; muombaji (or muómvi), *the beggar (ku ómba, to beg).* This form implies in many cases the idea of contempt.

(b.) DERIVATION OF ABSTRACT SUBSTANTIVES.

1.—Abstract substantives are derived from verbs by means of a change of the last radical, and by the application of the plural prefix ma or the singular prefix u :—

Pato la mali, *obtaining or acquisition of property (from ku pata, to obtain, to acquire); pendo la fetha, love of money (ku penda); sono la juo, the reading of a book; maamzi, judgment (ku amúa, to judge); maeneno, talk (ku nena); maffino, reaping (lit., reapings), ma-*

funáji; masemáji, *talking*; mapaji, *givings' gifts*; uharibivu (ku háribu), *destruction*; upunguru (ku pungúka), *want*; utúma, *slavery (mtúma, a slave)*; ufungúo (ku fungúa, to open), *key.*

2.—Abstract substantives derived from concrete nouns, e.g. :—

Ubána, *lordship, from bana, lord, master.*

Ufalme, *kingdom, from mfalme, king.*

3.—Abstract substantives derived from adjectives :—

Ukúba, *greatness, from kúba, great.*

Ujáje, *littleness, from jaje, little.*

Thus the Kiswahili forms easily substantives which signify character, quality, office, employment, state, condition, action, habit, dominion.

4.—Substantives signifying instrumentality, agency, locality :—

Mnuko wa ku pikia, *a spoon for cooking = kitchen-spoon*; jombo or kidúde ja ku pigia, *instrument to beat with = beating instrument, e.g., hammer*; malali pa ku andikia, *place for writing = writing office*; jembe ja ku limia, *spade.*

5.—The infinitive of verbs in connection with the preposition kua serves also to form substantives, e.g. :—

Kuja kuangu, *my coming*; kuffa kuákwe, *his death, lit., to die in, with, or from him*; ku daka kuako, *thy desire*; kuffa kuetu, *our dying*; kuffa kuao, *their death.*

In concluding this chapter we would notice the word muegni or muigni which deserves the special attention of the learner, as this word is most useful for translating abstract ideas and combinations of European languages into Kiswahili. Muegni signifies: possessing, having, possessor, proprietor,

* Cfr. the constructive mood in Isenberg's *Amharic Grammar*, p. 70. The form m before a verb possesses both the characters of substantive and verb.

e.g., *muegni mali*, the possessor of property; *muegni ku penda mali*, the lover of property; *muigni rehema*, the possessor of mercy = merciful; *muegni thambi*, possessor of sin = sinner; *muegni ku júa háya nani?* lit., the possessor to know this who is he = who knows this? who is the knower of

this? you see, there may be by this jack-word formed adjectives and concrete substantives. Note "I" and ego means in Kikamba *gnie* or *ignie*, consequently *muigni* means the "I" or ego of anything = possessor.

CHAPTER VII.

ON THE VERB.

* The verb, next to the noun, being the most essential part of speech, we must dwell on it at this place, reserving the adjectives, numerals, pronouns, &c., to subsequent chapters.

GENERAL REMARKS ON THE VERB.

1.—A verb is defined to be a word which signifies to be, to act, or to suffer.

2.—Verbs are considered to be of three kinds, active, passive, and neuter.

(a.) The active verb, which is also called transitive or objective (as the action passes over to the object), expresses an action, which implies an agent, and an object acted upon.

(b.) The passive verb expresses a suffering or receiving of an action, and implies an object acted upon, and an agent by which it is acted upon.

(c.) The neuter verb expresses neither action nor passion, but being, or a state of being. As its effect does not pass over to any object, it is also called intransitive.

3.—Auxiliary or helping verbs are those by the help of which verbs are principally conjugated. The paradigm will show how far there is occasion for the application of auxiliary verbs in Kisuahili.

4.—In point of quality verbs are divided into perfect and imperfect. We shall see how far this division may be applied in Kisuahili.

5.—To the verbs belong number, person, mood, and tense.

(a.) Kisuahili has but two numbers, singular and plural. There is no dual as in Arabic.

(b.) Each number has three persons as in English.

(c.) The mood consists in the change which the verb undergoes to signify various intentions of the mind.

The moods in Kisuahili are as follows:—

(a.) The infinitive mood, which expresses a thing in an unlimited manner, without any distinction of number or person; e.g., *ku néna*, to speak; *ku fánia*, to make. The sign or particle of the infinitive is *ku*; e.g., *ku penda*, to love. It appears to us very

improper to write *kupenda*, as if it were one word, but *ku penda*, as in English "to love," and in German *zu lieben*. At all events the lexicographer and grammarian must separate the particle from the verb, when writing for foreigners who wish to learn Kisuahili, whereas the natives know how to pronounce their mother-tongue, and may write and read *kupenda* as one word if they choose. We must never forget the difference between a grammar and a translation: the former is for foreigners, the latter for natives; just as there is a great difference between the mere translation of any text and the explanation of it.

(β.) The imperative mood, which is the simplest form of the verb, expresses order, request, exhortation, command, &c.

(γ.) The optative or potential is expressive of wish, liberty, permission, obligation, possibility, condition, &c.

(δ.) The subjunctive mood expresses uncertainty, or conditionality of a thing.

(ε.) The participle, which is a certain form of the verb, and participates not only in the properties of a verb, but also in those of an adjective and of the concrete substantive.

6.—If we consider the conjugation of a verb to be the regular combination or arrangement of its several numbers, persons, moods, and tenses, we can speak only of the existence of one conjugation in Kisuahili; but if we regard the various modifications or derivations arising from the various significations of the simple or original verb, we must assign to the Kisuahili verb a number of conjugations or derivations.

(a.) The simple, original form; e.g., *ku penda*, to love.

(b.) The causative form, which generally changes the last radical and augments it by the added form *sa* or *za* or *sha*; e.g., *pendéza*, to please; *ku pungúa*, to diminish—*ku pungúza*, to make to grow less; *ku fánia* to make, but *ku fániza*, to cause to make; *ku takáta*, to be clean—*ku takassa*, to make clean.

(c.) The objective or dative form, which inserts *i* or *e* before the last radical letter of the verb, and intimates that the action of the verb is performed for or against a person. The preposition, which other languages would require, is thus included in the form of the verb itself; e.g., *ku-m-patia* (from *ku pata*, to obtain), to make him obtain, to procure for him; *ku toka*, to go forth—*ku-m-tokéa*, to go or come out to him = to appear to him; *ku letta*, to bring, to send—*ku lettea*, to bring or send to or for a person—*ku lettéwa*, to have brought or sent to one.

(d.) Reflexive form, which prefixes the syllable *ji*; e.g., *ku ji-penda*, to love oneself.

(e.) Reciprocal form, which affixes *na* to the root-verb; e.g., *ku pendána*, to love one another.

(f.) The iterative or reduplicative form, made by inserting *le* or *li* between the two last radical letters; e.g., *ku tímbea*, to walk about; *ku tembeléa*, to go to and fro, to ramble; to love or favour one by predilection; *ku lía*, to weep—*ku lília*, to condole with one by lamentation.

It will suffice to have noticed the principal forms or modifications of the verb. The student must always consult the dictionary, if he is doubtful about the real meaning and form of a verb.

7.—There are two voices, the active and the passive. The reflexive and reciprocal derivations can have no passive, from the nature of their signification. The passive voice is formed by putting *o* between the last radical letters; e.g., *ku pendoa*, to be loved. Other insertions of more letters will be

noticed in a particular section or chapter. Dr. Steere writes the passive, *péndwa*, but *o* seems to me preferable, at least in the dialect of *Mombas* (*péndoa*), and in *Kinika*, *ku hénsóa*, to be loved.

8.—Properly speaking, we do not meet with irregular verbs, but there are some monosyllabic verbs, also a few defectives, and some apparently impersonal verbs, of which we shall treat in the sequel under this head.

9.—Lastly, we must say a few words on the tenses of the *Kiswahili*. Tense is the distinction of time, which, strictly speaking, is limited to the present, past, and future.

Indicative Tenses.—Present.

Present indefinite (mimi) *napenda*, I love.

Present imperfect (mimi) *nipendai* or (mimi) *ninapenda*, I love, or I am loving, I am about to love.

Imperfect . . . (mimi) *nimekúa nipendai*, I was loving.

Perfect . . . (mimi) *nimependa*, I have loved.

Past perfect . . . (mimi) *nalipenda*, I loved, or had loved.

The narrative past (mimi) *nikapenda*, and I loved.

The future tense *tapenda* (or at Zanzibar, *nita-pendá*), I shall love.

Imperfect . . . *takúa nipendai*, I shall be loving.

Perfect . . . *takúa nliopenda*, I shall have loved.

CHAPTER VIII.

PARADIGM OF THE REGULAR VERB, CONJUGATED IN ALL ITS MOODS AND TENSES, AFFIRMATIVELY AND NEGATIVELY.

Root.—*Penda*, love, or do love (*Imperative sing.*).

(a.) INFINITIVE MOOD.—*Ku penda*, to love. NEGATIVE.—*Kutóá ku penda*, not to love (or *kuto penda* in *Kiunguja*).

(b.) INDICATIVE MOOD.—PRESENT (INDEFINITE) TENSE.

| English. | Affirmative. | Kiswahili. | Negative. |
|----------------|---|------------|--|
| | | SINGULAR. | |
| 1. I love | (mimi) <i>napenda</i> . | | I love not (mimi) <i>sipéndi</i> . |
| 2. thou lovest | (wewe) <i>wapenda</i> . | | (thou) lovest not, <i>wewe hupéndi</i> . |
| 3. he loves | (yeye) <i>apenda</i> or <i>yuya penda</i> . | | (he) loves not, <i>yee hapéndi</i> . |
| | | PLURAL. | |
| 1. we love | (suisui) <i>tuapenda</i> . | | (suisui) <i>hatupéndi</i> . |
| 2. you love | (nuinui) <i>muapenda</i> . | | (nuinui) <i>hampéndi</i> . |
| 3. they love | (wao) <i>wapenda</i> . | | (wao) <i>hawapendi</i> . |

PRESENT IMPERFECT TENSE.

Affirmative.

SINGULAR.

| | | |
|---|----------------|--|
| 1. <i>I am loving, or I who love, or I loving</i> | mimi nipendai. | <i>I am about to love, I am loving :</i> mim ninapenda. |
| 2. <i>thou art loving</i> | wewe upendai. | wewe unapenda. |
| 3. <i>he is loving</i> | yee apendai. | yee anapenda. |

PLURAL.

| | | |
|---------------------------------------|------------------|------------|
| 1. <i>we who love</i> | suisui tupendáo. | tunapenda. |
| 2. <i>you loving</i> | nuinui mpendáo. | ninapenda. |
| 3. <i>they who love or are loving</i> | wao wapendáo. | wanapenda. |

There is no negative in this tense.

PRESENT PERFECT TENSE.

*I have loved, &c.**Affirmative.**Negative.*

SINGULAR.

| | | |
|-------------------------------|------------|------------|
| 1. <i>I have loved</i> | nimepénda. | sikupenda. |
| 2. <i>thou hast loved</i> | umepénda. | hukupenda |
| 3. <i>he or she has loved</i> | amependa. | hakupenda. |

PLURAL.

| | | |
|---------------------------|------------|--------------|
| 1. <i>we have loved</i> | tumependa. | hatukupenda. |
| 2. <i>you have loved</i> | mmependa. | hamkupenda. |
| 3. <i>they have loved</i> | wamependa. | hawakupenda. |

PAST PERFECT TENSE.

SINGULAR.

| | | |
|---------------------------------|---------------------------------------|----------------------------------|
| 1. <i>I had loved</i> | nalipenda, or naliki, or nliki penda. | sikupenda, or sili or salipenda. |
| 2. <i>thou hadst loved</i> | walipenda (uli or uliukipenda). | hukuli or hulipenda. |
| 3. <i>he, she, it had loved</i> | alipenda (or aliakipenda). | halipenda. |

PLURAL.

| | | |
|---------------------------|-----------------------------|---------------------------|
| 1. <i>we had loved</i> | tualipenda (tuali tuki). | hatuali or katualipenda. |
| 2. <i>you had loved.</i> | mualipenda (mualimki tuki). | hamuali (or hamli) penda. |
| 3. <i>they had loved.</i> | walipenda (wali waki tuki). | hawalipenda. |

PAST IMPERFECT TENSE.

I was loving.

SINGULAR.

| | | |
|----------------------------|-----------------------------|---------------------|
| 1. <i>I was loving</i> | nalikua (nlikua) nikipenda. | sikua nikipenda. |
| 2. <i>thou wast loving</i> | ulikua ukipenda | hukua ukipenda. |
| 3. <i>he was loving</i> | alikua akipenda. | hakua akipenda, &c. |

PLURAL.

| | |
|----------------------------|---------------------|
| 1. <i>we were loving</i> | tualikua tukipenda. |
| 2. <i>you were loving</i> | mualikua mkipenda. |
| 3. <i>they were loving</i> | walikua wakupenda. |

FUTURE PRESENT INDEFINITE TENSE.

*I shall or will love.**Affirmative.**Negative.*

SINGULAR.

- | | | |
|------------------------------------|--|------------|
| 1. <i>I shall love</i> | tapenda (or in <i>Kiung.</i> nitapenda). | sitapenda. |
| 2. <i>thou wilt love</i> | utapenda. | hutapenda. |
| 3. <i>he, she, or it will love</i> | atapenda. | hatapenda. |

PLURAL.

- | | | |
|--------------------------|------------|--------------|
| 1. <i>we shall love</i> | tutapenda. | hatutapenda. |
| 2. <i>you will love</i> | mitapenda. | hamtapenda. |
| 3. <i>they will love</i> | watapenda. | hawatapenda. |

FUTURE PRESENT IMPERFECT TENSE.

I shall or will be loving.

SINGULAR.

- | | | |
|-------------------------------|---|--------------------|
| 1. <i>I shall be loving</i> | takua nikipenda or nipendai (or takúa muegni ku penda). | sitakúa nikipenda. |
| 2. <i>thou wilt be loving</i> | utakua ukipenda or upendai. | hutakúa ukipenda. |
| 3. <i>he shall be loving</i> | atakua akipenda or apendai. | hatakua akipenda. |
| <i>de.</i> | <i>de.</i> | <i>de.</i> |

FUTURE PRESENT PERFECT TENSE.

*I shall have loved.**Affirmative.*

SINGULAR.

1. *I shall have loved, takúa nliopenda.*
2. *thou wilt have loved, utakúa uliopenda.*
3. *he will have loved, atakúa aliopenda.*

PLURAL.

1. *we shall have loved, tutakúa tulio penda.*
2. *you will have loved, mtakúa mlio penda.*
3. *they will have loved, watakua walio penda.*

FUTURE PAST PERFECT TENSE.

I should have loved

yangali-ni-pasha ku penda or ningalipásoa ni ku penda.

I should or must love

ya-nipasha ku penda.

I would or desire to love

nadáka ku penda.

I should be loving

yanipasha kúa muegni ku penda.

I would be loving

nadáka kúa muegni ku penda.

(c.) IMPERATIVE MOOD.

*Affirmative.**Negative.*

SINGULAR.

love thou, or do love, penda.
In Kiung. the people frequently say pende, love thou.

do not love, or love not, sipenda.

PLURAL.

love ye, pendani (or pendéni).

love ye not, sipendani or sipendeni.

We must observe, that the natives are not very fond of using the imperative form. They prefer speaking in the potential mood, unless the categorical imperative be required by the speaker.

(d.) POTENTIAL MOOD.—PRESENT TENSE.

*I may love, or let me love.**I may not love, let me not love.**Affirmative.**Negative.*

SINGULAR.

1. (mimi) nipénde
2. (wewe) upende
3. (yee) apende

mimi nisipende (nsipende).
 usipende.
 asipende.

PLURAL.

1. suisui tupende
2. nuinui mpénde
3. wáo wapende.

tusipende.
 msipende.
 wasipende.

PERFECT TENSE.

SINGULAR.

*I should, I would love.**Affirmative.*

1. ningependa
2. ungependa
3. angependa

*I should or would not love.**Negative.*

- singe penda.
- hunge penda.
- hange penda.

PLURAL.

1. tungependa
2. mgependa.
3. wangependa

- hatunge penda.
- hange penda.
- hawange penda.

PAST PERFECT TENSE.

*I would, I should have loved, had I loved (ngali).**Affirmative.*

SINGULAR.

Negative.

1. ningalipenda, *I would or should have loved.*
2. ungalipenda, *thou wouldst have loved.*
3. angalipenda, *he would have loved.*

- singali penda, *I should not have loved.*
- hungali penda.
- hangali penda.

PLURAL.

1. tungalipenda, *we should have loved.*
2. mungalipenda (mngalipenda), *you would have loved.*
3. wungalipenda, *they would have loved.*

- hatungali penda.
- hamgali penda.
- hawangali penda.

(e.) SUBJUNCTIVE MOOD.—PRESENT TENSE.

If I love, I loving, or, when, since, though I love, &c.

SINGULAR.

1. nikipenda, *if I love, I loving.*
2. ukipenda, *if thou lovest, thou loving.*
3. akipenda, *he loving.*

- mimi nikitōa ku penda, *if I love not.*
- wewe ukitōa ku penda.
- yee akitōa ku penda.

PLURAL.

1. tukipenda, *if we love.*
2. mkipenda, *you loving.*
3. wikipenda, *they loving, if they love.*

- tukitōa ku penda.
- mkitōa ku penda.
- wakitōa ku penda.

PRESENT PERFECT TENSE.

*Affirmative.**Negative.**If or when I have loved, or after, as soon as I had loved.**If, when or after I have or had not loved (not having loved) (except, unless I loved).*

SINGULAR.

PLURAL.

SINGULAR.

PLURAL.

1. (mimi) nliipo or nilipopenda.
2. ulipopenda.
3. alipopenda.

- tulipopenda.
- mlipopenda.
- walipopenda.

1. nsipopenda.
2. usipopenda.
3. asipopenda.

- tusipopenda.
- msipopenda.
- wasipopenda.

FUTURE TENSE.

When, or if I shall love, or shall be loving.

SINGULAR.

1. ntakāpopenda, *if I shall love, or shall be loving.*
2. utakāpopenda, *if thou shalt love, or shalt be loving.*
3. atakapopenda, *if he shall love, or shall be loving.*

PLURAL.

1. tutakapopenda, *if we shall love, or be loving.*
2. mtakāpopenda, *if you, or when you be loving.*
3. watakapopenda, *if they shall love, or be loving.*

PARTICIPLES OF THE ACTIVE VOICE.

(a.) PRESENT PARTICIPLE.

I loving, or I who love.

SINGULAR.

1. (mimi) nipendai (*or nipendáye*), *I loving, I who love.*
2. (wewe) upendai, *thou loving, or who lovest.*
3. (yee) apendai, *he loving, or who loves.*

PLURAL.

1. tupendáo, *we who love.*
2. mpendáo, *you who love.*
3. wapendáo, *they who love.*

This participle has no negative form; if the negative be required, it must be rendered with the relative pronoun, and the negative form of the present tense of the indicative mood; e.g., I not loving, mimi ambai kuamba hapendi.

The Suahili people like to say: mimi ndími nipendai, I, yea I, or the very same, or the very man who loves; wewe ndíwe upendai; yee ndíe apendai; suisui ndísui tupendáo; nuinui ndínui mpendáo; wao ndío wapendáo.

(b.) PAST PARTICIPLE.

I having loved, or nliekua nikipenda, or nliekua muegni ku penda.

SINGULAR.

- Affirmative.*
I having loved.
 1. mimi nlio penda.
 2. wewe ulio penda.
 3. yee alie penda.

Negative.

- I having not loved.*
 mimi nsie penda.
 usie penda.
 asie penda.

PLURAL.

- Affirmative.*
Negative.
 1. suisui tulio penda tusio penda.
 2. nuinui mlio penda. msio penda.
 3. wao walio penda. wasio penda.

(c.) FUTURE TENSE OF THE PARTICIPLE.

I who will love, or who shall be loving.

SINGULAR.

1. (mimi) ntakai (*or nta kaye*) penda.
2. (wewe) utakai penda.
3. (yee) atakai penda.

PLURAL.

1. (suisui) tutakáo penda.
2. nuinui mtakáo penda.
3. wao watakáo penda.

There is no negative, but it can be expressed by saying: I who shall be he who shall not love, ntaka mimi ambai kuamba sipendi or sitapenda.

VARIOUS ADDITIONS TO CHAPTER VIII.

1.—*The form hu-penda means, "they like, one likes, one would like;" hu-enda, "one goes, they go, everybody goes." In this form there is no distinction of number, person, or time. Therefore Dr. Stcere has put up the rule: "customary actions are expressed by prefixing hu- to the verb" (on dit).*

2.—*I see him going, or I saw him going; na-mu-ona anakuenda, or nali-mu-ona anakuenda.*

I saw him coming, nali-mu-ona anakuja, or I see him coming, nime-mu-ona anakuja, and I saw that he opened the door, nika-mu-ona ame-u-fungua mlango.

The clothes were lost, ngúo zalikua zimpo-téa.

3.—*The difference between the ina and ime tense, must be well observed; e.g., inajáa, means, it is getting full, but imejáa, it is full; ina potea, it is becoming lost, but imepotea, it is lost; anaváa, he is putting on, but ameváa he has put on = he*

wears; inapassuka, it is being torn—imepassuka, it is torn.

4.—*Mtu apendaye, the man who loves (at any time).*

Mtu anaye penda, the man who is loving (now).

Mtu atakaye penda, the man who loves (at some future time).

Nitakapo penda, when I shall be loving.

Ninapolala, when I sleep, i.e., at any time when I am sleeping,

Nilalápo, when I sleep, i.e., in the case of my sleeping.

Nitáfírahí nikikuona, seeing you, I shall rejoice = I shall be glad to see you.

5.—*Nijápopenda, even if I love.*

Ujápopenda, even if thou love.

Tujápopupiga, when we come to beat you, even if we beat you.

Wajápopupiga, when they come to beat you, even if they beat you.

Kuja, to come, and po, when or where; hence ajápo, when he comes.

Ujápo lukióni, even if you do not see it.

6.—Kuamba or kama ungekua naakili, mali yako unge dumú nayo, if you were a man of understanding, your property would have continued with you, i.e., your property would be, or would have been yours still.

7.—Muambíe a-ku-tukulie mzigowako, tell him to carry thy load for thee.

8.—The infinitive may be used to express the action indicated by the verb; e.g., kúfá, dying; ku enda, going; ku pendána, mutual loving.

9.—Dr. Steere mentions a tense which he calls "very properly" the not yet tense. He says there is a negative tense made by the use of the negative prefixes followed by ja, which is a sort of negative present perfect, denying the action up to the time of speaking.

1. Si-ja-penda, I have not yet loved.

2. Hu-ja-penda, thou hast not yet loved.

3. Ha-ja-penda, he has not yet loved.

1. Hatu-ja-penda, we have not yet loved.

2. Ham-ja-penda, you have not yet loved.

3. Hawa-ja-penda, they have not yet loved.

Hajája, he is not yet come, he is not come even now.

Hajája bado, he is not come, at least not yet.

Hajésha = haja isha, he has not yet finished.

10.—Instead of asiende, that he may not go, you may also say: asende, as the i of si often disappears before a vowel; nisende, let me not go; usende, do not go.

11.—Ame-m-tafuta asi-mu-óne, he searched or looked for him, but did not see or find him, or without finding him.

12.—1. Ni-sije-penda, that I may not have already loved, or before I have loved.

2. U-sije-penda, that thou mayest not have already loved.

3. A-sije-penda, that he may not have already loved.

1. Tu-sije-penda, that we may not have already loved.

2. M-sije-penda, that you may not have already loved.

3. Wa-sije-penda, that they may not have already loved.

Uta-m-pata asijelala, you will seize him before he goes to sleep.

Nisije nikáfa, that I may not die before, or that I may not be already dead.

THE PASSIVE VOICE.

The passive is formed by inserting u or o before the final vowel; ku penda, to love—passive, ku péndua or péndoa, to be loved; both modes of pronunciation are heard, perhaps the one (u) more at Zanzibar, the other (o) at Mombas and other places in the north; apenda, he loves—pass., apéndua, he is loved; hapéndi, he does not love—pass., ha-péndui, he is not loved; tumependa, we have loved—tumependua, we have been loved; utapenda, thou wilt love—pass., utapendua, thou wilt be loved—siku pendua, I was not loved—sita pendua, I shall not be loved.

IMPERATIVE MOOD.

pendua, be thou loved; penduani, be ye loved; si pendua, be thou not loved.

INFINITIVE.

ku pendoa, to be loved; kutoa pendoa, not to be loved.

POTENTIAL.

nipendue (nipendoe or nipéndue), may I be loved.

REFLECTIVE VERB.

na-ji-penda, I love myself; negative, si ji-pendi;

nime-ji-penda, I loved myself;

ni-ji-pende, may I love myself.

IMPERATIVE.

ji-penda (or ji-penda nafsiyako), love thyself;

ji-pendáni (or jipendani nafsizenu), love yourself; negative, siji-pende (pl. si-ji-pendéni), love not thyself.

CHAPTER IX.

IRREGULAR VERBS.

Monosyllabic and dissyllabic verbs which begin with a vowel retain the ku of the infinitive in those tenses in which the tense prefix ends in a syllable which cannot bear the accent. These tense prefixes are na, ame, ali, ta, japo, nge, ngali, sije. The other prefixes—a, ka, ki, nga, ku, ja, si—can bear the accent, and therefore the ku is not retained. The irregularity affects chiefly the perfect and future tenses. We should expect the form niméja

and tája, I came, I shall come; but the particle ku cannot be omitted in these tenses, kú ja, to come.

Nája, I come; ninakúja, I am coming; ni kája, and I came; nimekúja, I have come; nikíja, I coming; nalikúja, I came, had come; nitakúja or takúja, I shall come; níja-pokúja, even if I come; ningekúja, I should come; ningalikúja, I should have come; siji, I come not; sikúja, I did not come; sijaja, I am

not yet come; nisiĵe, let me not come; nisiĵe-kúĵa, before I come; nisiĵepokúĵa, when I come not; aliekuĵa, he who came; niĵe, let me come; aĵáye, he who comes.

The verb kúĵa, to come, is the only verb which has an irregular imperative, sing. ndó, pl. ndoni (Kúng. njoo, come; pl. njooni, come ye); siĵe, come not; siĵeni, come ye not.

The dissyllabic verbs amekwisha, he has finished and amekwanza, he has begun, retain the ku or omit it; you may say:—

Ameisha, ameánza, or amekuisha and amekuanza.

Kúla, to eat, as amekula, he has eaten.

Amé-m-la, he has eaten him.

Ku aza or kuwaza, to think, to consider.

Ku iva or kuwiva, to ripen.

As the Dictionary gives information about every verb, we refrain from mentioning other apparently irregular verbs. However, a few verbs must still be noticed.

1.—*Ku tōā or tōāa, to take (Kinika, ku hála).*

(1) natōā, I take; (2) watōā; (3) atoā, &c.

(1) si toái, I take not; (2) lutoái; (3) ha-toái, &c.

Imperative: tōā, take; sitōái, take not; toái, take ye; sitoċni, take ye not. Passive, toaliwa.

2.—*Ku tōā, to cast or bring out (ku láfia in Kinika); natōā, I cast out; sitōí, I do not cast out. Imperative, tōā; negative, sitōe; pl. toái;*

negative, sitoċni. Passive, ku toléwa; ku tōsa, e.g., úshuru, to make one pay duty.

Kú fa or kuffa, to die. (1) naſſa, I die; (2) waffa; (3) aſſa; pl. tuaffa, &c. Negative, siſſi, huffi, haſſi, &c. Nimekuffa, I died; si kuffa, I died not; nali-kuffa, I was dead; takuffa, I shall die; sitakuffa, I shall not die. Imperative, fā, die thou, fāni, die ye; neg. siſe, die not, siſeni, die ye not. Maſáĵi, death; mfu, dead, pl. wafu; kiſſia (objective), to die to one; ku filiwa, to be deprived of somebody by death; ku-m-fiſa, to make one die = to kill one; mtu alieſiſwā na (ni) mamai, one whose mother is dead.

Kú la, to eat; nála, I eat; wála, thou eatest; ála, he eats. Negative, síli, I eat not; huli, thou eatest not; hali, he eats not. Amekúla, he has eaten; hakúla, he has not eaten; atakúla, he shall eat. Imperative, lá, eat; lani, eat ye; síle, eat not; síleni, eat ye not. Passive, ku liwa, to be eaten; ku lika, to be eatable; ku liſha, to make one eat, to feed him; ku lia, to eat with; ku lana, to eat together.

Kú za, to sell (or ku uza); nauza or noza, I sell; waúza or wóza, thou sellest; yuwa úza, or yuóza, he sells; tua uza or tuoza, we sell; muaúza, or móza, you sell; wauza or wóza, they sell. Negative, súzi, I do not sell; huzi, thou dost not sell; hauzi or hozi, he does not sell; hatúzi, we do not sell; hamúzi, you do not sell; haúzi or haózi, they do not sell. Passive, kúzoa, to be sold; ku uziána, to exchange in trading.

CHAPTER X.

AUXILIARY VERBS.

There are various auxiliary verbs, e.g., kúa, to be; ku isha or kwisha, to finish, to come to an end; kuĵa, to come; ku tōa, to put out, to deliver, to take away; ku wéza, to be able, can; kua na buddi, to be unable to escape from, to be obliged, must; sharti (of necessity), should or ought; ku pasa or pasha, to concern; sina buddi ku enenda, I have no escape, I must go, I ought to go (lit., it concerns me to go); ime-ni-pisha nisende, I ought not to go; ime-ni-pasha ku ende, I ought to go; haiku-ni-pasha mimi, it was no business of mine; ame-ni-pasha mimi, he is a connection of mine; ime-ku-pasá-ni, what have you to do with it? kutōa kuĵa, not to come (or kuto-kuĵa in Kúng.); ku tosa ku-mu-úliza, to exclude asking him; ametōa kuĵa, he was remiss in coming, he has not come, he neglected it; nikitōa kuĵa, if I forbear from coming, as long as I do not come. Kwisha, to finish, refers to the notion that something has been fully done, and katika kwisha, I have nearly done; e.g., ni katika kwisha ku vuta tombako (St. tumbako), I am finishing smoking, I

am just leaving off, I have nearly finished or done.

The verb kúa, to be, is an important auxiliary.

Nili nikipenda, I am loving, I being to be loving.

Nikali nikipenda, I am or I was loving.

Nikiwa nikipenda, I being loving, while I love.

Nikiwa nimependa, I having loved.

Nikiwa nimekwisha ku penda, having already loved.

Nalikua nimependa, I was loving.

Nalikua nimekwisha ku penda, I had already loved.

Takua nikipenda, I shall be loving.

Takua nimependa, I shall have loved.

Takua nimekwisha penda, I have already loved.

Takua nilipenda, I shall be who has loved, I shall have loved.

Kúa, to be; kutōa kua, not to be; anakúa and amekúa, he was; hakúa, he was not; alikua, he

had been; atakua, he shall be; hatakúa, he shall not be.

Imperative: iwa, be thou; siwe, be thou not; iwáni, be ye; siweni, be ye not. Potential: néwe, may I be; siwi, may I not be; uwe, mayest thou be; huwi, mayest thou not be; áwe, may he be; haáwi, may he not be; túwe, may we be; neg., hatuwi; muwe, may ye be; neg., hamúwi; wáwe, may they be; neg., hawáwi; angekúa, he would be; angalikua, he would have been; akáwa, and he became, and he was; ukáwa, nikáwa, tukawa, mkáwa, wakawa; yuwáwa or wáwa, he becomes; yuwawa, wawa, nawa, tuáwa, muáwa, wawa; negative, hawi, huwi, siwi, hatui, hamui, hawáwi. Subjunctive: nikiwa, ukiwa, akiwa (when he is). Participle: awai, he who is; aliekna, he who was; atakai, he who shall be; amekua, he grew; (1) nakúa, I grow; (2) wakúa; (3) akúa, he grows, &c.; sikui, I grow not; hukui, thou growest not; hakui, he grows not.

Yu or ni, he is; si, he is not.

Affirmative. Negative.

Singular.

- | | |
|--------------------------------|--------------------------|
| 3. <i>yu (or ni), he is.</i> | <i>si, he is not.</i> |
| 2. <i>u (or ni), thou art.</i> | <i>nu, thou art not.</i> |
| 1. <i>ni, I am.</i> | <i>si, I am not.</i> |

PLURAL.

- | | |
|------------------------------|---------------------------|
| 1. <i>tu (ni), we are.</i> | <i>hatu, we are not.</i> |
| 2. <i>mu (ni), you are.</i> | <i>hamu, you are not.</i> |
| 3. <i>wa (ni), they are.</i> | <i>si, they are not.</i> |

Yuna, he is with, or he has.

SINGULAR.

- | | |
|-----------------|-----------------------------|
| 3. <i>yuna.</i> | <i>hana, he has not.</i> |
| 2. <i>una.</i> | <i>huna, thou hast not.</i> |
| 1. <i>nina.</i> | <i>sina, I have not.</i> |

PLURAL.

- | | |
|-----------------|-------------------------------|
| 1. <i>tuna.</i> | <i>hatúna, we have not.</i> |
| 2. <i>mna.</i> | <i>hamna, you have not.</i> |
| 3. <i>wána.</i> | <i>hawana, they have not.</i> |
- yúko, he is there, with háko, he is not there.
me, i.e., at my house;
yuko kuangu.
úko, thou art there. huko, thou art not there.
níko, I am there. siko, I am not there.
tuko, we are there. hatúko, we are not there.*

Affirmative.

mko, you are there.

wáko, they are there.

yupo hapa, he is here.

yumo niumbani, he is in the house.

alipokuápo hápa, when he was here.

kuna mtuma, there is a slave.

kulikúa na mtuma, there was a slave; alikua nai mtuma, he had a slave.

nina niumba, I have a house; atakua náyo niumba, he shall have a house.

nalikua na niumba, I had a house; niwe na niumba, let me have, or that I may have a house.

ninázo, I have them (i.e., the houses); mtu alie kwa názo, the man who had the houses; niumba alizokúa názo, the houses which he (the man) had.

hakúna or hapana there is not. This form never undergoes any change.

IMPERSONAL VERBS.

SINGULAR.

*ya-ni-pasha ku fania, I must do it.
ya-ku-pasha fania, thou must do it.
ya-m-pasha ku fania, he must do it.*

PLURAL.

*ya-tu-pasha ku fania, we must do it.
ya-wa-pasha ku fania, you must do it.
ya-wa-pasha ku fania, they must do it.*

Negative.

SINGULAR.

*hai-m-pashi ku fania, he must not do it.
hai-ku-pashi ku fania, thou must not do it.
hai-ni-pashi ku fania, I must not do it.*

PLURAL.

*hai-tu-pashi ku fania, we must not do it.
hai-m-pashi ku fania, you must not do it.
hai-wa-pashi ku fania, they must not do it.*

yame-m-pasha (perfect).

yali-m-pasha (past perfect).

yata-m-pasha (future).

ya-m-pasha (potential).

yaki-m-pasha (subjunctive).

*ame-páshoa ni ku enenda, he was obliged to go =
yame-m-pasha ku enenda.*

CHAPTER XI.

ON THE NUMERALS.

The student of Suahili must be first told, that two forms of numerals are made use of by the natives; one is purely Suahili, the other is taken from the Arabic.

| (a.) CARDINAL NUMBERS. | SUAHILI. | ARABIC. |
|-------------------------|--|--------------------------|
| <i>one</i> | moja (mosi in <i>Kiung.</i>) | wáhed |
| <i>two</i> | mbili (or pili) | ethnén |
| <i>three</i> | tatu | thalátha. |
| <i>four</i> | 'nne | arba. |
| <i>five</i> | táno | khámsa or hamsa. |
| <i>six</i> | sita | setta or sita. |
| <i>seven</i> | saba | saba or sábaa. |
| <i>eight</i> | náne | thamánie. |
| <i>nine</i> | kénda | tissa or tissia. |
| <i>ten</i> | kúmi | áshara or ásher. |
| <i>eleven</i> | kumi na moja | áhadáshar (áhad áshara). |
| <i>twelve</i> | kumi na mbili | ethnáshara. |
| <i>thirteen</i> | kumi na tatu | thalatáshara. |
| <i>fourteen</i> | kumi na 'nne | arbatáshara. |
| <i>fifteen</i> | kumi na tano | hamastáshara. |
| <i>sixteen</i> | kumi na sita | setáshara. |
| <i>seventeen</i> | kumi na saba | sabatáshara. |
| <i>eighteen</i> | kumi na nane | thamantáshara. |
| <i>nineteen</i> | kumi na kenda | tissatáshara. |
| <i>twenty</i> | makúmi mawili | asharin, or asharíni. |
| <i>twenty-one</i> | makumi mawili na moja | asharini na moja. |
| <i>twenty-two</i> | (makumi mawili na mbili; <i>does not occur, or but very rarely</i>) | asharini na mbili. |
| <i>twenty-three</i> | (makumi mawili na tatu, <i>does not occur</i>) | asharini na tatu. |
| <i>twenty-four</i> | | asharini na 'nne. |
| <i>twenty-five</i> | | asharini na tano. |
| <i>twenty-six</i> | | asharini na sita. |
| <i>twenty-seven</i> | | asharini na saba. |
| <i>twenty-eight</i> | | asharini na náne. |
| <i>twenty-nine</i> | | asharini na kenda. |
| <i>thirty</i> | makúmi matátu | thalathini. |
| <i>thirty-one</i> | (makumi matátu na moja) | thalathini na moja. |
| <i>thirty-two</i> | (makumi matatu na mbili) | thalathini na mbili. |
| <i>forty</i> | makumi manne | arbaíni. |
| <i>fifty</i> | makúmi matáno | hamsíni. |
| <i>sixty</i> | makumi sita | settini. |
| <i>seventy</i> | makumi saba | sabaíni, sabuini. |
| <i>seventy-one</i> | makumi saba na moja | wahed wa sabain. |
| <i>eighty</i> | makumi manáne | thamanini. |
| <i>eighty-five</i> | makumi manane na tano | thamanini na tano. |
| <i>ninety</i> | makúmi kenda | tissaini. |
| <i>ninety-six</i> | makúmi kenda na sita | tissaini na sita. |
| <i>hundred</i> | (makumi kumi) | mia |
| <i>hundred-and-nine</i> | mia na kenda | |
| <i>two hundred</i> | mia mbili or better miaténi (<i>the Arabic dual</i>). | |
| <i>three hundred</i> | thalátha mia (mia tatu). | |
| <i>four hundred</i> | arba mia (mia nne). | |
| <i>five hundred</i> | hamsa mia (mia tano). | |

CARDINAL NUMBERS.

six hundred
seven hundred
eight hundred
nine hundred
thousand

eighteen-hundred-and-fifty
two thousand
three thousand
four thousand
five thousand
ten thousand*

one hundred thousand
one million
a billion or *kār*
a trillion or *kurur*
a quadrillion or *baj*

SUAHILI.

setta mia (mia setta).
sabaa mia (mia sabaa).
tamanu mia (mia nane).
tissu mia (mia kenda).
elf or elfu; watu elf wegni ku penda ferasi, *one thousand horsemen*.
elf na tamanu mia na hamsin.
elfeen (elfu mbili).
elfu tatu.
elfu nne.
elfu tano.
elfu kumi; kumi elf wegni ku enenda kua magu, *ten thousand footmen*.
mia elfu or lakki.
lakki kumi (kumi mia za elf).
mia lakki.
mia kar.
mia kurur.

(b.) ORDINALS.

The first (e.g., man) (mtu) wa kwanza (or wa mosi); the second, wa pili; the third, wa tatu; the fourth, wa 'nne; the fifth, wa tano; the sixth, wa sita; the seventh, wa saba, &c.

(c.) ADVERBIAL NUMERALS.

Firstly, muanzo or mähali pa kwanza. Secondly, mahali pa pili. Thirdly, mähali pa tatu.

(d.) NUMERALS OF ITERATION.—How many times.

Once, marra moja; twice, marra mbili; the second time, marra ya pili; often, marra ningi; how often, or how many times? marra ngäpi?

(e.) NUMBERS OF MULTIPLICATION.

Simple or *onefold*, ya jino mmöja; *twofold*, ya meno mawili; *threefold*, ya meno matatu (e.g., a *threefold rope*, ugne wa meno matatu).

(f.) DISTRIBUTIVE NUMBERS.

One by one, mmöja mmöja; two by two, mbili mbili.

(g.) FRACTIONS.

Fungu, a part, expresses fractions, e.g., fungu la arbaini, the fortieth part.

The parts of a dollar, which are the chief fractions in Suahili, see in the Suahili Dictionary.

CHAPTER XII.

ON THE ADJECTIVES.

1.—An adjective connected with a substantive gives the precedence to the latter; e.g., mtu muovu, a bod man; makasha maröfu, long boxes.

2.—The adjective must agree with the number and euphonical form of the substantive; e.g., watu wadögo, little man; miti mirévu, high trees; ukúni ikú, a large piece of wood; kijána kibuka, a tall lad; mawe mazúri, fine stones; niumba nzima, a good house, good houses; jiwe kú or jiwe zuri, a great stone or a fine stone; kazi kuba, a great business; mzungu mkú, a great European; gnombe wakúba watáno, five large cows; gnombe mkuba mmoja, one large cow; simba wadögo wawili, two little lions; mbúzi mkuba, a large goat; mbúzi wakúba watátu, three large goats; niúni wazúri na wadögo, pretty and little birds; mayahudi wafúpi wawili, two short Jews.

3.—Adjectives with suffixes must agree with the number and person of the subject; e.g., thou alone, wewe peke yako; I alone, mimi pekeyangu. The same is the case with adjective participles; e.g., he is a faithful man, yee ni mtu alieaminiwa; I am a faithful man, mimi ni mtu nlioaminiwa; we are sleeping men, suisui watu tu-laláo; coming evils, mambo mabáya yatakáyo kuja; a sleeping man, mtu alalai; a well constructed house, niumba ilio-jengoa mema.

4.—Adjectives are supplied by using the genitive of a substantive; e.g., roho ya utakatifu, the spirit of holiness = the holy spirit.

5.—Adjectives are derived from verbs; e.g., takatifu, clean, from ku takáta, to be clean; mjúvi, a learned man, from ku júa, to know.

6.—By the application of muegni; e.g., mtu

* It must however be remarked, that the common people know nothing of these numerals, which the trading Banians have introduced from India. Furthermore we need scarcely remind the student that the cardinal and ordinal numbers are subject to the euphonical rules.

The Wusuahili who understand Arabic prefer the Arabic numbers, and no doubt these ought to be introduced into their schools, instead of their own inconvenient method of calculation.

muegni mali, *lit., a possessor of property*; mti wegni matunda, *a fruitful tree*; maneno yegni urongo, *lying words*; neno legni kuelli, *a true word*; kitu jegni uovu, *a bad thing*.

7.—*By the application of participles*; e.g., mtu alalai, *a sleeping man*; ndia ilionioka, *a straight way*; mti usio na matunda, *a fruitless tree*; mtu alie na kuelli, *a truthful man*.

8.—*By the conjunction kama (like as)*, mfano wa, *by the verb ku fanana na, adjectives may be expressed*; e.g., yuna usso kama muivi, *or yuna usso wa muivi, he has a thievish face*; mtu huyu yúwa fanána na kijana, *this is a childish man*.

9.—*Negative adjectives are frequently formed by*

connecting the negative particle si with a substantive; e.g., si kuelli, *not truth = not true = lie, falsehood, or false*; si mpági, *not a giver, not liberal, stingy, tenacious*; si mtu, *not a man, but rather a beast*; si kitu, *not a thing = nought*. Maneno yasio yegni kuelli *or yasio na kuelli, or maneno yasio si kuelli, words which are not true*.

10.—*Addition to remark 2. The Suahili say*: mtu muekundu, mueúpe, muensi, muema, *pl. watu waekundu, waéúpe, wema, or watu, weúpe, wekundu, weusi, red, white, black, good men*; kasha joróro, jekundu, jipia, *a soft, red, new box*; makasha maeupe, maororo, *or meupe and mororo, watu wangi (wa ngi), Kiung. wengi, many people*.

CHAPTER XIII.

ON THE DEGREES OF COMPARISON.

The comparative degree is rendered in Suahili in various ways:—

1.—*By the use of zaidi (zayidi) more than* زَايِدِي. *in Arabic means, auctus fuit, inde excessit numerum, increvit*; زَايِدِي, *redundans*; e.g., kitu hiki ni kikuba zaidi ya kilé, *this thing is greater than that*; vitu hivi vikuba zaidi ya vilé, *these things are greater than those*.

2.—*By the use of kúliko, where there is. Vide Suahili Dictionary, page 177*; e.g., niumba hi ngéma (or njéma) kúliko ile, *this house is good where that is, i.e., this house is better than that*. Kitu hiki ni kikúba kúliko kilé, *or zaidi kuliko kile*. Mtu huyu ame-ni-penda sana zaidi ya yule, *or kua ungi zaidi ya yule, this man loved me more than that*.

3.—*By the use of kúpita, to pass or surpass*; e.g., mtu huyu yuwa-m-pita muenziwe kua mali or

utágiri, *this man surpasses or excels his friend in point of riches, i.e., he is richer than his friend = yuna mali zaidi ya muenziwe*.

4.—*The verb ku zidi, to increase (and ku pun gúa, to diminish) may also be used*; e.g., mtu huyu amezidi ku ni fania wema kúliko mtu yulé, *this man has done more good to me than that man*; kimepungúka kitu kidógo pundo, *there was wanting a little more*.

5.—*The superlative is rendered by placing the adjective kulla or wote behind the particle zaidi ya or kuliko*; e.g., sultáni huyu ni mkúba kúliko ya masultani wote, *or ni mkuba zaidi ya masultani wote, this is the greatest king*; malaika wa-m-pita, mtu kua ngúvu (wana ngúvu zaidi ya mtu), laken Mungu yuwapita vitu viote kua ngúvu (ni muegni ngúvu zaidi ya viumbe viákwe viote, *the angels are mightier than man, but God is the mightiest of all, mightier than all his creatures*.

CHAPTER XIV.

ON THE PRONOUNS.

1.—PERSONAL PRONOUNS.

(1) *I*, mimi (mi); (2) *thou*, wéwe (or wē); (3) *he*, yéé; (4) *we*, sisui or suisui; (5) *you*, nuinui; (6) *they*, wáo (wō).

2.—POSSESSIVE PRONOUNS.

Mine, wangu, yangu, jangu, langu, pangu; *pl.* viangu, zangu, muangu.

Thine, wako, yako, jako, lako, pako; *pl.* viako, zako, muako.

His or her, wakwe, yakwe, jakwo, lakwo, pakwo; *pl.* viakwe, zakwe, muakwe.

Ours, wotu, yetu, jetu, letu, petu; *pl.* viotu, zetu, muetu.

Yours, wenu, yenu, jeuu, lenu, pouu; *pl.* vienu, zenu, muenu.

Theirs, wao, yao, jáo, láo, pao; *pl.* viao, zao, muáo.

3.—REFLECTIVE PRONOUNS.

I myself, mimi nafsiyangu or moyowangu or mimi muegniéwe or muniewe.

Thou thyself, weve nafsiyako or weve moyowako or weve muegniéwe.

He himself, yee nafsiyakwe or moyowakwe or yee muegniéwe.

We ourselves, suisui nafsizétu or miyoyetu or niyozetu or suisui wegniéwe.

You yourselves, nuinui or nuígnui nafsizenn or niyo zenu or nuinui wegniéwe.

They themselves, wao nafsizáo or mioyo yao or wao wegniewe.

To love oneself, the *Suahili* can say: ku-ji-penda, or ku-ji-penda nafsiyakwe, or ku penda nafsi yakwe.

4.—DEMONSTRATIVE PRONOUNS.

(a.) *for near persons and objects*: huyu, *this or that*, c.g., *this man*, mtu huyu; *pl. hawa* c.g., watu hawa, *these men*.

(b.) *for remote persons and objects*: *that man*, mtu huyo or mtu yule; *pl., those men*, watu hao, watu walé or watu hawale.

(c.) *at a greater distance*: *mtu yule, that man yonder*, or mtu huyulé; *pl. watu walé or hawalé*.

5.—RELATIVE PRONOUNS.

These will be best understood by a table containing examples of the euphonical concord. Theoretical rules are of little avail.

6.—INTERROGATIVE PRONOUNS.

(a.) PERSONAL INTERROGATIVE PRONOUNS.

Who? nnani? *whose?* wa, ya, ja, la, ya, za, pa, nnáni?

Who am I? mimi nnáni?

Who art thou? wewe unáni?

Who is he? yéé nnáni?

Who are we? suisui tu nání?

Who are you? nuinui m nání?

Who are they? wao nnáni?

Which of both of these has done this? nnáni wawili hawa walio fania haya?

To whom has he given the money? nnáni ame-mpai fetha?

Both of us cannot know, suisui wawili hatuwézi ku jía.

Whom has Abdalla beaten? Abdalla ali-m piga nnáni?

Whose are these things? vitu bivi ni via nnáni?

Whose is this box? kasha hili la nnáni?

Whose are these boxes? makasha haya enda nnáni?

Whose is this tree? mti hu ni wa nnáni?

Whose are these trees? miti hii ni ya nnáni?

Whose is this business? kazi hi enda nnáni?

Whose works are these? kazi hizi za nnáni?

Whose is this goat? mbuzi huyu ómboa nnani? or mbuzi huyu wa nnani? or nnani muegni mbuzi huyu?

Whose are these goats? mbuzi hizi za nnani? or mbuzi hawa ómboa nnani?

(b.) IMPERSONAL INTERROGATIVE.

What? which? nino? ni? je?

What does he say? anena nini? or auená-je?

What did he do? amefania nini? or amefanía-ni or amefanía-je?

What has he lost? nini kilicho-m-potéa?

What shall he get? atapatá-je? or atapata-ni? or atapata nini?

(e.) UNIVERSAL INTERROGATIVE.

What man has done this? ni mtu gani aliefania haya?

What sort of men have done this? ni watu gani waliofania haya?

Which thing? kitu gani?

Which things? vitu gani?

What state? mambo gani?

What is there? kunáni?

What is the matter? kina nini?

What have they? wanáni?

Who is at the door? nani aliópo mlangóni? or nani yupo mlangoni?

What o'clock is it (how many hours)? saa ngápi?

Where are you going? wenda wapi?

How shall I get? takapatá-je? (*how or what?*)

How old is he? (*lit., his age, how gets he it?*) umri-wakwe atapata-je?

How long is it? urefuwakwe yatapata-je?

How deep is it? ku enda tini kuakwe chapata-je? (*kiséma, a well*).

How many people? watu wangápi?

How many goats? mbuzi wangapi, or ngapi?

How many places? mahali pangápi?

How many chairs? viti vingápi?

How many boxes or chests? makášha mangápi?

How many houses? niumba ngápi?

How many planks? mbau ngápi?

How many trees? miti mingápi?

How long ago? tangu lini? (*lit., since when?*)

How often? marra ngápi? (*how many times?*)

How much? kadri gani? kiasi gani? *what quantity?*

7.—DISTRIBUTIVE PRONOUNS.

Each of his friends, kulla mmoja wa rafikizakwe.

Every man, kulla mtu moja.

Neither of them, hapana moja muáo,

8.—INDEFINITE PRONOUNS.

There is not any or one that does good, no, not one, hapána muegni ku fania wema, hatta mtu mmoja. *All men*, watu wote; *all matters*, kazi zote; *all places*, mahali pote (nuote); *everything*, kitu jote; *whoever will do it, shall be paid*, kulla mtu afanini, or kulla muegni ku fania, or kulla mtu ambai kuamba afania, atapawa fetha; *you are all gone astray*, nuinui niote mualipotéa; *we all saw it*, suisui zote tumeóna; *they all went away*, wote wao wametoka; *such people*, watu kamo hawa or mfano wa hawa.

At Zanzibar the people say: kiti ehake Sultani, *the Sultan's own chair*, or *this is the Sultan's chair*, to mark the person whose the thing is, the chair in which no one but the Sultan sits. *At Mombas I have never heard this expression.*

Niumbani mle, *ia that house*; niumbani pale, *by that house*; niumbani kule, *to that house*.

Mimi ndimi, *it is I*; wewe ndiwe, *it is thou*; ndie, *it is he*; suisui ndisui, *it is we*; ninui ndinui, *it is you*; ndio, *it is they*. You may also translate mimi ndimi, *it is I, the very same*. Ndie (or ndiye), *it is he*; siye, *it is not he*.

Whosoever may come, yee ote atakaye kuja; *th man I went to*, mtu nalia-mu-endéa; *the man whom I went with*, mtu nalia-kuenda naye; *where I came from*, nilipótoka; *where I am going to*, nina-po-kuenda.

CHAPTER XV.

ON THE ADVERBS.

I. ADVERBS OF TIME.—(a.) *Present time*: now, sasa or wakáti hu; *to-day*, leo; *now-a-days*, katika zámáni hizi. (b.) *Of time past*: some time ago, wakati ncháché ulipopita; *long since*, wakati ungi ulipopita; *late*, kua káribu. (c.) *Of time to come*; ere long, karibu, punde; *henceforth*, tangu sasa; *to-morrow*, kesho; *after to-morrow*, kesho kútōa. (d.) *Of time indefinite*: often, marra nengi; *sometimes*, marra mmoja mmoja; *seldom*, si mno kabisa; *again*, marra ya pili; *instantly*, sasa hivi or upézi, or kua mnongo hu.

II. OF PLACE.—*Above*, ju; *abroad*, n'de; *before*, mbelle; *behind*, niuma; *far*, mbali or kule.

III. OF QUANTITY.—*Little*, ehache, haba; *abundantly*, kua ungi; *kadri gani?* *how much?*

IV. OF DOUBT.—*Possibly*, yemkini; *perhaps*, láboda or kua násilu.

V. OF NEGATION.—*No*, sívio; *by no means*, kábisa.

VI. OF AFFIRMATION.—*Kua kuelli*, *truly*; *kua yakini*, *verily*; *éwa* or *ái*, or *márhaba*. “*Yes*” and “*no*” are usually rendered by the repetition of

the verb used by the person asking; e.g., wewe nme-fánia haya? resp., (mimi) nimefania or sikufania, *yes, I have done it, or I have not done it; undoubtedly*, hakuna teshwishi.

VII. OF INTERROGATION.—*Wherefore?* kua sababu gani? *when?* lini? *how?* genzi gani, or gissi gani, or kuani? *The verb connected with kuani stands usually in the infinitive*; e.g., kuani ku fania haya? *why to do this? = why hast thou done, or dost thou do this?*

VIII. OF MANNER are frequently formed by placing the preposition kua before a substantive; e.g., kua fáraha, *with joy = cheerfully*; kua uóvu, *with badness = badly*. In like manner adverbs are formed by placing kua before the infinitive mood; e.g., kua ku shinda, *by conquering = victoriously*; kua ku jua, *by knowing = knowingly*; kua ku ámini, *faithfully*.

IX. Many English adverbs may be expressed by the adverb sana; e.g., shika sana! *hold very or much!* = *hold tight*; vuta sana! *pull hard!* enda sana! *go fast!* sema sana, *speak out or loud*.

CHAPTER XVI.

ON THE PREPOSITIONS.

Above—ju ya; e.g., ju ya mbingu, *above the heavens*.

About—katika; e.g., katika muanzo wa muaka, *about the beginning of the year*.

After—niuma ya, or kiniuma ja, or báda ya, or muisho wa, mfato wa, kama; e.g., mfano ya ada, *after the fashion*.

Against—ju ya, or kua ku teta na (by opposing), or kiniuma eha; e.g., amekuenda kiniuma cha amriyangu or kua ku teta na amri yangu, *he went against my order*.

Along—kandokando; e.g., kandokando ya poani, *along the coast*.

Amidst or amid, or among—katikati; e.g., katikati ya niumba.

Around—kua upande wa (on the side of) or kua

ku zungúka, upande wa Mvita, or nti izimga-káyo Mvita or Mombása.

At—katika; e.g., katika Mvita, *at Mombasa*; by sea, katika bahari; mua or miongonimua, *at him*, *at his hands*; miongonimuakwe kua; e.g., kua kima kidogo, *at a small price*; kua ku daka knao, *at their request* (wao walipodáka). *Before*—mbelle ya or za; e.g., mbelle za mfalme, *before the king*.

Below—tini ya; e.g., tini ya maji, *below or under the water*.

Beside—kna upande; *beside the house*, kute upande wa niumba; ju ya; e.g., ju ya haya, *beside this*.

Between, betwixt—beina ya or katikati ya; kati-muctu, *between ourselves*.

Beyond—kua huko; Unguja kua huko, *beyond Unguja*; saidi ya or ju ya kipimo, *beyond measure*; ameketi upandewako, *he sat by you*; amepigoa ni msomeshi, *he was beaten by the teacher*.

Concerning, on account of—kua sébabu ya.

Down—katika tini, kuendéa tini, tini ya.

During—pindi; *during his residence in London* pindi alipoketi Londini.

Ere—mbelle ya, kabla ya; mbelle ya muaka mungine, or kabla ya muaka mungine, or muaka mungine usisassa ku pita; asisassa or asija keti Mvita, *before he died at Mombas*.

Except—pásipo; ameleta vitu viote, makasha mawili bassi yame salia or hakuletta, ameata or amesása, *he brought everything except two boxes*.

For—kua sababu ya; nime-m-penda kua sababu ya akilizakwe, *I loved him for his understanding*; nime-ku pelekéa waraka, *I have sent a letter for you*; *I have done it for you*, nime-ku-faniza haya or kuako wewe, *in your behalf*; kitu hiki ehako wewe, *this thing is for you*, or *belongs to you*; amefania vema, nai ndie Muarabu huyu, *he did well for an Arab*; amekuenda Patta kua kazi hi, *he went to Patta for this affair*; siku nengi, tangu miaka mingi, *for a long time, or many years*; ni maovu kuako, huwezi ku nena, *it is too bad for you to say it*; *he clothed him well to prevent his catching cold*, ame-m-vika wema kutóka ku shikoa ni beredi or asishikui ni beredi; *oh, for a sword!* kuamba nli náo mimi upanga; nimesikia kuako, *I heard it from you*; *in his infancy*, wakati alipokua mtóto (*when he was a child*); *the cup is over against me*, kikombe kina ni-lekéa or kina-ni kábili (*is opposite to me*).

Out of—ametoka uumbani, *he went out of the*

house, or ametóka katika niumba; *out of love to me*, kua ku penda nimi; *it is out of fashion*, kitu hiki kimetoka katika ada, bakina ada tena sasa.

Save (vide except)—asipo isipokua, isipo.

Since—tangu; *since my return*, tangu nilpo rúdi.

Through—kua, e.g., *through much toil*, kua masháka mangi; *the ball went through his belly*, popo miengia imepita matumboyakwe.

Throughout the land—kua uti iote.

Till—hatta, e.g., *tanga subukhi hatta usiku*, *from morning till night*.

To—*From here to Barawa*, hapa na Baráwa; ametoka Mvita amekuenda Unguja, *he went from Mombas to Zanzibar*; *he is born to this*, ame vialiwa ku fania mambo haya; *I read the book to this man*, nime-m-soméa mtu huyu juo hiki (*or nime soma juo mbelle or kua mtu huyu*); *the debt amounts to 100 dollars*, deni ni reali mia or deni yapata reali mia; *to my knowledge he is very busy*, najua yee yuna kazi nengi; *this is nothing to what he did yesterday*, kitu hiki hakina amefania jana zaidi ya hiki; *as to me, I go to Malindi*, laken mimi nanenda Malindi.

Towards—*Towards sunrise or east*, upande or uekéo wa máo ya juo; uelekéo wa Bukini, *towards Madagascar*.

Within—*Within six hours' walk*, kua ndia ya setta saa; *he remains within call*, yuwaketi mahali awezápo ku itoa kua k'ulla kipindi.

Without—*He did it without self-love*, amefania haya asipoji penda nafsiyakwe; *he spoke without any regard to the greatness of the king*, amesema maneno haya asipo hesabu ukū wa Sultani; *a house without men*, uumba isio wa watu, or isio kúa wa watu.

CHAPTER XVII.

ON THE CONJUNCTIONS.

(a.) COPULATIVE CONJUNCTIONS.

And, na; also, tena; as well as, na-na; not only, but also, si bassi, laken tena.

While or whilst—wakati nioáza kua maneno haya, wali ali-ni-ngilia or ali-ni-fikilia, *whilst I was thinking about these things, the governor came in to me*.

After—pindi tulipo-m-piga or misho wa ku-m-pigai, tualifúngua, *after we had beaten him, we were imprisoned*.

As soon as he arrived, he died, wakati aliofika, alikuffa or alipofika alikuffa.

No sooner than—*He no sooner heard the voice than he left the house*, aliposikia keléle, alitoka nimbani.

Till—batta; *wait till he comes*, ngoja hatta yuwaja or hatta atakapo kuja; akija nambiani, tell me when he comes.

When—Alingúa nilpo-mu-ona, *he was sick when I saw him*.

Ere, before—*Before he had time to escape, he was seized*, asija pata wakati wa ku kimbia, alikamátóa or asitassa kúa na wakati wa ku kimbilia, aliguíwa; *before he went*, asija ku

enda, or asitassa ku enda, or kabla hatassa ku enda.

Not till—It was not till he went on shore that he got better, haku póa uellewakwe hatta alipo-shúshoa poáni.

(b.) CONDITIONAL CONJUNCTIONS.

Kuamba wewe hukuenda Kiloa, hungali ngúa, if thou hadst not gone to Kiloa, thou wouldst not have fallen sick.

Provided that—Kuamba yu yuwarudi tu (bassi), na-m-samehéa maovuyakwe, provided that he returns, I will pardon him for his wickedness.

Else—This man is alive, else he could not walk, kuamba mtu huyu hakúa mzima hangewéza ku tembéa.

The more—the more—kua zaidi mtu akizidi kúa meskini rohonimuakwe, yuwazidi kua ku-m-jongea Mungu, ata-m-jongéa Mungu kua zaidi, the poorer a man is in spirit the more he is like God, and the more God will draw nigh to him.

How much more—Kua kadiri gani zaidi, or mambo gani kua ungi.

(c.) CAUSATIVE CONJUNCTIONS.

He is a powerful king, for he is loved by his people, Sultani huyu muegini nguvu kua sababu ya ku pendoa ni watu wakwe or kuani ya amependoa ni rayazákwe.

As I lived in Egypt, I know many people there, kua sababu mimi nimeketi katika Misiri, najua watu wangi hapo, or kua sababu nlioketi mi-

serini, &c. ; or mimi najua watu wangi miserini kuani, nimeketi hapo.

Then—Then you will not do it any more, na hivi hutafania mara ya pili.

I was not born nor bred a blacksmith, mimi siku-viuliwa wala siku lewa kúa muhúnzi (mhunzi).

I shall go to the place, how remote soever it may be, takuenda mahali hapo, ijapokúa mballi sana, kuamba ni mballi sana.

No other but yourself can do it, hapana mtu mungine isipokua nafsiyako wewe awezai ku fánia haya.

What he says is nothing but lies, urongo tu (utúpu) manenoyakwe iote.

He gave him more money than was due to him, ame-m-pa fetha zaidi ilio-m-pasha ku-m-pa.

As he likes rice, so I like bread, ni kama yu apenda mtelle, ni kama hivi mimi napenda mukate.

This man may lose all his money, yet he will not become a poor man, mtu huyu awéza ku potewa ni kulla fethayakwe, asipokua mtu meskini, or laken hatakua mtu meskini.

Man cannot be happy, unless he fear God, mtu hapáti bakhti ngema kua yakini, kuamba ha, m-chi Mungu (isipokua kua nguvu za Mungu).

This news may be considered as an indication of approaching war; hábari hizi zikatifirwe kama aláma (kúa alama) ya vita vitakávio kuja (or vilivio karibu).

The conjunction "in-order-that" is generally expressed by putting the verb into the subjunctive mood; let him go in order to see, a énde akaóne.

CHAPTER XVIII.

ON THE INTERJECTIONS.

Of grief—ah! oh! woi! ole! ole wangu! woe is me! ole wenu, woe unto you.

Of silence—niamó, pl. niamazáni! be quiet!

Of impatience—chut!

Of contempt—kéfule.

Of regret—laiti, oh that, would that (things had been otherwise).

Of compliment or of thanksgiving, ah sant (you have done well in Arab.), I thank you; mār-hābā! thank you, it is well (acknowledging a gift received).

Of haste—hima, or hima, hima! harraka! upézi! quickly! be quick! make haste!

Calling attention to what has been said or is to be said—ati! look you! I say! angulia! look! sikia! hear! tazama! behold!

Of completion—bassi! that will do! no more! stop! enough!

Heya or haya! an exhortation, hastening people about their work; hey! hey! hey! come along! go on! set about your work!

Ho! hodi! hodi hodi! hodini! crying before a house, waiting and begging for entrance. The inmates answer: kárib, come in! karib means in Arab. come near! It is an invitation for sitting down and joining the conversation of the party. The invited person answers: nimekää kitáko, I am set down, I am in a sitting position.

Of compliance—yes, well! vema! very well; ni mema, ndio, ndivio! the contrary is sivio! sidáki, I will not, I refuse.

Of address—oh! éwe, pl. egnoi; ewe bana, a master! ewe Mungu! O God! At Zanzibar this address to a superior seems to be objectionable.

Of astonishment—ni ájabu! oh wonder!

Of abhorrence—far be it from me, kitu hiki kiepu-káne námi, or jepuéne or jondoéne (ku ondóá, to remove).

Of assent—to be sure! kuelli, ni kuelli! yakini! hapana maneno.

Of expulsion—begone! tóka, mu-ondoéni! mu-epuéni! ondóka! a epukáne nami! ndazáko!

Of taking leave—kua heri! farewell! good-by! pl. kua herini, or kua heri ya yu onona! may we soon meet again!

Of surprise—kumbe! what then! another exclamation of surprise is looo!

Miye! me! I am the one! weye, are you the one! it's you?

Saa! you! I say! ndō saa! come on, do!

Salaam! peace! hail!—salaam Bibi, with the mistress's compliments.

O ye fools! nuiui wajinga! mna wazimu!

What a great man! ni mtu mzima gani!

Stárehe! When one enters a company of men, and they rise to honour him, he endeavours to prevent them by saying: starehe, do not disturb yourself! don't get up!

Similla! out of the way! simille! similleni! make way! probably for Bismillah, in the name of God! It is = ji-tenge! get out of the way!

Tutu! do not touch! leave it alone! said to children.

Tendeni! go on! work on! go on with your work or employment.

EXPLANATION OF THE ABBREVIATIONS.

Kid. = *Kidúruma*, the dialect of the *Dúruma* tribe (*Wanika*).

Kimv. or *Kim.* = *Kimvita*, the dialect of the island of *Mombas* or *Mvita*.

Kig. = *Kigúnia*, the dialect of the island of *Patta*.

Kimr. = *Kimrima*, the dialect of the people of the highland and of the mainland (of *Africa*), especially of the people who live on the coast south of *Unguja* or *Zanzibar*.

Kir. = *Kirabbai* or *Kiravai*, the dialect of the *Rabbai* tribe.

Kin. or *Kimik.* = *Kinika*, the dialect of the *Wanika* tribes, which consist of two divisions, the *Wadigo* in the south, and the *Lupango* in the north and west (of *Mombas*).

Kinias. = *Kiniassa*, the dialect of tribes near the lake *Niassa*.

Kikuav. = *Kikuavi*, belonging to the *Wakuavi* tribes.

Kik. = *Kikamba*, referring to the *Wakamba* tribes.

Kiung. = *Kiunguja*, the dialect of *Zanzibar*, and all that belongs or refers to *Zanzibar*.

Kiám. = *Kiámu*, the dialect of the island of *Lamu*.

Kijan. = *Kijangámoe*, a place near *Mombas*.

Kilind. = *Kilindini*, a quarter of *Mombas*.

Kijom. = *Kijómvu*, a Muhammedan village to the west of *Mombas*.

Arab. = *Arabic* ("Lexicon Arabico-Latinum," auctore *G. W. Freytag*, is the one which was consulted for the Dictionary)

N. Gent. = *Nomen gentilicium*, the name of a nation.

N. Prop. = *Nomen proprium*, proper noun.

R. or *Reb.* = *Mr. Rebmann*, missionary at *Rabbai*

and at *Kisulutini* at a later period, from 1846-1875, in *East Africa*. The student will observe that *Mr. Rebmann* seldom explains the words he has given. Hence so many signs of interrogation. He evidently intended to explain matters more fully at a later time, but this was prevented by other engagements. I did not think it right, however, to omit words which I had found in his manuscript.

E. or *Erh.* = *Mr. Erhardt*, missionary of the Church Missionary Society, in *East Africa*. He arrived on the 15th of June, 1849, at *Rabbai Mission*.

St. = *Dr. Steere*, Bishop at *Zanzibar*, the editor of a valuable handbook of the *Suahili* language, as spoken at *Zanzibar*.

Sp. = *Mr. Sparskott*, missionary of the Church Missionary Society, *East Africa*.

Gram. = *Grammar* (*Suahili*).

Deriv. = *Derivative*, or derivation.

Suff. = *Suffix*.

V. a. = *Active verb*.

V. pass. = *Passive verb*.

Redupl. v. = *Reduplicative verb*.

Intens. verb. = *Intensive verb*.

Reit. verb. = *Reiterative verb*.

Reci. v. = *Reciprocal verb*.

Magn. n. = *Magnifying noun* (e.g., *mto*, river *juto*, a large river).

Diminut. n. = *Diminutive noun* (e.g., *kijúto*, small river, a brook).

Fig. = *Figurative*.

V. obj. = *Objective verb*.

V. dat. = *Dative verb*.

V. c. = *Causative verb*.

Q. v. = *quod vide*, which see.

Observe, that the author has generally, with the Initials, indicated the source whence he drew any word, for he detests anything like plagiarism.

SUAHILI-ENGLISH

DICTIONARY

A

A, the terminal vowel of all purely African verbs; in the negative form it is changed into "i," and in the optative into "e"—e.g., *apenda, he loves; hapendi, he does not love; apende, may he love.*

KŪ-A, *v. n.*, to be or to become. The word does not signify existence in an absolute but merely in a relative sense, and can therefore not be used when the ideas of "I am," or "God is," or "exists" are to be expressed; in this case mere pronouns, combined with adverbs, are employed—e.g., "Nipo," *I (am) there*; "Mungu yuko," *God he (is) there.*

In fact, *kūa* (*pass.* "ku-wa") indicates existence only in the past and future tenses, in which, like all monosyllabic verbs, it retains the infinitive particle, "ku," as an auxiliary to strengthen the sound; e.g., *manéno yalikūa thābidi*, the words which have become firm or established (with us). *Mvúa inakūa yāja*, *lit.*, the rain has been it comes = the rain is coming; *wavūvi wanakūa wāja*, the fishermen are about to come = they are coming; *kungāwa mbali*, *takuenda*, though it be far off, yet I shall go.

The optative mood is formed from the passive voice, with the "a" changed into "e"—e.g., "wasive na makossa," they not may be with faults, i.e., without fault, the optative being often used adverbially, or like a preposition. The positive form of the optative is "awe," may he be, vide Krapf's "Outline of Grammar," page 72.

In reference to the letter "a" see page 242 in Dr. Steere's "Handbook of the Swahili Language," second edition.

Of the passive form (wa) some use exists in the present tense, indicative mood, but it is confined to the third pers. sing. and to monosyllabic verbs, the sound of which it

is meant to strengthen; e.g., *yuwála, he eats; yuwāja, he comes.*

ĀĀLI, *adj.*, choicé, good; from the Arabic *أَعَالِي* (āāli), *cfr.* *عَلَا* (alā), *altus, excelsus fuit, hence "aali," superior, supremus.*

ĀĀSI, *adj.*, rebellions, refractory, disobedient; *vid.* *asi* or *assi*; Arab. *عَصَى*, *rebellis, inobediens fuit.*

Ā'ĀDAN (or Ā'ĀDĪ), *always, constantly*; Arab. *أَبَدًا*, *perennavit*, *أَبَدًا* (abadan), *semper*; *kaziyakwé ni fu iba abadi*, his business is to steal constantly; *ābādāni* is an expression of assurance.

ABE WATOTO, *vid.* *babe watoto* or *babe wana.*

Ā'BIRI, *v. n.*, to pass over, to go across (a river, lake, or sea), to be ferried over = *ku vuka*, to go together as a passenger by sea in a vessel, or with a caravan (jāro) in travelling by land. *Nimeābiri chombo cha Muārabu hatta U'ngūja*, I went together, or I went as a passenger on an Arab-vessel as far as to Zanzibar. I did not hire the whole dhow, but I paid the usual fare, which with the natives amounts to a $\frac{1}{4}$ or $\frac{1}{2}$ dollar from Mombas to Zanzibar. *Tumeābiri jāro cha Mzungu hatta Ukambani*, we joined the caravan of the European as far as to Ukambani.

The verb *ābiri* is to be derived from the Arabic *عَبَرَ* (ābara), *transivit, trajecit flumen.*

ĀBIRIA, *v. obj.*, to pass or cross over to a certain place; e.g., *nime nauili chombo cha Baniani ku abiria* or *ku vukia Unguja*, I have hired the vessel of a Banian to pass or cross over to Zanzibar = *nimevūka katika chombo cha Baniani*, I crossed over on the vessel of a Banian. *Nime-mu-abiria kua* or *katika chombo cha fulani*, I made him go over in the vessel of N. N.

ABIRIA signifies "passengers" according to *Dr. Steere's Handbook*, page 243, but in this case it should be "waabiria," they who pass over; in the sing. "muabiria," one who passes over. However, the inexact dialect of Zanzibar allows many forms which are not admitted in other dialects.

ABIRISHA, *v. c.*, to cause to cross, to put across; Baniani muegni chombo ame-mu-abirisha Mzungu = ame-m-vusha Mzungu, the Banian, the owner of the vessel, put the European across. "Ku-m-vúsha" is more correct.

ABÚA, *v. a.*, to scrape off (e.g., múa, sugar-cane); see ambúa; abúa occurs very seldom.

ABŪDI (or **ĀBODI**), *s.*, see budi.

ABUDIA, *v. obj.*; **ABUDISHA**, *v. c.*, *vid.*

A'BUDU, *v. a.* (from the Arabic عَبَدَ, ábada, adoravit, fecit aliquem servum), to serve, to adore, to worship; ku-mu-ábudu Mungu, to serve or worship God; ku ábudu sannam, to adore or worship idols; mtu huyu anaabudu salla, this man prays always, *lit.*, serves prayer, *i.e.*, serves God in prayer, especially after the prescribed Muhammedan form.

ABUDIA, *v. obj.*, to give worship to, e.g., ndia or manéno, the way or the words, to give worship to God, the manner of worshipping God (ndia ya ku-mu-abudia Mungu).

ABUDISHA, *v. c.*, to cause to serve or to worship, to make one adopt one's religion (ku-mu-abudisha Mungu).

ACHA, *v. a.*, to leave, to quit, to abandon; see ata, atana, atia, atilia in the *Mlowbas* dialect, but acha, achána, achía, achilia, achilika in the dialect of Zanzibar.

A'CHAM, *vid.* **A'jam** or **A'gam**, *Persia*.

ACHÁRI (or **ĀJÁRI**), *s.*, a thick acid juice or chyle, prepared by the natives of slices of lemon mixed up with salt and red pepper (pikipili hoho). It serves the natives for pickles, hence preserves (e.g., achári ya maémbé, *i.e.*, juice of mangos).

A'DA, *v. a.*, to slit the bark or bark of trees and make strings of it (*R.*)?

A'DA, *s.*, *pl.* maúda (ya, *pl.* za), custom, manner, a gift or present according to (ancient) custom; ni-pa maadayangu or adazangu, give me my customary gifts or presents; nikipóa, ta-kú-pa adayáko, when I get well (says the patient to his physician), I will give you your gift (fee); *cfr.* Arab. عَادَة, consuetudo, mos, donum.

A'DĀNU, *s.* (ya), civility, good behaviour, good manners (ádabu is to be distinguished from athabu, *vid.*); Arab. آدَب, humanitas, elegantia morum et doctrinae; omnium rerum scientia, qua a vitiis omnis generis cavere possumus (*Freitag's*

Lexicon); ádabu ngéma or mbáya, good or bad behaviour; ku-m-tia kijána ádabu (or ádabu ngema), to teach the boy manners, *lit.*, to put good manners into the boy. Mtu huyu kana ádabu or ni mtófu wa ádabu, this man has no politeness, or no polite manners; aingiwe ni adabu, he should learn to behave well or politely; mtu huyu ni mjauri, ni muegni mákú mangi, ni mtakábari or yuna keburu, he is proud, arrogant, insolent, &c.; ku-m-tia ádabu may also signify, to chasten one by confining him, &c.; adabu = muendo (*vid.*), hence the proverb, "Muendo hauna adabu."

ADABIKA, *v. n.* (*R.*)? = ku ngiwa ni adabu, or ku tiwa adabu. The student must not confound adibisha and adibu with athibu and athibisha and athibia, which latter verbs signify, "to castigate, to torment," whilst adibu and adibisha seem never or but rarely to be used. See athabu, athibu, athibisha, to cause to be in pain, to punish, but adibisha, to cause to behave well.

A'DAMU, *s.*, **ADAM** (muana or bin adamu, son of man), a human being, a man (ewe muana wa or bin adamu, O thou son of man).

ADÁNA, *s.*, mpiga adana = muádimi aitái watu wasalli, the man who calls people to prayer, the muezzin; Arab. أَذَانَ, aures praebuilt, (2) significavit, indixit Muhamedanis publicae preces horam; أَذَانَ, praeco, promulgatio precum.

ADÁWA, *s.*, enmity (see adui, an enemy); the word is seldom heard.

A'DI, *v. a.*, to accompany or to wait on a person to the door; in general, to accompany one for a short distance by sea or by land. The verbs "adi" and "ága" must be distinguished well. "Muegni ku adi" is the person who accompanies another to the door, or for a short distance beyond it, and remains afterwards at home; whereas the "muegni ku aga" is he who bids farewell to and parts from the muegni ku adi for ever, or for some time; *cfr.* Arab. عَدَا, praeteriit missum fecit, reliquit, effectit ut transiret, pervaderet.

ADIA, *s.* (ya), or rather **ATHIA** (see), a gift, donation, present; Arab. عَدِيَّة, donum, from عَدَا, largitus fuit, dedit, donavit. Many *Suahili* pronounce "hadia," but this is erroneous. In general, those *Suahili* who do not know Arabic pronounce Arabic words very badly, and should not be imitated by Europeans, who should always endeavour to acquire pure *Suahili* words, and never use Arabic expressions, when there is an adequate and indigenous word found in

Kiswahili. Modern philology makes great efforts toward ejecting as much as possible foreign words from a language, in order to make room for those expressions which belonged originally to it. Ku-m-pa mtu adia or athia = ku-m-pa mtu kitu eha burre, to give a man a present, or a gratuity; ana-ni-pa alia, he gave me a present.

ADIBU, *v. a.*, to teach (good) manners, to educate (*vid. adabu*).

ADILI, *s. and adj. (ya)*, right conduct, right; Arab. **أَدْلَى** (adlon), justitia, aequitas; hapana hókuma ádili, there is no right judgment.

ADILI, *v. n.*, to behave or act rightly; Arab. **أَدَلَّ** (ádala), quod justum et aequum esset, statuit praestitutique.

ADILISHA, *v. c.*, to make or teach one to act rightly.

ADILIFU, *s. (?)*

ADIMIKA, *v. n.*, not to be obtainable; e.g., sermalla wakiadimika = wakitóá patikána, or wakiwa shidda, if the carpenters be not found, if they hardly exist; Arab. **عَدِمَ** (ádima), destitutus, privatus fuit.

ADIMISA, *v. c. (?)* = ku tukuza, to praise, to glorify. This verb requires further and closer examination; perhaps it may be derived from the Arab. **عَظَّمَ** (athama), magnus fuit, magni fecit, honoravit. Hence the writing "athimisa" would be more correct.

ADINASSI, *s., pl.* wadinassi, a free man of unmingled blood, whose parents have not been slaves; mtu huyu ni adinassi, this is a free man = muungwana asie kitangáño, this is a free man without mixture of blood. The word is no doubt a corruption of the Arabic expression, wald-el-nās, a free-born person, **وَلَدَ النَّاسِ**.

ADÚA, *v. a.*; ku adúa hasáda or sungúa jito (R.). This expression refers to the ceremonies which a native doctor performs before he begins to treat a sick person. First six yards of American cotton-cloth must be brought, a number of pieces of bread are to be baked, the water of three cocoa-nuts must be put into a kettle, &c., whereupon the doctor will read some sentences from the Coran, &c.; mu-adúe hasáda, ndípo afaníke daua or dawa, perform the hasáda, then let the medicine be administered to him.

ADÚI, *s.*, an enemy (ya), *pl.* maádúí, this plural form, however, occurs but rarely, as is the case with many Arabic words. The Suahili say, mtu huyu ni adui, *pl.* watu hawa ni adui, instead of maadui. Adui, an enemy, also = mtu mbáya, a bad man; Arab. **عَدَى**, homines peregrini,

inimiei; **عَدَوِيّ**, hostilitas; hence adawa (ya), enmity in Kiswahili.

ÁEE (or **EÉE**) (St.), yes; Arab. **أَيَّ** (ai), nimirum, id est, ita, bene.

ÁEMBOE (or **EMBOE**), *s. (la)*, glue; see sumugh, gum-arabie; *cfr.* also ulimbo and mlimbolimbo; all these matters are used as glue or birdlime, also for sealing letters.

ÁENZI, *s.*, see éenzi or ézi, *s.*, power, authority; kiti eha aénzi, a chair of power, an excellent chair, a chair of fashion; Arab. **عَرْشٌ**, potentia, dignitas, honor.

ÁFA, *s. (la)*, *pl.* maáfa (ya), something fearful, hostile, dangerous, injurious, enemy (*cfr.* muafa and mkháfa); Arab. **مَخَافَةٌ**, metuit, timor, metus; Mgalla ni afa la Mnika, the Galla is an enemy (an object of fear) to the Mnika; Wagalla ni maáfa ya Wanika; nti inangia maáfa ya Wagalla, fear or danger from the Galla has entered, i.e., seized the country; ndia ilio la maáfa or miáfa, a road on which there are dangers or enemies; Mkuafi ni afa langu, the Mkuafi is my enemy, my object of fear; afa ni jambo la hasára, la ku (dúri) thuru; Mungu a-mu-afúe katika áfa ote pia ya duniani, may God save him from all dangers of the world!

ÁFATHALI, *vid.* aftháli.

ÁFIA (or **AFÚA**), *s. (ya)*, health; **عَفَا**, sanitati restituit; hence **عَفَافَةٌ**, ineolumitas, salus, good health.

ÁFIA, *v. a.*, to bring out, to issue, to spend or expend, to give away = ku tóa (Kin. ku láfia); ku-mu-áfia rukhsa or amri, to give one permission or order (= ku-mu-amuria); ku-mu-áfia, or ku-m-tóa úshuru, to exact duty from one; mtumke huyu ameáfia mimba, this woman miscarried, had an abortion; ku afia mali, ku wapaata watu, to spend property for getting men.

AFIA, *v. a.*, to make to swear; see under apa, *v. n.*

AFIKÁNA, *v. rec.* (= ku agána), to agree one with another, to make an agreement; *cfr.* Arab. **وَفَّقَ** (wáfika), eensensit, assensus fuit.

AFIKÁNISHA, *v. caus.* (or **WAFIKANISHA**), to conciliate, to make to agree, pacify.

ÁFIKI, *v. n.*; e.g., hali ku áfiki shéria? (R.), he has not interdicted thee from the law; **أَفَكَ**, interdixit, alieni, aliquid.

ÁFÚNI, *s. (ya)*, opium; Arab. **عَفُونٌ**.

ÁFTHÁLI, **ÁFÁTHALI**, **ÁFÚTHALI**, *adv.*, better, rather,

especially preferable (of the two), in preference of, best; Arab. ^{فَضْلٌ} (fāthāla), exuberavit, praececluit;

^{أَفْضَلُ} (afthalu), praestantior, optimus; thāhabu ni afthali kana fetha, gold is better than silver; kuetu suisui afthali, especially with us or in our house.

AFU, s., wild jasmine (St.).

A'FU (or AFUA), v. a., to deliver from, to save, preserve, pardon, to render safe, cure (= okoza, pōnia); Muegnizingu ana-mu-afu, the Lord has saved or preserved him; Arab. ^{قَوَّى}, incolumem, innoxium servavit Deus. Mungu a-mu-afūe, may God preserve him; mtu huyu ametésua (amepawa ugonjōa) ni Mungu, laken sasa Mungu ame-mu-afu = ame-m-jalia afia, amemjalia sirkizakwe or riskizakwe. In general, ku afu means to deliver one from sickness, famine, or other kind of distress.

AFUA, s., see afia, health. (This expression is more usual.)

AFUA, AFURA, v. a., to tear (said of thorns) (R.)?

ĀĒĀ, v. n. and v. a. (Kimb.), to perish, to be lost and to lose, destroy (=potea, potesa); unaagā ushangawakwe, thou hast lost his beals (Kin. ku angamika); watu wangi wame-ku-āgā, many people perished, have been destroyed; kulla mtu aendai Chagga, harudī tena, huagā, Chagga ndicho kiagācho watu, he who goes to Chagga, shall no more return, he will perish, for Chagga is the country which destroys people.

ĀOĀ, v. n., to take leave of a person; nime kuenda ku-wa-āga watu, I went to take leave of the people; jūa likiāgā miti, lit., when the sun takes leave of the trees, i.e., near sunset (a very poetical expression).

ĀĀĀNA, v. rec., (1) to take leave of each other, (2) to agree one with another, (3) to promise each other (kua manéno); mnaagāna nini? what have you agreed to? ana-ku-āga nini? what has he promised thee? agāniza āhadi, to make a covenant.

ĀĀĀ, v. obj., (1) to convey the valedictory word to another in the name of him who bids farewell; wēwe rafiki u-mu-āgē babayangu, thou friend, convey my farewell to my father; (2) to give one a promise; siku ile huku-ni-aga ku-ni-pa kofia, mbōna huku-ni-pa, hupendi ku-ni-pa, uka-ni-āgā bassi, why then didst thou promise me?

ĀĀĀĀ, v. obj. (?)

ĀĀĀĀSHIA, v. c., ? to charge one, e.g., to demand a debt from somebody. Deriv. agizo, pl. maágizo, charge, commission.

A'GIZA, v. a., to order, to charge, to commission or enjoin any one, to direct, to appoint to.

AGIZIA, v. obj., to give in charge; nime-mu-agizia kashalāko, I gave thy box in charge to him.

AGĀMA, v. n., to be entangled (said of trees); see angāma, which is more usual.

A'GIRI (or ĀJIRI) v. a., to hire, e.g., a servant, a house, &c.; ^{آجر}, mercedem dedit, conduxit, mercede locavit; agiriwa, v. p., to be hired or employed for wages; alic agiriwa, one who is employed for wages.

AGIRISHA, v. c., to let for hire, to cause to hire, to let on hire. Deriv. ijāra, wages.

AGŪA, v. a., (1) to treat one medically, to make medicine for one, to attend to a sick person, to treat one after the African fashion (cfr. adūa), Kin. ku lagūla (ku-m-fania dawa); (2) to predict, e.g., ku agūa ndoto = ku bāshiri ndoto, to predict, to foretell by a dream; ku-ji-agūa nafsi yakwe, to cure or heal, help one's self.

AGULIA, v. obj.; ku-mu-agulia mtu ndoto, to foretell or explain a dream to anybody. Muagūzi, s., may be rendered, a medical man, or a foreteller, a prophet; uagūzi, s., prophecy. Both terms, muagūzi and uagūzi, require further examination. Pass. aguliwa.

ĀHA! (or ĀHĀ!), in reply to the question, je? what? rid. je; aba sōmo! yes, oh man! yes, my friend; ndivio hālisi, yes, exactly!

Ā'ĤADI, s. (ya); Arab. ^{عَهْدٌ}, unum esse dixit; ^{عَهْدٌ}, unitas; covenant, agreement, promise; ana-ni-pa āhadi ya kú ja kuangu, he gave me the promise, i.e., he promised, to come to me = ana agana nami kuamba āje kuangu. Wāhadi is low language.

ĀHADIANA, v. rec., to agree with each other, to promise mutually, to come to an agreement (R.). In reference to the Jews, said Kadi Ali, the judge of Mombas, "The Jews are wana āhadi sana, because they do not mix up with other nations," lit., they are very much sons of the covenant.

Ā'ĤIDI, v., to promise (St.)?

Ā'ĤĀLI, s. (ya, pl. za); Arab. ^{أَهْلٌ} (ahlon), populus, homines, qui ad aliquem pertinent, familia; family, connections, relations; āhāli za wali, the relatives of the governor; ahalizakwe wote, all his family; na jirani wote, and all his neighbours.

Ā'HERA, s., (1) the future world; viema via ahéra, the happiness of the world to come; Arab. ^{آخِرَةُ}, altera sempiterna vita; (2) the cold bosom of the earth or grave; ku enda ahéra or aherāni = ku sikūa katika n'ti ku zimu, to be buried in the cold earth;

hatta sultani atakuenda ahéra, ku-m-sheta páhali pa shúbiri, *even a king shall go to the cold grave where a place of a span's breadth will shut him up.*

A'HERI (or rather AKHERI) = muisho, *the end, the last*; saidina ya awáli ndíye ya áheri, *the first Lord is he who is the last.*

AHSÁNT (or AHSANTA), *v. a., lit., thou hast done well*; from the Arabic أَحَسَّنْتَ, bonum fecisti, probe egisti, pulchrum reddidisti, حَسَنَ, bonus, pulcher fuit. *This term is used to render thanks to him who has done you well. Thanks! or Thank you!*

A'IA, *v. a.* We are not sure whether this verb is

to be derived from the Arabic أَرَسَ, arsit, flagravit?

A'IKA (or YÁIKA), *v. n., to dissolve, to melt.*

A'ISHA (or YÁISHA), *v. c., to cause to melt*; e.g., ku yáisha rusáí, *to smelt lead. The dialect of Zanzibar seems to form: yeyúka and yeyusha, to melt and to cause to melt (St.). Ku ayika (St.), to dissolve, to melt.*

ABÍKA, *v. n., to be put to shame, to be disgraced*;

Arab. عَابَ, vitiosum fuit, hence عَابَ or عَيْبَ, vitium; nemsiyakwe imcaibika, *his good name has been disgraced.*

ABISHA, *v. c., to disgrace, to put to shame, to blenish.*

ABU, *s., a disgrace, a reproach*; also pudenda.

A'ILI, *v. a. (cfr. Arabic عَالَ, iuclinavit se super aliquem; أَعَالَ, sustentavit, aluit familiarum); (1) to take upon one's self, e.g., ku áili deni, to take a debt upon one's self, i.e., to pay it for another man=deniyakwe daraka yangu mimi, his debt is upon me, I shall pay it*; (2) *to be the cause, to be guilty*; huyu sí áili, áili ni yē, *this man is not guilty, guilty is he (R.).*

AILSIA, *v. obj., to make one take a thing upon him.*

A'INA, *s. (ya) (=gisi), kind, class, species, caste*; kulla aina, *all kinds*; Arab. عَيْنَ (1) fons, rci substantia, essentia; (2) eye.

A'INISHA, *v. c., to point out, to show by a sign* (cfr. Arab. عَانَ, manavit, عَيْنَ, rem conspicuam fecit); e.g., ku ainisha kúo ya mpáka.

A'INI, *v. a., to specify, to appoint.*

A'INIA, *v. obj., to specify to or for one.*

A'INIWA, *v. p., to be specified.*

A'INZI (or AENZU, or AÉZI), *vid. enzi and ézi*; Arab.

عَزَ, potentia, dignitas, عَزَ, poteus, honoratus factus est.

A'ISHI (or ISHI), *v. n., to live, to last, endure*; عاشَ vitam duxit, pass. عِيشَ in vita conservatus fuit, vixit.

A'ITIWÁLO, *what one is wanted or called for* (from ku ita, *to call*; p. itiva or rather itōa, *to be called*). Low people pronounce it "etiwálo;" aitoálo or aituálo would be more correct.

A'JABU, *s. (ya)*; Arab. عَجَبَ, status admirationis, admiratio, from عَجِبَ, miratus fuit; admiration, wonder; ajib! or ajab! wonderful! wonderfully.

A'JABU, *v. n., to admire* (seldom used).

AJABISHA, *v. c., to make to astonish.*

TAÁJABU, *v. n., to wonder at, to admire.*

TAÁJABISHA (or AJABISHA), *v. c., to make to admire, to astonish*; neno hili lina-n-taajabisha, *this word or matter astonishes me.*

A'JALI, *s. (ya), death, fate* (cfr. Arab. أَجَلَ, terminum posuit; أَجَلٌ, spatium temporis), *the appointed time, life-time, destiny* (cfr. muhúla); ajaliyakwe ili-m-jalía (kú fá) póáni, *his fate destined him to die on shore, and consequently he was buried in the sand of the sea-shore close to the water's edge, as people who die or who are found at sea are, according to custom, not consigned to the common burial-ground, but as close as possible to the sea-water*; ku salimika ájali means *lit. to be given up to its fate, hence "to be finished entirely"*; e.g., samli inasalimika ájali léo, *or samli inakatika hiyáti léo, the ghee is quite finished to-day (= inamalishá, inakwishá).*

AJAM (or AGAM) (wa) (*n. gent.*), Persia; mtu wa Agam or Ajam, *a Persian Arab.* عَجَمَ (ajamon), barbari, quicunque non sunt Arabes, etsi distincte loquuntur, tum Persae.

AJARA, *s., merit* (St.); *if this word is really in use with the Suahili people, it is no doubt to be derived from the Arabic أَجَرَ, or أَجْرٌ, merces, praemium.*

AJARI, *s., vid. ayari, kamba mlingotini.*

AJÁRI, *s. (ya), see achári, s.*

AJARI, *s. (R.), simulation, hypocrisy*; e.g., akingúa ni ajari tu (?), *if he is sick, it is only simulation.*

AJÉMI, *s., vid. Ajami or Agami, a Persian.*

AJIB! (or AJAB!) wonderful! See ajabu.

A'JILI and ÁGILI, *s. (ya) (from أَجَلَ, causa, gratia), cause, reason, sake*; kua ájili or ágili=yangu (mimi), *for my sake, on my account, because of me*; kua ágili ya watu, *because of men*; kua ájili or ágili aki-m-penda mkéwe mapenzi bora, *because he loved his wife with great love. The reason why the natives spell ájili and ágili (ághili) is, as every student of the Egyptian and Syrian dialects knows, because the Syrian Arabs spell áchili, whereas the Egyptians pronounce ághili; the letter*

is pronounced by the Syrians like ch or j, whereas the Egyptians pronounce it like gh. The words ajili or agili, hujja, sêbabu convey nearly the same meaning, "cause, account, reason," &c.

A'JIRI (or AGIRI), *v. a.*, to hire; ^{أَجَرَ} mercedem dedit, mercede conduxit, hence the *Suahili* word *igira*, wages (Arab. ^{أَجْرًا}).

AJIRISHA, *v. c.*, to cause to hire, to let on hire; ^{أَجَرَ} noun, *ijara*, wages.

A'JIZA, *s.*, and AJIZI (cfr. ^{أَجَزَ}), debilitas, impotentia, postica pars rei, si fanie *ájiza*, fania harraka, usikáwé, do not tarry, but make haste.

AKA, the form of the narrative past tense (3rd person sing.), see Steere's *Handbook*, page 134; aka penda, and he or she loved.

AKA! exclamation of astonishment.

AKA, *v. a.*; (1) ku aka or akka, to build in stone; ku aka niúmba, to build a house, viz., a stone-house, in distinction of ku jenga niúmba, to build a house of wood (of poles) (see ku waka or wakka); (2) to burn (akaka), to burn (said of pain).

AKIA, *v. obj.*, to build for or with.

AKALI, (1) *s.* and *adj.*, some few, some; Arab. ^{أَكَلِي} (kalla), paucus fuit; ákali ya watu, some few men; ákali ya kitu, something=kitu kidogo; akali ya vitu, some things; (2) he is, *def. v. li*, akali mzima or hai, akaliko, he was alive.

AKANIA, *v. a.*, to curb?

AKARI (or ABAKARI?), intoxicating liquor (R.); ^{أَكَارِي}, vinum, and ^{أَكَارِي}, planta aromatica, planta medica; or ^{أَكَارِي}, turbidus, faculentus fuit liquor.

A'KE, see ákwe, his, her, its (ake in the *Zanzibar* and *Kikamba* dialects).

AKÉNDÁ, *v. n.*, for akaenda, and he went (see ku enda, to go).

AKHÉRA, *s.*, see ahéra. No doubt the *Galla* word *ékéra*, *s.*, is to be derived from this adopted *Arab* word *abera*; *ékera* signifies in *Galla* the place to which wicked men are banished after death, in the opinion of the *Galla*. Other *Galla* take *ékera* for ghost or spectre.

A'KHIRI (or AKIRI), *v. a.*; ^{أَخَّرَ}, distulit, postposuit, tardavit, cunctatus fuit; to delay, to be dilatory, to remain behind.

AKHIRISHA, *v. c.*, to cause to delay, to put off, postpone, to adjourn, to make to stay behind; ákhiri muzimu, another monsoon or after the monsoon (in April, when the vessels return from India); ^{أَخَّرَ}, alter, alius, another; ku akhírisha chombo, to postpone the departure of a vessel.

AKHUYARI, *adj.* and *adv.* (Arab. ^{أَحْسَنَ}), melior,

praestantior, optimus, from the verb ^{أَخَّرَ}, factus fuit possessor boni, selegit, praetulit), *ehoeie*, good, better, more preferable; e.g., Sengibári, Bándari akhiyári, kulla shei teyári or tayári, Zanzibar is a better port, everything is ready there, i.e., is found there on the market; muhabbi or muhebbi akhiyara, a good or excellent friend.

AKI, *conj.*, if, in case, when; see Grammar. It is subject to conjugation, and is used also in forming the participle. The letter "i" is frequently omitted, e.g., akenda and wakenda for aki and waki enda, if he goes, or if they go; akipenda, if he likes or loves. The conditional prefix is changed according to the subject referred to.

AKI, *s.* (R.), step-mother; aki na mama hawáko, the step-mother and the real mother are not here, says a child when speaking of his mother; aki na buana, or aki na muguñi anafika, the step-mother and the master arrived.

AKIA (AAKIA ?), *v. a.*, (1) to snap up, to gorge, to devour, to swallow up; (2) *v. obj.*, to intercept, to get up, e.g., ku-mu-akia mpíra, to pick up a ball for one.

AKIBA, *s.* (ya, za), something put by for saving, store, reserve; *Ethiopiae*, ákaba custodivit, conservavit; *Arabie*, ^{أَكْبَا}, secutus fuit, ^{أَكْبَا}, pone alium veniens; ku weka akiba, to put by, to provide for.

AKIDA, *s.* (ya or wa), *pl.* maakida, captain, chief, leader, commander; akila ya askari, the leader, or commander of soldiers, the second in command; cfr. Arab. ^{قَائِدٌ}, gubernator, praefectus, ^{قَادٌ}, duxit, rexit, gubernavit.

A'KIDI, *v. n.* (no doubt to be derived from the Arab. ^{عَكَّدَ}), possibilis fuit res, copiam sui praebuit ali cui, to suffice (=ghushi, vid.), to be sufficient; e.g., chaakila hiki chaakidi watu waliopo hatta ku rudi, this food is sufficient for the people who are here till they return.

A'KIFU, *v. a.* (cfr. ^{عَكَفَ}, se dedit rei, substitit), (1) to yield, to profit; shambalangu lina-nakifu reali mia, my plantation yielded me a 100 dollars; (2) to put (=ku weka), to put by; nna-mu-akifu vima, I have got him a good place.

AKIFIA, *v. obj.*, to entrust with; nime-mu-akifia maliyangu mbelle za watu, I entrusted my property to him publicly.

AKIFISHA, *v. e.*

AKIFIWA, *v. p.*, to be put by, e.g., Muhammed akifiwa instead of anakufa.

AKISHA (or contr. akisha), e.g., kazi hi, he having finished this business; then, thereupon; from ku. isha, to finish.

AKIKA, s. (St.), a funeral feast for a child; cfr.

the Arabic word عَقِيْقَة, ovis, quae lactari solet quum primum infans raditur.

AKIKI, s. (E.); ku fanja akiki, the meat of an animal which was killed for a sádaka (sacrifice) after a child's death, after which there is no matanga (mourning).

AKIKI, s. (ya, pl. za), a kind of red gem; cfr. Arabic عَقَاتِي, species gemmac quae vulgo carneola dicitur; cfr. kito cha péte, or kito cha akiki cha pte.

AKILI, s. (ya, pl. za) (Arab. عَقْل, ingenium, prudentia), intellect, understanding, reason, prudence, wits; it has generally the plural sign za after it, though now and then also the plural form maákili may be heard; muegni ákili, a possessor of prudence = a prudent man; muegni ákili nzima or nrefu, a very discreet man; ákili chache, little intellect.

AKINA, you; addressed to young or inferior persons; akina buana, young sirs; akina bibi, my young ladies (St.).

AKIRI, v. n., to remain behind; vid. akhiri.

AKIRISHA, v. c., vid. akhishia, to put off, to adjourn.

AKO, suff., thy, your; ako wewe, your own.

AKRÁBA, s. (ya, pl. za), from the Arabic verb قَرَب, propinquus fuit, hence الأَقْرَبَا (elákriba),

proximi cognatione et affinitate, sing. قَرِيبًا, propinquus, relations, relatives, consanguinity; sing. káribu, káriba and kárabo (ya) ?

AKRÁBA (ya, pl. za) kuuméni, male or paternal relative.

AKRÁBA (ya, pl. za), kukéni, female or maternal relation.

AKÚA, v. a. (cfr. kuakua and niakúa), to tear (R.); a doubtful verb requiring closer examination.

AKWE (Kiung. áke), his, her, its, of him; niumba yakwe, his house (Kiung. niumba yake).

AL (or EL), the Arabic article the; e.g., alfágiri, dawn, daybreak; فَجْرٌ, diluculum, prima lux aurorae. See the remarks of Dr. Steere, page 244.

ALÁ, s. (ya, pl. za) (also in pl. maála or niála), a scabbard, sheath, case, in the Kipemba dialect; álá ya upánga, the sheath of a sword; ala za vissu, the sheath of knives. Ala is called úo in the Mombas dialect.

ALÁFU, thousands; alf or álfu or elfu, s., a thousand; أَلْفٌ (alfon), pl. aláfu; آلَافٌ (aláfon), thousands.

ALÁMA, s., Arabic عَلَمٌ, signavit; عَلَمٌ, pl. أَعْلَامٌ,

signum; in Kisuahili it signifies "mark" (ya, pl. za), sign, token; ku-tia aláma, to give or make a sign; ku-m-wekéa aláma, to signalize.

ALÁMU, s. (ya, pl. za), ensign, banner; alámu ya wita, military ensign. The Wasuahili do not use much this Arabic expression, they generally say "berámu," which is very likely to be derived from the Arabic بَرَم, contorsit, firmum reddidit

functum, hence بَرَامٌ, pars materiae quae torquetur in functum ?? They use beramu often for flag. The Wanika call it merely "pingu."

ALÁSIRI, s. (cfr. Arab. عَصْر, tempus matutinum et vespertinum), one of the Muhammedan hours of prayer after 3 o'clock p.m. (afternoon).

ALAYE (R.) = hala hala ? ni amri kathe wa kathe ?

ALBUNSEYIDI (St.), more correctly bānū or elbānū sayidi, the children of the lord (sayidina, our prince), the prince's children.

ALFÁFA, s., a piece of cotton with which the wound is dressed after circumcision to prevent pain from micturition. It is probable that the word bears a relation to the Arabic أَفْرَافٌ, albicantia puncta in extremis unguibus inprimis puerorum; قَاتٌ, signum fecit. The circumcisor operates with the nail's of his fingers.

ALFÁGIRI, s., from فَجَرَ, fluere sivit, primum apparuit aurora, hence فَجْرٌ, prima lux aurorae, diluculum, the break of day, the dawn; the earliest Muhammedan hour of prayer, after 4 o'clock a.m.; jimbi la pili (the second crowing of the cock) ni alfágiri; dawn, daybreak.

ALHÁMISI (or ELHÁMISI), s., Thursday; Arab. خَمِيسٌ, pars quinta; يَوْمُ الْخَمِيسِ, dies feriae quintae, sc. dies Jovis.

ALI, v. a. (R.); ku-mu-ali, to appoint him governor; hence tawala, he became governor, and he is now the wali (governor); cfr. وَتَى, valde propinquus fuit alci, praefuit rei, rexit rem; قَرَلٌ, praefectus fuit; وَالٌ, praefectus.

ALI, the sign of that past tense which denotes an action completed in past time, vid. Grammar; e.g., alipenda, he had loved; ali katika ku sóma, he was in reading, or he was reading.

ALÍA, v. a., (1) to lay on, to apply the stick; (2) to leave marks after beating, to weal; ufito unamu-alia muana, the stick makes marks on the child.

ALIE, he who is, or has. It is subject to conjugation, see the Grammar.

ALÍFU, s. (ya), the alphabet, the first Arabic letter; أَلِفٌ, littera Elif.

ALĪKA, *v. n.*, to split, to crack, to snap, to click, to give a crack (cfr. walika); būnduki inalika sana, the musket gave a strong crack or report; ku alika vianda or vidōle, cfr. popotōa, and fusa, to crack the fingers.

ALISHA, *v. c.*, to cause to give a crack; also ku alisha mtambo wa buuduki, to click the lock of a musket, to cock a gun; ku alisha vianda.

ALIKA, *v. a.* = zaidia, to assist; *v. rec.*, alikana, alisha, to nurse (E.).

ALIKA, *v. a.*, to call, to invite (for aid) (= ku taja watu); watu wamealikua ngomani, the people were invited, ku teza ngoma, kú la wali, to eat rice; wamealikua kazini, harrusini, matangáni, ujima, &c.; alika is also said of roasting or frying mahindi (Indian corn).

ALIKÁNA = lemeána, hence maalikano, ledge, layer, stratum.

ALIKI, *v.*; ku aliki, to hang (St.) ? alikiwa ni Mungu ?

ALIKO, where he is or was.

ALIKÚA, *v. n.*, he had been; alikúa anakufa, he had died or had been dead; wewe ulikúa ukijúa, thou hadst known or hadst been knowing; bassi wakiwa wakali wakisema, Luke xxiv. 36; bassi wakiwa hawatassa ku ámini, Luke xxiv. 41; alikua anashikoa ni homa, Luke iv. 38; alikuako mtu, there was a man, Luke vi. 6.

ALIKWA, *v. n.* (St.), to go through a certain course of medicine, consisting chiefly of various fumigations and a very strict regimen (cfr. adúa hasáda).

ALILI (old) = sana, very; e.g., ali muelle alili, he was very sick.

ALIMISHA (or ELMISHA), *v. c.*, to cause to learn, to teach, instruct = ku erufusha; عَلِمَ, scivit, instruxit, docuit; hence عِلْم, scientia (élma or élima).

ALIOMO, wherein he is or was (vid. Grammar).

ALISA, *s.* (St.), a dancing place, a house of amusement.

ALISHA, *v. c.*, vid. alika.

ALISNIA, *v. c.*, to cause one to pay or hand over (= ku takubadisha); e.g., nina-mu-alishia maliyakwe mbelle za wali, I caused him to receive his property before the governor.

ALLAH, *s.*, God; اَللّٰه, adoravit, coluit, *ALL* and اَللّٰه, numen, Deus; اَللّٰهُ, Deus verus, unicus, allah taála, تَعَالَى, Deus qui exaltetur (from عَلَ) (post nomen Dei), God the most high (alie jū, He who is above).

ALLAH-ALLAH, quickly! without delay, I adjure you.

ALLAH BILKHEIR (Arab. خَيْرٌ, خَيْرَةٌ, bonum, res exquisita in quovis genere), may God grant happiness. A common answer to the salutations presented in the morning or in the afternoon.

ALMARIA, *s.*, embroidery (St.) (?).

ALMAZI, *s.* (ya), Arab. اَلْمَاس, adamas, a diamond.

AMA-AMA, conj., either, or; Arab. أَمْ, quidem; autem, quod attinet; ama mtu huyu ama yūle, cūther this man or that. Ama is used sometimes like "however;" waama ni dogo, however it is small.

AMA, *v. n.* (E.), to lie on the breast (or belly) (cfr. fuama, fuamia).

AMIA, *v. obj.*; e.g., ku amia kitanda, to lay the breast or belly on a bedstead (in great pain).

A'MĀLI, *s.* (ya, pl. za), (1) conduct, lit., an act, action, a thing done; Arab. عَمَل, opus, actio, agendi ratio; amaliyakwe ni ngema, his conduct is good; amaliyangu ni mana maji, my business is that of a sailor; hapana mulunsi wa amali, ku tenda amali ngema, to behave well; (2) kind of amulet made up of nails, needles, &c. (vid. kilinge), to kill by this secret medicine a person who is disliked. The adversary endeavours to put the medicine into the leg of his enemy, but the sorcerer draws it out, and saves the man, as he pretends. Amali is a hirizi ku pata kitu kilicho potea.

AMĀNA, *s.* (ya) (Arab. آمَنَةٌ, fides, sinceritas), trust, security, a thing entrusted to any one, deposit; ameweka amana kuangu, or ame-ni-pa amana, or ame-ni-weka amana, he put me in trust with, he deposited it with me, he committed it to my keeping.

AMĀNI, *s.* (ya), peace, security, safety; hakuna amani katika nti hi, there is no peace, or safety, in this country.

AMANIA, *v. obj.*, to confide in (= ku-m-tumania); mnaumania Mungu si mtōfu, he who confides in God is not blind.

AMĀNISHA, *v. c.*, vid. aminisha, to cause to believe.

AMARA, *s.*, urgent business ? (cfr. Arab. أَمْرٌ, negotium, res quam aliquis tractat).

AMARI, *s.* (ya) —ya nanga, the cable of an anchor.

AMBA, *v. a.*, to speak (in a bad sense) = bengenia mabāya, nafsiyakwe hasikii, to speak against, to slander a person in his absence (when he cannot hear it); in Kinika this verb is used both in a good and a bad sense.

AMBIA, *v. obj.*, to speak, to tell, to inform one; ku-mu-ambia maneno mema or mabaya, to tell one good or bad words, matters.

AMBILIA, *v. obj. int.*, to speak much to him or against him; ambilika (*p.*), easy to be spoken to.

AMBILIZA, *v. c.*; *e.g.*, mashikio ya-ni-ambiliza, my ears tingle, lit., they cause to speak; i.e., they give sound, they ring, they tingle.

AMBILILIWA (*p.*), to be much spoken to.

AMBIIWA (*p.*); ku ambiiwa, to be told.

JI-AMBILIA, *v. refl.*, to invent, devise.

AMBA, *for* na kuamba or najamba, *if*; *e.g.*, unge — kufa, amba si Mungu, or najamba si Mungu, thou wouldst have died, if God had not (seil. saved thee).

AMBA, *v. a.* (*efr.* wamba), to cord a native bedstead with ukamba and mashupatu. The thin ropes made of the fibres of the cocoa-shell form the warp, whereas the mashupatu (*vid.* shupatu) constitute the woof of the net-work in a native bedstead (*vid.* kitanda).

AMBĀ (or AMBAA), *v. a.*, to pass one without greeting or saluting him, to go near without touching or hurting him; maofu or mawi na-ya-ku-ambāe, may the evil not touch thee; ya-ku-pite kua kando, or kandokando, yasi-ku-pate, may it pass by thee, may it not reach thee; nna-ku-ambā, I am far from thee.

AMBĀZA, *v. c.*, (1) to cause one to pass by without hurting = ku-mu-añsha, to avert, lit., go aside, to save one; ku-mu-ambaza mtu na maofu, to save one from evil = ku-mu-okoza na maofu; (2) ku ambāza poani poani dau = ku pita poani na dau, to steer the boat close to shore.

AMBARI, *s.* (*ya*); Arab. ^{عنبر} ambarum, species odoramenti; nomen piscis marini magni; ambergris, an odoriferous substance which is said to be eaten as a clammy matter by the whale at the bottom of the sea and then cast off in the excrements. Ambergris found at Mombas must be given to the Government under penalty to the offender. This is owing to the great value attaching to the ambari. The natives tell a story about an island in the Indian ocean, whither the whales resort, and where the matter is found at the bottom of the sea. Fishermen are sometimes attracted and guided by the multitude of birds pouncing upon the ambari as it floats on the surface of the sea.

AMBĀTA, *v. n.*, to stick to, to fit closely, or to attach, to cleave to; *e.g.*, mihogo yaambāta chunguni, the cassala-roots (when being boiled) cleave to the pan; ambāta means properly, to sit close, to fit well or tight, to be close to (= patika, patikika),

to join; jua limeambāta nti, ngojāni, jua lipunge, tupāte ku enenda.

AMBAI (or AMBAYE) KUAMBA, *lit.*, saying to say; it signifies the relative who, he who; mtu ambai kuamba yuwapenda = mtu apendai, the man who loves; *pl.*, ambao kuamba, they who; kuamba, *lit.*, to say; *conj.*, if, when (*vid.* Grammar).

AMBATĀNA, *v. rec.*, to cohere, to be close to, to cleave to one another, to be mutually attached (*Eph.* v. 31, ata-ambatana na mkéwe).

AMBATĀNISHA, *v. c.*, to cause to join, to make to fit, to join, to be close to, to adhere to.

AMBATIZA, *v. c.*, to cause or make to stick (= ku guya sana).

AMBIKA, *v. a.*; ku ambika kamba (*R.*)?

AMBISA, *v. c.* (=gandamisa), to cause to turn or join; omo la dau liyāmbise poani, let the (head) fore-part of the boat be turned (let it join) close to shore; ku āmbisa ufiagio na nti, to sweep the ground thoroughly (*vid.* tambāza), *lit.*, to let the broom join the earth, to sweep clean.

AMBSĀNA, *v. rec.*, to stick together, to be cemented together, to meet or join for battle.

AMBSHA (*St.*), *v. c.*, to make to hold together (=ku ambatisha?).

AMBO, *s.* (*la*), gum (= sāmaha); ambo la mkūyu wa ku fungia wāraka, letter-sealing gum obtained from the mkūyu tree.

AMBŪA, *v. a.*, (1) to pare, to peel, to husk; ku ambūa maganda ya muhogo, or maganda ya nazi, to take the husk off cassava or off the coccanut; *fig.*, to kill, to destroy; niama aambūai, a beast which kills = a wild beast; mtu aambuai, a man who destroys = a wild or ferocious man, a barbarian; (2) to take a morsel in eating (*St.*)?

AMBŪKA, *v. n.*, to be peeled, to cast off the skin or slough; ngōvi inaambūka, moto wa-ni-teketēza, the skin falls off, as fire has burnt me; muiliwangu unaambuka ngōvi; ku ambūka magōvi ya mapera; tōkā ina ambūka, lime breaks off, or bursts, cracks.

AMBUKIZA, *v. a.* (*St.*), to give a disease to, to infect (?).

ĀMDELHĀN, *s.* (*ya*), a kind of fine silky dress, silky stuff; gōdōvo ya amdelhān, a mattress of silky stuff (also bridal-bed or bridal-dress).

AMERIKANO, *s.*, American sheeting; the cotton cloth which was manufactured and first imported from America, and is used in traling all over Central Africa. At Mombas the natives sold (in 1852) generally 12 yards, or 24 mikono or cubits (*vid.* mukono), for one dollar, being equal to a German crown. At many places in

*Ukambani two yards are equal to the value of an ordinary sheep, and 24 sheep are equal to one Farasala (35 lbs.) of ivory, consequently equal to 6 German crowns at Mombas. One Farasala of ivory was then sold at Zanzibar for 37-40 German crowns. At Mombas the Farasala of ivory sells for 35-36 dollars.**

AMFIA, v. a. (E.), to be liberal, to give one a thing gratis; amcāmfiā watu witu, haku = wa-pa kua ūgira, laken kua burre, he gave the people things gratuitously, he did not give them for wages, but gratis. Very likely amfia stands for afia, v. a., which see. Mnamfi.

AMILI, v. a.; ku āmili (Arab. عَمِلَ, alacer, agilis fuit, operatus fuit), to manage, to work.

AMINA, adv., amen; Arab. آمِينَ.

AMINI, v. n.; آمِنَ, fidit, nixus fuit, credidit (in Deum); hence imāni, faith, religion (Arab. إِيمَانٌ, fides, religion). Mr. Erhardt takes the verb amini also for a noun, so that amini would mean, faith, religion, trust; but in this sense the word imāni will be better, and amini ought to be retained as a verb which signifies, to believe, e.g., to believe in God, ku amini kua Mungu; usi-mu-āmini, do not believe or trust him.

AMINI, adj., faithful, trustworthy; mtu hayu ni āmini, this man is faithful, trustworthy; watu hawa ni waāmini, these men are trustworthy. The adjective might also be expressed by using muamini or muaminifu (pl. wa—); however, this is more modern language, introduced by the Author in his translations. "Anapigua amini" means (according to Mr. Reiman) "an oath by which a debtor engages himself not to withdraw from his place until he has paid his debt. Great distress will be consequent on oath-breaking. The āmini ina-m-sumbūa.

AMINISHA, v. e., (1) to cause one to believe, (2) to trust one with, to hand over, consign; nime-mu-aminisha mtu mwanawangu, ku enda nai Mvita, I entrusted the man with my son, to go with him to Mombas; ku āmini mtu na kitu means, according to Dr. Steere ("Handbook," page 245), "to trust a man with something, to entrust something to some one." We hesitate to support this meaning.

AMINIWA, v. p., to be believed, to be entrusted with.

AMIRI, s. (wa), pl. maamiri; آمِيرٍ, imperator,

princeps, dux; an emir, an officer, commander (especially of ships). The first commander of vessels is commonly called surukhūngi wa mār-kabu (admiral).

AMKA, v. n.; ku —, to awake (from sleep).

AMKIA, v. a., to pay one's respects, to greet or salute in the morning. Any one who omits to run and salute his relations and friends in the morning, is considered to be a disrespectful and unmannerly person, and children are frequently beaten for neglecting a duty which in reality only creates idleness. Mr. Erhardt has (besides amkia) the word amkūa, which he takes in the sense (1) to visit, to greet; (2) to call, e.g., enda uka-mu-amkūe fulāni; amkuana, v. rec., to accost one another in passing (cf. ankurana in Kinyassa).

AMSHA, v. e., to cause to awake, to awaken, to arouse.

AMSHA (or AMSA KANO, or KU FUNGUA KANO), to awake, or open the mouth; hence chāmsa kano, breakfast = chakūla cha sūbukhi, the food of the morning.

AMRI (or AMURI), s. (ya, pl. za); آمِرٍ, mandatum, edictum; pl. آمُورٍ, negotium, res quam aliquis tractat; order, command, also affairs, matters, business; kua amri ya Muungu, by the order of God; nina amri, I have orders, I am commanded; hana āmri nami, he has no authority over me, or hana amriyangu; muegni amri, a commander, pl. wegni'amri.

AMURIA (or AMRIA), v. obj., to give one an order or permission; order, command, also affairs, matters; ame-ni-amuria kitu hiki = ame-ni-pa rukhsa ku toa kitu hiki, he permitted me to take this thing.

AMURISHA, v. e., to cause to order, to be ordered.

AMURIWA (p.), to be ordered.

AMURU (or AMRU), v. a. (آمُرُ, mandavit, jussit), to command, to order one.

AMU, n. p., the island of Lamoo on the coast of East Africa, situated about 2½ degrees south from the Equator. See Baron von der Decken's "Travels in East Africa," vol. ii. page 370. on the Witu islands (Lamu, Pata, &c.).

AMU, s., father's brother (St.).

AMUA, v. p. (from ku ama, to put to, to put a child to the breast), pass. to be put to the breast, to suck (cf. ku ama).

AMUISHA, v. e., to give suck, to suckle.

AMUA, v. a., properly ku aamua (Kin. ku alamula), to judge, to give judgment; ni-amua na mtu huyo, or na mdauawangu, avenge me of that man,

* The Author is not acquainted with the prices of the present time (1880): he only refers to the years of 1845-53.

or of my adversary; mu-amueni gnombe (Kir. amúla?).

AMULÁ, v. obj.

AMULÁWA, v. p., to be judged. Deriv. muámzi, judge; maámzi, judgment (Uamúzi?).

AMUD, s. (ya), pl. maamūd, from عَمَد, proposuit sibi, columna stabilivit; عَمُودٌ, columna, fulcimentum; (1) column; (2) the upright stick or piece of wood, to which the scales of a balance are tied = mti wa mizáni, or mti wa ku pimia tārāju.

AMUKA, v. n., vid. ámka, v. a.

ANA (or YUNA), he or she has; e.g., ana ila, he has shame = is ashamed (kúa na ila).

ANAKOTKA (St.), whence he is coming, where he comes from (Kiung.).

ANAPOKUENDA, whither he is going (St.).

ANAPOLÁLA, while he is sleeping (St.).

ANÁ, adj., soft, thin, not thick, clear (said of wind, water, cloth, &c.); upepo muanána, a soft or fine breeze (vid. upepo); ngúo nianána, a soft thin cloth (=mioróro); kitu hiki chianána; vitu hivi vianána; maji maanána, clear and quiet water; hayana fumbi, yanenda polepole, ndio cha mbánde, the water is still and clear, and can be fished, but it is full and muddy at flood-time.

ANASA, s. (St.), pleasure (?).

ÁNDĀ (or WANDĀ, or ANDĀ), v. a., to prepare a dish of various ingredients and in various forms. Hence to be expert in cooking, to make pastry. The word "ku andā or wandā" must be carefully distinguished from the verb "ku pika," which means simply, "to boil, to cook;" e.g., ku pika mihogo, wali, &c., whereas in reference to the words, mukate, witupa, támbi, káki, matoposha, mukate wa chuma, mukate wa ku mimina, tendéti, mai ya gnamba, and other kinds of pastry, the word "andā" must be used.

ANDALÁ, v. obj., to prepare pastry for somebody (ku-m-tengeséa viema); ku-wa-andalá viakúla.

ANDALIWA, v. p., to be prepared.

ANDĀNA, v. rec., ku — chakula.

ANDĀZI, s., mke wa fulani kana andazi asilojua; kadiri udakalo, ata-ku-andalá, ajua ku andā.

ANDĀ, v., to attend at table (E.)? Deriv. maandāzi, to prepare maandāzi.

ANDISHA, v. e., to make to attend at table; muandishi wa chakúla, preparer of food (mu-andiki, waiter).

JI-ANDALÁ VITA, to prepare for battle.

ANDĀMA, v. n., to go along with one, to accompany one, to stay with one (ku keti na—); watu waandama kua Mzungu, the people stay with the European; wafania mashauri mamoja nai, they have one counsel with him, they follow him, they are

in his employ, they have familiar relation with him; inuézi unaandama = onekána, umekuja mpia; properly muezi umcandama muenziwe (ulio pia), ume shiriki, ume = u-fuata ni umyakwe, hence muézi muandamo, the new moon (the moon which follows the old or past one).

ANDAMÁNA, v. rec., to accompany each other, to go together; tuandamane zote ndia mmoja, let us go all together one and the same way; ku andamána chanda na péte (kama pets na chanda) (= ku shikamana or kazána, or shiri kána), to keep together like finger and ring.

ANDAMÍA, v. obj., to go or run after one, to overtake, to accompany him = ku fuata niuma yakwe, to follow one at a distance.

ANDÁMIZA (SHA), v. e., to cause to go or to follow after; mvúa hi itaandamiza muézi, it will rain till new moon, lit., this rain will cause to follow the new moon; muezi uliandamiza-kámili.

ANDAMIZ(SH)ANA, v. rec.

ANDĪKA, v. a., to put or lay on, to apply anything to, e.g., clay to a wall, hence to besmear, to plaster, ku andika udongo; to put the pen to paper = to write, ku andika waraka, to write a letter; to put a vessel to the water = to steer, ku andika chombo; to put up food, i.e., to serve up food, to make table ready, ku andika chakúla; ku andika or bandika dawa kiondani, to apply medicine to a wound.

ANDIKÁNIA, v. a., to overlay, to pile, to put things one upon another; ku andikánia viombo jú ya viombo vingine, to put vessels upon other vessels.

ANDIKIA, v. obj., to write or apply to or for, in behalf of, &c.; waraka wa ku andikia watu wa Unguja, a letter for or in behalf of the people of Zanzibar; mu-andikieni hatti, write a note to him; neno Mungu alilo = ku andikia, huwezi ku-li-ondoa or huwezi ku-li epúka, that which God has written (destined) for you, you cannot escape or avoid.

ANDIKIÁNA, v. rec., to write to each other, to correspond one with another; vid. above, andisha; deriv. andiko, s. (la), a writ; andiko hili, Luke ii. 2; muandika or muandishi, the writer; maandiko or kibandiko, the applying of a plaster.

ANDIKIWA, v. p., to be written, applied to, laid out for.

ANDIKWA, to be written.

ANGA, s. (la), sky, atmosphere, air, light, firmament, climate; anga kuba or mguáo, a great light, hence muanga, a light (sorcerer in the Interior); muezi waanza letta anga ukipassua uwingu, the moon begins to shine, when she splits or breaks

through the sky; ndége za anga, birds of the air; anga la muezi or la júa, the bright light of the moon or sun; muezi waletta anga, the moon puts forth her light; deriv. muanganga, light; ku tia muanga, to give light, to enlighten one; aangaye usiku, one who sees at night.

ANGA, v. n.; ku anga ndúgu = ku anza matitti, to get teats or pups, lit., the bursting forth of teats, whereupon the maiden becomes marriageable; manamke amekúa mtu mzima.

ANGA, v. a., or KU WANGA (= hesábu), to count, to reckon.

ANGĀ, v. n. (Kĩnr.) (= sangā in Kĩav.), to be perplexed, to be puzzled, to fix one's eyes upon one object.

ANGÁZA (or SANGÁZA), v. c., (1) to look intently upon one; (2) to puzzle one; neno bili lina-ni angáza or sangáza, this matter puzzles me.

ANGALĪA, v. a. (vid. angā), to behold, to look intently, to consider, to observe, to take notice, to direct one's eyes to, to visit, to search for, to beware of; angalia, behold! nimeangalia kitu, laken siku-ki-ona, I have searched for the thing, but have not found it (= nimetafuta, I have searched); ku angalia muelle, to visit a sick person.

ANGALILĪA, v. int., to search much = ku tezāma sana.

ANGALILĪKA (E.), to be lookable (if this were a genuine English word), be capable of being looked at.

ANGALILIWA, v. p., to be looked at (to be inspected) intently.

ANGALIWA, v. p., to be seen or searched, observed, regarded.

ANGĀLI (or ANGE), vid. Grammar, he would, &c.; mtu huyu angeuāwa or angaliuawa, laken Mungu ame-m-linda, this man would have been killed, but God preserved or protected him.

ANGĀMA (or AGĀMA), v. n., to be caught in falling (as by the boughs of a tree); ameangāma mrazini, he fell from a cocoa-nut tree, but he did not fall to the ground, having been caught or entangled by the branches in his fall (kitansu kime-mu-angāma).

ANGAMĪA, v. n., to fall, to perish, to be ruined (= potéa), to be lost; watu wameangamīa wangi vitāni, people perished in great numbers in war; mimi nimeangamīa m'itūni (or mui'tūni), I was lost in the jungle; unaangamīa mfiwangu, thou hast made my arrow to hang, by shooting it into a tree, whereby it is lost.

ANGAMĪKA, v. n., to be lost or destroyed; mali-yangu yote (iote) imeangamika, all my property perished, or is lost, destroyed; nguoyangu

ina-ni-angamika, my cloth was lost to me; ku angamīkua, to become poor, to be lost.

ANGĀMISA (or ANGAMISIA), v. c., to cause to perish, to destroy, to ruin; ameangamisa nguoyangu, he destroyed my cloth, my dress.

ANGÁZA, v. a. (vid. angā, v. n.), to keep the eyes open, to turn or fix the eyes upon one object, to watch a matter, to sit without sleep = ku keti mato, to sit watching; nimeangáza usiku kueba, sikulála, I was awake all night, I did not sleep at all; unaangáza mno, sijajibu, you wish to know too much at once, I shall not answer; angáza maliyako Mkamba asiibe, watch your property that the Mkamba does not steal it; ku angáza máto, to open the eyes wide in order to see well or accurately; muānga waangáza niumba iote, light illuminates the whole house; ku angáza kitu mno; mato ya ku angáza = mato mapéfu = mueréfu = muangafu wa mato, one who is much enlightened.

ANGAZĪA, v. obj.; ku-mu-angazīa mato, to fix the eyes upon = ku-m-tusa sana. Deriv. muangáza, light; ku-m-tia —, to give light to; kuāni ku-ni-angazīa mato vifio, hu-ni-jui?

ANGĒMA, v. n.; rúkho ya ku angéma, to be pusillanimous, mean-spirited, wanting in courage, timid.

ANGĪKA, v. a., to hang up, to hang against a wall; to be distinguished from pachika and tungika, which means "to hang up openly, not against a wall," &c.

ANGIKĪA, v. obj.; e.g., ehango eba ku angikīa vitu, a hook for hanging up things (e.g., ngūo).

ANGO, s. (la); angō la dau (ku ongoa dau kama muana?) (R.).

ANGU, suff., of me, my; angu mimi, my own; vid. Grammar.

ANGŪA, v. a., (1) to take or bring down; ku angūa madáfu or maémbe, to cut and throw down cocoa-nuts or mangos (from the trees) (e.g., sipati ku angūa); (2) to hatch eggs; kuku ana angūa mǎi pia, i.e., mǎi pia ulio-m-wekéa yamekūa watoto (ameangūa wana), the hen has hatched all her eggs, i.e., all the eggs which you put under her have become chickens; (3) to cut, e.g., ku angūa = ku káta kucha (vid. ukueha) eha mukóno, to cut the nails of the hand.

ANGŪKA, v. n., to fall, i.e., to drop.

ANGUKIA, v. obj., to fall down to or for one.

ANGULIA, v. obj.; ANGULIWA, v. p. (to be hatched).

ANGUSHA, v. c., to make fall, to overturn.

ANGUSHĪA, v. obj.; Muegnizingu or Muegni-ezi Mungu ana-ni-angushīa-rókho mbāya.

ANGŪRA (or ANGŪA), v. a., to scrape, to grate, to

hatch; ku angura ukoko wa chungu, to scrape a pan or kettle or pot (?).

ANIA (or WANIA), v. a., to purpose, think of doing, to desire; aania kule njini (R.).

ANIWA, v. p. (cfr. Arab. عَنِى, voluit, intendit); ku ania ni kulla mtu ku daka.

ANĪKA, v. a., to expose to the sun or air to dry.

ANĪKĪA, to spread out to dry for another person, in his behalf, &c.; ku-mu-anikīa nguo chuāni, to sun the cloth for him.

ANISHA (E.), v. e. ? Rebman brings the word anika, v. a., in connection with "ana," which signifies in Kinika "to roof, to form a roof" ?

ANKRA, s. (St.), a bill of sale (Hindustani, a cipher).

ANOANI, s. (ya), an address, direction of a letter; ku andika anoani ya wāraka, to write the direction of a letter; Arab. عَنَرَان, titulus libri, tum omnis res, qua altera indicatur.

ANŪA, v. a., to remove or to take out of the sun or rain (cfr. anika); nimeanūa mtelle, usipate mvūa, I removed the rice lest it should get wet.

ANŪKA; ku —, to leave off raining.

ANZA, v. a., to begin; e.g., ku anza kōndo, to begin a quarrel; alikwanza for alianza, he had begun.

ANZIA, v. obj.

ANZILIZA, v. int., to make a beginning in good earnest.

ANZIMA, s., vid. azima.

ANZINI (or AZINI), s. (ya), rarity ? perhaps to be derived from the Arab. عَزِيزٌ, rarus, carus, eximius; vid. azizi.

ANZUANI, s., the Johanna island (vid. Baron von Deckon's "Travels in East Africa").

AO, their, theirs; vid. Grammar.

AO-AO, either, or; better au-au (vid.).

AONI (or AWONI), v. a.; vid. awuni or awini; Arab. عَانَ, عَرَان, opem tulit, auxiliatus fuit; عَرِن, adjutor, auxilium.

A'PA, v. n., to swear, to take an oath; kūla or fania kiāpo, or ku shika kiāpo; atakuenda āpa kesho, he will swear to-morrow.

A'PIA, v. a.; ku mu-āfia kiāpo, to make one swear by undergoing the ceremony of the ordeal; or ku mu-āfia yamini, to make one swear (in the mosque before witnesses) with the right hand (yamini) on the Coran, which is the case with the Muhammedans, whereas the Pagans swear by undergoing dangerous ordeals, e.g., the person swearing is compelled to touch a hatchet heated in a strong fire, or take up a stone from the bottom of a kettle filled with boiling

water, or to eat a piece of bread or a little rice impregnated with some poisonous matter; to cat an oath, kūla kiāpo. If the accused person be not guilty he will remain unhurt by the ordeal, which, in the opinion of the natives, will infallibly reveal innocence or guilt. The person thus proved innocent is entitled to claim a sum of money from his accuser. Of course the result depends a great deal on the doctor who prepares the poisonous mixture, whether he is kindly disposed toward the accuser or toward the accused person, with whom he may have a secret understanding; in which case the poison will be vomited and prove harmless. A person who has taken an oath upon the Coran is generally not allowed to go to sea for fear of his occasioning shipwreck in case of perjury. The Coranic oath is now usually applied by the natives of Mombas in consequence of an order of the Government, which perceived the sad consequences of the application of ordeals as described above.

APIA, v. obj., to swear to or for one or about.

APIANA, v. rec., to swear mutually.

APISHA, v. c., to cause to take an oath, to adjure = ku-m-pōleka kiapōni, or ku-m-pigisha or ku m-tilia kiāpo.

A'PIZA, v. a., to imprecate one, (E.) to imprecate against.

APIZANA, v. rec., to imprecate one another.

A'PIZO, s., pl. maāpizo, an imprecation.

API ? (or WAPI ?), where ? vid. Grammar.

ARABŪNI, n. prop. in Arabia, better Uarabūni; Muārabu (pl. Waarabu), an Arab; Uārabu, Arabia; Kiārabu, Arabic.

ARABŪNI, s. (ya), earnest-money; عَرَبُون, arrha.

ARAK ZELĀN, s., arrack, a spirituous liquor distilled in the East Indies (Ceylon). The word arak reminds us of the Arabic عَرَق, sudor, spirituous liquor being obtained by distillation or by the process of sudation.

ARATHI, s., pardon (St.); doubtless to be derived from the Arabic عَرَض, accidit, obviam venit, largus fuit, dedit.

A'RBA (or ARBA'A), four; arbaini, forty; arbatāshara (instead of kumi na nne), fourteen. The Arabic numerals are frequently preferred to the native Suahili expression.

A'RDA, v. a., to lay eggs; kuku yuwaārda māi (Sp.); sijui aardāpo kuku (Kimr.).

ARI, s., a thing to make one blush, a di-graceful thing (St.); cfr. (1) عَرِي, nudus fuit; (2) عَار, nudus; عَرِي, nuditas.

ARÍA, s., *party, faction*; Wadahálo ni aría za Wagalla.

A'RIFU, v. a., *to inform*; Arab. عَرَفَ, novit, notum fecit, docuit; hence aarífa, pl. maarífa, knowledge.

ARITHI, v. a. (رَيْثِي), elegit, gratum habuit, *to like*; iki-ku-rithi, *if you please*.

ARITHI, v. a., (1) = ku endeleeša (Er.); (2) arithi, *to trouble* (R.); cfr. عَرَضَ, adversatus fuit.

A'SA (or WASA), v. a., *see* áza, *to think, to reflect, meditate*; hence maáza, meditation; cfr. رَزَعَ.

ASHA, v. a. (St.), *to forbid* (?), probably ku asha, ashía (from ku ata), *to cause to leave or abandon*, vid. ata, v. a.; ashisa, v. a., *to separate a wife from her husband, or a child from the breast*; pass. ashisua, *to be separated*.

A'SÁLI, s. (ya), *honey* (Arab. عَسَلٌ, mel). The various kinds of ásáli are: (1) ásali ya niúki, *bee-honey*; (2) ásali ya mûa (pl. miwa), *treacle, the boiled juice of the sugar-cane*; (3) ásali ya tembo, *fresh palm-wine boiled into a syrup, which is properly called ásali ya ngizi (q.v.)*. The calabash into which the liquor is received from the tree is always carefully cleaned, in order to remove all acidity (cfr. tembo). Fresh sweet tembo which has just been brought down from the tree is best for making asali ya ngizi.

ASEL, s., *the time between 3 and 5 o'clock p.m., the prayer-time of the Muhammedans*; cfr. Arabic الْعَصْرَانِ, dies et nox, et tempus matutinum et vespertinum.

ASHA, v. c.

A'SHÁRA (or ÁSHĒRA), num. ten (kúmi in genuine Suahili) (Arab. عَشْرٌ, decem).

ASHAKINI (or ASHIRINI), twenty (makumi mawili) (Arab. عَشْرُونَ, viginti).

ASHERÁTI, s., *dissipation, a dissipated person*; أَشَرٌ, valde laetus fuit; cfr. hasharáti or hasháraki.

ASHIRIÁ, ku, v. obj., *to make a sign to* (St.); أَشَارَ.

ASHISHA, v. c., vid. ata.

A'SHKÁLI, adj. (ASHIKALI) (Arab. شَكَلٌ, congruit, convenit, similis fuit, formatus fuit, أَشْكَالٌ), *improving in health, better in health (during sickness)*; mimi áshkáli léo, *I am better to-day*; ku fania áshkáli, *to make better*; kúa áshkáli, *to be better, to improve*.

A'SUKI (or ASHIKI), adj., *love-making* (Arab. عَشَقَ, amore flagravat, adhaesit alicui; عَاشَقٌ, amans), *loving very much*.

ASHUR, s. (or USHUR, s.), *customs, duties*; عَشَرَ,

or pl. عَشْرُونَ, pars decima rei; una pars ex decem partibus.

A'SI (or ASSI), v. a. (Arab. عَصَى, rebellis, inobediens fuit), *to rebel, to be disobedient, to omit or neglect one's duty to somebody*; ana-mu-asi Muungu na mtu, *anakimbia amri ya Muungu or ya mtu*; ku mu-ási mume; mume ame-mu-ási mkéwe, *the husband neglected his duty to his wife, e.g., by not supplying her with food and raiment. This is, however, not yet a formal divorce, though it may often lead to it* (cfr. mikáha); ku-mu-asi sultani, *to throw off allegiance to the king, to rebel against him*; wewe-unakúa assi wa Muungu, *husalli tena, thou hast become an apostate, a rebel against God, because thou hast ceased to offer prayers*; mtu huyu ni assi or muassi wa nti, *yuwafania uassi, this man is a rebel of the land*.

ASI, v. = ku nenda kuao, *to run off and go home. like a woman who escapes* (E.); asia, vid. wasia.

ASI, pl. maási (cfr. aasi), s., *rebel*.

ASISHA, v. c., *better to derive from ata, instead of asi, to cause to leave or cease*.

ASIWA, v. p., *to be abandoned or forsaken*; mtumke anaasiwa ni muméwe, *the wife was forsaken by her husband*.

ASIKARI, s., *a soldier*; vid. áskari.

ASILA, adv., *by no means* (Sp.)?

A'SILI, s. (ya, pl. za) (أَصْلٌ, imum ejusque rei radix, origo, root, origin, source; asiliyangu ni Mmalindi, *I am a native of Malindi as regards my origin*; watu wa ásíli, *aborigines*; bar el-ásíli, *the main-land*; ásíli ya mali, *the property given in the beginning, the original stock or capital*).

ASIMA, s.; vid. azima, s.

ASIMA, v. a., *to borrow*; vid. azima.

ASISHA, v. c.; vid. ata and asha.

ASITASA, conj., *not yet* (vid. Gram.), ere, before.

ASKARI (or ASIKARI), s. (ya, pl. za or wa), *soldier*; askarizakwe, or waaskariwakwe, *his soldiers*: عَسْكَرٌ, castra posuit; عَسْكَرٌ, copia magna, exercitus; ku tia askari, *to enlist*.

ASSÚBUKHI (or ESSUBUKHI), s. (ya), *the morning, early in the morning*; أَمْسَحَ, fuit mane; مَسَحَ, initium diei; مَبَاحٌ, tempus matutinum.

ASTAFU NUKA (R.)?

ASTÁHILI, adj. (vid. stahili), *worthy, deserving*; astahili ku pigoa, *he is worthy, or he deserves to be, or must be beaten*.

ASUAMI (or ASUAKHI, or SAKHIKHI), *clean, pure, sincere*; مَسَاحٌ, sanus, integer, perfectus.

A'TA, *v. a.* (*Unguj. acha*), to leave, to leave alone, to let alone, to permit, to divorce, acquit; *âta kitu hiki*, leave this matter; *ku ata hurru*, to liberate, release (especially a slave); *kitoa kinamu-ata*, his head left him, he was confused.

ASHA, *v. e.* (*from ku ata*), to cause to leave or abandon anything, to forbid one a thing; *ame-mu-asha tembo* (scil. *kú nãa tembo*), he caused him to abandon the habit of drinking, he forbade him tembo-drinking; *mama ame-mu-asha muana matiti*, the mother caused the child to leave the breasts = weaned him.

A'SHISHA, *v. e.*, to make one to cause or bring about a separation or divorce; *muegni mtuma ame-mu-ashisha mke muméwe*, the possessor of the slave caused the wife to leave her husband; *ku áshisha mke, asikúe mke tena*, to cause a wife to leave a man so that she be no more his wife = to divorce her, *kua ku áshisha mikáha*, by annulling the matrimonial contract which was concluded before the *kathi* (*kadi*) in the mosque.

ATANA (*ACHANA*), *v. rec.*, to leave one another, to separate (*mume na mkewe wame atána*).

ATÁNISHA, *v. e.*, to cause to leave, to cause to become disunited, to cause a separation; *nani alieatánisha mume na mkewe*, who has caused the separation of the husband from his wife?

ATIA, *v. obj.*, to leave to or for; *uzinzi umekúa sébabu ya ku-mu-atia*, fornication was the cause of his divorcing her.

ATIKA, *v. n.*, remissible; *haatiki*, irremissible.

ATILIA (*pass. atiliwa*), *v. int.*, to indulge, to pass over, to forgive, to neglect; *nime-mu-atilia maofuyakwe, kuani, sikudaka ku teta nai*, I forgave him his wickedness, for I had no desire to quarrel with him.

ATIWA, *v. p.*

ATANIA, *v. a.*, to brood, to sit on eggs, to hatch eggs; *kuku aatania mái, baondóki tena hatta ataangúa wana*, the hen is sitting on the eggs and will not get off again until she has hatched the chickens.

ATÁMISA, *v. e.*, (1) to cause to brood, to put eggs under a sitting hen (= *ku-m-wekeá mai*); *u-mu-atámishe or atámise kuku mái kúni*, make the hen sit or brood over ten eggs—this is the usual number of eggs during the hot season; (2) *atámisha mtumke*, to forsake, to divorce one's wife, but this meaning is doubtful and has very likely been confounded with the verb *támisha*, to cause to emigrate, to banish.

ATFAL, *s., pl.* of *matefal*, a brick.

ATHABATISHA, *v. e.*, to control (*St.*)? probably from

فَطَمَ, firmiter tenuit, firmatus fuit, hence to cause one to hold firmly, to stick close to, to control.

ATHÁBU, *s.*, punishment (*cf.* *athibu*, *v. a.*), *vid.* also *ádabu*.

ATHÁMA (or *ATHIMA*), *s.*, highness; عَظَامَةٌ, magnus fuit, magnitudo; *muegni atháma*, the Most High.

ATHIMIKA, *v. p.*, to be exalted.

ATHÁRI, *s. (R.)*, (1) damage (?); (2) *athār* (*R.*), sole of the foot (?); (3) = *hathari*.

ATHIA, *s. (ya)* (*see adia*), a gift, present, donation.

A'THIBU, *v. a.*, (1) to punish, to chastise; (2) to trouble one (*cf.* *Arab. عَذَبَ*, impedivit, punivit, castigavit; عَذَابٌ, poena, supplicium, hence punishment in *Kiswahili*. But a distinction must be made between *ádabu*, *s. (vid.)*, and *athábu*, *s.*, and likewise between the verbs *adibu*, *adibisha*, and *athibu*, *athibisha*. The former is derived from the Arabic عَادَبَ, humanitas, and *athábu* from عَذَابٌ, poena.

ATHIBIA, *v. obj.*; (1) *wa-mu-athibia-ni huyu muana?* why dost thou trouble this child? (2) *usi-ni-athibu*, do not trouble me (*said to a petulant beggar*).

ATHIBISHA, *v. e.*, to cause to punish, to chastigate, to torment; e.g., *majiboa haya ya-ni-athibisha sana*, these dogs torment or trouble me very much.

ATHIMIKA, *v. n. (vid. atháma)*, to be exalted.

ATHINI, *v. a. (cf. adana)*, to call the *Muhanedans* to public prayer.

ATHIRI, *v. a.* = *ku úmiza (R.)*.

ATI, a particle expletive, or accessory word in a speech or sentence, to express, I suppose, I think, I say or look on! *Felani yuwápi?* where is a certain *N. N.*? resp. *ati*, *amekuenda Mvita* (I do not know), I suppose he went to Mombas. *Ati* refers to a matter which one does not know or which one has not witnessed, but only supposes (*neni asilo-li-ona kua mato*). The Amharic language has a similar expression, *cf. Isenberg's "Amharic Dictionary," page 126, and his Grammar, page 173; anten, or enten, lit., the what's his name; cf. also the verb belo, bela, bie, &c.; Amh. Dict., page 110, "saying, supposing, thinking."*

ATIKALI, *v. a.*, estimate; *cf. kiassi and katiri (R.)*.

ATÚA, *v. a.* (= *pasua*), to cleave or to split; *ku atúa ukuni*, to cleave firewood (*passua* is more usual).

ATÚKA, *v. n.*, to crack; e.g., *nti inaatúka kua*

jūa, the earth cracks from the heat of the sun (the earth dries up, or is parched).

AU-AU, conj., either, or; au mimi or yee, either I or he; Arab. ^{أَوْ} , aut, vel, sive, non, nisi, quin, imo.

AŪA, v. a., (1) to trace, to see whether seeds are springing up; (2) to survey, to go over and look at; ku aña shamba, to view the plantation, to see whether it is in a good or bad condition; ku-mu-aña mali; ku mu-aña-mana kua viombo, to endow (R.)? ku-ji-aña, to exhibit one's-self in fine clothes, &c.; ku aña niáyo za, to trace the footsteps of. Deriv. ndaulia.

AŪKA, v. n., to make progress in growth, to be grown (vid. kúa), to grow large enough to bear fruit; mñazi umeauka, the cocoa-tree has grown large and now bears fruit; maji yanaauka, the water grows large (at the flood-tide); maji yanakúa yaaúka tena.

AUKANA, v. rec.?

AUKIA, v. obj.

AŪSHA, v. c., to show one, &c.; ku-m-tembeza, ku-mu-aúsha or onia nti, to lead one about, to show him the land; AUSA, v. c., to make to trace, to make one to look after the plantation.

AULIA, (1) to trace out for somebody; v. int. (pass. auliwa), (2) to purify a woman forty days after child-bed; m'ke aneauiliwa ujusi (cfr. aua, v. a.), the woman has been purified from the defilement of her child-bed. This is done by a manajauóni (priest), who sprinkles water upon her, prays for her, and reads prayers after her forty days' stay in the house.

AULIWA, v. p., to be washed (from the maji ya tohārā) after birth (cfr. ^{طَوَّرَ}).

AUNI, vid. awuni, to help, assist.

AUPE, adj., white; mtu muaupe or mueupe, a white man.

AUSA, v., from ku uka, to make room, to go out of the way.

AUSI, adj., black; mtu muausi or mueusi, a black man.

A'USHI, s. and adj. (cfr. Arab. ^{عَيْشٌ} , from ^{عَاشَ} , vitam duxit, vita), lasting, imperishable; e.g., chombo eha aúshi, a vessel which lasts long, which does not break, and which is handed down from father to son; kitu cha aushi; yuna aushi = aniekaa sana, yuna máisha. Tangu aushiwangu = maishayangu; aushi, adv., never.

AVYA, v. a., ku ávyā, see áfia, to spend, to produce (cfr. awia).

AWA, v. n. (Kimb.), to go out or away (in Kime. ku tóka); aneáwa niumbáni (Kin-utizila niumbani), he went out of the house; ku áwa nde.

AWIA (or AVYA or ÁFIA), v. obj., to go out to or for (= ku-m-tókéa), to show one's-self to, to appear to one with something, to give news.

AWILIA, v. int.; ku-mu-avya or awilia, to reveal to (pass. awiliwa); ame-ni-awia na khábari, he appeared to me with the news = he brought me news, he gave me intelligence = ame-ni-tokea na khábari, or ame-ni-toléa or lettéa khábari, he acquainted me with; ku mu-avya khabari.

AWA, vid. Gram., he was; kulla mtu ambai kuamba yuáwa, or mtu awai otc, whoever it may be; neno liwálo lote, whatever word it may be.

AWALA, s., a promissory note, or, as Mr. Weakly says, a draft or order in Turkey upon a provincial treasury given in payment by the central Government (Arab. ^{خِرَالَة} , a draft on a bank or local treasury).

AWALI, adj. and s., first, beginning; awal ya elásiri, before (aser) three o'clock p.m.; Arab. ^{أَوَّل} , prior, anterior, primus, principium.

AWÁZA, v. a. (Arab. ^{عَزَى} , solatium percepit, consolatus fuit), to pity one, to have thoughts and feelings of compassion for one; Muungu ata-mu-awáza, God will pity him (= ata-mu-wafu); Muungu ni muawázi, God is compassionate; yuwaáza watu; awáza means (according to Steere's Handbook), to dispose, to allot to each his share? probably from the Arabic ^{عَزَزَ} , to distribute.

AWESIA, s. (St.), a kind of dhow like a Bedeni, without any prow or head, with merely a perpendicular cut-water.

AWINI, v. a., vid. awuni, v. a., to help.

AWITHI, v. a. (St.), to barter (^{عَاصَ} , fecit deditque, quod pro re alia esset; substituit aliquid pro aliquo).

AWUNI (or AWINI), v. a., to help, to supply, to assist (Arab. ^{عَانَ} , opem tulit, juvit, auxiliatus fuit; hence ^{عَوْنٌ} , adjutor, auxilium).

A'WŪNI (or A'UNI), s., help, assistance = msáada.

AYA, v. a., to cleave, split (= ku pasia ukúni, to split wood), but ku aya ukuni is obsolete language.

AYARI, s. (St.), a cheat (cfr. Arab. ^{عَيَّارٌ} , obiens hue illuc vaferque vir; latro, percussor; ^{عَارٌ} , venit abiitque per terram).

AYARI, s. (ya); ayári ya nánga, the cable of an anchor.

AYIKA, v. n., to melt; vid. aia, aika.

AYITHI, v. n. (St.), to preach? ^{وَعَّظَ} , monuit exhortatus fuit.

A'ZA (or WÁZA), v. n., (1) to think, meditate,

ponder; **زَوَّرَ** in animum immisit, suggestit; (2) to be sorry (cfr. **عَسَى**, tristis, sollicitous fuit).

AZAMA, s. (St.), a nose-ring; cfr. **عَصَمَ**, loro **عَصَامَ**

dicto instruxit utrem; **أَعَصَامَ**, collare, numella, qua canis eollum includitur.

AZIMA, s. (Arab. **عَزِيمَةٌ**, quidquid adstrinxit, hinc amuletum, et incantamentum contra serpentes, morbos aliave mala), a charm used against serpents, to bring back runaway slaves, and to banish evil spirits (Kis. túa, suspended above doors).

AZIMIA, v. obj. (Arab. obstrinxit aliquem jurejurando, adjuravit aliquem), to make a charm against somebody.

AZIMA, v. a., (1) to lend on condition of returning the loan without interest; u-ni-azime kisuchako, lend me thy knife; (2) v. n., to borrow; e.g., nimeazima kisuchakwe, I borrowed his knife. Dr. Steere has "ku azimwa" for "to borrow."

AZIMLA, v., to borrow for one.

AZIMANA, v. rec., to lend to or borrow from each other.

A'ZIMA (or **ÁZIMU**), v. n. (Arab. **عَزِمَ** certo animi proposito voluit facere, intendit aliquid), to resolve,

to think upon anything, to have at heart, to propose; ku aza moyoni, ku kusudia or ukilia.

AZIMIA, v. obj., to intend to do anything for or against any one; ni ku tia nía ya ku fania neno ya kethe wa kethe; hakuazimia kújũ hapo, he did not intend to come here; n'likéti, síkúa na azima, hama, ná safari (=sikuazimia safari), lakeni nliipo ona watu wangi wasafiri kuenda Ukambani, mimi nami nli (or nika) ona heri nika-wa-andamia.

A'ZINU, v. a. (Arab. **عَزَرَ**, reprehendit, impedit), to despise (=ku tukana, ku názi), calumniate.

AZIMIKA = ku-m-tia mtu aibu.

AZIRIWA = ku guiwa kua sababu ya deni (E.).

AZIZI, s. (Arab. **عَزَزَ**, rara, cara, eximia fuit res;

عَزْزٌ, rarus, carus, potens eximius), a rare, costly thing, a curiosity, rarity; kitu hiki ni azizi mjini, hama, this thing is a rarity in town, there is none (like it); azizi ni kitu kisicho enéa watu, i.e., azizi is a thing which does not come abroad among the people.

AZMA, s. (St.), seent?

AZUR, s. (St.), perjury; cfr. **زَارَ**, visitavit; (2) fucavit mendacium; **زُرٌّ**, falsum, mendacium.

B

B has the same sound as in English. Nehanges into m before b; e.g., mbáya for n-baya, bad; m'bwa (mbua) for n-bwa, a dog or dogs. Nw also becomes mb; mbingu for n-wingu, the heavens. This grammatical remark of Dr. St. is very appropriate.

Bā, v., to be high; mnazi hu anabā sana, this eoëa-tree is very high (?).

Bā, a natural sound; tuna-m-fuma sausasua, buyu bā, nami bā (Kiniassa, chā).

BĀA, s. (ya) (cfr. **بَعَا**, crimen commisit, perfidia usus est), evil, trouble, disaster; baa = kitu kilicho adui, something that is hostile, hurtful, or dangerous; tumengiliwa ni bāa.

BĀA, s., pl. mabaa (cfr. Arab. **بَعِي**, homo vilis et abjectus), a worthless person, an utter reprobate.

BĀADA (or **BĀDA**), adv. (from **بَعَدَ**, longius abfuit, **بَعْدَ**, post, postea, or **بَعْدًا**, postea); baada ya, after (of time); bāda ya mambo haya, after these things; bāda ya haya na manginge yatakúja, after these there will come other things; baadaye or baadayakwe, after it, afterwards, then; baada ya salla or sallāti, after prayer.

BĀADĒN, adv., afterwards.

BAĀTHI, s. (ya) (from **بَعْثٌ**, pars, quidam), a portion, a certain number selected, some; baathi ya watu, some persons; baathi ya siku, some days; baathi ya fetha, vid. Aet. v. 2.

BAĀZI, s., a sort of pea growing on a small tree somewhat resembling laburnum (St.).

BĀBA, s., ya (wa), (pl. za); babayangu, my father; baba wa mtu (se. felāni or fulāni), the father of a certain man; baba m'tu, a human father or parent; babe mtu = baba alie-m-viā mtu or = baba wa kambu, step-father; baba mdógo, mother's brother; babaetu, our father; pl. baba zetu, our fathers; babazetu ni wamója, our fathers are brothers or near relations; babazao ni wawili; kila mtu na babāe (not ana babāe).

BABĀE or **BABĀYE** WATOTO (or **BABE** WĀNA, **BABE** WATÓTO), pl. babāze watóto (Kin. dsugni; Kik. ndenge wa wéu), a bird, very likely an eagle or an owl, which frightens children. The superstitious idea of the natives is, that this bird approaches new-born children, that it imitates their cry, and causes sickness to them. The cry of this bird frightens children so that they will immediately go to bed, or to their mother's breast, and be quiet. Hence the bird is also

called *mvúma titi* (pl. *mavúma titi*). We see here a specimen of native artifice in nursing their children, regarding which they say, "h daua ya ku kenga watoto wakília," lit., this is the medicine (or means) by which children are deceived when crying. Muanangu anashikua ni babuye (for babaye watoto), my child has been seized by the owl (?) which causes sickness to him.

BABÁIKA, *v. a.*, to stutter, to hesitate in speaking. *Rebman* takes this word in the sense: to continue dreaming, to sleep dreamingly.

BABÁLE, *adv.*, just then; *babále ulipo ondóka* = majira yale ulipo ondóka basi nami n'lipátua ni úthúru wa ku-ku-daka (R.) (cfr. *pāpāle, pāle*); *ku patua* ni uthuru, to be seized by an emergency.

BABÁSA, *v. n.*, (1) to grope in the dark (vid. *papása*) (R.); (2) *babaza, v. a.*, to rub softly.

BABÁTA, *v. a.*, to beat insufficiently; e.g., *ku piga chuma vibáya kisishikimáne*, to beat the iron insufficiently, so that it soon breaks off (in making a jembe, native hoe); to beat thin, so that it gets thin.

BABATIKA, *v. n.*; *ku babatika mbáwa*, to flap the wings (cfr. *papatika*), to flicker, flutter.

BABATÚA, *v. a.* (cfr. *papatúa, v. a.*); e.g., *kunde, mbázi*, e.g., to make dry beans, as it were, to come forth.

BABATÚKA, *v. n.*; *fulani anababatúka leo*, said of one who appears at once nicely dressed, whereas he wore bad clothes for a time (R.).

BABE, *s.* (Kin. *abe*); *babe sultani, babe ngóme, babe ndófu* or *babe wa ndófu* (vid. *ndofu*) (vid. *kusa*, where *babe* is explained).

BABARIKA ? (R.); *paparika* ?

BABÍA and BABISA, *v. a.*; e.g., *ku-m-babisa mtóto*, to cram a child with (food); vid. *papia*; *ku babia, v. n.* = *kula harraka mno* (E.), to eat voraciously.

BABÍKA, *v. n.*, to fletch an arrow; *ku babika mifi mbáwa* (= *ku fumbira másoa in Kiniassa*) (R.), to feather an arrow.

BABYÚKA, *v. n.*, vid. *payayuka*, to talk incoherently, to be delirious in the heat of fever.

BABU, *s.*, (1) grandfather and grandmother, ancestors (Kinika, *dsáwo* and *bibi*); (2) convulsions (Sp.) ? *Babu* is also the name given to a kind of sickness which seizes children; i.g. *niúni*; *muana augúa niúni*, ana *babu*, in *Kiniassa* i.g. *máuka*.

BABÚA, *v. a.*, to strip off, to rend off (= *ku tana rarúa, tabúa, ku kuaníúa*); e.g., *ku babúa Amerikano*, to tear off a piece of American cotton-cloth from the whole piece (in a shop, &c.).

BABUKA, *v. n.*, to get torn out, for instance by going through bushes.

BABULÍA, *v. obj.*, to tear off (a piece) for somebody.

BABULIWA, *v. p.*; *nguo imebabuliwa*, also to get scratched and wounded (e.g., by a tree); *mkamba ababuliwe maganda*, the lobster's shell shall be taken off (R.), the lobster has cast his shell (?).

BABÚRA (PAPÚRA), *v. a.*, to claw (R.); *fulani anakuja ni babúra leo*, he came with a maneno ya *ku fioleána* or *ya ku-m-fioleá* or *ya ku fíóa* (vid.).

BABURÁNA, *v. rec.*

BABURIKA, to be torn or lacerated.

BÁDA, vid. *baada*, *prep.*, after; *bada* or *kisla ya athóhori*, after noon-time.

BÁDALA (or BÁDALI), *s.* (ya); Arab. *بَدَل*, *mutavit*, *permutavit*, *substituit*; *بَدَل*, *permutation*, quod pro re alia datur vel sumitur; hence a thing given in exchange for something else, an equivalent.

BADILI, *s.* (ya), exchange (Er. takes it in a bad sense = deceit).

BÁDILI, *v. a.*, to change, to exchange; e.g., *ku bádili fetha*, reali.

BADILIKA, *v. n.*, to be exchanged, to be changed, to be changeable.

BADILIANA, *v. rec.*, to exchange mutually.

BADILISA, *v. a.*; *amo-m-badilisa nguoyakwe*, he exchanged his cloth for him (= *gauza* or *geuza*).

BADILISANA, *v. rec.*, to interchange, to exchange words, to dispute. *Deriv.* *mbadilifu*.

From the verbs given above, the student must carefully distinguish the verbs *bátili*, to pervert, and *patiliza*, to reprove, condemn (ku *kúfurisha*); vid. each in its place.

BÁDALI, *s.* (ya), likeness, kind = *mfano wa*; *bádali ya mtu huyu*, like this man (Sp.). The meaning "likeness, kind," is very doubtful (?).

BADAN (or BADANI), *s.*, body, carcase; Arab. *بَدَن*, *eorpus* (cfr. *batani*); *بَطْن*, *intimus fuit*.

BADÁTA, *s.* (ya, pl. *za*), *Kimr.* = *kiazi*, a sweet potato; *kiazi cha badáta*, sweet potatoes (of a red colour); *manni ya badáta*, leaves of sweet potatoes used as a vegetable.

BADI (or rather BATHI), *s.*, part, portion (Arab. *بَعْض*); there is also a kind of cloth which is called *badi* or *bathi*.

BÁDIRI (or BADIHIRI), *v. a.* (from *بَدَر*), dispersit, sine modo et mensura erogavit opes), to spend money in order to get a wife or a kingdom, power (R.), to squander one's money.

BÁDO, *adv.* (vid. *bada*), as yet, not yet; *bado kidógo*, soon; used generally to express that the

matter in question is as yet incomplete. Nadáka bado reali tano, *I want still five dollars*; bado hakuenenda = hatassa ku enenda, *he is not yet gone*.

BADUIVI, *s.* (wa, *pl.* mabaduivi); *Arab.* بدوي, deserti incolae; *uncivilized people*; Wanika ni baduivi yetu.

BAFE, *s.* (wa, *pl.* ma—), *a large and venomous kind of serpent, ringed with white, black, and grey, from 2½ to 4 feet in length. In the Kim-rima dialect it is called moma. The natives say that it has a pointed tail with which it stings. This is, however, doubtful. The stroke causes quick swelling and death if the antidote be not promptly applied. This serpent is said to exist on the island of Mombas. The various kinds of snakes are: (1) bafe, (2) kibáwa cha kanga, (3) kundamansi, (4) satu, (5) mtánga wa poáni, (6) pili, (7) wamannimawiti, (8) mkóko, (9) fira, (10) wa nduma kúili.*

BAFTA, *s.*, *vid.* báfuta, *s.*

BAFU (rather PAFU) (la, *pl.* ma—), *lungs, lobe of lungs.*

BAFUMIA (R.)?

BAFUTA (or BAFTA), *s.* (ya), *shirting, a sort of fine calico*; bafta dhondo idifukáyo unga (difuka, *v. n.*)?

BÁGA, *v. a.*, *vid.* págá, *v. a.*, *to seize (said of an evil spirit), to carry for wages*; pagáza, *to make to carry*; pakawa, *v. p.*, *to be possessed of an evil spirit.*

BAGABA, *v. n.* = ku potéa (Sp.)?

BAGADA, *v. a.*, *vid.* pakáta, *to take upon one's knees*; e.g., — mtóto.

BÁGALA, *s.* (ya), *a buggalo, a large kind of dhow square in the stern, with a high poop and a very long prow. Most of the Indian trading vessels or dhows are of this build; they have generally a small mizzen-mast (St.). Vid. jaházi.*

BAGAWA, *v. n.* (= lanika), *to rut in the mouth, to be obscene with respect to language.*

BAGAZA (BUAGAZA), *v. n.*; ku ji-bagaza, *to keep one's legs far asunder or apart in sitting (R.).*

BÁGHALA, *s.* (wa) (*Arab.* بغلة, mulus), *a mule.*

BAGHAMI, *s.* = hana ákili, mpumbafu; بغم, ambigue et obscure locutus fuit, *a fool.*

BAGUA, *v. a.* (cfr. pakúa), *to put asunder, to separate each kind from the other*; e.g., ku bagúa mtáma na mahindi, *ku weka mbalimbali*; tubagúe gnombezétu, *kulla mtu abagúe zakwe, to arrange, to bring in order; let us arrange our cattle, every one his own.*

BAGÚKA, *v. n.*, *to be separated, to fall out with one another, to be in disorder.*

BAGUKANA, *v. rec.* = tetana or halifiana, *to be*

at variance, to differ, to disagree, quarrel for or about a matter, to strive.

BÁHAMI, *s. and adj.*; باهم (bahamma), *ablactavit, peregrinus fuit, barbarus visus fuit*; باهم, proloqui nesciens, barbarus, *cujus sermo non intelligitur; hence báhami, silly.*

BÁHARI, *s.* (ya) (بحر); aqua multa, mare, flumen magnum; bahar elthulumāt, *Océanus atlanticus*; bahari kú, *great sea*; bahari el-ali, *the Persian Gulf*; bahari ya sham, *the Red Sea.*

BAHARÍA, *s.*, *a sailor, the crew, sailors (vid. mána máji).*

BÁHASA, *adj.* (*Arab.* باس, justo minor) = rakhísi, *cheap*; kitu hiki nina-ki-pata bahasa, *I got this cheaply.*

BAHASHA, *s.*, *a square bag or pocket with a three-cornered flap to tie over the opening, frequently used to keep books in (St.).*

BAHATI, *s.*, *vid.* bakhti, *s.*

BAHATISHA, *v. a.*, *to guess (St.), perhaps from the Arabic باحث, inquisivit, disquisivit.*

BÁHIA, *v. a.*, *to search till a thing is found (Sp.); efr. باهى, intellexit, perforavit, or باه, cognovit, consideravit, dignovit.*

BÁHILI (or BÁKHILI), *s. and adj.* (*Arab.* بحيل, parcus, tenax et avarus fuit; بحيل, avárus; بحيل, avaritia); báhili or mbáhili, *s. eoner., a miser, covetous person*; báhili, *s. abstr., avarice* = choyo.

Prov. mali báhili kúla dúda, *i.e., worms will eat the property of a miser. Báhili or mbáhili is a man who is only bent upon gathering property without using it* = mtu asiejilisha maliyakwe, *or mtu aliekusánia mali asipokúla. There was once a rich man at Mombas, named Famáu, who from avarice sold the meat which he had boiled, himself only using the broth. He feasted at the table of other people, while the eatables of his own were left to rot, and then thrown into the sea. He was a great bahili, hence the saying: mtu huyu ni báhili kama Famáu.*

BAI, *v. a.*, *to receive as an authority*, ku kúbali kama mfalme au mkubawao. Waka-m-bai Suleiman Ben Ali (Sp.). *If this word does really occur, it is probably to be derived from the Arabic باع, inauguratus fuit in imperio, or imperator salutatatus fuit.*

BAINA, *prep.* (or BEINA), *Arab.* بين, inter, in medio, between, amidst; baina ya Mvita na Rabai, *between Mombas and Rabai.*

BAINI, *adj.* = mballi; e.g., ku nenda nti baini = mballi (E.).

BAINI (or **BEINI** or **BAVINI**), *v. a.*, to know, to recognize, to distinguish, to make clear, to prove (*Arab.* بَيَّنَّ, manifestum reddidit, declaravit explicavit), to acknowledge as belonging to somebody; e.g., nna-ki-baini kisuehangu, *I have recognized my knife* (= ku ona). Tuna-m-baini mtu yūlē kuamba ni muivi; kitu hiki nime-ki-baini kua felani; ni saidi ku baini, *it is still more evident, or it is clearer.*

BAINIA, *v. obj.*; ku bainia kua hurru.

BAINIKA, *v. n.*, to become known, manifest, clear (= kua wazi); e.g., muivi amebainika, *the thief has become known*; kwanza maneno haya ya-likua sirri sirri, laken sasa yamebainika, *at first these words were a great mystery, but now they are clear.*

BAINIKANA, *v. rec.*, to be evident mutually (= ku onekana); ushūba ubainikanāo.

BAINISHA, *v. e.*, to cause to become clear, to prove, to show, to define; e.g., ku bainisha mpaka, *to define the frontier or boundary.*

BAINIWA, *v. p.*; e.g., alie bainiwa kua mnema, *one who is proved to be good, one who is justified*; e.g., umati Muhammadi yabainiwa pahali pawili, (1) *believers and unbelievers*, (2) *only jami Muselmīna.*

BAJA, *s.* (la, *pl.* ma—), better paja (*vid.*) (also paji), the inner side of the thigh, leg.

BAJUA, *v. a.* (= babua or kuaniua), to strip off; e.g., ku bajua makūti.

BAJUKA, *v. n.*; utanzu umebajuka, *a branch broke off from the tree* (better papua, *vid.*).

BAJUNI (or **PAJUNI**) = Mgūnia, a native of the country situated between the island of Patta and the river Jub.

BAKAI, *s.*, a word of the Kigunia dialect, *vid.* shudu and baki, remainder.

BAKĀSĀ (R.), there remains; frequently it is = labuda; bakasa ku amba ni yē, *ndiye angaye = wesa*; bakasa songoro ajapo ndiye adakaye wesa (?).

BAKĀTA, *v. a.* (rather **PAKĀTA**, *vid.*), to carry something before you, to take upon one's arm.

BAKHTI, *s.* (BAHATI) (ya, بَخْت, vox Pers., fortuna, felicitas, luck, fortune, chance; ku pata bakhti ngema or mbaya, *to have good luck or misfortune* (bakhti mbōfu); ku tumia bakhti, *to go; at random.*

BAKI, *s.*, what is left, the remainder of money, &c.; *Arab.* بَقِيَّةٌ, reliquus et superstes fuit; بَقِيَّةٌ, res residua, reliquiae, subtraction (*in arithmetic*).

BAKI, *v. n.*, to remain, to be left.

BAKIA, *v. a.*, *vid.* pakia, *v. a.*

BĀKŪRA, *s.* (ya, *pl.* za), a walking-stick with a crooked handle, or, as Dr. Steere explains it, a walking-stick with the top bent at right angles to the stem. The best are made of a white straight-grained wood which will bend nearly double like a piece of lead without breaking or returning. The fimbo (another kind of stick) is straight and without a handle; the ufito is thin and long.

BAKSHISHI, *s.* (ya), a gift, a gratuity (bakhshishi or bashishi).

BAKŪBA (or better **PAKŪBA**), *lit.*, where great, a great piece; mtu huyu analima bakuba or badogo, *this man has hoed a great or a small piece* (pa dogo where little or small).

BAKULI, *s.* (ya, *pl.* mabākuli), a basin, a deep and large dish of clay; kōmbe is a large plate, sāhani an ordinary plate.

BALAMUĒZA, *s.*, moonlight, moonshine (St.).

BALĀNGA, *s.* (ya, *pl.* za) (or **MBALANGA**, *s.*), a cutaneous disease generally confined to the hands and feet of the person, by which the black skin peels off and leaves a white skin, which no more turns black. Tetter or Leprosy? The Wanika call this disease "mabawassi." Balanga ya or za mikono. The person who has this disease is not allowed to eat with other people, who would say, Mbalanga sitayāika ukila wali wa muoto; mtu huyu ana mbalanga, or balanga za mukono au za māgū.

BĀLĀS (or **BALASI** and **BALASHI**) (ya, *pl.* ma—), a large kind of water-jar. It is larger than the kasiki.

BĀLE, *s.* (la) (*vid.* mbāle) (za muhōgo).

BĀLEGI, *s.* (ya) (*Arab.* بَالِغٌ, puber, aetate maturus; بَالِغٌ, pervenit ad finem), a person arrived at the state of puberty; mtu huyu anakua bālegi.

BĀLENE, *v. n.*, he is pubescent, marriageable; anabālelele sasa, apēwe mke, asihāribu mali, *he is marriageable, let a wife be given to him, lest he destroy his property* (by illicit intercourse with women).

BALI, *but*; hakuenda bali, *perhaps he did not go*; Kin. kendere balu.

BALOS (or **BALOST**), *s.* (wa), and **BALIOS**, consul, political agent (*in Turkish?*). Thus the English Consul, Major Hammerton, was called at Zanzibar.

BALUNGI, *pl.* mabalungi, a citron.

BAMBA (la), *pl.* mabamba, a flat thin piece, a plate, disk; bamba la rusasi, la sifuri, la chūma, la fetha, a thin plate of lead, brass, iron, silver; bamba la fetha = koa la fetha, *vid.* koa and kikoa. Bamba is to be distinguished from pamba, *s.*, cotton (*vid.*). Bamba la chuma, *cramp-iron*, braec; bamba ni gumu.

BAMBU, *s.*, a curved instrument which is thrust into a bag to find out what it contains, rice or corn, &c. Ametia bambu katika gúnia. Bambu ni kidúde cha ku toméa na ku tazamia gúnia, ku tambúa kilíomo. *Dr. St. calls it bambo, an instrument like a cheese-taster thrust into a bag to draw out some of its contents for examination.*

BAMBÚA, *v. a.*; ku-m-bambúa mtu ngúo?

BAMBÚKA, *v. n.*, to fall off like a label from a bottle or like a plaster; ku bambúka mbawa, said of mtoa).

BAMFÚA, *v. a.*, to chip (from chipping come chips); bamfúka, *cf.* Kiriassa banduka from bandúa.

BAMVÚA, *s.*, spring-tides (St.).

BANÁDER, *s.*, pl. of bándari or béndari, a landing-place, harbour; بَنَادَر, orig. Pers., pl. بَنَادَر, portus, navium statio; urbs aut locus, ubi mercatores sarcinas solvere solent et cum mercibus subsistentes vectigalia pendunt. By Banáder the Suahili and Arabs mean especially the sea-towns of Barava, Marka, and Mukdishu, being the principal harbours of the Somali coast.

BANAGIRI (or BANAJIRI), *s.*, a kind of bracelet ornamented with points or blunt spikes, much worn in Zanzibar (St.).

BÁNDA, *s.* (la, pl. mabanda), a large shed constructed for people to assemble in; banda la ku bárizi watu; kibanda is a little shed; *cf.* báraza and bárizi; banda la fàrasi, a stable.

BÁNDA, *s.* (la, pl. ma—), (1) the blossom-stalk of the cocoa-nut tree (Er.); (2) a shed.

BÁNDA, *v. a.* (Kijumfu) = ku vunda, to break open with a stone; e.g., ku banda madáfu.

BANDÍA, *v. obj.*, to break open for one.

BANDA BANDA, *v. a.*, to split or break into splinters or shivers.

BÁNDARI, *s.* (ya) (or BÉNDARI, BÉNDERI), landing-place, harbour; máhali pa poáni watu washukápo or wana maji waegeshápo dau (*cf.* banader, *s.*).

BÁNDERA, *s.* (ya), a flag; the Arab flag is made of red stuff.

BANDI, *s.* (la, pl. ma—), stitching, pinning; ku shona bandi or ku piga bandi, to baste, run, tuck (in sewing); ku shona bandi, baaden ku fania jongo néne, first to tuck, then to make the proper or real suture (seam).

BANDÍA, *s.*, puppet; mtoto wa bandia, a doll; watu anasúka kua ukúndu, anafia mtelle ndáni, ana-m-tia kánzu.

BANDIKA, *v. a.* (= patika, andíka), to put on, to apply; e.g., ku bandika dau ya kionda.

BANDIKISA, *v. c.* (or BANDIKISHA), to cease to

put on, to put load upon load = ku weka kitu ju.

BANDÚA, *v. a.*, to break off in fragments (?) (*cf.* gandúa), to cleave wood in small pieces.

BANDULIA (e.g., kuni), for one.

BANDU BANDU, to cut into little pieces, to crumble (into) in cleaving.

BANDÚKA, *v. n.* (*cf.* gandúka); hali-tu-bandúki ncno hili = ha-tu-ati ku li daya; mtu huyu ha-tu-bandúki, this man does not leave us, he is always with us; hawa-m-bandúki Mzungu, they do not leave the European.

BÁNDURU, *s.* (ya) (= ngáma, *vid.*), the place in native vessels from which water is baled out; páhali patolewacho maji kua sila katika jaházi, it is near the main-mast.

BANGA (muhógo hauja banga), *v. a.*, bangia, bangilia; ushanga wa ku bangia (bangilia = bagilia), *vid.* panga (*cf.* tunga ushanga); ku bangia maneno (to hire); (2) to lay in heaps.

BANGI, *s.*, the narcotic leaves of the wild (Indian) hemp (from the mbangi), chewed in the East. Many Suahili are accustomed to chew and smoke this leaf; *cf.* بَنَج, *ex Pers.*, بَنَكُو, hyoscyamus (bilsenkraut).

BANÍYA, *s.* (ya), a building, temple, especially that of Mecca. Arab. بَنَى, struxit, aedificavit, hence بَنِيَّة, structura, aedificium.

BANÍA, *v.*; ku-ji-banía nguo, in travelling and in fighting; *vid.* pania, *v. a.*

BANÚKA, *v. n.*, to taper (?).

BÁNIANI, *n. p.*, pl. mabániani, used at Zanzibar and on the coast as a general name for the heathen Indians who come as traders from Cutch. On the coast they are generally the custom-masters, being in the service of the chief custom-master at Zanzibar, who is generally a Baniani, farming the customs from the Sultan of Zanzibar at a certain sum of money.

BANJA, *v. a.*, to crack nuts, to beat pulse or beans between two stones, to clear the fruit of the husks, to break off the shell or husk by beating; e.g., ku banja kórosho kua jiwe ku-i-pata suafi, ku weka kando magánda, to beat to pieces, to dash.

BANZA, *v. a.* (ku fita kizáni ?).

KU-JI-BANZA, *v. ref.*, to squeeze one's-self against a wall or into a hedge to allow some one else to pass (*cf.* panza).

BANZI, *s.* (la), pl. mabanzi, a splint, a splinter, a small thin piece of wood; banzi la ukúni kibanzi, a very small splint.

BÁO, *s.* (la) (*vid.* ubáo and mbáo, board); báo la kómoe (kómoe, the fruit of the mkómoe tree) is

a board with 32 small holes, each about the size of a teacup, for playing a favourite game, also called bao, with komoe, or with pebbles, &c. The holes are sometimes merely scooped out in the ground, and any small things may be used to play with (cfr. bao la estaránge); ku téza báola kómoe or la estaránge (St.).

BÁPA, s. (la, pl. ma—); bapa is that which projects and recedes again, that which is not round (mdaura) nor quadrangular (mrabba), but which is uneven. (1) Bapa la usso pa ku lalia, the temple of the head, also a broad face; bapa la usso, large forehead. (2) Ku piga bápa la upanga, to strike with the flat of a sword, &c.; ame-m-piga bapa la upanga kúsiko makáli, i.e., ku-m-piga kua maóngo ya upanga, to beat one with the back of the sword, which will not hurt him, but ku tema upanga kua makáli will hurt him (ku-m-háziri), keke i bapa, yafuliwa bapa bapa. The form of the mango-stone has bapa bapa, but mfringo (roundness) has no bapa bapa.

BARA, s., a species of antelope (Heligobagus arundinaeus) (St.).

BARA (or BARRA, or BERRÍA), s. (ya, pl. za) (Arab. بَرِّي, terra, imprimis pars superior et pulvis; بَرِّي, agrestis, regio ineulta; بَرِّي, campus, desertum),

(1) land in general; (2) wild country, uncultivated and uninhabited country, especially of a sandy kind (cfr. nika, a desert, where there is but little or no wood and vegetation; barra jéipe, a free open tract of country; (3) coast; bar-es Suahil, the Suahili coast; bar-el-Fars, the tract of the Persian coast belonging to Oman; bar el agam, the Somali coast; bar el asili, mainland; barra ya kwanza, si kisiwa (vid. asili). The Arabic name Zanjibar or Zenzibar, Zingibar, is derived from Zanj or Zenj, which was the name of a special tribe residing south of Zanzibar on the mainland, but which became at the same time the general term for a negro; consequently Zanzibar would signify, the land of the negro, the negro coast; cfr. Dr. Krapf's "Travels in East Africa," p. 519.

BARABA, adv., proper, just, exactly (?); perhaps for barábara or barábra = sau sau, equal.

BARÁBARA, s., (1) = sau sau; (2) a whorish woman, a prostitute; nke huyu ni barábara, this woman is a prostitute (= mtalaleshi).

BARABARA, v. a., to scrape off the malaika (the short hair, lit., hairs, if this were an English plural) of an animal, which have been previously singed (R.).

BARAGUMO (or rather BARGHUMU), s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn, gunda in Kín.

BÁRAKA (or MBÁRAKA), s. (ya) (Arab. بَرَكَ, genua fleets in terram proenbuit, benedixit; بَرَكَ, incrementum, abundantia, felicitas), blessing; great yield of a plantation; Muungu ametia baraka katika nti.

BÁRIKI, v. a., to bless; barikia, to give a blessing to; barikiwa, to be blessed, to become much. Dr. St. makes the remark: Young people are said in Zanzibar to bariki when they first have connection with the opposite sex; girls are thought old enough between nine and ten.

BARAKÓÁ, s. (or BARIKÓÁ) (la, pl. ma—), the covering or mask of a Muhammedan woman, so that nothing but the eyes are seen (cfr. utaji); cfr. Arab.

بَرَّعَ, riea operuit faciem alieujus; بَرَّاعَ, rica, operimentum faeiei muliebree.

BARÁMU, s. = béndera, a flag.

BARARA, s. (?) (R.).

BARÁRE, s., a kind of locust, of grasshopper (Kír. nioi ?).

BÁRĀS (or BĀRĀSI, s., a disease like leprosy; mtu

huyu yuna baras; cfr. Arab. بَرَص, lepra correptus fuit et laboravit.

BARAWÁI, s., a swallow (?).

BARAWE (or MABARAWÉ ?) (R.).

BÁRAZA, s. (cfr. Arab. بَزْر, exivit in campum amplum, prodit in conspectum; بَزْر, campus amplus et patens; a stone seat or bench table, either outside of the house or in the hall, where the master sits in public and receives his friends; hence the public audience held by the Sultan, and the council then held; meeting of a council.

BÁRIZI, v., to sit in baraza, to hold a public reception; (1) ku kétisha or ku kusania watu barazani; (2) watu wamebárizi kua mtu ku sikiza maneno. Tuabárizi kua Mzungu ku sikiza juo, kulla muegni nenolakwe.

BANIZIANA, v. rec.

BÁRI, v. a.; ku bári máshua na poáni, to put aside the canoe (= epúa) (R.).

BARIA, v., to lose at the dado-play; ku bariwa, v. p.

BÁRIDĪ (or BĒRIDĪ), s. (ya) (Arab. بَرْد, frigidus fuit,

بَرْد, frigus), coldness, dampness; nti ina baridi kúa mvúa, the ground is damp or moist from rain, and therefore cold; usiondoke ondóke, hápo ulahápo patangia (pataingia) baridi, do not keep leaving your place, else there where you sleep you will get cold.

BARIDISHA (or BURUDISHA), v. e., to cool; maji ya mtóni yabaridisha or yaburudisha rokho, the river-water cools one's spirit.

BÁRIDI YÁBISI, *s.*, *rheumatism* (lit., *dry cold*; vid. yábisi).

BARIKI, *v. a.*, vid. báranka.

BARISHAI, *adj.*, *damp, cool, moist* (E.) (warishai, R.).

BARIYO, *what is left from the evening meal to be eaten in the morning* (St.).

BÁRIZI, *v.*, vid. baraza.

BARKINIA, *s.*, *a barque* (R.)?

BAROBÁRO, *s.*, *vigorous, expeditious*; mtu huyu ni bárobáro, ni hodári ku tuma, si mvívu, yuna bídií.

BARRA, *s.*, vid. bara.

BÁRŪA (or BÁRŪA), *s.* (ya, pl. mabárúa), *a note, bill, letter, especially a summons from the judge which he writes to a debtor to demand payment (generally on a small bit of paper)*.

BÁRUBÁRU, *s.*; mtu huyu ni barubáru, aánza ku andika ndéfu, *a man whose beard is beginning to grow*.

BARUDI, *s.* (ya), *gunpowder*. In Turkish بَرُوت.

BARZULI, *s.*, *a fool* (St.); cfr. مَزُول, crassus vir.

BASÁSI, *s.*, *a prudent man* (muegni fikira nengi) *but a cozenor or a cheat*. Hence = mtu mkópi, muegni madéni mangi; *see* mkópi.

BASBAS (or BASBÁSI), *s.* (ya), *mace, the inner husk of the nutmeg*.

BASHA, *v.* (from ku pa or pata), vid. pa, pata (bashisha, bashúa), vid. pasha.

BÁSHIRI, *v. a.* (بَشِّر), *laeto nuntio exhilaravit*, to announce = ku eleza; ta-ku-bashiri ndotoyangu, *I will relate to thee my (good) dream*; ku bashiri heri or khéri, to announce good tidings; ku báshiri = ku-wa-pa watu khábari = ku-wa-eléza or ku-wa-khubiri.

BASHIRÍA, *v. obj.*; a-m-bashiré kheri, *may he announce to him good luck!*

BASHISHI, *s.*, vid. bakshishi.

BASÍA, *s.* (or better PASÍA) (ya, pl. za), (1) *a curtain* (vid. pasía or pazía); (2) *the midriff or diaphragm which separates the lungs and heart from the intestines* (Erh.).

BÁSIRI, *v. a.*, to foresee; بَسِّر, fuit videns, intelligens, eminus et ex alto prospexit.

BASSI (or BASS), *conj.* *exclusive, but, only, enough, it will do*. In the beginning of a sentence it means, well, and then, and so. But when it follows a word or phrase it means, just this and no more.

BÁSTOLA, *s.*, vid. pistola, a pistol.

BASUU, *s.* (ya, za), *hemorrhoids* (Sp.).

BATA (or BATTÁ), *s.* (la), pl. mabata, *a duck*; bata la mzinga, *a turkey*; bata la bukíni, *a goose*; Arab. بَطْ, anas (duck).

BÁTANI, *s.* (or BÁTINI) (ya), (1) *belly*; Arab. بَطْن, interiorem partem et medium ingressus fuit locum; بَطْن, venter (the batani is to be distinguished from بَدْن, corpus, body, in Kis. carcass); (2) bātān, *s.* (ya), *a cloth with lining* (mardūf); kisibao cha batān; بَطْنَة, interior pannus (vestis).

BATÉLA (or BETÉLA), *s.* (ya, pl. ma—), *a large boat or dhow*. Those smaller than the batela are the máshúa, dau, mtumbui, huri (which see). The batéla has a square stern and an ordinary boat-like head; it has sometimes no deck; it is smaller than a bagala.

BÁTI, *s.* (la, pl. ma—), *tin, solder*; ku tia bati, to tin.

BÁTILI, *v. a.* (بَطَّل, vanus, nihil fuit or evasit irritum fecit, abolevit), to abolish, to annul, reverse, repeal, frustrate, transgress; e.g., ku batili hakki.

BATILÍKA, *v. med.*, to have the quality of being abolished, changed.

BATILISA, *v. c.*

BÁTILI, *s.* (Arab. بَاطِل, vanus, irritus), *worthless, of no use*; mtu huyu ni bátili, *this man is worthless, perverse, transgressor*; ubatili ni mambo ya batili.

BATLI, *s.*, *the log (nautical)* (St.).

BÁTOBÁTO, *s.* (la, pl. ma—), *spots of colour* (= marakaráka), *the various colours of an animal, e.g., of a leopard, bullock, &c.* Perhaps to be derived from بَض, tenui cute praeditus et pinguis, mollis (?).

BATÚA, *v. a.*, to break off a piece, e.g., of muhogo and other food (which is boiled in a pot), to take a slight taste of the dish; cfr. patúa, *v. a.*

BATÚKA, *v. n.*

BAURA, *s.*, *a European anchor*; *see* paura, *s.*

BAUSI, *s.* (la, pl. ma), *splint, splinter*.

BAVÚNI, *at the side, alongside* (St.) (cfr. pafúni).

BAWA, *s.* (la, pl. mabáwa) (in Kis.), *a large m'bua mitu or kijibua mitu in Kis.* (niama hi ni mkáli).

BAWA, *s.* (la, pl. mabáwa), *the wing of a bird*; ubawa, *a feather of the wing*; pl. mbáwa, *the feathers of the wing*; *see* ubáwa.

BAWA, *s.*, *see* pawa za wifufu.

BAWÁBA, *s.* (la, pl. mabawába), *a hinge*; e.g., bawába la mlango.

BAWÁBU, *s.* (ya); bawábu ya kifúngo or chumba, *the officer of a prison* (cfr. بَاب, porta, janua; بَوَّاب, janitor), door-keeper.

BAWÁSIRI, *s.* (*vid.* basun), *hemorrhoids* (*cf.* Arab.

برواسير also برواسير).

BÁYA, *adj.*, *bad, evil*; mtu huyu ni mbáya, *this is a bad man*; numba mbaya, *a bad house*; kasha hili ni baya, *this box is bad*; kidúde hiki ni kibaya, *this instrument is bad, unfit*.

BAYA BAYA (*cf.* paya), *v. n.*, *to tattle, to prate* (*Kin.* vaya vaya), *to talk, especially in fever* (*cf.* bayúka).

BAYINI, *v. a.*, *to know, to recognize*; see baini; bayinika, *to be known or notorious*.

BÁYANI, *adj.*, *see mbeiyani or mbeiāna*; kitu hiki kimekúa mbeiāna or wāzi, *this matter has become clear or evident*.

BAZÁZI, *s.* (wa), *a trader and one who cheats in trade, a huckster* (*cf.* رابح, rapauit, *spoliavit*?).

BÉA, BEABÉA, BEBÉA, BEBESA, *v.* (*see* péa, pepeta, pepesa, *sweep, clean*); ku béa, *to become very old* = pevúka.

BEBa, *v. a.*; ku beba muana, *to carry a child on the back in a cloth*.

BEBÉA, *see* pepéa, *to fan*.

BÉBERU, *s.* (wa, *pl.* za), (1) *a he-goat, a buck, manly, strong. Dr. Steere has the form "bébera."* Mbuzi mume alie na ndéfu, kibebéru. (2) *Beberu or beru* (*pl.* ma), *an extemporized handsail of clothes worn around the shoulders or as a turban*.

BEBERÚKA, *v. n.*, *see* peperúka, *to flutter, to fly off, to soar, to swim, as it were, in the air. I feel ready to fly up from weakness of body, nabeberuka*.

BEBERUSHA, *v. e.*, *to cause to be carried off by the wind, to blow away*.

BEDDENI (or BÉDENI), *s.* (ya, *pl.* ma—), *an Arab vessel with sharp stern, high rudder-head, and with an upright cut-water. It has one (or two) perpendicular masts. Sometimes it has a small projecting head. The bedeni comes from Arabia. It is a second-rate native boat*.

BECK, *see* labék or lebéka, labéka. *The mode of replying when a servant, &c., is called*; كَيْق, solers fuit in re agenda, aptus fuit alieni.

BEFÚA, BEFÚKA, *see* pefúa.

BÉGA, *s.* (la, *pl.* mabega), *the shoulder*; anatokúa masigo kua bega (= fuzi, *pl.* mafuzi, *Kinr.*).

BÉGI, *s.*, *a broad kaniki*.

BEGÚA, *v. a.*, *to look for anything in the sand or in the soil* (= inia, funúa); *vid.* pekúa, *v. a.*

BEHA, *s.*; sasa una beha mjini muetu? (— ku takabari?)

BEHEWA, *s.*, *the inner court in a stone house. All large houses in Zanzibar are built round an*

inner court (St.). *Perhaps derived from* بَيْت, *vacua fuit domus, or* بَهَا, *perforavit domum*.

BEI, *s.*, Arab. بَيْع, *vendidit, emit, trade*; *vid.*

biáššera, بَيْعَة, *merx, res venalis*.

BEJA, *v. a.* (= kisáfihí), *to look askant or askew*; *v. obj.*, bejea, *v. rec.* ku bejana, *v. n.*, bejeka, bejewa.

BEINA, *see* baina.

BÉKEBÉKE, *s.* (hizo)?

BEKIRA, *see* bikira.

BEKA, *v. a.*, habéki kitu = hana shukuru?

BEKO, *s.*; muegbi beko, *one who is cautious, circumspect* (R.) (*perhaps from the Galla word* "ku beka, *to know*").

BEKÚA, *v. a.*, *to ward off a blow, to parry*; (2) *to take away from, e.g., from a pishi (a measure)*.

BELAGHÁMU (or BELGHÁMU), *s.* (ya) (Arab. بَلْعَم, pituita, humor quidam in corpore humano, quorum e quatuor sanguis constat; *vid.* بَلْع, pervenit, magnopere afflixit morbus aliquem), phlegm, *spitting of phlegm in coughing*; belghamu ni kipánde cha kohózi; belakhe.

BELESESA, *v. n.* (*cf.* pelelesa), *to attend well to a thing, to mind well*.

BEMBA, *v. a.*, *see* ku pemba (kua upembo); (2) *to adapt one's-self to, e.g., ku-m-bemba wali*; ku-m-bemba akilizakwe (R.), *to eat one's wits, to outwit one*.

BEMBÉA, *v.*, (1) *to swing*; (2) *to rock backwards and forwards. It is also said of the sails flapping when there is no wind, or when the man at the helm does not steer properly. Kiti cha bembéa, a rocking chair*.

BEMBESÉA, *v. obj.*; kidude eha ku bembeséa watu.

BEMBESHA, *v. c.*, *to cause to rock or swing*.

BEMBE, *s.*, *food and confectionery cooked by a woman for her lover, and sent to him during the Ramadan*.

BEMBEJÉA, *v. a.*, *to court, favour*; mnionge a-m-bembejéa tágiri.

BEMBELEZA (or BEMBERÉZA), *v. a.* (= ku omba áuni), *to solicit aid when in a state of poverty*; ame-ni-bemberéza ku faniziá kazi, *he begged me urgently for work*; (2) *ku bemberéza mato* = *ku gensa mato, to contort the face, for instance when a man is begging or dying*.

BENDEKÉSA, *v. a.*, *to indulge, connive* = *in* Kini-assa, dekeresa.

BÉNDERA, *vid.* bandera, alámu, berámu. *Bendera or bandera is a piece of red cloth used as a flag on ships. The Mombassians have an old flag, which they display in war. This flag is covered*

with passages selected from the Coran. They have also an old war-drum (ngóma) covered with a lion's skin. It is used only in war or on the death of a great chief. In war the display of a white flag indicates the continuation of fighting, whereas if an armistice is desired by the enemy he exhibits the red flag.

BENA, v. a.; ku bena (R. ?).

BENÚA, v. a., (1) to put forward, to stick out; (2) to leave or show in a state of nudity (= ku wéka wazi); e.g., ku benúa matáko, to show the buttocks, not to cover them (*vid. shuri*), as the Wakamba do in the Interior; ku benúa kidári, to walk with the chest thrown forward = funúa.

BENÚKA, v. n.; kiko kua kiko, to warp and twist this way and that (St.).

BENÚKA, v. n.; mtu alie benuka matáko, one who leaves the buttocks in a nude state = funúka.

BERÁMU, s. (ya) (Arab. ^{بَرَامُ}), *cfr. alámu*, bandera, flag, banner.

BERESÁTI, s. (or BERSÁTI), a kind of cloth (kitambi cha —) from India.

BERÚ, s. (ya) (see lammi), tar, black stuff (ya ku andika aláma).

BERGHÁMU, s., bringing up phlegm (E.).

BERU, s.; ku fania beru katika kidau, ku tueka ngúo (Sp.).

BERUSHA, v. a.

BESHIRI, v. a., *vid. bashiri*, bashiriwa.

BETÉLA, s. (ya, pl. ma), *vid. batéla*, a barge.

BÉTI, s. (ya) (Arab. ^{بَيْت}, domus), (1) house; (2) beti ya rusási, or beti ya ku tilia rusási or risási, a small leather-bag or pouch for carrying balls or small-shot. Gunpowder the natives carry in horns.

BETILI (or BATIL), s., a dhow with a very long prow, and a sharp stern with a high rudder-head. They generally belong to the Shemali, or Persian Gulf Arabs (St.).

BÉZIMU (or BIZIMU), s., buckle.

BIA, s. (la, pl. ma—), a large dish (bákuli kuba). In Kiriassu mbia = cooking-pot.

BIABIA, v. n. (= hanga hika), to seek for, to look for, to show one's-self diligent or active, busy.

BIÁI HÁLI (or BIEI HÁLI), lit., in Arabic, in whatever state or condition; by all means, in every case; kua kulla hali iwáyo yotwe; kua jambo lililo lote or kana ábudi, upon all accounts.

BIÁSHERA, s. (*cfr. bei*). It is a compound word, meaning in Arabic "he sold and bought," hence trade, commerce; ^{بَاعَ}, vendidit, he sold; ^{أَشْتَرَى} emit, he bought; ku fania biášhera, to trade; mfánia biášhera, a trader, merchant.

BÍBI, s. (ya, pl. ma—), (1) grandmother; (2) a name of honour = my lady, my mistress (said by slaves) (Kiri. wáwe); muana, a young lady.

BIBO, s. (la, pl. ma—), a cashew apple (St.).

BICHI, adj. (= biti in Kimo.), fresh, unripe, green, raw.

BÍDĀ (or BITHAA), s. (ya, pl. za) (^{بَيْع}), mercaturam fecit; ^{بَيْعَاتُ}, pars opum quae impenditur in mercaturam; ^{بَيْعَاتُ}, mercimoniae, goods for trading, merchandise.

BÍDI, s. (ya), diligence, effort, ardour = júhudi; ku fania bidii, to give one's-self trouble; *cfr. بَدَعَ* and ^{بَدَأَ}.

KU JI-BÍDISHA (or BÍDISHA), to take pains (ku bidisha nafsiyakwe, or ku tia rokhoni hatta—).

BÍFU (or BIVU), adj., ripe (mbifu, mabifu, &c.); embe hili ni bifu hatta linabogeka or sheteka, this mango is so ripe that it will burst open; the opposite is, "biti (bichi), unripe, green, raw, fresh."

BIGÁNIA (PIGÁNIA), to mix old tembo with fresh (Kiri. bisania).

BÍKIRA, s., an unblemished virgin; Arab. ^{بِكْر}.

primum in qualibet re, virgo intacta; ^{بِكْر}, dileculo fuit or fecit, primitias accepit et edit.

BÍKIRI, v. a.; ku-m-bíkiri bíkira (kua ku-m-tomóa or tomolóa kisinda), to deflower a virgin. Voluptuous Muhammedans are accustomed to marry very young girls, regardless of the suffering they cause.

BILA, except by (Arab.).

BILÁSHI (or BILÁSHET), adv. (Arabic ^{بِلَا شَيْءٍ}, sine or absque re, nihil) = burre, for nothing, gratuitously.

BILAU, s., a dish of rice and meat cooked together.

BILAULI, s. (ya, pl. za), glass, a glass; kikómbe cha bilauli, a drinking-glass, a tumbler; bilauli or bilauri itokesayo maoni, transparent or pellucid glass, Rev. xxi. 12; ^{بَلُّور}, beryllus.

BÍLDI, s. (ya, pl. za), a plummet; ku tia bildi = rusási ya ku pimiá maji; ku tafiti kua bildi, to plumb.

BÍLISI, s. (ya) (= iblisi, devil), an evil spirit considered to be of a more hostile nature than the Shetani. The natives believe that the Shetani can be expelled by beating a drum (ngóma), as he (the Shetani) shuns the uganga connected with a ngoma and other ceremonies. When a man has been seized (bagáwa) by the Bilisi he lies prostrate on the ground like a dead man; he does not extend his arms, nor open his mouth, nor keep his teeth asunder. In this state of torpor and spasm, which the natives ascribe to the Bilisi, they first scarify the neck, to see whether the man is still alive (ku angalia yu hei). Then they mix the dung of an ass with the

chaff of rice, and set this mixture on a fire at the entrance of the room, which is filled with smoke. At last they attach an amulet (hīrizi) to the neck and arms, which will in their opinion expel the Bilisi at last.

BILIWILI, s. (ya, pl. za), *thistle*.

BILKANÚNI, s. (ya), *equality, equalness* (Er.);

Arab. قَنّ, perquisivit; قَانُون, canon, regula.

BILULA, s., *a tap* (St.).

BIMA, s., *insurance* (in Kikĩndi); ku lipa bima, ku toa bima (Sp.).

BIMBIRISA, v. n., *to be hot* (said of fire); muahimbirisa muoto, nuoka-ni? (ni moto mingi) *you are hot from the fire, why will you be roasted?*

BIMBIRISHANA, v. rec., *to quarrel*.

BINADAMU, s., *a son of Adam, generally a human being* (Arab.); vid. adamu.

BINDA, v. a., *to hem, to border*; e.g., ku binda jamfi? (R.)

BINDI, s. (la, pl. ma—) (vid. pindi); ku bindia (jamfi, &c.), *to sew an ubindo* (R.).

BINDO, s. (la, pl. ma—), *knot in the cloth; the loin-cloth held up to receive or carry things, anything tied in a bundle. When the natives receive a quantity of mtelle, mahindi, mtāma, &c., they hold up their cloth, and carry it with them on their back or shoulders like a bag or bundle. This is called bindo; ku kinga bindo, to hold up or open the cloth, in order to receive some dry thing. When tied up in a cloth it would form a bundle or packet called fūrūshi.*

BINDU BINDU, s.; marādi ya — *signifies great mortality like at the time of the cholera* (R.).

BINGA, v. a., vid. pinga, v. a. (ku binga maji, ku binga dau), *to stop, detain, e.g., water, or a boat in its course, or in business* (R.); ku-m-binga mtu ndiani; ku bingana na gnombe, ku nenda naye kua tartibu; neno liki-wa-binga wa-mu-andikia kathi ku kata hūkumu, *if they have any difficulty, they write to the judge, to decide*; sina neno tena li-ni-binga—lo, *I have nothing more to detain me.*

BINGA BINGA, s.; sikuja laken nnatia binga binga, *though I have not filled it, yet I have put much into it.*

BINGAMANSI, s. = udia, *trouble*; usi-m-wekee bingamansi (R.).

BINGIRI BINGIRI, s., *a word imitative of sound*.

BINGIRIA, v. obj., *to roll*; e.g., ku bingiria mlimani, *to roll down the mountain*; kitu ki-bingiricho humo or humāle.

BINGIRISHA, v. caus. (cfr. fingirisha, fingirika, *to make to roll, to roll along*).

BINI, v. a., *to contrive* (Arab. بَان, distincta fuit res, intellexit, manifestum fecit).

BINIA, v. obj. = ku zúa or zulía, *to invent, to tell something untrue about another* (cfr. بَنَّا struxit, construxit).

BINTI, s. (wa), *daughter, pl. banāti; binti Abdalla, Abdalla's daughter; women are generally mentioned by their father's name* (Arab. بِنْت filia; pl. بَنَات); binti amuyakwe, *daughter of his father's brother*.

BINZIMU, s., vid. bézimu or bízimu (la, pl. ma—), *buckle* = mshipi wa ku walía ngúo.

BIRIKA, s. (ya, pl. ma— or za) (or BIRK) (Arab. بَرَك, crater fontis, piscina aut simile aquae conceptaculum), (1) *a large vessel or pitcher of copper with a nose or snout* (birika ya ku nawia watu maji); (2) *a water-trough of masonry (stone) made for bathing in the house. Every respectable family has such a birika built into some part of the house.*

BIRINZI, s. (ya, pl. za), *a cooked mess (dish) of meat, rice, pepper, &c.*

BISHA, v. a., *to knock or strike the door and cry "Hodi," to attract the attention of the people within the house. It is considered disgraceful to enter a house or to go beyond the entrance-hall without having bisha hodi, i.e., without having announced one's-self or called out at the door by knocking (kua ku gogóta) and crying "Hodi, hodi."*

BISHÁNA, v. rec., (1) *to joke with each other* = ku fania msáha or kua na msáha; (2) *to squabble, to quarrel, as joking leads easily to strife* (ku tetána, shindána).

BISHÁNIA, v. a., *to knock together, to mix together; e.g., ku bishánia tembo la súbukhi na la jióni la jána, to mix the tembo collected in the morning with that of yesterday evening* (cfr. bigánia or pigánia).

BISHÍA, v. obj.; (1) *ku-m-bishia mlango, to knock at the door for one or in reference to one*; (2) *metaphysically, to resist, refuse, oppose one* = ku fania ubishi or kúa mbishi; mtu huyu ame-ni-bishia hatta tunateta, *this man knocked at me, opposed or satirized me till we quarrelled*.

BISHIANA, v. rec.; ku bishiana kua msáha.

BISHÁRA YA SITA, *sign of war* (old).

BISI (or BISSI), s., *parched* (Indian) *corn*; bissi za (or mbissi wa) mtāma, *parched millet*; mahindi haya yanakángua bissi; ni-pa mtama ni-kange.

BITANA, s. (ya), *lined, double, used of clothes*; bitana ya ngúo, *a lined cloth* (kisibao cha ngúo).

BITHAA, s., vid. bidáa, *goods, merchandise*.

Biri, *adj.*, *unripe, fresh, raw*; *biti bit*; *hindi ni bit*; *tembo bit*; *mbiti, kibiti, &c.*; *janni bit* *biti kulla kipindi, evergreen*; *efr. bichi*.

Bivu, *adj.*, *ripe, well done*; *mbivu*; *c.g., niumba mbivu*; *vid. bifu*.

Biwi, *s.* (*la, pl. ma—*), *heaps of rubbish, weed, wood, grass, leaves, and other kinds of refuse in a plantation (efr. muaka), which are burnt when the muaka is approaching*.

Bizari, *s.* (*Arab. ⁵⁰بزاري or ⁵⁰بزاري*), *condimentum ollae, aromata, &c.*, *a small seed (cummin seed ?) used in making curry*. *Bizari, pīpili, and mandāno constitute the chief parts of the curry powder*.

Bize, *s.*, *a wild hunting dog ? (St.)*. *In Arabic ⁵⁰بزي (bazi or bazin) (accipitris species falco), a kind of vulture (or falcon for hunting)*.

Bo, *vid. po*.

Bôa, *s.*, *a large serpent*; *efr. nondo (Boa Anaconda)*.
Bôba, *v. a.* = *ku funga hodari (Er.)*, *to bind tightly ?*

Bôbari, *s.*, *weasel ?* *Reb. takes bobari (ya, pl. za) in the sense of "gouge" = mangabu, q.v.*

Bobô, *s.* (*better robô, s.*), *the areca nut, chewed with betel-leaf, tobacco, and lime*.

BOESA, **BOESÉA**, *v. a.*, *Reb. ? bucsa ?*

Bôfia, *v. a.*, *to touch, to take between the fingers and make an impression, to press softly in order to see whether the fruit is ripe*; *ku gussa means "to touch by applying the fingers gently to a thing" (ku shika)*; *ku papassa signifies "to pass the haul over something in order to strip or shake it off"*; *e.g., ngôja, nipapasse tungu maguni-muangu, wait till I shake off the ants from my feet*.

Bôfiéka, *v. n.*, *to admit of making an impression*; *kitu kigumu hakibofiéki, a hard thing admits of no impression*.

Bôfiéwa, *v. p.*

Bôfu (*or better ôvu*), *adj.*, *bad, rotten, worn out*; *to be distinguished from pôfu, pofia, pofika*; *mti mbofu, a corrupt tree, pl. miti mibôfu*; *kasha ni bôfu, laken neno hili ni ôvu*; *bofu or ovu signifies the absolute state of the word, but when it refers to a noun the usual prefixes required by the several classes of nouns must precede it*.

Bôga, *s.* (*la, pl. ma—*), *a pumpkin in the dialect of Zanzibar*; *at Mombas it is called tango, pl. matango*; *mbôga signifies "every herb, or leaf, or vegetable which is edible"*; *manni yaliwâyo yote ni mbôga, pl. mibôga*; *kiunga cha mboga, vid. kiungo and mbûyu*.

Bôgi, *s.* (*or boji, s.*), *a kind of liquor which has various names and is prepared from various substances*. *The natives put a quantity of mtama (millet) into water, until it sprouts, when*

they pound it in a mortar. Having strained the liquor, they put it into a jar and let it remain for about ten days, when it becomes strong like tembo. The Wasegua tribes, who are very fond of this liquor, call it pombe. The Wasambara people call it by the same name, but they prepare it usually from pounded sugar-canes. The Wakamba call it uki, and prepare it likewise from sugar-canes. The people of Teita call it jôfi, whereas the Wasuahili and the Wanika like the tembo or uji obtained from the cocoa-nut tree. In regard to the preparation of pombe the natives would talk in this way: Watu ana-u-weka mtama majini hatta ku mēa, hatta ukisha mēa, waka-u-ponda, wakisha-u-ponda wakatuja, wakisha tuja wakatia mitungini ikakēti kâtiri ya siku kûmi hatta kûa kâli.

Bogôa, *v. a.*, *to strip a tree of its branches, to lop*; *ku kata matânzu ya mti*.

Bogolêa, *v. obj.*

Bogolêwa, *v. p.*; *mti umebogolêwa ni watu, the tree was lopped by the people*.

Bogolêka, *v. n.*, *to be liable to burst*; *ku iva hatta ku bogolêka or passika passika, to burst open from being over-ripe*; *muhogo umebogolêka, the cassava burst from having been boiled too much (vid. shetêka)*.

Bogôdu (*and bôghudu or bokhudu and bôkhodu*), *Arab. ⁵⁰بغى, odit, odio habuit (= ku hosumu or*

hûsumu), to slander secretly (حَمَم, altercatus fuit, litigavit), to contend or litigate with one, kucta na-ku-m-zira.

Boghodiwa (*or bokhothiwa*), *Luke xxi. 12*.

Boghudiana, *v. rec.* = *ku zirana, hawakupatana*.

Bôhâri (*or bokhâri*), *s.* (*ya*), *niumba ya mali, a store with a shop and warehouse*; *niumba ya kutia nafaka, a granary*.

BOJE-BOJI ?

Boka, *v.*, *bokea ? efr. pokêa, v. a.*

Boko, *s.*, *a hippopotamus, river-horse (vid. kibôko)*.

Bôkoa, *v. n.*, (1) *to obtain a plentiful harvest in Kinika = ku fania neema*; *muaka hu kuna or kuzi bôkoa or kuna neema*; *Mungu or Muungu ame-tu-pa viakûla vingi*; (2) *to sink into*; *bo-kôka, to admit of sinking into (?)*.

Bokoboko, *s.*, *a kind of food made of wheat, meat, &c.*

Boksumât, *s.*, *hard-baked bread, ship's biscuit*. *The common Suahili do not know this Arab expression*.

Bokwa, *s.*, *Jack-fruit (Tumbatu) (St.)*.

Bôma, *s.* (*la, pl. ma—*), *a palisade or stockade serving as a kind of fortification to towns and villages*. *The boma may consist of stones or of poles, or of*

an impenetrable thicket of thorns. The boma is to be distinguished from ukúta (wall), which is made of stones in building houses, &c.; and from ugo (hedge), which consists of matanzu branches. Ku sungusha boma mjini. The boma is also to be distinguished from handaki (حندق), a trench, ditch.

BOMBA, *s.*, a pump (St.); ku futa maji kua bomba, to pump.

BOMBO, *s.*, a certain mboga rarely used.

BOMOA, BOMOKA, BOMOSHIA, *vid.* pomóa, pomóka.

BÓMU, *s.* (la, pl. ma—); bomu la gogo, the sound of the long trunk-like drum formerly called msondo (which see).

BÓNA, *v. n.*, *vid.* póna.

BÓNDE, *s.*, a low plain, a pan-like land, valley.

BONGO, *s.* (la, pl. ma—), the skull; wongo means the brain. In the Kijumfu language it is called ongo or wongo (la). Bongo la kitoa signifies the white fat which is in the brains of the head of animals, and which the Wanika eat, but the Muhammedans throw away.

BÓNI, *s.*; boni ya jito or ya mato.

BÓNIA, *v. a.*; Luke xxi. 19, kua ku stahámili kuenu boniáni rokozenu (*vid.* pona, pónia).

BONIÉA (BONYÉA), *v. n.*, to sink in, to give way, to stick, to put into, to entangle; ku boniéa midómo kana mñuo, midómo inangia ndani, to draw in the lips so that they fall into the mouth through want of teeth; nti inakúnia mvúa n'nafióga hatta n'na boniéa, hatta mägü inangia ndani, to stick (the feet) in the ground which is sodden with the rain (*vid.* topéa). *Reb.* takes boniéa = to grow lean.

BONIESHA, *v. c.*, to cause to give way, to press so as to cause to sink in, to make an impression with the fingers. *Reb.*, to make lean.

BONTH (St.), a bridge (Kiung.), evidently derived from the Latin pons or French pont, Ital. ponte. At Zanzibar there is such a conflux of nations and languages that we cannot get the true Swahili from that place (*vid.* divai). Ali-jenga bonth katikati ya mto, he built a bridge across the river.

BOOSA, *v. n.*, to be lame (R.); said of any member of the body.

BÓPA, *v. n.*, to feel soft or hard to the touch, to admit of soft or hard impressions; e.g., émbé hili labopa kua ugumu ugumu, this mango feels very hard (*cf.* tósa); émbé labópa kua uoróro, kidóle kikingia ndani, the mango feels soft when the finger touches it; émbé labopa kñlë, kñlë.

BOPÉA, *v. obj.*; ku-kua mägü; ku bopéa kidogo.

BOPÉKA, *v. n.*, lit., to be pressible.

BOPÉSA, *v. c.*; nti inabopésa mägü.

BÓRO, *s.* (la, pl. ma—), a deep pit, a pond (Kin.

gópüe), a place where there is standing water; máhali pakaápo maji, a place where the water stands; mna mabópo hápa, usije ukaangúke, there are pits here, do not come lest you fall in.

BÓRA, *adj.*, great, noble, best, strong, important, serious; mambo bora (not mambo mabora), important or serious matters; jawábu hili ni bora, this matter is great. In the Kichagga and Kipare dialects "mbóra" means "a virgin, a young woman;" *cf.* Arab. بَرّ, superior illo fuit; بَرّ, bonus; (2) a cockerel like the msō (R.).

BÓRI, *s.* (ya), the bowl of a native pipe, a small tube of clay into which the natives put the tobacco when smoking their pipes. The bóri is fixed upon the mdákali, a wooden tube which leads the smoke into the kiko, which is filled with water. The kiko consists of a cocoa-shell. It is the centre from which all parts of this native pipe rise, and in which they terminate; therefore it is called the máma or mother of the whole machinery. Into this shell the natives fix the msallem, which is a reed of about one yard in length, through which the smoke is drawn after it has passed through the water. The msallem is called muanzi wa ku futia tómbáko. In the bori is fixed a small pebble which prevents the ashes from falling into the water. This pebble is called jákási; hence they say, tia jákási ku sulia tómbáko, isiangúke kikóni. Before the smoker presents his hukua to a bystander who desires to take a whiff, he takes off the bori to let the remaining smoke escape. This is called ku kupúa moshi. The noise produced by the smoke passing through the kiko is called malio ya kiko; maji ya kiko yalia, i.e., the water of the bowl cries.

BÓRITI (ya, pl. za), thick poles laid across from one wall to the other to support the stone roofs of a native stone-house. These poles are cut in the mangrove swamps and are of a kind of hard wood which the termites will not easily attack. Bóriti ni mti uliotóngoa ku ikisia niumba. The poles or rafters must be laid close to one another in order to give solidity to the thick stratum of stones, pebbles, sand, and lime, which make the roof impervious.

BOROHÓA, *s.* (ya), a favourite native dish of pulse. They boil kunde (a kind of bean) and pocho (a kind of vetch) and mbázi (a kind of pea) together, and then crush or mash them into a paste, to which they add water and lemon-juice. Borohóa ni nitúzi wa kunde au pocho au mbázi.

BOROMÓA (rather BOROMÓA), *v. a.*, to get dislodged (*cf.* tangana, tangua) of itself.

BOROMÓKA, *v. n.* (*cf.* poromóka), to precipitate, to fall or slip down a precipitous place; magóbali yanaboromóka; mtu unaboromóka.

- BOROMOKÉA, *v. obj.*, to fall to him.
 BOROMÓKO, *s.* (la, *pl. ma*—), precipice, declivity, steepness of a mountain; maboromóko ya mtó.
 BOROMOLÉA = boromokéa (*vid.*).
 BOROMÓSHA, *v. c.*, to actually dislodge, to cause to precipitate; maji ya mvúa yanaboromoshá mtánga, mtu hawesi ku kua.
 BORÓNGA BORÓNGA, *v. a.*, to bungle one's work.
 BORÓNGO BORÓNGO, *s.*, bungling, huddling, a mess of one's work; mtu huyu amefania kazi ya borongo borongo, this man has bungled his work; hakufania kazi ngema, kaziyakwe ni tháifu.
 BOROSHÓA, *s.*, a long-shaped black insect found in dunghills.
 BÓRUGA, *v. a.*, to stir, to cut up weeds.
 BOSA, *v. a.*, (1) to affiancé one; bósoa, to be espoused to (*Er.*) (boshó ?); (2) = boosa, to relax, to grow lame.
 BÓVU (or OVU), *adj.*, bad, rotten.
 BÓZA, *s.* (ya), a strong narcotic which is made of bangi, which they roast on the fire and mix with the flour of bissi za mtama and honey, then the whole mixture is put into a jar. The man who uses it will constantly laugh or sleep for several days; *cf.* majúni.
 BRAHIM, *s.*; mkunga brahim and shokóla (*q.v.*), kinds of eel.
 BŪ, *s.*, *pl. mābū*, maggot, mite, worm found in putrid meat; niama inangia mabū.
 BŪ, a natural sound; ku angúsha bŭ (or fu) (*R.*); bu na bu, upside-down (*telekeza*).
 BŪA, *s.*, steel used in smithery; a steel for striking fire is called mdáruba wa muoto.
 BŪA, *v. n.*, and búlika (*opp.* to banúka), buáya, buáika; muana huyu tumbolakwe litabuáya or litabuáika, the big belly of this child will be dissolved ? (*R.*), reduced ?
 BŪA, *s.* (la, *pl. ma*—), the stalk or stem of millet and Indian corn (búa la mtama, na la mahindi), but that of rice and of mawelle they call ubúa (ubúa wa mpunga na mawelle), their stalk being of a smaller size.
 BUABŪA, *v. a.* = ku tonga kídogo, to hew a little.
 BUÁGA, *v. a.* (also in *Kin.*), (1) to cause to fall, to throw down; *e.g.*, ku buága madáfu or mzigo, to throw down cocoa-nuts from the tree or to throw down a load; (2) ku-m-buaga mansa or ku-m-kora mansa (*q.v.*), to commit a horrible crime against somebody, especially against a great man, *e.g.*, by violating his daughter, &c., which crime can only be atoned for by the death of the offender.
 BUAGIA, *v. obj.*; ku-m-buagia makini; ku-ji-buagia moyo.
 KU-JI-BUAGASA, *v. refl.*, to throw one's-self on the ground outstretched, to lie with the legs stretched out.

- BUANA (or BANA), *s.* (wa, *pl. mabuana, s.*), the master of slaves, of the house, sir, lord, or used of one's own father when speaking politely of him.
 BUÁTHI, *r. a.* (*R.*), to raise (from the dead = fufúa); *Arab.* بَعَثَ, misit, resuscitavit mortuum; hence بَعَثَ, resurrectio; siku ya ku buathiwa ya ku fufuliwa, the day of resurrection.
 BUATHIA, *v. obj.*
 BUAYABUAYA, *adj.*; ku vaa nguo buayabuáya, to put on a loose cloth (*R.*).
 BUBA, *s.*, (1) measles ? (*Kinika*, franji, *French pox*), *vid.* mbuba; (2) undue haste, morbid anxiety to finish a business; ku funga mzigo kua buba; (3) buba, gluttony (*Er.*); *cf.* harára and ulafi (*cf.* kigarafía in *Kiniassa*); ku fania buba, to be hasty or greedy.
 BUBA, *s.* (RUPA), applied to various skin diseases (*St.*).
 BUBO, *s.* (msegeneko ?).
 BUBU, *s.* (A.), a teat (*St.*).
 BŪBŪ, *s.* (*Dr. St.* has bubu, *pl. mabubu*, dumb) (wa, *pl. ma*—), a deaf or dumb man, who can neither hear nor speak (*cf.* kisiwi).
 BUBUJKA, *v. n.*, to burst forth, bubble out; *e.g.*, wasaba; ku bubujika matózi, to burst into tears.
 BUBŪTA, *v. a.*; ana-m-bubuta hatta ana-mu-umiza, ku-m-piga makonde sana hatta uka-mu-umiza ndani (*R.*) (*Kiniassa*, ku-m-b).
 BŪDA, *v. n.*, to have influence or authority with somebody; probably from بَدَأَ, incept, بَدَأَ, principium, dominus (*R.*); habudi kua sultani, he has no influence with the king.
 BŪDI (or BUDI), *s.*; *Arab.* بَدَدَ, separatio, fuga, بَدَدَ, necessarium est, haud est evitandum; kúa na budi, to have an escape from; sina budi or buddi, I must, lit., I have no escape; haina budi ku nambia sebatu ya khofuyako, you must tell me the cause of your fear, uchapokufa or uyapokufa, though you die.
 BŪEÁ, *v. n.*, to be protuberant, to protuberate; *e.g.*, tumbo lisilo buea.
 BUESA, *v. a.*; *e.g.*, usi-ni buese utumbo; ku búéwa, *v. p.* (*cf.* búá) (*R.*).
 BŪETA, *s.* (la, *pl. ma*—), a small box, canister; bueta la ku andikia, writing-desk. In general bueta signifies a box having its lock inside, not outside; a small box neatly worked, desk.
 BUGA, *s.*, a hare ? (*St.*).
 BŪGE, *s.*; búge kúba = uganga bora (*cf.* kiini-mato).
 BUGU, *s.* (la, *pl. ma*—), (1) a kind of thick willow; ubugu (*pl. mbúgu*), a thin withe used for binding and for making baskets, &c.; (2) bugu signifies also the stalk to which many plants

- have their fruits attached; e.g., bugu la mtoma, la mtango. Its shoots are called kôno.
- BUGUSA, v. a., *vid.* konôa, v. a. (cfr. pukusa).
- BUGUDIKA, v. n., *said of tears*; matôsi ya bugudika; *vid.* pukutika.
- BÚGUDU, v. a., *vid.* bógudu.
- BÚHURI, s., *incense*, بَهْر; perhaps to be derived from the Arabic بَهْر, herba odorata, buphtalum.
- BUÍÁ, v. a., and BUÁKÍÁ, v. a. (R.), i.g. in Kiniassa buira and buirira, to shut the lips in shaving.
- BUIBUÍ, s., a spider; niáma mdógo wa mágú sitta yuwaúma kua meno (Kiniassa, dandaulé).
- BUJÚÁ, v. a. (ku-m-bujúá niani), to pass by, to push by (*said of an animal which loses its hair by so doing*).
- BUJÚKA, v. n. (kua mitu) (R.).
- BÚKA, s., sorrow; e.g., moyo ukang'ia buka kúba.
- BUKI (or BUKINI), n. p., Madagascar. This word requires closer examination. What does it originally mean?
- BÚKU, s. (*vid.* púku) (la, pl. ma—), a large mouse, rat; in Kíánguja púuku.
- BUKÚÁ, v. a., to betray, make known; *vid.* ubuku (Sp.)?
- BUKÚKA, v. n., to become known, cried down (= ku tóka n'de).
- BULI, s., pl. mabuli, teapot.
- BULISA (BULISIÁ), *vid.* pulisa.
- BUMA, *vid.* puma and bumúa, *vid.* pumúa, pumúzi, breathing.
- BUMBA, s. (la, pl. ma—), cfr. pumba, clod, lump; la tómbäko, *vid.* kibumba; bumba la udongo, la niuki (*swarm*); a packet.
- BUMBASIKA, v. n., *vid.* pumbasika.
- BUMBIAZI, s., perplexity, idiocy (St.); ku pigua na bumbúazi, to become confused so as to be unable to go on with one's business.
- BÚMBÚI, s. (la, pl. ma—), la mpunga (cfr. kibóndúe), rice flour pounded up with scraped cocoa-nut. Kibonde bonde in Kiniassa.
- BUMBÚNA, adj., lumpy, in a mass (*said of iron*); chuma hiki kikali bumbúna.
- BUMBURÚKA, v. n., to be frightened away (ku ondóka kua nguvu).
- BUMBURUSHA (BUMBURUSA), v. e., to scare or drive away, to arouse.
- BUMDA, pl. ma—.
- BUMÚDA (la, pl. mab—), a kind of soft cake or dumpling (St.).
- BUNDA (la, pl. ma—); (1) mikate ya mabunda; (2) pack, *vid.* róbdóda; a bale of goods.
- BÉNDE, s. (la), a cocoa-nut which is empty and dried up.
- BÉNDI, s., a native bird, an owl (?) (St.).
- BÚNDO, s. (la, pl. ma—); ni makopa ya ku pika sima ya bundo (ku bunda in Kín.; ku ponda in Kis.); cfr. kópa.
- BÚNDŪKÍ, s. (ya, pl. za), a musket, gun; ku piga búnduki, to fire off a musket; Arab. بندق, vox peregr. glans missilis.
- BUNGA, v. a., *vid.* punga.
- BUNGALA, s., a kind of rice (St.).
- BUNGO, s. (la, pl. ma—), the eatable fruit of a tree called mbungo, a kind of medlar?
- BUNGO, s. (la, pl. ma—), a dish smaller than the bía (bákúli dógo); kibungu is still smaller; bungu la ku pozea uji, a saucer to cool gruel in.
- BUNGŪ, s.; —la udongo (pl. mabungū), earthen vessel.
- BUNGÚÁ, *vid.* pungúá, to call a person's pepo.
- BÚNI, v. a., to begin, to be the first who does a thing, to invent, contrive, find out; ku buni chíó, to compose a book; ku buni jambo lisilotam-burikana, to invent a thing which was before unknown. Rashidi amebuni Takaungu = ameanza ku jenga niumba at Takaungu. In a bad sense it means = ku zúa, to contrive, pretend, to imagine; ku nena neno asilo túmua, he spoke words which he was not sent to speak, he spoke from his own mind; maneno haya ni ya ku buniwa, these are imaginary words (cfr. Arab. بَنَى or بَانَ).
- BUNIWA, v. p., to be devised or excogitated in one's own mind.
- BUNI, s., an ostrich.
- BUNI, s., sons, the sons of; pro bene, e.g., Bene Rashidi.
- BUNXI, s. (ya), coffee-berries, raw coffee, coffee-beans; bunni ya káhoa or ya káhawa.
- BUNZI (BUNZI), s. (la, pl. mab—), a large stinging fly which builds a clay-nest. Its sting is, however, less acute than the mifu gnombe, which puts bullocks to flight. This and other stinging insects do harm with their tails, hence the natives use the expression "ku shutia," q.v.
- BUOTHU, v. a., to hate; perhaps from the Arabic بَغَضَ, molesta fuit res, gravior affecit, or from بَغَضَ (*vid.* bógudu, v. a.), odit, odio habuit.
- BUPU, s., *vid.* punje (bupa, la, pl. ma—).
- BUPURU (la, pl. mabu—), an empty shell (St.); bupuru la kitoa, a skull.
- BURÁI, v. n. (probably from بَرَى, pacem fecit, se obtulit, prodit ad aliquam rem peragendam), to give up or renounce a claim; manamke ameburái máhari = ameáta máhari, the daughter gave up her claim to the dowry paid by the bridegroom. Reb. burai = ku samehe.
- BURAIÁ, v. a.; mama ame-ni-buraia mahariyangu, mother made me renounce my dowry.
- BURAIWA, v. p.; ntumke ameburaiwa mahari ni mamai.
- BURI, s., large-sized tusks of ivory.
- BURÍANI, s., a final farewell, asking general forgive-

nec; ku dakána buriani, to ask mutual pardon and to take a last farewell (St.).

BURIKAO, n. p., Port Durnford (St.).

BURRE, adj. and adv., in vain, for nothing, gratis, gratuitously, for no good, without cause; maji m-pe burre, pasipo hesábu, give him water without payment; maneno ya burre, vain words (yasio fáa); ku tokosa or tukana watu burre, to despise men without cause (pasipo sebabu).

BÜRÜ, adv., said with the voice elevated (R.); ku pita buru.

BÚRUDA, s.; jóo cha búruda, a book read over a diseased or dying person (after all medicine has proved useless); juo cha ku-m-somea mkongo, akaffa imma akapóna.

BÚRUDI, s., coldness; cfr. Arab. بَرْد, frigidus fuit, refrigeravit; بَرْد, frigus, quies.

BURUDI, v. n.; cfr. baradi or baridi, to be cold, or beredi.

BURUDÍKA, v. n., to become cool, to be refreshed, to respire mahali upeponi.

BURUDÍKUA, v. p.

BURUDISHA, v. c. (cfr. beredisha), to cool, to make to cool, refresh; ni-pa-mi maji ya ku zizima ku burudisha rokoyangu, give me cold water to refresh my spirit.

BÚRUGA, v. á., (1) to root out = ku lima kúékúe kua jembe, to scratch or dig up the soil with the native hoe. The ground has previously received the seed, but its growth would be prevented if the weeds were not removed. The expression corresponds with that in our European tillage, "to turn the ground a second time to clear it of weeds." (2) Dr. St. takes the word to mean "to mix up, to knock together" (cfr. bóruga). Ku burugía puékue, to slightly hoe the ground (to prepare it for the coming rain); pass. burúgua.

BURUGÁIA, v. a., to spoil by interrupting (Sp.).

BURUGIA, v. obj.

BURUGÚSHA, v. c.; ku ji —, to be lumbered about, Luke x. 40; to show one's-self inattentive and lazy (Er.); to promise everything and do nothing.

BURUHANI (or BURHANI), s. (from the Arab. بَرَهَان, convaluit; بَرَهَان, probatio evidens, argumentum demonstratio), evidence, proof, token.

BÚRUJI, s., castle or fort; بُرْج, robur, arcis turis.

BURÚRA, v. a., to drag, to haul along (Luke vi. 1).

BUSA, s., Arab beer made of barley and millet.

BUSANI? to hasten? بَسَنَس, festinavit.

BUSÁRA, s. (ya, pl. za) (Arab. بَصِير, scientia, perspicacia), prudence, aptitude, mechanical skill, astuteness = ákili or nádári; mtu huyu yuna busára.

BUSATI (or BUSHÁTI), s., a kind of matting made at Mascat.

BUSHÁSHI, s., a thin sort of stuff (St.).

BUSHÚTI (or BUSHÚTI), s. (la, pl. ma—), a cloak of black colour imported from Arabia; it is ngúo ya beredi or ya mvúa. It corresponds to the Egyptian burnous. It is made of black sheep's wool, hence woollen stuff, blanket. It cost formerly 2 to 3 dollars at Mombasa.

BUSTÁNI, s. (ya), a garden; Arab. بُسْتَان, vox Persica, hortus.

BUSU (or BUSSU), v. a., to kiss, to kiss the hand; ku guya mkóno wa mtu mkú, ku sengeza mdomóni, to seize the hand of a great man and put it to one's lips—in respect for him. In this manner the servants, friends, or adherents of a chief or great man pay their respects to their leader every morning or whenever they meet him.

BUSU, s., the kissing, a kiss.

BUSSIANA, v. rec., to pay each other respect by kissing the hand, or by taking each other's hand and putting it to the mouth to kiss; ku bussiana mikóno.

BÍSURI, v. a. = ku angalia, to see; cfr. بَصَرَ.

BUU, s., vid. bũ, maggots in meat.

BULISA, v. c., to let slip or glide along; e.g., ku — ndó kisimani (cfr. burulisa in Kinyasa).

BUYU, s. (la, pl. mabuyu), the fruit of the mbáyu or baobab tree, which is very large. The shell is used for cups or for drawing water (ndó ya ku futia maji). The seeds and pulp being acid, they are used as a substitute for lemons or citrons, and make an agreeable fish-sauce. The trunk of the mbuyu is too soft to be used for constructing canoes. The trees mtanne, muémbe, mgnámbo, muáfi, mfúle, msufi, mrithi, msanderusi are used for making canoes. Miti hi inafá (or yafá) ku tóngá madáu, au mitúmbuí, au mahóri, au viléfi au vihóri (kidau, kiléfi kihóri cha ku tezéa watóto). Many parents buy these little canoes to gratify their children, and to accustom them to the sea from their childhood. A kihóri costs about one dollar, whilst a dan (dhow) or mtúmbui is worth from 6 to 15 dollars. The people of the islet of Wassini live in a great measure by making canoes, as the country around supplies them with trees suitable for them.

BUYÚKA, v. n., to break open (a blister); cfr. gabuka in Kinyasa.

BÚZI, s., pl. mabúzi, a very large goat.

BWÁGA, v. a., vid. buaga, v. a., to cast down what one has carried; ku bwága názi, to throw down fresh cocoa-nuts from the tree.

BWANA, s., wa, pl. mabuana; vid. buana.

BWANA MDÓGO, the master's son (the little or young master or lord).

C (CH)

CH: see the remarks which Dr. Steere has made in his *Handbook on this sound* (pp. 253, 254). Words not found under CH will be found under J, and vice versâ.

CHA, *genitive particle, of, pl. via; kitu cha mtu, a man's affair; vitu via watu, the affairs of men.*

CHA (or CHAI), *s., (1) tea; (2) a stable for cattle (R.).*

CHĀ, *v. n.; kú cha, to fear, to be afraid; yu-wácha ku chenda pckée, he is afraid to go alone.*

CHĒA.

CHĒLĒA.

CHĒLĒSA.

CHĒLESEA.

CHĒLĒWA.

KU CHESHA (or better KU TISHA), *v. c., to cause to be afraid, to make afraid = ku-m-tia kicho, lit., to put fear into him, to frighten him.*

KÚ CHŪA (or KU CHĒWA), *pass., to be feared; aliechēwa.*

CHĀ, KÚ CHĀ, *to come, vid. jā, v. n., and ku chūa, to set (of the sun), vid. tua, v. n.*

CHĀ, *v. n.; kú cha, to dawn, to rise (of the sun); kumekúcha, it has dawned, the dawn; kuna kú cha, it dawns, the dawning; hakulála usiku kú cha or tangu usiku hatta ku kácha muanga, he did not sleep from nightfall until daybreak, till the light came; amekélēti kú chā, he sat up all night till daylight; káribu na ku cha; subukhi haku-tassa kú cha; ku li kucha ku lia = ku lia siku zote; hakujáchā, ku cha ku cha.*

CHABU CHABU, *s., said of makúti; chabu chabu tupu.*

CHĀBUDU CHĀBUDU, *s. (= wazi wazi), s. and adj., to become full of holes, perforated (e.g., a cloth); ku weka viombo chabudu chabudu, to place utensils disorderly.*

CHACHA, *v. n., ku chacha, to ferment, leaven; zima ina chacha or tatu.*

CHĀCHA, *v. n., to begin to rot, to be spoiled; wali hu una chācha, this (boiled) rice begins to spoil.*

CHACHA, *s.; bahari ina chacha; ina chachákua sana (R.), to wave, be rough (of the sea).*

CHĀCHA, *s. (ya, pl. za), (1) a kind of grass growing in wet places; (2) chacha, pl. machacha = mafūzi (cf. mashada, makoja, and marére).*

CHACHÁGA, *v. a., to wash clothes by rubbing them between the hands and by dabbing them gently on a board or stone, not by beating them so hard as is generally done when the word ku fúa is used.*

In beating gently the washerman says, chā, chā, chā, hence the expression "chachága;" uchacháge nguoyangu, usipúre (vid. pura or puaya), wash my cloth gently, do not beat it.

CHACHAUISA, *v. a., to out-roar, to interrupt one by speaking loudly; ame-ni-chachauisa kua maneno mangi; chachaviso (la), s., embarrassment = tata.*

CHACHÁWA, *v. n., not to keep still (like children) (R.), not to keep quiet (?).*

CHACHÁWI, *s., a confused noise of talk, which nobody understands.*

CHÁCHE, *adv., a little, a few, not many; watu wachache, some men; siku chache, some days; akili chache, little understanding.*

CHACHÍA, *v. obj., vid. jajia, to puzzle; kazi zina-ni-chachía (dahabu ina-ni-chachia), to perplex, not to know what to do.*

CHACHO(A), *s. (la), pl. machacho(a) = mafuzi.*

CHÁCHU, *s., sec tatu and utatu (uchachu), bran, leaven, ferment.*

CHACHÚKA, *v. n., to sour, to make sour, e.g., mtúzi; chachúka, to become or turn sour; ku pata ukali or kiungo.*

CHACHÚKA (and CHAFUKA), *v. n., to surge (bahari). CHADA, s., name of a person; chadda katika chadda (R.)?*

CHĀDI, *s., hunger, starvation (Kiung.) = ndā; ame-shikūa ni chadi or shuugi tati.*

CHADI, *v. a., to demand or request anything vehemently from somebody; ame-ni-chadi hatta nime-m-pa; efr. جَدَّ, profuit, donavit, postulavit petiitve ut daretur aliquid; s., terminus, extremitas, vehementia.*

CHADDI, *s. (ya), Capricorn; Arab. جَدْي, haedus, capricornus.*

CHADDI, *s. (ya, pl. sa—) (efr. جَدَّ, magnus fuit dignitate; جَدَّ, avus; أَجْدَاد, majores), the great grandfather, ancestor; mtu huyu ni shicha tangu jaddiyakwe (= babu).*

CHAFI, *s., a kind of fish.*

CHAFI, *s., an insect which creeps over a person and causes marúgu rúgu (swelling), q-v.*

CHĀFLA, *v. a., vid. chafya, to sneeze.*

CHAFU, *s. (la, pl. ma), a kind of basket made of miá (efr. mua) for catching shrimps (vid. mfumbi). It has holes so that the water may run through.*

CHĀFU, *s. (Kiung.) (la, pl. ma—), the cheek,*

especially that part which is over the teeth;
Kimv. tafu, vid.

CHAFŪA, *v. a. (Kimo.), to make muddy (Kilind. ku tefúa) = ku tia taka.*

CHAFŪKA, *v. n., to be dirty; nimba inachafūka, yadaka fagiwa, the house is dirty and must be swept.*

CHAFULIA, *v. obj., to dirty, to soil, to bedaub; ame-ni-chafulia nguoyangu.*

CHAFŪA, *v. a., to put in disorder, disarrange (Kiung.).*

CHAFŪKA, *v. n., to be in disorder; moyo ume-chafūka, I feel sick.*

CHAFŪKA CHAFŪKA, *to be all in a mess, to be all tumbled about and in confusion.*

CHAFYA, *v. n.; ku chafya or ku piga chafya, or kwenda chafya, to sneeze (St.).*

CHĀGA, *v. n. (R.); chaga, s., from uchaga? (R.).*

CHĀGINA, *adj. and subst. (pl. machagina), bold, brave, gallant; mtu huyu ni chāgina, mtu mkāli, hāchi, this man is brave and warlike, he is not afraid; cfr. the Amharic word tshākana, v. n., to be brave; tshakāng, i.e., brave, bold, valiant, manly, Isenberg's Amh. Dict. page 187.*

CHAGŪA, *v. a.; ku chagúa (Kiung.), to pick out, to select, to choose; Kimo. tagúa or taúa, q.v.*

CHĀHĀ, *s. (ya, pl. za), power, authority (= enzi or ezi), dominion; sultani ame-m-pa wali chāha ya watu, the sultan has given the governor power over the people; cfr. Arab. جَاهٌ (Pers.), dignitas, potentia; kilango cha chāha or pepóni, the gate of Paradise, which the Suahili imagine they see opened now and then at night, when they see a very bright spot of sky. No doubt they confound the gate of Paradise with the niota ya chaha or ya kibula, which seems to be the polar star (?). Ku-m-pa chāha or chāzi, to make one rich (R.); chaha (written by Dr. St. jaha), good luck, unexpected fortune.*

CHAHĪ, *v.; CHAHĪWA, v. p. (R.), to be made weakly.*

CHĀHĀBU, *v. a.; ku chāhabu chombo poáni, to lift up a vessel upon shore (= gadimu).*

CHAHĪWI, *v. p. (= ku gadimíwa), to be shored up (or erected) on supports.*

CHĀHABU, *s. (la, pl. ma—), a support; ku weka chombo jū ya —, to put a vessel on supports.*

CHAHĀZI, *s. (vessel), vid. jahāzi; vid. جَاهَزٌ, instrumentum; cfr. chombo.*

CHĀHILI, *v. a.; Arab. جَاهِلٌ, nescius fuit, insipiens fuit, ignoravit.*

CHĀHILI, *s., (1) an ignorant man; (2) one who knows no fear, one who regards no danger, hence brave, courageous, daring (ni mtu mkali, asie khofu ya watu, si muoga); ku-m-chāhili mtu, laken Muungu hachahiliki.*

CHAHILĪKA, *v. p., to be dared.*

CHACHO(A), *s. (la), pl. machacho(a), (= mafúzi; vid. makoja and marere).*

CHAI (or CHĀ), *s., tea.*

CHĀKĀ (or CHAKAA), *v. n., to get old or worn out (through age or use) = ku legéa or ku rarúka; e.g., ngúo imechākā, imekúā kíkū (imerarúka).*

CHAKA, *s., (1) summer (?); ku pisha wakāti wa chāka, to estivate, to pass the summer-time; chaka ni zámāni za ku toka chūa, hakuna upeto; (2) a thick forest (?).*

CHAKÁCHA, *v. a., (1) to pound oil (very likely from the cracking sound which is caused in pounding oil); chakácha = ku ponda mafúta kua kínu, but ku shindika mafúta is done kua ngamía (by camels); (2) ku chakácha nimba = ku takassa nimba, ku fania tupu tupu sababu ya ku tāmā, to clear or empty one's house on emigration; (3) tómbāko ni chakácha, haifai, ni tombako dnu lisilo asha menóni, weak tobacco, being not pungent to man's teeth.*

CHAKACHIKA, *v. n., to be pounded thoroughly; mafuta yamechachika sasa = yamepondeka sana, or yamechakachūa.*

CHAKĀPU, *s. (Kijumvu), an animal which eats poultry.*

CHĀKĀSI, *s., vid. bori.*

CHAKI, *s., chalk, whitening, putty (St.).*

CHAKI CHAKI, *scattered about in plenty; mabulusi wakali chakichaki mulé mwita (cfr. Kiniassa, saka saka).*

CHĀKO, *thy; e.g., kitu chāko, thy thing or matter.*

CHAKOGĒA, *lit., kitu cha ku ogéa, a thing to bathe in, a bath.*

CHAKŪA, *v. a.; ku-ji-chakúa, to distort the mouth slightly in contempt (R.).*

CHAKŪLA, *s. (lit., kitu chā kú la, a thing of to eat) (cha, pl. via—), meal, food, eatables; chakula cha súbukhi, the breakfast; chamtāna, dinner; chajióni, supper; Arab. أَكَلٌ, edit, أَكَلٌ, quidquid editur.*

CHAKŪNŌA, *s. (cha, pl. via—), drinking (kitu cha kú nŋa).*

CHAKŪRA, *v. a., to scrape; e.g. kuku achakúra, or achakúa (R.); ku ji chakua, to scrape the teeth with the tongue.*

CHĀKWE (chāke in Kiung.), *his, her, its, vid. Gram. (ákwe).*

CHALE, *a kind of fish.*

CHALE CHA JŪ AND CHALE CHA PUANI (R.)?

CHALL, *backward, on his back (St.).*

CHAMÁNDA, *s. (la, pl. machamanda), a round strong basket with a cover, both made of miā; kichamanda, a small basket.*

CHAMBA CHA JITO (Kiung. cha jicho), *a white film over the eye; muegni chamba, a person with a white film in the eye; chamba cha jito (cfr.*

- upógo); mtu huyu ana chamba cha jito, *or* ana kimi cheupe cha mato; jito lina chamba, lina mtu ndani.
- CHAMBA, = ku amba, *used as conj. to say, if; na kuamba, though, if, when.*
- CHAMBA, *v. n., to break wind with a noise; punda yuwachamba kua keléle; chamba is to be distinguished from "ku shúta," which means "to break wind without any noise, but not without stench (cfr. mashúzi, ushúzi).*
- CHAMBA, *s. (la), breaking of wind downwards.*
- CHAMBA, *s. (= kiamba), pl. viamba, (1) a small rock; muamba, a large rock; (2) jengo (pl. viengo) viliviokátoa kásidi; ku-m-pigia cbamba or viamba (= otea), to make huts for waylaying people; the robbers cut part of the wood near the wayside to waylay travellers.*
- CHAMBÁMBA, *s. (contr. from kiambámba), thin, lean, meagre; Muegnizimu hakuumba chambamba, the natives say this of a man who was formerly lean, but who became afterwards strong (amewándá).*
- CHAMBO, *s. (cha, pl. viambo), a bait; kitu cha ku fúlia sámaki, or kitu cha ku tegéa niuni; ku weka or ku tia chambo katika mtambo, to put a bait into a trap.*
- CHAMBÚA, *v. a. (see "shambúa," to clean cotton), to dress, clean, to pick the sticks and dirt out of cotton, to pick clove off their stalks.*
- CHAMBURA, *s. (cha ku fufúa), pioneers (Er.); perhaps the same word as chamburo, which is a plate for wire-drawing (St.).*
- CHAMCHÉLA, *s.; pepo za chámcbela, a whirlwind (St.) ?*
- CHAMEI, *s., sodomy = khamisi.*
- CHAMIA, *v. a. (or CHAMII), to gather, to assemble, e.g., watu (wiumbi la ku chamia, vid. mudia, R.);*
 ٢٤٤٠, *collegit.*
- CHAMII, *v. n., to mill.*
- CHAMSHAKÁNOA (or CHAMSHAKÁNOA), *s. (lit., kitu cha ku amsha or amsa kanoa, something to wake the mouth), something eaten first in the morning; hence breakfast = chakúla cha súbukhi.*
- CHAMVI, *s., vid. jamvi, s. (la, pl. ma—), a large mat of the coarse or common kind.*
- CHANA, *v. a., to comb; vid. tána.*
- CHANA, *s. (la, pl. ma—), a lad; cfr. mtukútu.*
- CHANA, *s. (la, pl. ma—), the larva of a bee (vid. machana); chana la niuki is the empty cell; kamba la niuki is the cell full of honey.*
- CHANÁBA, *s. (la, pl. ma—), the uncleanness after cohabitation. Hence the Muhammedans are enjoined to wash themselves after the act. Mtu huyu ana chanába (chanápa), i.e., ana taka asipooga, akilala na mke; cfr. ٢٤٤٠, pollutus fuit nempe effluxu seminis.*
- CHANCHÁ, *s., a prostitute (female or male) (pl. ma—) ?*
- CHANDA, *s. (la, pl. vianda); chanda cha mukono, the finger of the hand; chanda cha mági, a toe; (1) chanda cha gumba, the thumb; (2) chanda cha sháhada, the forefinger; (3) chanda cha toká, middle-finger; (4) chanda cha kati ya kando or chanda cha muandamizi wa misho, the ring-finger; (5) chanda cha misho (or cha kando ku andamana chanda na pete), the little-finger. The middle-finger is called chanda cha toká (lit., the finger of lime) because the Swahili take the lime used in Uraibu (vide) with that finger; if they do not, it will judge them on the day of judgment.*
- CHANDA, *s. (la, pl. ma—); chanda la muázi, a leaf of the cocoa-nut tree.*
- CHANDÁLA, *s. (cha, pl. viandála), a separate portion or a remnant of food which a wife preserves for her husband after the banqueting guests are gone; she does it from the tender consideration that her husband might not have eaten enough (ku-m-wekéa mume chandála).*
- CHANDARÚA (or CHENDERÚA), *s. (cha, pl. viandarúa), an awning or anything (e.g., ngúo, jamvi, &c.) that protects against the sun; ku tung'ika or fung'ua ngúo. Kiung. chandalúa, an awning, a mosquito-net.*
- CHANGA, *v. a. (= ku shanga) (Kiung.), to split (wood).*
- CHÁNGA, *s. (vid. kianga), clear weather after the rain has passed; linatóka chúa, mvúa iuakwisha kú gnia.*
- CHANGA, *s. (cha, pl. vianga); changa cha mato dimness = haóni sána, yuna kiza cha mato; mtu huyu hana changa cha mukono = hana khófu ya ku suia mukono, i.e., he steals suddenly; háchi mtu.*
- CHANGA, *adj., unripe, young, fresh; kitu kichanga, anything unripe (hakitassa ku íwa); mtoto mchanga, a young child; émbé hili ni changa, this mango is unripe; mahindi machanga, unripe Indian corn; ndizi ni changa, these bananas are unripe; súbukhi changa changa, in the morning when the sun is not yet hot—when the sun is, as it were, yet unripe.*
- CHANGA, *v. a.; kú la kua ku changa (Unguj.), a feast where each contributes something to the entertainment; cfr. tangos (Kin. tzensi).*
- CHANGAM'KA, *v. n.; ku —, to be genial or hearty and pleasant (cfr. tangám'ka, tangamúka, v. n.).*
- CHANGÁNIA, *v. a. (vid. tangánia) (Kiung.), to mix; changanika, to be mixed; changanisha, to perplex (vid. tangamika and tangamisha).*
- CHANGARÁWI, *s., grit, little white stones like those in coarse sand (St.).*
- CHANGÁWE, *s. (ya, pl. káwe za—), a pebble; vid. káwe, gravel (jangáwe ya jiwe).*

CHÁNGE (CHÁNGHE), *s.*; ku piga change; *vid.* topóa.

CHANGO, *s.* (cha, *pl.* viango), (1) *a peg or hook to hang things upon* = kidúde cha ku angikía or tungikía kitu (ku tungika, *to suspend, in Kimr.*); (2) uchango wa utumbo, *the great stomach; diminut. chango, small intestines, round worms* (cfr. ujango and uelengeléle); (3) chango la uvizi (uvyázi), *cfr. muamimba and ufizi.*

CHANGU, (1) *pron. poss., 1st pers. sing., my; kitu changu, my thing or matter*; (2) *a kind of fish.*

CHANGÚA, *v. a.* (Kipemb.) = ku fumúa (Sp.)? changulúa, *v. obj.* (e.g., tangulezangu)?

CHÁNGUA, *pl. machángua, a large or extensive desert.*

CHANÁ, *v. obj.; vid. tania, to comb for, &c.*

CHANÁTA, *v. a., to cut into small slices, to boil together*; ku káta vidógo vidogo, *e.g., cassava, banana, &c., and boil them together* (cfr. machaniáto).

CHANNI, *s.* (la, *pl. manni*), *a leaf; channi la mti, the leaf of a tree*; *pl. manni or machanni means also "grass, herbs," like niassi.*

CHANNIKIWITI, *adj., green (the colour of a green leaf)*; ngúo ya channikiwiti, *a green cloth.*

CHÁNJA, *s.* = muongo, *impostor*; uchánja = urongo.

CHÁNO, *s.* (cha, *pl. viáno*), *a large wooden platter; also a sort of table or low stool upon which the Arabs place their food* (cha ku andikía wali).

CHANÚA, *v. a.*; ku chanúa, *to put forth leaves* (St.).

CHÁNZI, *s.* (la, *pl. ma—*), *the sleeping of a member of the body, hence cramp*; mtu akiketi mno yuwanania chanzi la mägü; yuna chanzi la mukóno or kigü; gü limekufa chanzi.

CHANZO, *s.* (cha, *pl. vianzo*), *the beginning of plait-work of a mat*; chanzo la mkéka (cfr. olelesa), jamvi, shupatu.

CHÁO, *pron., their*; kitu chao, *their matter.*

CHÁO, *s.* (cha, *pl. viáo*), *a roller, trestle*; jao ni kidúde cha ku shulia (ku shúa or shusha) dau, *the rollers or pieces of wood on which boats or trees, &c., are launched.*

CHÁO, *s.* (cha, *pl. viao*) (= kikao), *a small group of people*; wamekujia viao or vikáo vingi hatta ku timia geshi ya watu.

CHÁPA (or CHAPÁRA), *s., excessively or perfectly drunk*; mtu fclani yü chápa or chapára léo, *N. N. is quite intoxicated to-day.*

CHAPÉO, *s., a hat*; cfr. the French chapeau and the Italian capello; *vid. chepéu.*

CHAPO?

CHAPPA, *s.* (la, *pl. viappa*), (1) *a stamp, mark* = aláma; *e.g., pipa linaandikua chappa, the barrel has had a stamp or mark written upon it*; Ngóme ya Mvita imcandikua chappa, *this refers to the inscription on the castle-gate of Mombas*; (2) *chappa cha ku fungúa wáraka kua jeti or*

sámmāba, a stamp for closing a letter with a small wafer or with gum-arabic; (3) *ku piga chappa cha chūma katika kortási, to print on paper, lit., to beat an iron mark on paper* (of course this expression is not well understood by natives who have had no intercourse with Europeans); (4) *the fin of a fish.*

CHAPÚA, *v. a., to increase the noise of a drum*; ku ongésa mlío wa ngoma; ku chapúa magu = ku filiza.

CHAPÚKA, *v. n.* = amekuenda harraka (Sp.).

CHAPULISA, *v. c., cfr. ngoma.*

CHAPÚO, *s.* (cha, *pl. viapúo*), *a small native drum* (ngóma ndógo); cfr. ngóma.

CHARAKÁSA, *v. n.* (= ku piga mshindo, *to make a noise*), *to make a brushing noise as by walking through grass* (in Kinyasa "wayúra").

CHÁRIBU, *v. a., vid. cheribu or jaribu, to try.*

CHÁRO, *s.* (cha, *pl. viáro*), *a band or company of travellers, a caravan, journey, expedition*; Mzungu amefania viáro vitátu via Chagga, *the European has made three journeys to Chagga*; mjáro is one man of the company, *a journeyer*; ku fánia cháro = ku sáfári (Kin. ku hamba), *to travel on mercantile or other business. Charo is originally a Kinika word for which the Suahili use "sáfári," but the Kinika expression "charo" has been fully adopted by the Suahili. Viáro viwili via Ukambáni, two journeys to Ukambani.*

CHARO, *s.* = fucho or fujo, *thoroughfare*; amefania niumbayakwe fucho, *he made his house a thoroughfare, or a dove-cot, good and bad people going in and out.*

CHÁSA, *s., the oyster, R. (?)*

CHASÁSA, *s., a kind of beads.*

CHASI, *s., a kind of pumice-stone, used in making mikéka* (Sp.).

CHASI, *v. a.*; ku-m-chasi (= ku-m-fáthili), *to reward.*

CHÁSI, *s.* (cha, *pl. vichási*), *abundance, plenty*; *vid. jási.*

CHÁSIRI, *v. a., Arab. جاسر, ausus fuit, ivit, to dare, brave*; amechasiri or amechesiri ndia peke = yakwe, *he braved the way alone.*

CHASSI, *s.* (la, *pl. ma—*), *an ornament for the ears worn by the native females*; chassi la fetha (cfr. furungu). *It costs about 3 dollars, i.e., 1½ doll. in each ear* (= la shikío).

CHATU, *s., a python, a crocodile (?)* (St.).

CHAURI, *s.* (چارى, injustus fuit, hence جور, injustice, oppression), *injustice, violence, tyranny, oppression.*

CHÁUZI (or CHEUZI), *s. (or chozi), a brace, a pair*; vitu viwili viwili; *vid. cheuzi*; Arab. جزى.

CHAVU, *s.* (cha, *pl. viávu*), *a net.*

CHAVU, *adj., filthy, unwashed.*

CHÁWA, *s.* (Kiung.), *louse*; Kimv. táwa (cfr.).

CHAWÁBU, *s.* (la, *pl.* majawábu), *answer, condition, state; vid. jawábu.*

CHÁWA CHÁWA, *v. n., to sit restlessly (R.).*

CHAYI, *s., tea; vid. chai.*

CHÉ, *interrog. particle, vid. je.*

CHÉA, *v. n. = hakuléa, undisciplined (R.).*

CHÉBALI (la, *pl.* ma—), *vid. jébalí; ni muamba mkáfu ku zuia báhari, halifai tókā.*

CHEBI, *s.; ku paka range chebi kimoja (on a mashua)?*

CHECHA, *v. a. = pasúa, e.g., muhogo or viazi (R.).*

CHECHE, *s., a brown mango uste (St.).*

CHECHÉA (ku), *v. n., to walk lame (Kiung.).*

CHECHELE, *s., one who goes far beyond where he intended to stop through inattention (St.).*

CHECHEMÉA (ku), *v. n., to be lame (Kiung.).*

CHECHEMÚKA, *v. n., to seethe like ferment.*

CHECHEMÚSHA, *v. c., to set in fermentation.*

CHECHÉVU, *s., hiccough (Sp.).*

CHECHI, *s.* (la, *pl.* machechi), *a spark.*

CHEFÚA, *v. a., to make nauseous; kitu hiki kina-mcheáfua moyo, this thing makes him nauseate, so that he vomits (vid. eléa).*

CHEFÚKA, *v. n., to be nauseated, to feel an inclination to vomit; moyo adaka ku tapika = ku jitúkisa moyo.*

CHEFUSHA, *v. c., to cause to nauseate or to be nauseated; kitu hiki kina-mchefusha moyo or kina-m-túkisa móyo.*

CHEGE, *s.* (la, *pl.* ma—), *bad, useless, in consequence of water or juice; muhogo hu ni chége, this cassada is watery, it has no meal, it is therefore bad or useless; mchége is a small watery muhogo; a large one is called chege. The people of Pemba call it chelema (vid.).*

CHEGNI, *adj. possessive, referring to a word of the Ki-class, vid. muegni (or muigni) (—égni); contr. from kiegni, kiegniwe, hence chegniwe, itself.*

CHEGNI, *vid. muegni or égni, with, having, possessing.*

CHÉGO, *s.* (la, *pl.* ma—), *check-tooth; chego la jū na la tini, the upper and under cheek-teeth (machino ya tafu), grinders.*

CHEGÚA, *v. a. (Kiung.) (cfr. tagúa or taúa), to choose.*

CHEKA, *v. n., to laugh (Kiung.); ku teka in Kimv.; cfr. Hebrew tzhakh, v. n.*

CHEKELÉA, *v. obj., to laugh at.*

CHEKERÉA (or CHEKELÉA) (cfr. tereméa), *v. a., to delight or refresh one (who lately arrived) by showing him kindness (vid. nteremési).*

CHEKO, *s.* (la, *pl.* machéko), (1) *a laugh, a loud laugh (Kiung.) (mateko dug up in Kimv.); (2) cheko signifies one of the three stones which form the native tripod; cfr. mcko and chiko.*

CHEKÚA, *v. a., (1) dig up; e.g., fisi limechekúa (or fukúa) káburí, the hyena dug up the grave; (2) to throw on or out; e.g., gnombe mkali ame-ni-*

chekúa or ame-ni-pigia or inúa, a ferocious bullock tossed me (with its horns).

CHEKULÍA, *v. obj.; gnombe ame-mchekulía.*

CHEKÚKA, *v. n., to be dug or thrown up (by an animal).*

CHELE; wazungu wa-i-chele milango yetu, ndipo (ndiposa) wasingie (R.)?

CHELEA, *v. obj., from kú cha, (1) to be afraid, to fear (vid.); ku-m-chea or cheléa, to be afraid of him; na-m-cheléa saidi ya sultani, I fear him more than the king; (2) to go down = ku shuka tini; ku cheléa kúla harámu, to be afraid of eating what is forbidden; macheléo, danger.*

CHELEWA, *v. p.; umechelewa na muoto.*

CHELEBI, *a kind of pastry.*

CHELELÉSO (or CHENDELÉSO), *s. (for kieleleso and kiendeléso), or chenéso, pattern, sample, model, scale, rule (enesa, eneséa).*

CHELEMA, *s. (vid. chége, Kimv.), mchélema, pl. miehelema, small cassada without meal, rather watery (Kipemb.).*

CHELESA, *v. a. (= ku lása), to cause to pass the night, to keep over night; amchelesela wáli hatta kunakucha, he preserved (boiled) rice over night till daybreak (ku kétisha usiku kúcha).*

CHELESÉA, *v. obj., nime-ku-cheselése wáli hatta elféiri, I have taken care of the rice through the night till the morning for you; cfr. muiku (wáli wa múiku).*

CHELEWA, *v. p.; wáli umecheléwa hatta súbukhi; ukuni hu wachelewa muoto sana, umelala na muoto hatta súbukhi; maji yaeheléwa nianguani (vid. ku chā).*

CHELESA, *s.* (chā, *pl.* vielesa); chelesa cha nanga, the buoy of an anchor (cfr. eléa); kigógo kieleácho ku oníesha nanga; aláma ya nanga ku tamburikána ilipo, the piece of wood which floats on the water to show where the anchor is.

CHELEWA (ku CHELEWA), *v. p., to be overtaken by something through thoughtlessness, to wake up and find it broad daylight, to be struck foolish, to be dumbfounded (St.); cfr. chelésa, to cause to pass or sleep the night.*

CHELEZA, *v. a., to keep, to put on one side (St.) (cfr. teléza, to slip?).*

CHELEZÉA, *v. obj., to keep or put aside for.*

CHÉMA, *adj., good, fine, nice; mtu muema, a good man; kitu chema, pl. vitu viema, a good thing, good things.*

CHEMBÁBA, *s., vid. kitéwatéwa, a small thin worm.*

CHÉMBE, *s. (Kiung.), vid. tembe in Kimv., a grain, grains.*

CHÉMBE, *s., la, pl. majémbe or viémbe, and contr. mémbé, (1) a native hoe (chembe cha ku limia nti); (2) chémbe (for kiembe, pl. viembe, in Kimv.) cha mfi, the arrow-head of iron; vid. kigumba; chembe cha ku fumia = kigumba.*

CHÉMBE CHA MOYO, *s., the pit of the stomach (St.).*

CHUMBÉU, *s.* (cha, *pl.* viemheu), *a chisel.*

CHÉMCHÉM, *s.*, *a spring of water* (St.).

CHENÚA, *v. n.*, *to sneeze; vid. kiáfia.*

CHENÚKA (or CHÉMKA), *v. n.*, *to bubble, to boil up; maziwa yachemka kua ku pata muoto sana; tembo lachemúka likipáta chúa.*

CHENA, *s.*, *a kind of shell-fish.*

CHÉNĀB, *s.; cfr. حَبّ*, *dimidium hominis vel rei,*

latus ejus, side; pl. حَبَاب, *area, interior, atrium;*

latus et majestas regia (titul. honor.); ila chenāh cl muheh rafikiyangu, lit., to the side of my beloved friend = to my beloved friend (in letters).

CHÉNCHÉ (CHINCHÉ), *vid. chenge.*

CHENDEA, *v. n.* (for ku ji-endéa), *to walk about.*

CHENDERÚA, *s.*, *vid. chanderúa, an awning.*

CHENÉNE, *s.* (= KENÉNE) (wa, *pl.* vienéne), *a cricket (?) ; chenéne chapiga keléle (= fuando in Kir.); chenéne niamu mdógo aketie nti, atimbai mtangáni, a kind of whim ?*

CHENÉZA (or CHENZE) (JENAIZA) (ya, *pl.* ma—) (*Arab. جنازة*), *a bier used at funerals (= kitándá cha ku tukulíia mtu aliekufa). The legs of this native bedstead are handsomely turned on the lathe, and the plaiting is neatly done. There is a kind of gate or entrance at the head and the foot of this bier in order to usher in the corpse. Through one gate the head is ushered, and through the other gate the legs are lowered into the grave. The chenzena is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents to the mosque a chenzena as an offering. The corpse is first washed, then covered with a cloth called sándá (vid.), after this it is put into a fine mat (mkéka), and at last covered with a cloth called shúháya, which is a cloth of honour (ngúo ya hëshima). The shúháya is taken back by the relations, but the mkéka is sent to the mosque, to be spread out there for the use of the praying people, after it has been well washed.*

CHENÉO, *s.* (cha) (*vid. enéa, v. n.*), *Being, existence (?) ; e.g., chenéo cha Mungu, cha muczi, cha chúa, cha niota = káo or máo.*

CHENÉZO, *s.* = KENÉZO, *chéo* (cha, *pl.* vienézo), *anything which serves for a measure, a measuring line or rod; e.g., mūā wa ku enezéa kéke, the blade of mūā, with which a workman measures the thickness of a woman's hand in order to make a kéke or ornament for the wrist. In general, chenzézo is the kipimo or kidude cha ku enezéa or sawanisia, anything taken by the workman to obtain the measure of the thing to be made. To take one's measure for.*

CHÉNGA, *v. a.*, (1) *to cut off, to cut wood, to prune; ku chenga mtama uliowiwa (= ku kíta), to cut ripe millet, i.e., to cut the stalks of millet, to bring the ripe panicles home; (2) ku chénga niumha ya*

udongo or ya miti, to build or construct a house or edifice of clay or wood. To build of stone they say "ku akka;" cfr. akka.

CHENGÉA, *v. obj.*, *to build for one.*

CHÉNGO, *s.* (la, *pl.* ma—), (1) *a building, pl. machengo, building materials; (2) encampment in travelling; chengo ni mahali pa ku lala safarini kana zizi la gnombe. The natives in travelling through a hostile country or through a wilderness construct a chengo every night; they cut off large branches from trees and make a hedge (if possible of thorns) around the camp to secure it against wild beasts and robbers. The travellers sleep inside the hedge, setting a guard and keeping a fire burning all night long.*

CHÉNGE, *s.* (cha), *a wisp of grass or makúti (vid.) tied together and set on fire (cfr. dsagali in Kiriassá); chenche or chlinche cha muoto, a firebrand.*

CHENGÉLÉLE, *s.* (*pl.* of sing. nchengelele). *The Suahili say, chengelélé za matumbo or machengelélé ya matumbo, ndio tumbo ndógo; utumbo ndogo ndio uchengelele; the small intestines are called chengelélé, whereas the colon and ileus are called tumbo kú or matumbo mākú (e.g., tumbo la gnombe).*

CHENGÉU, *s.* (cha, *pl.* viengéu), *the shade of a lamp; chengéu cha tā or cha ku finika tā, the cover of a lamp. It is made of clay, to protect the light from the wind.*

CHENGÚA, *v. a.*, *to pull down, to demolish a building.*

CHENNA, *s.* (ya), *Arab. جنة*, (1) *Paradise (peponi) after the Muhammedan notion; (2) a kind of shell-fish.*

CHENI, *v.* (*cfr. ku keni*), *to caulk.*

CHENJA = chenza, *vid.*

CHENU, *your, pron. poss. relating to a word of the Ki-lass.*

CHENZA, *s.* (la, *pl.* ma—), *the fruit of the mchenza tree, a large kind of mandarin orange; chenza za kiachami or kiachemi, the Persian oranges (vid. acham); there are very good chenzas at Zanzibar.*

CHÉO, *s.* (cha, *pl.* víco), (1) *measure, measurement; ku toa chéo, to take the measure of a thing (cfr. chenézo); cheo cha ku anzia kitáo cha kikápu (= msálába in Kir.); (2) position, station in the world, sense of honour (hëshima); muana huyu hana cheo, haondóki mtu mzima akíja, this boy has no sense of honour (or has no manners), because he does not rise when an older person comes. It is considered very disrespectful in young people not to rise from their seats on the approach of adults.*

CHÉPA, *v. a.*, *to rob, steal, e.g., slaves or the property of people; ku chepa watúma au malí za watu.*

CHEPE CHEPE, *wet, soaked with rain, wetted.*

CHEPESI, *adj., light, easy, not heavy, quick (vid. epési).*

CHEPU, *s. (cfr. chapéo) (cha, pl. vi—), cap, hat (= kofia ya Mzungu); a native cap is called kofia.*

CHEPI, *s. (wa), a thief = muifi.*

CHEPA, *s. (cha, pl. viera) (Kinar.), mark, aim (= shébāha), e.g., a bone, board, cocoa-nut placed as a target; ku linga chera or shébāha, to shoot at the mark or target.*

CHÉRAHA, *s. (cha), a wound (jéraha); Arab. جرح.*

CHÉRAHI, *s. (cha); — ja ku tuckéa tanga chombóni, the rope with which the sailors hoist up the sail.*

CHÉRAWI, *s., a well-known mangrove swamp in the island of Zanzibar (St.).*

CHÉREVU, *s. (cfr. uerévu) (cha), cunning, subtlety, trickishness; maneno ya cherevu; mamboyakwe ni ya uerévu uerévu tu.*

CHÉRÉHE, *s. (cha), a grindstone that is to be turned, a winding-engine ? loom ? a wheel; ? Pers. چرخ.*

CHÉRIBU (or CHÁRIBU or JÁRIBU), *v. a., to try, tempt; Arab. جرب.*

CHÉRIFE, *s. (cha), a kind of rope for catching fish, made of the bark of the mbūyu tree, or of katoáni or katáni, i.e., hemp-ropes from Europe. The rope is smeared with lime. As soon as the fish touch it they are seized.*

CHÉRUHI, *v. n., to be wounded; چرخ.*

CHESA, *v. n. = keshā, to watch; tunachesa-cho, hatukulála, we watched the whole night, we did not sleep.*

CHÉSHI, *s. (ya, pl. macheshi or magheshi), a host, an army, a great company; Arab. جيش, exercitus.*

CHÊTE, *s. (cha, pl. viete) (Kinar.), market-day, held in many places every fourth day; cheteni, market-place; vieteni vingi viko (Sp.).*

CHETÉA, *v. n., to rely upon, to be very proud, to be puffed up, to boast of (= ku gnetéa, ku jigandamisa, ku shúriki na) (cfr. mtalámari).*

CHETÉZO, *s. (cha, pl. vietezo) = kiotézo, ku ota muoto, a censor, a pot to burn incense in (= kidude cha ku fukizia), manukato, e.g., ambari, udi, &c.*

CHETHAMU, *s., a kind of leprosy in which the fingers and toes drop off, elephantiasis ? (St.); cfr. Arab. جعثم, vir corpore pusillus et macer.*

CHÊTI, *s. (cha, pl. vietí), (1) a small seal used by the Banians; (2) a pass or passport; (3) a mark in general.*

CHÊTU, *pron. poss. (vid. etu), our; kitu chetu, our thing.*

CHÉUKA, *v. n., to boil up, to bubble; ku piga mtéu maziwa, yasiwe sana, wala yasiwe mawiti sana,*

to seethe, to boil milk so that it is neither over-done nor under-done.

CHÉUSHA, *v. e., to cause to boil up.*

CHEUKIA, *s. (cha, pl. vieukia), the blossom and fruit of the mcheukia tree, which is a beautiful parasitic plant; also a sucker; muniānde unafāia cheukia ju ya mfi.*

CHÉULI (or CHÉURI), *s., violence; ana cheuli, he attacks people wantonly; vid. jauri or jeuri, injustice; cfr. Arab. جور, injustitia.*

CHÉUPE, *adj., vid. eupe, white.*

CHEUSI, *adj., vid. eusi, black.*

CHEUZI, *s., a pair; cheuzi cha viátu, a pair of shoes; ku funga cheusi or wawili wawili (chauzi).*

CHEUZIA, *s., a little missile ? rain of dust ?*

CHÉWA, *v. p., to be feared; vid. cha; ku cha, to fear; chéa, v. obj. (= stahiwa, jinalako li chewe or li stahiwe).*

CHÉLÉA, *v.; ku chéléa kú fā, to fear to die.*

CHEWA, *s., a kind of fish.*

CHEZA, *v. n. = ku tcza, to play, to dance.*

CHEZÉA, *v. obj., to play with.*

KU CHEZÉA UNIAGO (St.), *to deflower a virgin ? (P.).*

CHI = KI (vid. Grammar).

CHÍAZI, *s., vid. kiázi cha barúdi, a cartridge.*

CHIBÁKI, *v. a., to endeavour to outdo, to excel or outwit everybody (mchibaki, vid.).*

CHIBAKIKA, *v. n., to be outdone, outwitted.*

CHIBELÉNGA, *v. refl., to dress elegantly (Sp.) ?*

CHIBENE, *s. (ya), Arabic cheese of Mascat.*

CHIBOLA, *s., vid. jiboa, s., pl. majiboa (= mbōa, dog), a young dog; muana wa m'bōa, a pup.*

CHIBRÁNTI (or JIBRÁNTI), *s. (ya), profit, advantage (= faida).*

CHIBRÍKA (or JIBRÍKA), *v. n., to derive advantage = ku pata faida.*

CHIBRÍKA (or KIBRÍKA), *s., a water-trough constructed of stone.*

CHICHA, *s. (Kiung-) (ya, pl. za) (vid. tapu, la, pl. ma—; and taki, ya, pl. za), the squeezed substance of a cocoa-nut, the scraped cocoa-nut after the oil has been squeezed out; it is sometimes rubbed on the hands to clean them of smut or dirt, but more generally it is cast away as refuse; chicha nazi iliutújoa or ilikamuliwa.*

CHÍCHIRI (ya, pl. za), *a bribe (kikiri, kijiri).*

CHI-GÁMBA, *v. refl., to praise one's-self, to boast = ku ji-sifu; cfr. gamba.*

CHIGÚZO, *s. (cha, pl. vi—), a small pillar, or support of a house.*

CHIHIDÁT (or CHIHIDAT), *s. (ya), from the Arabic جهد, diligentia ac studio usus fuit, hence اجتهد, studium, diligentia, diligence, energy = bidii.*

CHIKA, *v. a., to press hard, to be in travail; e.g., kuku achika i = kuku adaka ku viā i, the hen*

will lay an egg. It is equal to "yuna utungu wa ku viā," which is said of women and animals; e.g., gnombe ana utungu wa ku viā; ku tōa mavi kua nguvu kua ku chika, to empty the bowels by hard pressing.

CHIKĀPO, s. (Kiung.) (cha, pl. vi—), *vid. kikāpu, a basket.*

CHIKĀRADI, v. *refl., to borrow; ku toa kua karada (ji-karadi); cfr. قرض, mutuo creditoque accepit.*

CHIKĪCHI (pl. machikīchi), *the fruit of the palm-oil tree; kichi kichi, pl. vichikichi, the small nuts contained in the fruit of the palm-oil tree (St.).*

CHIKO, s. (cfr. jēko and mēko), *the place of ashes between the three stones which form the native tripod in cooking; toa hindilangu, uka-ni-tile chikōni.*

CHILÉZO, s., pl. vilézo, *a buoy (St.).*

CHILIA, v. *obj., to fear for one; vid. chelca, chewa, chelea, chelesa, chelsea, chesa = tisha, to make afraid (from cha).*

CHIMBA, v. a. (Kiung.), *vid. timba, to dig; timbia, v. obj., to dig for.*

CHIMBI, s. (la, pl. ma—), *a cock (= chogói or jogói); chimbi lawika, the cock crows.*

CHIMBIA, v. n., *vid. kimbía; ku kimbía, to run away.*

CHIMBŪA, v. a. (Kiung.), *to dig out or away; vid. timbūa.*

CHIMBŪKO, s., *first beginning, origin, source.*

CHIMBŪLE, s., *a kind of bird.*

CHINAMISI, s. (KINAMISI ?), *bending, bow; máhali pana chinamisi or pa ku chinamia (or jinamia), a place where you must stoop down.*

CHINGIRISHA, v. a., *to pour off gently so as to leave the sediment behind.*

CHINI, s. (or SINI or JINI, s.), *China; kulla chombo cheaupe ni cha Chini, every white vessel (of clay) is called Chini or Sini, "belonging to China," hence China-ware.*

CHINI, *prep. (Kiung.), vid. tini, below, down, under; yuke tini or chini, he is downstairs; tini ya or chini ya, under, below; e.g., tini ya niumba, under the house.*

CHINJA, v. a. (Kiung.) (*vid. ku tinda*), *to slaughter by cutting the throat in the name of God, which is the manner in which the Mohammedans slaughter an animal for food.*

CHINI, s., *vid. jinni, demon.*

CHINUSI, s., *a kind of water-sprite which is said to seize men when swimming, and hold them under water till they are dead; eramp?*

CHINYANGO (or JINYANGO or TINDANGO), *a lump of meat which the butcher gets for slaughtering; chinyango ya nima ni vipunde via mofu, i.e.,*

nima isickúa na mfu. These portions are fat and fleshy, and without bones.

CHIOCHO (or CHOCHO or JOJO) (cha), pl. vichocho (= kioto, ku ocha or oja), *a frying-pan, a kiln (vid. okóa); ku okóa viungu chochóni; chocho ndio pahali pa kúsudi pa ku okóa or ochéa viungu, a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka upezi, viungu visi-pasúke.*

CHIPUKA, v. n. (Kiung.) (or CHUPUKA), *vid. tepúa, tepukúa, to shoot, to sprout.*

CHIPUKIZI, s. (Kiung.), *a shoot, a young plant; chipukizi ndio mti (prov.), children will be men in time.*

CHIRIWA, s. (la, pl. ma—), *a (screw-) vice; ku tia katika chiririwa wa ku okolea, to rack; chiririwa la mti or chuma, a rack (?).*

CHIROKO (or CHOOKO), s., *a kind of pulse (vid. joko).*

CHIRO, *vid. chóo, choóni.*

CHITTO (or KITTO) CHA PÊTE, *a ring of a grecu colour (?).*

CHÓ, *rel. part., it, which; cho chote, whatsoever (se. kitu kílicho chote).*

CHÓ, s.; chó cha mofa, *a hole for the ashes of the sailors' oven (mofa, vid.).*

CHÓ (or CHŌO), s. (cha, pl. vió), *a necessary place; ku nenda choóni, to go to the necessary place, to do one's needs.*

CHÓA, s., *ringworm (St.).*

CHÓA, s., *an excrecence of the body, mba (vid.) of various colours (Er.) ?*

CHÓA, s. (cha, pl. vioa), *a large red spot on the body, to which the natives apply the leaves of the cotton-shrub (cfr. māradi ya mti).*

CHOCHA, v. a., *to push, to prick (cfr. shoma, toma) (R.).*

CHOCHEA, v. a. (*vid. totéa*), *to make up a fire, to turn up a lamp.*

CHOCHELEZE, v. *obj., to stir up and increase discord, to add fuel to the fire.*

CHÓFIA (or CHÓFYA), v. a.

CHOGÓA ? (R.); ku— *kā in a pango; cfr. tokóa, v. a.*

CHOGÓWE, s. (cha, pl. vio—), *a long wooden pole with a crooked end to hook down fruits from a tree; kichití cha panda cha ku angulia macmbe, a hook for bringing down mango-fruit from the mango tree.*

CHOHARI, s., (1) *chohári, a jewel; Arab. حجر, gemmae, unioes; (2) a bird whose eggs are carried with great care lest they should be broken.*

CHÓKA, s. (Kiung.) (la, pl. ma— or michóka), *a large serpent.*

CHÓKA, v. n., *to be tired (vid. joka); chokéza or*

- chosha, *v. e.*, to make tired, to weary, to annoy, to fatigue, to trouble one, to reduce; onda, pepa, nata, niumbũka, to weaken, exhaust.
- CHOKAA, *s.* (*Kiung.*), lime; *vid.* tokā (ya, *pl.* za).
- CHOKĒA, *s.*, a sty in the eye, hordeolum (*St.*).
- CHOKOCHOKO, *s.*, a kind of fruit with a red prickly rind, white pulp, and a large kernel (*St.*).
- CHÓKORA, *v. a.*, to pick with a knife; *efr.* tókora, *v. a.*
- CHÓKORA, *s.*, *pl.* machókora, a hanger-on, a dependant, a follower.
- CHÓKOZA, *v. a.* (*vid.* tókoza, *v. a.*), to irritate, to tease.
- CHOMA, *s.*, *bhudeon*?
- CHOMA, *v. a.* (*Kipemb.*) = ku oja or ocha, to roast (*Kin.* tzóma).
- CHOMA, *v. a.* (*efr.* toma, *v. a.*) (*Kiung.*), (1) to stab, stick, to prick; (2) to use fire in any way, to burn, to roast, to pare, to apply cautery, to bake pottery.
- CHOMĒA, *v. obj.*
- CHOMĒKA.
- CHOMELĒA, *v. obj.*
- CHÓMBO, *s.* (cha, *pl.* viombo), (1) an instrument, chombo cha ku fania kazi, tool (household utensils, viombo); (2) a vessel, dhow, boat or ship of native construction.
- CHOMĒKA, *v. n.*, to stick something into the cloth (= psandika in *Kiaissa*).
- CHOMĒKUA, *v. n.*, to be bewitched.
- CHOMELĒA, *v. obj.* (*efr.* tomelĒa), to take out a bad piece of thatch, or cloth, &c., and put in a new one.
- CHOMÓA, *v. a.* (*in Kiung.*), to sneeze (*R.*) ? ku chomóa kilicho fitũa.
- CHOMÓZA, *v. n.*, to be hot (*St.*)?
- CHONDA MTŪZI, *s.* (or KIONDA (KIONA) MTŪZI), the under-lip, especially that part which is most required in tasting food; ame-m-piga fimbo, aka-mu-ima chonda or kiõnda mtŭzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).
- CHÓNGA, *v. a.* (*Kiung.*), *vid.* tonga, *v. a.*, to hear, to cut, to adze, to hollow out.
- CHONGĒA, *v. obj.*, to cut for or with (= tonga).
- CHONGELĒA, *v. a.* (ku-m-tongeleza mtu kua maneno ya ufũtina), to backbite one, lit., to hear a man with words of slander or discord.
- CHONGE, *s.* (ya); chonge ya m'boa, the canine tooth; chonge za m'boa, canine teeth, cuspids.
- CHONGĒRA, *v. a.* (chongĒa, tongĒa), to cut a little of the nazi flower-stalk in order that the tembo may flow quicker.
- CHÓNGO, *s.* (cha, *pl.* viongo), boss, hump; mtu buyu ana chongo (afiaia chongo) kama niundu ya gnombe, this man has a hump, like the hump of a bullock, he can therefore neither walk nor stand upright; yuwapiga or inika chongo or kichongo.
- CHÓNGO NĒNE CHA KANZU, the large seam of a native shirt-like garment.
- CHÓNGO (*Kiung.*) (*vid.* tóngo); utóngo wa jito, a white matter running from the closed eye; *pl.* tongo za jito; muegni chongo or tongo, one who has lost one eye, a one-eyed person; kúa na chongo or tongo, to have lost an eye.
- CHÓNGŌE (or CHONGŌI), *s.* (cha, *pl.* viongoe), a very large fish (like the mgúmi); nimeona chóngoe cha báhari.
- CHONGÓKA, *v. n.*; ku chongóka, to be precipitous.
- CHONGŌO (CHONGŌ) (la, *pl.* machongóo), a kind of black worm with a great many legs; julus?
- CHONNI, *s.* (cha, *pl.* vionni), anything which has not been seen before and causes astonishment, a novelty; chonni ni chambo lisiloonekana, or lisilo kuámo, or chambo la ku taájabu.
- CHÓNSA (or JONSA), *v. n.*, to be afflicted or aggrieved, sorrowful (perhaps from ku ji onsa?) = ghumisha; *vid.* onsa.
- CHÓNSŌE, *s.* (wa, *pl.* vionsoe), a cripple; chónsoe ni mtu mnionge, meskini ya Muungu.
- CHÓO, *s.*, *vid.* chō (cha, *pl.* vióo) (máhali pa kúgnia), a privy, which is generally connected with a bath-room.
- CHOOKO (or CHOKO), a small kind of pea (*efr.* jóko).
- CHÓPA (or DÓPA and TÓPA) (the word varies in various dialects), *s.* (la, *pl.* machópa), a handful, such a quantity (e.g., of ropes, sticks, switches, &c.) as can be carried in one hand or in the two hands (*efr.* oya, mgnanda, kofi, konsi, ngúmi, dopa or jopa).
- CHÓPI, *s.*; kuenda chopi, to walk lame in such a manner as that the lame side is raised at every step (*St.*).
- CHÓPOLA, *v. a.*; ku chopóla (*efr.* topóla), to drag out of one's hand.
- CHOPÓKA, *v. n.*; ku chopóka, to slip out of the hand.
- CHÓRA, *v. a.*, (1) to carve, to adorn with carving, engrave; (2) to write blunderingly; ku chora wáraka kua vibáya pásipu uziri.
- CHÓRO, *s.* (cha, *pl.* machóro chóro) (*vid.* nsóra), that which is carved or written, carving.
- CHORÓRO (KIORÓRO), *adj.*, mild, soft, lenient (*vid.* muoróro-oróro); embe choróro, si gúmu, the mango is soft, it is not hard; mahindi maoróro, mtu muoróro.
- CHÓSHA, *v. e.*, to make tired; *vid.* choka, *v. a.*, to be tired (*efr.* josha).
- CHÓSHO, *s.* (kiósho, from ku ósha, to wash), washing, a bathing-place; mahali pa choshóni = mahali pa ku ósha mtu aliekufa, a place for washing the

- dead*; mahali pa fuóni (or vuóni) ku nenda fuóni, a place for washing clothes.
- CHOSI, s., a black bird with a long beak which drinks the tēmo on the cocoa-nut tree.
- CHOTA, v. a., to take up a little at a time with one's fingers.
- CHÓTO, s. (from ku chota), taking a little at a time; different from ku teka kidógo (vid. teka, to draw, to cateh).
- CHOTE, adj., all; vid. ote.
- CHÓVIA (or CHÓVYA), v. a. (vid. tóvia or tóvya), to put into, to dip, to steep (in).
- CHOVÉKA (or CHOVÍEKA), v. n., to be put into water, to be steeped.
- CHÓYA, s. (la, pl. machóya); chóya la názi = m'te wa nazi ukikúa, choya la nazi li talle ndaniyakwe, shina la m'te, watu anála, ni támu.
- CHÓYO, s. (cha, pl. vioyo) (= ubáhili), avarice, greediness, parsimoniousness; mneuni chóyo, a miser (mbáhili); ku lía choyo, to grumble; vid. ku lía ngóá, to be discontented.
- CHÓZI, s. (la, pl. machozi) (Kiung.), vid. tózi, a tear, a teardrop.
- CHŪA, s., the sun; vid. júa.
- CHŪA (or CHWA), v. n. (cfr. tūa, kú tūa), to set (of the sun); mchana kúchwa, or kú tūa, all day till sunset, all day long.
- CHŪA, s. (wa, pl. viúa), a frog; chua wa ziwáni yuwalía, the frog of the lake or water-pool creeks. The Swahili believe that the sun sinks into a pool of frogs, others that he is drawn down by people in the western hemisphere; first boys pull, then old men, and last of all the strong youths; the splash and rush of the water is prevented by the multitude of people drawing water to wash before prayers; jua likitúa lafania mshindo, laken watu hawasikii kua ungi wa káta la ku oshéa na wa watu wangi ku sali.
- CHUAHÁRI, s. (cfr. chohári) (pl. machuahari), a precious stone (johári).
- CHŪB (or DJUB), n. p., a river which empties itself into the Indian Ocean on the East African coast near the Equator. The Arabs call it "Chub," the Swahili "Wumbu," the Galla "Dánisa," and the Somali "Govinda." It is no doubt the same river which is called "Gocho" in the Interior; cfr. Dr. Krapf's "Travels, Researches, and Missionary Labours," pp. 48, 58-62; see also Baron von der Decken's "Travels in East Africa," vol. ii. pp. 294-345.
- CHUBBA, s. (la, pl. ma—), a large and strong chisel; chubba la kazi.
- CHUBÁ, v. a. (Kiung.) (vid. tubáa, v. a.), to take the skin off, to bruise.
- CHUBÁ CHUBÁ, to bruise about, to batter.
- CHUBÚKA, to be bruised, to be raw.
- CHUBULIA, v. obj., to take off the skin of any one.
- CHÚBUI (or CHUBWI), s. (ya, pl. za) (cfr. túbui), a plummet.
- CHUCHU YA ZIWA, a teat (Kiung.); cfr. tutu and titi (St.).
- CHUCHU, s. (wa, pl. machuchu), Pigmy. The Pigmies reside (according to the imaginary geography of the Swahili) beyond the country of the Wabilikimo at the world's end; they eat sand and stones, and will come to the coast to eat stones when the destruction of the world is approaching. In their country the sun sets with a splash every day; vid. chua.
- CHUCHŪMA, v. n. (cfr. otáma and tutuma), to sit upon one's legs as the natives do on going to stool.
- CHUCHUMIA, v. n. (cfr. dutumia in Kis. and siatama in Kikiasa), to stretch up or to stand on tiptoes in order to catch or reach something; (2) to halt (detca) because one leg is shorter than the other.
- CHŪHUDI, s. (ya), diligence, ardour; ana chuhudi ya kazi, he works diligently (júhudi) (cfr. chihidat).
- CHUI, s. (wa, pl. za) (Kiung.), a leopard (vid. tui in Kimv.).
- CHŪIA (or CHUA), s., rope made of the bark of the mbuyu tree and used in fishing.
- CHUJA, v. a. (vid. túja, v. a.), to strain out, to filter.
- CHUKA; yu machuka chuka, to show one's-self uneasy by not laying down one's weapons; cfr. gniognómoa in Kikiasa.
- CHUKI, s. (ya, pl. za—), sudden disgust and inclination to sudden anger; yuna chuki (za moyo), he is easily put out = yuna hazira; kuna mtu wa chuki chuki.
- CHUKIA, v. obj. (vid. tukia), to put out of humour, to offend one, to abhor, to hate, not to bear; kitu hiki kina-n-chukia sana.
- CHUKIWA (= TUKIWA), v. n., to be offended, provoked, vexed.
- CHŪKIZA (or TŪKIZA), v. e., to make one angry, to disgust, to irritate, to provoke to anger; buana ame-m-chúkiza mtúma, na buana amechukiwa ni mtuma.
- CHUKIZISHA, v. e., to make to offend.
- CHUKU, s., a cupping-horn.
- CHUKŪA, v. a., to carry, to bear, to support, sustain (vid. tukúa); ku chukúa mimba, to be pregnant; ku chukulia, chukuliwa, chukuliána, ku chúkuza, to make to carry, to load (vid. tukulia, tukuliwa, &c.).
- CHŪLA (or CHURA) (pl. viúla or vyula), a frog; vid. chua, s.
- CHŪMA, s. (cha, pl. viúma), iron, a piece of iron; mkáte wa chuma, a kind of pastry; vid. ma-andázi.

CHÚMA, *v. a.* (*Kiung.*) (*vid.* ku túma), to gather, to make profit.

CHUMBA, *s.* (la, *pl.* ma—), room, large house; niumba kuba, chumba hodári; kichumba, a little room (*pl.* viumba); niumba hi ina viumba vingi or páhali padógo.

CHUMBE, *s.*, *vid.* kiúmbe (kilicho úmbua), a creature; (1) kiumbe ni mtu or ni muana wa Adamu; (2) mzé mkuba, shéha, a great chief.

CHÚMU, *s.* (ya), fortune (= bakhti); chúmu ngéma au mbaya, happiness or misfortune; sina chúmu (júmu) mimi nai = hatupatani mimi nai.

CHUMVI, *s.*, salt (*in Kipemb.*); maji ya chumvi, salt water (rock-salt, *Er. ?*), *opp.* to maji ya pepo (or maji ya mto), sweet water; maji ya mto, *opp.* to maji ya baharini; chumvi ya haláli, sulphate of magnesite (*St.*).

CHÚNA, *v. a.* (*vid.* túna), to flay.

CHUNIKA, *v. n.*, to be flayed, to lose the skin.

CHUNDA, *n. p.*, a place in the island of Mombas abounding with cocoa-nut trees; *vid.* mtahámari; tembo la chunda.

CHUNGA (or SHUNGA and TUNGA), to pasture, to tend animals; ku pélea gnombe katika niassi or malishoni.

CHUNGA, *s.* (*Kipemb.*) (*pl.* za), husks; chungu za mtáma, husks of millet (= mátoa ya mtáma in *Kinivita*).

CHUNGA, *v. a.*; ku chungu, to sift; *vid.* tunga; ku tunga unga kua utó, to winnow or sift flour.

CHÚNGU, *s.* (cha, *pl.* viungu), an earthen cooking-pot; chungu cha ku pikia (*from kiungu*).

CHUNGU, *s.* (wa), (1) ants (*vid.* tungu); (2) tungu (ya, *pl.* za), a heap; chungu chungu, in heaps.

CHUNGU, *adj.* (uchungu, *s.*, *vid.* utungu), bitter; dawa chungu, a bitter medicine.

CHÚNGUA, *s.* (la, *pl.* ma—), an orange; chúngua la kinanazi, this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Mombas; chúngua la Unguja lina bérodi, lina táamu, laken la Mwita ni kali (*sour*); chúngua la Kizungu, a sweet orange; chúngua za chenza (or jensa) ni ndógo kama mai ya batta, niekúnda, this is the Persian orange; mchenza, the orange tree of this kind (*vid.* chenza).

CHUNGULIA, *v.*, to peep; *vid.* tungulia (*Kimv.*).

CHÚNI, *s.* (la, *pl.* ma—), a water-bird, white and long legged; its ery is considered ominous.

CHUNIKA, *v.*, *vid.* chuna.

CHÚNIU, *s.*, a crust of salt (*vid.* múniu); nimeóga maji ya póani nafania chúniu, I washed in sea-water and got my body covered with salt.

CHUXJUA, *s.*, a wart (*St.*).

CHÚNO, *s.* (cha, *pl.* viúno) = kiúno, the loin.

CHUNZI, *s.*, *vid.* chinuzi.

CHÚO (or JÚO), *s.* (cha, *pl.* viúo), a book (*from* ku chúa or jua, to know); muana wa chuóni or muana chuóni, a scholar, a learned man, *pl.* wana wa viúóni; mtu asomai, *pl.* watu wasomáo chúo; chuóni, at school.

CHÚO (TÚO), *s.* (cha, *pl.* viúo); chúo cha ku fulia názi or madáfu (also kifífo cha fulia názi), a pointed stick fixed into the ground to take off the cocoa-nut fibre or husk with. The natives are very expert in dashing the nut against the point of the stick until the husk falls off from the shell.

CHÚOHO (or CHÚOKHO), *s.* (ya), cloth of whatever colour it may be; ikiwa neausi, ikiwa manni mawiti, ikiwa neaupe chuoho ya sufa (? *Turk.* ملاوي, woollen-cloth).

CHUPA, *s.* (ya, *pl.* za or machupa), a bottle; *vid.* tupa.

CHUPA, *v. a.* (*vid.* tupa, *v. a.*), to throw, dash.

CHUPIA, *v. obj.*, to dash for one.

CHUPI, *s.*, an ouzel, bird (?).

CHUPÚKA (or CHIPÚKA), *v. n.* (*vid.* tepúa, tepukúa, tepúza), to sprout, become sprouted, to spring, shoot, bud.

CHUPÚZA (or CHIRÚZA), to sprout, to throw out sprouts.

CHURÚKA, *v. n.*, to go away or off unexpectedly (*R.*).

CHURURÚKA, *v. n.* (or CHURUZÚKA), to run down, drop off, to gush (*cf.* churúra in *Kiniassa*), when the rain-water runs down from the gutter of a roof or from a piece of cloth taken out of water.

CHURUKIZA; ku —, to drain out.

CHURUPÚKA, *v. n.*, *vid.* turupúka or purutúka, to slip out, to escape from one's hold (*cf.* purumúka in *Kiniassa*).

CHÚRUSI, *s.*, a kind of large and small chisel (ku wina).

CHURUWA, *s.*, measles (*St.*).

CHURÚZA, *v. n.*, to keep a stall, to trade in a small way.

CHURUZÚKA, *v. a.* (*vid.* chururúka); ku churuzika damu, to bleed well, freely.

CHUSSA, *s.* (cha, *pl.* viussa), a harpoon; chussa ni mti uliotiwa chuma cha nta cha ku pigia sámaki mkúba, kana pápa, ngú, téwa, &c.

CHUSSU, *s.* (cha, *pl.* viussu), or MCHUSSU (*pl.* mi—), a kind of lizard.

CHUZU, *v. n.*; ku chuzu, to be obliged, must, to be under an obligation to do something (*cf.* چاز , sumsit partem rei, satis habuit, distribuit in partes); neno hili lachuzu námi ku-li-fania, I must do this thing; mke huyu achúzu nawe ku-mu-óa, thou must marry this woman.

CHUZIA, *v. obj.*, to compel; neno hili la-n-chuzia ku-li-fania; mke huyu a-ku-chuzia ku-mu-fa.

CHŪZŪ, *s.* (ya, *pl.* ma—) (*cf.* ^{حز} _{حز}, pars), (1) section of a book, especially of the Coran, which

contains 30 sections, called Khitima nzima; fungu la chuo, part or section or chapter of a book; (2) a small book or pamphlet in general.

D

DA, *v. a.*; kú dā, to lay; *e.g.*, kukuwangu yuwada, my hen lays eggs (R.).

DABA DABA, *vid.* tapa tapa (or DAPA DAPA), *v. n.*, to sprawl, tremble, jump, to shiver, to totter, to move to and fro (muliliwangu wa dapa dapa).

DABANGA, *v. n.*; ku dabānga dabānga (R.), to touch one with stinking hands or dirty fingers.

DABĀŪLO (or TABĀŪLO), *s.*, passing water; *cf.* Arab. ^{بزل} (بزل), urinam reddidit, minxit.

DABĀ, *v. trop.*, to be beyond the time mentioned or agreed upon (R.); siku hizi sizo chombo kinadabia. Huyu Mzungu tunalagana siku kedawakeda anadabia.

DĀBIHA (or DĀBIHA), *v. a.*, to sacrifice; *cf.* Arab. ^{ذبح} _{ذبح}, fidit, mactavit, sacrificavit.

DĀBIHU, *s.*, a sacrifice; sadaka ya sunna, not imperative but meritorious, dabihi udahijatini, to offer up a sacrifice in remembrance of Abraham's offering up his son (Sp.); *vid.* dahi, *v. a.*

DABO (or DABBO), *pl.* madabo, *s.*, a troop, large number, a host or army, a division; Wamasai wamekuja madābo matātu, dabo moja linapita hapa, the Masai people came in three divisions, one division passed here.

DĀBUDU, *vid.* thābiti, thābutu, thubutu; Arab. ^{ضبط} _{ضبط}, firmiter tenuit.

DACHĀLI (or DĀJĀLI), *s.*; ^{دجال} _{دجال}, falsus, impostor, mendax; henee el masikhi el dachāli, Antichrist (^{دجل} _{دجل}, mentitus est).

DADA, *v. n.*, to be quick in returning (*cf.* ^{دأى} _{دأى}, celeritas ivit, cucurrit (R.); *vid.* tata.

DADĀ, *v. a.* (Kinika), to taste; ku ōnda or ōnja in Kis.; (2) to stamp with the feet in anger.

DADA, *s.*, sister, a term of endearment among women (St.).

DĀDĀ, *v. a.*, to dangle?

DADA, *s.* = baba (in the language of little children = dad, daddy).

DĀDISA, *v. a.*, to gird round, to wreath = linga (*e.g.*, mkumbū, *de.*) (R.)?

DĀDISI, *v. a.* (*cf.* gniénia); ku-mu-ūliza mno pasipo sehabu, to pry into things, especially into domestic affairs, to ask unnecessary questions; nime-m-

dadisi sana hatta a-ni-ambie, I questioned or pumped and sounded him until he told me.

DĀDO, *s.* (ya, *pl.* za) (also *pl.* madādo), die (*pl.* dice); ku teza dādo, to play dice; matézo ya dādo, a game of dice; dādo ya ku tezēa kórosho, a play with kórosho (*vid.*); *cf.* Arab. ^{دس} _{دس}, lusus.

DADU, *s.*, play with money at Zanzibar; ikiangúka mangaringári, bassi ana-ku-teka (R.).

DADŪKA, *v. n.*; mtuzi unadadúka.

DAFTĀRI (or DEFTĀRI), *s.*, an account-book; daftari ya hesābu ya mali; *cf.* ^{دفتر} _{دفتر}, vox Pers., liber expensi et accepti; catalogus.

DĀFU, *s.* (la, *pl.* madāfu), a coeca-nut become so ripe that both its water and its substance can be used. The various stages of growth are: (1) kidāka, (2) kitāle, (3) dāfu, (4) kórūma (when the nutty part thickens), (5) nazi.

DĀFU LA M'VI (*pl.* madāfu ya mivi), barb (R.).

DAGAA, *s.*, a very small fish like whitebait.

DAGNA, *s.* (*vid.* kiāmo), castings, the first milk of a cow after calving.

DAHA, *s.* (*pl.* ma—) (perhaps from ^{دهاء} _{دهاء}, astutia, subtilitas mentis); ku fania mapenzi ya rokho, to do one's own will.

DĀHABI, *s.* (THĀHABI), *pl.* madāhābi (*cf.* ^{ذهب} _{ذهب}, putavit, ^{مذهب} _{مذهب}, agendi modus, doctrina, systema, secta; Mayahudi wafuata madahābi mangine, Wazungu wafuata, *de.*

DĀHABU (or THĀHABU), *s.* (ya), gold (^{ذهب} _{ذهب}, aurum).

DAHĀJĀ, *v. a.*, to want; a-ku-dahajia neno liwalo lote; adahajia kitu knako; *cf.* ikhtajia (*vid.* Arab. ^{فاج} _{فاج}, determinavit).

DAHĀJĀWA, *v. n.*, to be in want (Sp.).

DĀHARA, *s.*; dābara moja = marra moja; *cf.* ^{دهر} _{دهر}, incidit; ^{دهر} _{دهر}, tempus.

DĀHI (DĀHE), *v. a.* (= ku fania madaha), to sacrifice, immolate; ku dahi ya ku ondōa maōfu, to offer a sin-offering (*cf.* dabiha).

DĀNIWA, *v. p.*, to be offered as a sacrifice; niama aliedabiwa = victim; dahi, *v. a.*; ku tinda

niamā ya sadaka siku ya muezā kumī wa mfungūo tatu, ku-m-kumbusha kitindo eha Ibrahim alipoamuriwa ku-m-tinda manawe, akisha akitinda kondō badili ya manawe.

DĀMBU, *adj.* = hādīri or tayāri, *ready* (Sp.).

DĀHIDI, *v. n.*, to take pains to do a thing well; ku ji-dāhidi, *v. refl.*, to exert one's-self; kitu hiki nime-ji-dāhidi laken siku-ki-pata, *I exerted myself about this matter, but I did not get it.*

DĀHILI, *s.*, *idiot* (Sp.)?

DĀHIRI (or DEHERI or THĀHIRI), *plain, evident, clear* (*fr.* ظَهِر, apparuit, manifesta fuit res; ظَاهِر, apparens, conspicuus); ku ona dāhiri = ku ona na mato, *to see clearly.*

DAI, *v. a.* (*fr.* دَعَا, advocavit, invocavit, vindicavit sibi), *to claim, to sue for at law, to demand property*; na-ku-dai, or nadai kuako fethayangu, *I demand my money*; ku-ji-dai, *to consider one's-self a pious man* (R.).

DĀIFU (THAIFU), *adj.* (ذَعَف, debilis, infirmus fuit), *infirm, weak, bad, faint*; muiliwakwe ni dāifu, *his body is weak* (muembamba, thin); tabiayakwe ni daifu, sinehēma, *his disposition is not good*; kuani? why? resp. hapatāni na mtu. DĀIFIKA, *v. n.* (dufika).

DAIFISHA, *v. c.*, to weaken, debilitate.

DĀILI, *v. a.*, to inquire into.

DĀIMA (or DAYIMA), *adv.*, always = siku zote; yuwaṭēta dāima na watu, *he always quarrels with people*; Arab. دَامَ, perennavit, دَائِمٌ,

permanens, دَائِمًا, semper; mtu huyu daima namu-ona akipita hapa; yuwaḥānia daima.

DĀIMU, *v. n.*, to abide by.

DAIMISHA, *v. caus.*, to continue, perpetuate (it is rarely used).

DAIRIKA DAIRIKA, *to be dispersed.*

DAKA, *s.* (la, *pl.* madaka), *a large cocoa-nut which falls off.*

DĀKA (ku taka in Kiung.), *v. a.*, to want, to desire, to wish for, to seek, to ask for; nadāka ku enenda, *I wish to go*; *fr.* قَاتَى, desideravit, propensu fuit, valde intendit, versavit rem apud animum. Dr. Steere takes "daka" in the sense "to catch, to get hold of." This may be at Zanzibar, but I never heard it at Mombasa. Instead of ku daka, he uses ku taka, with which the Arabic would correspond.

DAKĀ (or TAKĀ), *v. obj.*, to desire anything for somebody or in his behalf, or against him; nime-m-dakā viema au viōfu kwa wali, *I desired for him good or evil from the governor*; ame-m-dakā rukhsa, asipigwe, *he desired for him favour, that he should not be beaten.* To

intercede for, or to prevail upon one for somebody (*fr.* ombea) *in his favour.*

DAKĀĀ, *v. n.*, to get old? (Sp.).

DAKĀKA, *adj.*, old, useless, decayed.

DAKALĪKA, *v. a.* = ku jōka, to be tired.

DAKALISHA, *v. c.* = ku sumbūa watu kwa kazi.

DAKĀTU, *s.* (la) = dufu la tōmbako, haiwāshi (*vid.* dufu); tōmbako hi dakāta, si kālī, inakufa pepo, imeḥānia bēredi, *the tobacco has become bad, it is not pungent, not strong.*

DAKĀWA, *s.*, a long rope (ūgūe nrōfu ku futa kitu kwa mbali).

DAKĀĪA, *v. n.*, to pass on something elevated (Kini-assa, ku danta).

DAKILĪA, DAKILĪKA; haudakilīki utagābu (uwa-yumbayumba), *this large branch of the tree is impassable.*

DAKĪKA, *s.*, a minute; dakīka (ya), *pl.* za sāa, the minutes of an hour; *fr.* دَقِيقٌ, tenuis fuit; تَقِيقٌ, tenuis.

DĀKO, *s.* (tako) (la, *pl.* ma—), *baek, buttock, posterior, the hind-part*; dako la bunduki, *gun-stock*; podex (R.) (?), the lower part, bottom, foundation of anything.

DĀKU, *s.*, the Muhammedan midnight feast during the Ramadan; kŭ la dāku takes place katika usiku ukŭ, or usiku ulipogawanikāna, because the feast begins at the first crowing of the cock. At Zanzibar and other garrison-towns a gun is fired about 2 a.m. to give notice that the time for eating is drawing to a close. The name is said to be derived from the saying, "Leni (lani) upesi, kesho kuna ndaa kuu," "Eat quickly, to-morrow there will be great hunger" (St.).

DAKŪLIZA, *v. a.*, to contradict, to deny, to oppose one before a judge; *vid.* udākū.

DAKŪRA, *v. a.* = papūra.

DALĀLĪ, *s.* (دَلِيلٌ, internuntius inter eum, qui rem vendit eumque qui emit), a broker, a salesman, a hawk, an auctioneer.

DALĪA, *s.*, the name of a powder used as a perfume for burying-clothes (R.); a yellow composition much used as a cosmetic (St.), it gives softness and a sweet smell to the skin.

DALĪLĪ, *s.*; Arab. دَلِيلٌ, quo quis dirigitur, argumentum, id quo aliquid indicatur, monstratur, hence guide, one who shows the road; sign, token, hence hatta dalīlī, anything at all, even a trace; hatta dalīlī (hatta kidōgo) sikuona kitu shambanimuangu, *I have found nothing in my plantation, not even a trace.*

DĀLĪMU (DĒLĪMU, rectius THĀLĪMU), *v. a.*, to defraud,

overreach in business; ظَمَّ , injustus fuit, injuria affecit.

DÁLIMU (or MDÁLIMU), a defrauder.

DALISA, v. n., to smooth, to plate.

DÁLISHA, v. a., to put to shame (Rom. v. 5); either from طَلَّ , oblevit, contumelia affecit, or ذَلَّ , vilis fuit, vilem reddidit.

DALLASÍNI, s., cinnamon.

DÁMA, s., validity, legality (R.); neno limekua dáma kua sultani, the word was valid with the king; cfr. dámissa.

DAMA, s., a game played on a board like chess (St.).

DAMÁA (or THAMÁA), v. a. (Arab. ظَمَّى , or ظَمَّ , vehementer sitivit, desiderio flagravit), to desire or expect eagerly; طَمِعَ , concupivit.

DAMÁNA (THAMÁNA), s. (ya), surety, bail (also dúmana and udámíni).

DAMÁNI (or DEMÁNI), s., the last months of the south-monsoon, when the south-wind abates in strength and blows more gently, which is the case from the end of August till the middle of November. The word is, however, also applied to the whole season of southerly winds from April to the end of October, more especially to the months of April, May, September, October, and part of November. At Damani, either in the beginning of the kussi, i.e., south-wind, in April and May, or at the end, in September and October, the native vessels start from Suáhel (the Suahili coast) and proceed to Arabia and India, whence they return with the keskási (north-wind) in December or in March.

DAMÁSHA, s., desire, wish, longing for something; cfr. tamasha.

DÁMBA, v. n. (TAMBA), to travel. This verb has become obsolete, but it is preserved in Proverbs: e.g., muana mdamba yule ni kheri kama mzé wa káale. In Kin. ku lamba = ku sáfiri.

DAMBI (vid. thambi), sin, crime (Arab. ذَنْبٌ , secutus fuit, crimen culpamque commisit, ذَنْبٌ , crimen, culpa).

DÁMBÚ, s. (ya, pl. za), leaves of the betel shrub (mdám̄bū, pl. mi—, or mtám̄bū); vid. támbū.

DAMBUARAJIKA, v. n. (cfr. damburujika) = ni ku toka mno (R.).

DAMBÚKA, v. n., DAMBUKIA (R.).

DÁMINI (better THÁMINI), to bail (ظَمِنَ , cavit, spondit sponsores esse voluit); mimi nime-dámíni Abdalla, mali tam-lípia (taondóa denyakwe) mda ukífika, nimekúa damána. Muhammed said to his followers, Enenda ukapigáne nime-ku-dámíni pepo, but nobody else could say this except Muhammed.

DAMINIWA, v. p.

DÁMIRI (or THÁMIRI), s. (Arab. ذَمِيرٌ , concept, cogitavit; ذَمِيرٌ , conceptus animi, mens), thought, conscience; mtu huyu kana dāmiri ngema = kána maázó mema, this man has no good thoughts; mimi nalikua na dāmíri ku enenda Kiloa, laken—, I thought of going to Kiloa, but—

DÁMISA, v., vid. timiza, to accomplish, e.g., neno-lakwe. The student must distinguish well between (1) tamā or tamāa, Arab. تَمَّ , totus, perfectus fuit, hence tamisha or better timiza, to fulfil, accomplish; (2) damāa or thamāa, ظَمَّى , sitivit vehementer (or ظَمِعَ , concupivit), to desire eagerly; and (3) ظَمَّ , thamma, multa fuit res.

DÁMŨ, s. (ya) (ذَمٌّ , sanguis), blood.

DANABAHÍ, v. n.? (R.), rectius TANABÁHI, to be clear or manifest.

DANABAHISHA, v. c.?

DANÁDARI (better TANÁTHARI), v. n.; Arab. نَذَرَ , scivit et cavit; ku ji-danádari nao, to beware of them.

DANDA, v. n.; kitu kizito cha danda nti (R.); vid. tanda and tando.

DANZA, v. a.; ya-ni-danza manéno haya (= ya-ni-sangáza).

DANGA, v. a., to take up carefully, as they take up a little water left at the bottom of a dipping-place to avoid making it muddy (St.); (2) to stroll about (vid. tanga).

DANGÁNIA, v. a., to cheat, to deceive, to humbug, to impose upon; ku dangánia kua maneno ya uwóngo or uróngo, to deceive by lying words, but ku-m-kopa or kenga kua mali means "to cheat him of his property." For instance, a person borrowed five dollars with a promise of returning five dollars, but, having received the money, he escapes and never cares a bit for the lender, ame-m-kopa kua mali.

DANGANÍKA, v. n., (1) to turn out a liar, or to be a lie, or an idler, to be cheated; (2) to be stupid = bulukira in Kিনিয়াসা; mtu huyu amedanganíka = amekúa mnyovu na mivú; kazi yakwe ku danganika ná mji = ku tembéa bulle, or ku tanga tanga njini, to rove or wander about in town doing nothing; manenoyakwe yame-danganika = hayakúa kuelli, his words turned out false; hayakulekea, they have not been verified.

DANGANIKIA, v. obj., to exhibit or prove one to be a liar; hókumu ime-m-danganíka = ime-m-pata muongo, or manenoyakwe hayakúa na

shéria or shéria, the judgment proved him a liar, did not find his words true before the law.

DANGÁNISHA, v. a., to confuse, frustrate, to render impossible; watóto hawa wanadanganisha manenoyetu kua keléle, hatuwezi ku zungumzana, the children frustrated (rendered inaudible and therefore impossible) our conversation, so we cannot talk together.

DANGISHA, v. c., rectius TÁNGISHA = tembéza, to cause or make go; vid. tanga.

DÁNIBU, v. n. = ku ji-tenga; mahali mbali pana ji-dánibu (R.) (Kiniassa, danimpidsa).

DANNI (better KU THANNI), to think, to suppose, to guess; Arab. ظَنَّنِي, putavit, opinatus fuit, suspectum habuit.

DANSIA (or THANNIA), v. obj., to think of; e.g., ku-m-thannia mtu movu, to suspect a man of evil things, to think bad things with reference to a man; ku-m-dannia kua muifi, to suspect him to be a thief.

DANSA, v. a., (1) to catch one in his speech? (R.), vid. danda; (2) ku dansa = fura (Er.).

DANSIA, s.; vid. tansia (tunaletewa tansia).

DÁNZI, s. (la, pl. madánzi), a bitter, scarcely eatable sort of orange. The danzi is reputed to be the original orange of Zanzibar. The name is sometimes applied to all kinds of oranges, and sweet oranges are called madánzi ya Kizungu, European (Portuguese) oranges (St.); chungua kuba la táamu; danzi, pl. madánzi, the fruit of the mdanzi tree, the Indian bambaloon (Reb.).

DÁO, s. (= kombo), a curvity, eurre; pana ingia dao-ni pahali pana kuenda kombo (R.).

DAPA, v. n. (vid. tapa), to tremble; ku dapa kua beredi au homma, to shiver from cold or fever. Hence kitápo cha beredi muili ume-m-dapa kua beredi.

DAPA DAPA (tapa tapa), to shiver, sprawl = ku ruka ruka, like a fish being out of water, or like a bird, or a man asiejiua ku ogelea (who cannot swim), splash, dabble.

DÁPA, s. (la, pl. ma—); dapa la mfumo, a branch of the palm used as a mafúli, i.e., umbrella, by the Wamika; dapa latiwa maji ya muoto ku legca, lisirarúke kua chúa. Dr. Steere writes dapo (la, pl. madápo), a native umbrella.

DARABA, v. n.; mtango unadáraba; miti ya ku tambá yadáraba (Kiniassa, ku dasa) (R.).

DÁRABI, s., pl. madárabi, a rose-apple (St.).

DÁRAJA, s. (ya, pl. ma—), (1) stairs, a staircase of stone, a bridge (ngazi, ladder, is of wood), a step; (2) dignity, degree, preferment (= ushcha), rank; efr. درج, gressus est, gradatim ascendit; درج, gradus, scala.

DARÁJALI, v. n. (more correctly TARÁJALI) (efr.

رَجَلٌ, pedem alienus affixit, pedibus incessit; رَجُلٌ, vir), a man; hence tarájali, to become manly.

DARAJALISHA, v. c.

DÁRAKA, s. (طَرَقَ, طَرَقَ, ordo, series), pledge; vid. taraka.

DÁRĀSA, s. (ya, pl. ma—) (efr. دَرَسَ, oblitteravit trivit, perlegit), a class for reading, meeting for learning; (2) section of a book (madrāsa, a school, Arab. madrāson, gymnasium, academia); (3) the border of a cloth with various colours; efr. darizi.

DARATHIA (TARATHIA), v. a., (1) to apply to one for help, in a demand, &c., to stand by in claiming or defending one and in asking for payment; efr. Arab. رَضِيَ, gratum habuit, contentum reddere studuit; (2) to remonstrate with; (3) to ask after one; mtu auawaye muaka hadarathiwi, the man who will be killed in the new year is not inquired after.

DARĀU (or better THĀRĀU), v. a., to scorn, to despise, to slight one, to show one want of respect; am-ni-dārau = ha-ku-ni-fania kua mtu. Perhaps from the Arabic عَرَّعَ, humilis fuit; neno la ku-m-dārau, a nickname.

DARAIWA, to be humbled, despised.

DARAUJIWA, v. p., to be despised.

KU-JI-DĀRAU, to neglect or slight one's-self.

DARÁYALI, v. n. = erefuka; ku ji darayalisha, to affect prudence without being prudent (mucrefu) (efr. darajali).

DĀRI, s. (ya, pl. za), story, an upper floor, second story of a house (of a niumba ya mawe), it is not the roof; darini, upstairs; efr. دَارَ, circumvivi; دَارٌ, domus, nempe aedificium et atrium.

DARIMI, s. (rectius THARIMI) (Arab. طَرِيْمٌ, signum quo via monstratur (= dalili, vid.), a sign or indication of what is about to come; hakuna dariri ya mvua or wingu = hakuna alima ya kuja mvua; sasa niumba ya Mzungu hapana dariri ya gu la mtu.

DĀRIZI, v. a. (دَرَزَ, Pers., sutura vestis; more correctly دَرَزَ, pulcher forma factus est, figuris

acu pictis ornavit vestem; دَرَزَ, Pers., ornamentum vestis acu pictum), to weave or sew a coloured border to a cloth, to apply the work of embroidery or quilting; ku dārizi ng'ao; ku piga dārizi or derizi = ku shona kua uzuri, kua hariri,

sì ku piga punta kua uzi, *which latter means in general "to sew," but darizi means "to sew ornamentally."*

DARIZI, s.; darizi ya kansu, *embroidery of a shirt (vid. kansu).*

DARIZIA, v. obj.

DARIZWA.

DARUMA, s. (vid. táruma) (la, pl. ma), *a cross-piece of wood.*

DARUMETI, s., *part of a dhow, joists of the deck (?) (St.); the inside boards of a dhow.*

DARURA (rectius THARURA), s. = shühüli, i.e., *business; Arab. ضرورَة*, res necessaria, necessitas, indigentia; sina darura naye, *I have nothing to do with him, I have no business with him.*

DASA = ku gusa, *to touch.*

DASBIHI, s., vid. tesbihi, *rosary, chaplet; Arab. سبحة*, natavit, preceatus fuit, laudavit; *globuli rosarii ad quos repetuntur preces.*

DASINI, s., *poniard, dagger (jambia)?*

DASUA, v. n., *to speak clearly and determinedly (R.); ku dasua maneno; nena maneno u-ya-juayo; haku-ya-fumba fumba, ana-ya-dasua; jina la mke ha-li-dasui; ? ku-mu-ita mtu, laken usi-m-dasue jina.*

DATA, s.; ku-mu-endesha kijana data (dade)?

DATAGA, v. n.; vid. tataga (in Kiniassa, danta) n.

DATAMA, v. n. (= lengama in Kiniassa), vid. otama, *to duck, to stoop, to cover.*

DAU, s. (la, pl. madau), *a native boat sharp at both ends with a square mat sail. They are the vessels of the original inhabitants of Zanzibar, and chiefly bring fire-wood to the town from the south end of the island (St.).*

DAUAMA, adv. (vid. daima), *always (دوام, perseverantia).*

DAUATI (or DAWATI), s., *writing-desk (Arab. دَوَاتَة, atramentarium); dauati ya wino, inkstand; dauati ya kasha, a little box.*

DAUDIKA, v. n. (R.)? *cf. sara and sarika.*

DAULATI, s., *the government; cf. Arab. دَال, conversum fuit; دَوَل دَوَل, conversio temporis, prosperitas, dynastia.*

DAUSI, s., *peacock (R.).*

DAWA, s. (ya, pl. madawa) (دَوَى, aegrotavit; دَوَاء, medicamentum, remedium), *a medicine, remedy; dawa ya ku hara, a purgative; dawa ya ku tapika, an emetic.*

DAWA, s. (la, pl. ma—); vid. mgomba wa tum-baku.

DAWABU, s., *to give something to a Muhitaji for what no reward is expected (R.).*

DAWADA, v. (rectius TAWATHA, v. n.) (*cf. Arab. وَثَّأ*, superavit alium nitore et munditie, pec. sacrac lotionis; se mundavit aqua, se abluit ad peragendam preceationem), *to wash one's-self with water before saying (Muhammedan) prayers.*

DAWADIA, v. obj. (*cf. khódubu).*

DAWAKULI, v. n. (and DAWAKALI) (rectius TAWAKULI, v. n.) (*Arab. وَكَّل*, commisit rem suam alteri, fretus fuit Deo; confisus fuit alteri), *to be confident.*

DAWARA, s.; rokho ina-m-dawara, *he is composed or quiet? (R.).*

DAWASA, v. a. (rectius TAWASA); *Arab. وَسَّع*, in potestate fuit, potestatem dedit; ku-m-dawasa mtu, *to appoint one as the ruler; said also of the festivities connected with that appointment.*

DAWISANA (Kipemba).

DEBADEBA, v. n., *to go about with (bidaa) merchandise till it has been disposed of.*

DEBUANI, s., *a kind of coloured cloth from India.*

DEFFE, s., *time; amepiga bunduki deffe mbili, he fired the gun twice; vid. kono, s.; cf. Arab. دَفْعَة*, unus impulsus; vicis una.

DEFTARI, s.; vid. daftari; *cf. دَفْتَر*, vox Persic, liber expensi et accepti, catalogus.

DEGA, v. a. (vid. teka, to catch); ku-m-dega mtu akili, *to search out, to find out what one knows; tuende tuka-m-dege akili.*

DEGEANA, v. rec. (better TEKEANA).

DEGEA, v. n.; ku-sambo maji (*cf. dapadapa*); degewa, v. p.

DEGE (better TEGE), s. (vid. tege); mizani ya dege, *an unjust measure or unjust balance.*

DEGELEA, v. n. (TEKELEA), *to rejoice at the birth of a child, or at the safe arrival from a journey.*

DEHAKI, v. n., *to sneer, to deride, to laugh at (ku teséa, fulia); Arab. ضحك*

DEHENI, v. a., *to daub a native craft with lime and oil (or camel's fat); cf. Arab. دَهَن*, unxit = ku paka chombo kua shühäm; sheham ni mafuta ya ngamia yaliotangania na tokä; ndio ku deheni chombo.

DEHENI, s., *lime and fat for daubing the bottom of a native vessel; دَهْن*, oleum quo ungitur.

DEHERI, adj. (better THAHIRI) (vid. dähiri), or dhiri, v. n., *to be manifest; Arab. ظَهَرَ*, apparuit res.

DEHERIA, s. obj., *to make clear and so conspicuous that one cannot deny it; nime-m-deheria maneno mbelle za kadi (kathi).*

DEHERISHA (or DHIRISHA), v. c., *to make clear or*

- manifest, to disclose; ku weka wazi ku jua suafi.*
- DEIRIKA (or TEIRIKA), *v. n., to diminish or perish unperceivedly; fethayakwe imedeirika kú-pā-watu asipojúa; mbuzizangu zinadeirika siku lizi kua kidéri; perhaps from the Arabic ذَرَا, noenit, noxa affeet, laesit, laesus fuit.*
- DEKA, *v. n., to refuse to be pleased, to be perverse, to be teasing (St.).*
- DEKESA, *v.; ehombo kinadekesa muambáni, the vessel ran aground on rocks; viombo vinadekesa furdáni; vid. tekéza, to run ashore.*
- DEKESHA, *v. c. (TEKESHA); — kua maneno, to make one laugh with words till anger has passed away; vid. teka.*
- DELÁLI, *s. (vid. daláli), a pedler; mtu asungukaye, ku úza vitu, or mtu anadiye ngúo, &c.; vid. nádi.*
- DELEÁ, *v. n., vid. teléa and teséza, to slip, to be slippery.*
- DÉLEKA, *v. n., vid. tóleka (= simika), a pot on fire.*
- DELEKÉZA, *vid. ku telekéza chungu, to cover the pot in such a manner that the concave part of the cover on the inside goes downward, in opposition to ku finika bunábu; u-ki-telekeze, usifinike bunábu; "ku finikiza" and "ku telekeza niungu" must be well distinguished.*
- DELEKÁTUL, *s., a kind of bird (pienonotus, in India the bulbul?).*
- DELELE, *adj., level?*
- DELI, *s., the top of a tusk; deli ya pembe (ذَيْل, postremum eujusque rei).*
- DELILI, *s., vid. dalili.*
- DÉLIMU, *v. n., vid. dálimu or thálimu.*
- DELKI (better TELKI), *s., a donkey's walk; kuenda delki, to walk (of a donkey); طَلَقَ, eursus equi.*
- DEMA, *s., a kind of fish-trap.*
- DEMÁN, *adv., steering toward the open sea not toward the rocks (Sp.).*
- DEMÁNI, *the sheet of a sail (St.).*
- DEMÁNI, *s., vid. damáni.*
- DÉMBO, *s., vid. tembo (dembo la tembo, R.)?*
- DENDA, *v. a. (better ku TENDA), to make, to bear (fruit); vid. tenda, tendekeza; ku ji-tendekéza, to appropriate, or to accustom to by imitation, especially to habituate to something improper (R.).*
- DENDU GŪ (la), *pl. madéndu gū?; cfr. tendegū, leg of bedstead.*
- DÉNGE, *s.; ku káta denge, to shave the hair except on the crown of the head (St.).*
- DENGÉA, *v. (vid. zengéa); ku-m-dengezúa; m-dengezúo huyu, akéti.*
- DENGEDENGE, *adv., to shake like a duugu (rid.).*
- DENGELÉA (vid. tengelá), *v. n., to look nice, orderly, to be in a proper condition (R.); also said of "intellect;" akilisakwe ha-zi-ku dengeléa (zi mshamára kitonni).*
- DENGÉNÉA, *v., vid. tengénéa (Kiwúg. tengenéza; tengelése in Kimvita), to finish off.*
- DENGE WA MBŪZI, *a he-goat.*
- DENGÉZI, *s., a fish with reddish flesh (R.).*
- DENGO, *s. (ya, pl. za), a kind of bean introduced by the Banians from India; hence it is called mbóga wa Baniani, but the natives have become accustomed to the use of it. Mdengo is the plant which bears it.*
- DENGU, *s., peas, split peas, brought dry from India (St.). No doubt id. quod dengo.*
- DENGÚA, *vid. Kínika "ku kembra."*
- DENGÚKA, *v. n.; vid. tengúka, tegúka, pia; magu-yangu yanadenguka, viungo vinabishana, ndipo gū linadengúka; jua likidenguka na vitoa, when the sun reaches the meridian, is culminating; dengusha.*
- DENGŪRI, *v. a., Kigu. (Kidur. dengura), (1) to lower, to abase, to degrade one; e.g., to speak of a man as one speaks of an animal (= ku tharau); (2) something provoking (R.).*
- DÉNI, *s. (ya), pl. madeni, a debt, debts; ku lipa deni, to pay a debt; cfr. Arab. دَان, debitor evasit, ereditum mutuumve petiit vel cepit; دَنِ, debitum ereditumve, aes alienum.*
- DÉRAJA, *vid. dáraja.*
- DERAJALISHA, *v. a., to exalt one, to confer upon one a higher rank?*
- DÉRRA (ya, pl. za) (or DÉRUBA, or DÁRŪBA, or MDÉRUBA), *s., (1) a stroke; (2) a strong wind; bá-hari imepígua ni déruba, a strong wind blew at sea; a higher degree of wind is tufáni = a gale of wind; tufáni ya pepo, hurricane, violent storm; leo kuna mdéruba baharini; (3) apoplexy; derūba mmoja, one stroke, on a sudden; cfr. Arab. حَرَب, verberavit, pereussit.*
- DERBÍNI, *s., vid. nuánzi (wa ku angalia), a spy-glass (Arab. derbini), telescope; Pers. دوربین, which sees far.*
- DÉREDÉRE, *s. (Kir. ehokaifu), name of a small ash-coloured bird.*
- DEREWÉNGA (or DERERENGA), *v. a., riddle, to winnow (through the sieve), R.; cfr. sungúa, ku takasaa, ku péa.*
- DÉRÍÁ, *s., an ornament of lace sewed on a kisibáo (R.); cfr. Arabic ذِرَاعَة, tunica gossipina usque ad locum cordis fissa globulisque ornata.*
- DÉRÍBU, *s., vid. súlubu.*
- DESTŪRI, *s.; Pers. دَسْتَوَر (cfr. سَطَر seripsit; دَسْتَوَر, composuit, hence linea, scriptura, fabulae);*

(1) *custom, customary*; e.g., *desturiyetu neno hili, this matter is our custom*; (2) *a spar, or boom of a dhow, to which the lower corner of the sail is fixed and turned toward the wind*; m'li wa desturi, *vid. m'li*.

D'ESA (*vid. t'esa*), *to afflict*; Muignizimungu ana-m-t'esa hatta hivi, *sasa ana-mu-iniua, God has afflicted him, but now he has raised him up*.

DÉTÉ (*pl. madéte*), *vid. tete*.

DÉTÉA, *v. n.*, *to limp, to halt*; ku detéa unionga or nionga = *ku fiindoa ni tambázi, to be lame in the leg or thigh in consequence of a disease called tambázi, which causes a man to halt, to hobble in his gait, i.e., in going he moves his leg forwards, i.e., yuwadetéa unionga (or pl. nionga), but yuwadetéa kua gũ moja, he limps; one of his feet being too short so that he must walk or stand on tiptoes on that side. The student must distinguish between (1) ku detéa, to limp = ku detéa kua ku kokota; (2) ku teta na mtu, or ku-m-téta, to quarrel with one, to oppose him; (3) ku t'et'éa, to cackle like a hen; kuku adáka ku viá sasa; *vid. teta, &c.*; (4) ku detéa ndani, to put inside; ku detéa muoto ndani ya moko, muoto upate wakka, to put the wood which is burnt down into the midst of the fire-place, to keep the fire burning. Kulla neno na ntayakwe, every word has its meaning or its point.*

DÉTÉSA, *v. e.*, (1) *to cause limping*; (2) *to lead one who is blind or sick (R.)*.

DETELEKA, *v. n.*, *to omit, to interrupt*; wageni kuetu-viakula-viao ha-vi-deteleki; wageni nao hawadeteleki, *waja siku zote*.

DETELEKA, *v. n.*; ku deteleka na kungia shimóni (*cf. seseteka*).

DETELÉSH-A, *v. caus.*

DETEMÉA, *v. n.*, *to reach after anything, standing on tiptoe (cf. dantamira in Kiniussa) (R.)*; mbuzi adeteméa ku tapia manni.

DEÚA, *v. a.* = epúa, *to take off, e.g., meat or a pot from the fire (R.)*; deulía.

DEULI, *s.*, *a silk scarf worn round the waist; cf. Arab. دَلَالِي, habuit syrma vel cauda vestis; دَلَالِي, cauda vestis, syrma, laeinia*.

DÉURI, *v. a.* = dārū or thārū, *to scorn*.

DEVAI, *s.*, *claret, light wine. This word is evidently a corruption of the French "du vin." The crafty Swahili told me frequently, "Devai or nebid is lawful and not against the Coran, but el khámer is forbidden to a Muhammedan." It is evident that they wish to evade the Coran by this sophistry*.

DEZÉA, *vid. tezéa*; ku desa (teza) ngoma; ku-m-dezéa ngóma.

DIA, *v. a.*, *vid. tia*, tilía, tililia; ku-ji-tia, *to interfere, to mix up with; maneno haya sio nlio*

sema, watililia, maneno hayo usi-ya-tililíe; jua lina-m-dia = tia, *the sun has set to him, he could not go further; the sun stopped him*.

DIA, *s.*, (1) *composition for man's life, fine paid by a murderer (St.)*; (2) *weakness? Arab. دِيَاة*.

DIÁKA, *s.* (la, pl. ma—), *a quiver for arrows. A piece of skin, which has just been flayed off an animal, is stretched over a round piece of wood, which is afterwards taken out. The skin is then sewed together. The quiver will hold from 10 to 20 arrows*.

DIÁRA, *s.* = bāraka, *blessing; muaka wa diára, a plentiful year; cf. كَر, copiose demisit pluviam eoelum, abundarunt opes; (la, pl. ma—) (vid. kaburi)*.

DIBA, *s.* (*vid. tiba*), *auxiliary troops*.

DIBÁLI, *s.*, *elegance of composition, a good style; (1) anoáni is the titles and address of a letter; (2) dibaji, the prefatory greeting, and names of honour; Arab. دِبَاج, figuris ornavit pinxitve aut*

finxit rem; دِبَاج, (1) vestis seriea; (2) camela juvenea; (3) praefatio libri (= muanzo la ehuo).

DIBU, *s.* (*vid. tibu*), *sweet scent, perfumes (mavumba)*, vitu viema viungo mbalimbali vikasalia, tiwa pahali pamoja, viáfua viungo; vikele vizima, vikisáña ni dibu au mavumba (R.).

DIDA, *s.* (la, pl. ma—), *a bundle of wood; dida la kuni (zilizo fungániua kua ungi), a load of wood, or of fagots*.

DIDIMIA, *v. n.*, *to sink, to submerge (= ku tóta or sáma)*.

DIDIMIKIA, *v. obj.*, *to bore with an awl, &c.*

DIDIMISHA, *v. c.*, *to cause to sink (= ku tossa or sámisha)*.

DIFUKA, *v. n.*, *vid. batta*.

DIGALI, *s.*, *part of a native pipe, being the stem which leads from the bowl into a vessel of water through which the smoke is drawn (St.)*.

DIGIDISA, *v. n.* (*obs.*), *said of the motion of a woman during coition (R.)*.

DIGO; ku ji-fania digo (R.)?

DIHÁKA, *s.*, *mockery; dihaki, v. n.*, *to mock at (vid. dehaki and thidaka)*.

DII, *v. n.* (or *dī* or rather *tuiri, v. n.*), *to pine away, to waste (= ku dōfu, ku kōnda) (cf. Arab. عَاف, perit, invenit rem suam pereuntem), kú di*

or ku thi, to perish (= haribika).

DIIKA, *v. n.*, *to consume*.

DIISHA, *v. e.*, *to consume, to weaken one; Mungu ame-m-disha or disha; mtoa unadisha niumba (vid. di)*.

DĪKA, *v. n.*, *to be spoiled = ku haribika; ngũo or mbũu imedika kua m'tōa = imengiliwa ni m'tōa*

ikaharibika, *the cloth or seed has been spoiled by the white ants (or mites)*; nguo zinadika kua nondo, *the clothes have been spoiled by the nondo, a kind of mite or moth which destroys clothes shut up in trunks. Hence the natives expose their garments to the sun from time to time*; zitôke beredi, *to remove dampness from them*; cfr. دَقَّ, tenuis fuit, comminuit, attenuavit.

DÍKI (or THÍKI), *v. a.* (cfr. Arab. ضَاقَ, angustus et arcatus fuit, in angustiam redegit, hence ضَيْقٌ, angustia, afflictio, inopia, afflicto status), *to render narrow, to drive one into straits*; fig., *to vex, to distress*; mtu huyu ame-ni-diki, máhali pa ku lála ni padógo, *this man has straitened me because the sleeping-place is too small*; I had not room enough (ku kaza, songa). DÍKIKI, *v. n.*; Fulani anadikika, akáwa muegni ku dikika, *he was in distress*.

DÍKISHA, *v. c.*, *to afflict, to push one hard* (anam-shindisa).

DÍKIWA, *v. p.*, *to be pressed, vexed*.

DÍKI, *s.* (THÍKI) (ya), *narrowness, straitness, tightness*; niumba hi ina diki, heina nefas, *this house is narrow, it has not much room*; fig., *distress, affliction, pressure*; ku tóá katika diki, *to save from distress, grievance, danger*.

DÍKI DÍKI, *adv.*, *to pieces, very fine, very much*; e.g., unga una ságua dikidiki, *the flour has been ground very fine*; ku vundika diki diki, *to be broken in pieces*; ku ívóa dikidiki, *to be done entirely, to be overdone* (said of food).

DÍKO, *s.* (pl. madíko), *a landing-place* (St.) (cfr. liko, *s.*).

DILI, *s.*, *a serpent*.

DILI, *v. a.*, *to set at nought* (Luke xxiii. 11) (vid. dalisha), gissi gani ku-m-dili muenzio kama ambaye kuamba si muenzio? kama alivio-ni-dili (thili) nguvuzangu, Mucgnizimungu ata-m-jazi.

DÍLIKA, *v. n.*; naóna ku dílika nafsini muangu, *I feel to be set at nought*.

KU DILIÁNA, *v. rec.*

DILLA (DILILIA), *vid. dia, tia, tililia, v. a.*, *to put into*.

DILIFIKA, *v. n.*, *to diminish or to decrease by distributing or spending too much* = ku pungúka kua ku tóá sana; mtellewangu umedilifika leo, *my rice has decreased to-day, because I have given one measure to this man, and another to that man, who called on me*.

DILIFISHA, *v. c.*, *to cause to diminish*; e.g., watu wamedilifisha leo mtellewangu, wame-ni-tía unióngo.

DILIFU, *v. n.*, *to die* (R.); ku dilifu ku fa.

DÍLIKA, *v. n.*, *to be discouraged* (Col. iii. 21).

DILIMU, *vid. dalimu*; ku ji-dilimu nafsiyakwe, *to commit suicide*.

DILLA DILLA, *adj.*, *various*; watu dilla dilla, *various people*; mtumke huyu apika dilla dilla, (kulla ginsi), *this woman cooks various things*.

DIMA (or THIMA), *v. a.*, *to defeat* (R.).

DIMÁMU; viote pia kuamba muavio dimámu si ta haji kitu kiwácho chote. Dimamu = timámu = timia, *to be over the whole*; Khamisi Kombo is over the whole of the northern Wanika tribes.

DIMAZI, *s.*, *an extempore plummet*.

DIMBA, *v. a.*; usi-m-dimba tangamúka (R.) (said of mourning); maneno ya ku dimbía; ku dimba rokho (vid. timfi).

DIMBÚKA, *vid. fukúka, v. n.*

DIMBÚZA, *v. c.*; júa ladimbúza; muézi wadimbaza. *This verb signifies the beginning of the sun's or moon's coming forth*.

DIMU, *s.*, *a lime*; dimu támú, *a sweet lime*.

DÍMU, *v. n.* (R.) (rectius TIMU); Arab. قَمَّ, totus, perfectus fuit, ad completum finem pervenit; e.g., sikuzakwe zinatimu, *his time is come*.

DIMIA, *v. obj.* (better TIMIA).

DIMILIZA, *v. a.*; pro timiza, *to make up a deficiency, to fill up*.

DÍNI, *s.* (ya), *religion, worship, creed*; ku shika júo na ku salli ndio dini (after the Muhammedan notion); cfr. دِينٌ, ritus, cultus Dei et timor.

KU DINI, *v. n.*; ku thikiri (دَكَّرَ, recordatus est) preces ni ku dini on the siku ya Jumaa, *and on Thursday evening*.

DIRA, *s.*, *a bird which flies into a hole* (pango), *which people shut up to kill the bird. It dies mourning for its young ones: hence the native song* (vid. kule).

DÍRA, *s.* (ya, pl. za), *the mariner's compass* (cfr. Arab. دَرَّارٌ, circummivit; دَائِرٌ, circulus, circuitus); dira ya ku saffiría chombo baharini, *an instrument for directing the voyage of a ship*.

DIRA, *v. a.*, *to cut short*; ku dira nuelle kitoáni.

DIRIKA, *v. n.*, *to be cut*; nuelle zinadirika.

DIRABU, *s.*; ku futa uzi or dirabu, *to spin*.

DIRA DIRA; manenoyao yali dira dira, *their words were distant* (R.).

DIKIDIKI; wanakuja diridiri, *multo wakka* (R.).

DIRIKANA, *v. rec.*; ku sanikána.

DÍRIKI, *v. n.*, *to be able* (= ku weza), *to venture, to have a will or power, to succeed in one's purpose by being quick, to be in time, to be becoming*; cfr.

دَرَكٌ, comprehendit, assecutus fuit consecutus potiusve fuit; si diriki, *I cannot take it upon myself, I am not responsible*; ta-ku-diriki marra mója, *to comply quickly*.

DIRIRIKA, *v. n.* (vid. tiririka), *to run as ink on paper*; nioka yuwa tiririka.

- DIRIRISHA, *v. c.*, to cause to run; ku diririsha mate, to spirt spittle through one's teeth.
- DIRISHA, *s.* (la, *pl.* ma—), a window (= shúbaka); dirisha la ku angilia poani.
- DIRISHI, *v.* (and DIRISHÁ), to manifest, to tell, to lay open.
- DIRIZI, *s.*, iron armour (Sp.) (دِرَزِي, Pers. sutura vestis).
- DISHA, *v. a.* (vid. tisha, *v. a.*), to frighten; dishika? (2) to destroy; ku-ji disha.
- DISMALI, *s.* = utáji.
- DITA (or DUTA), *v. a.*; ku dita ngúo = ku funga pamója ngúo neengi, ku-zi-tukúa, to tie in bundles (or packages) many clothes and thus carry them.
- DITIKA, *v. n.*; mtúma ameditika mzigo wa Buana-wakwe, the slave was loaded with his master's bundle.
- DITISHA, *v. c.*; Buana ame-m-ditisha mtúma.
- DITIMIA, *v. n.*, to be far at sea, far off from land (= kúa mballi katika uziwa); tume = ditimía, na uziwa, Mvita hauonéki tena, we are far off on the great sea or deep, Mombas is no longer visible.
- DITIMIA = tutumúa?
- DIVAI, *s.*, wine (Kiung), evidently from the French du vin (cfr. viniu).
- DIWANI, (1) the senate, council; cfr. Arab. دِيْوَانٌ (vox prop. Persica), senatus concilium; (2) jumbe or mfalme, a councillor, a title of honour among the coast-people of the island of Tanga (*pl.* madiwani).
- DÓA, *v. a.* (vid. tóa), to take or give out; toalia; suisui tuatoalia kua yaleyetu.
- DOAMA (or DOTAMA), *v. n.*; jamvi latoáma (or ladotama).
- DOANA, *s.*, a hook (St.).
- DOBÉA, *v. n.*, to become wealthy; mji umedobéa (Sp.) (vid. topea).
- DOBÉZA, *v. c.*, to make rich; Mungu amedobéza nti.
- DOBEA, *v. n.*, to become yellow (leaves of trees); dobesa (R.) pondo ya dobea = topea.
- DÓBI, *s.*, (1) a washerman (mvúa ngúo); (2) a red cap (= kofia) worn by chiefs (in Kinyassa kisodi); (3) having a load; chombo ki dóbi, the vessel is heavily laden = chombo kishehena.
- DOBOA? kiapo cha shamba? ku doboá mabindi wa ausapo ku yá doboa, to eat food which is forbidden by the mganga (R.).
- DOBÓKA, said of a perforated skin (full of holes), said also of sickness coming out, breaking forth.
- DOBUA (or TOPUA)?
- DODA, *v. a.*, to push or prick or knock for something, to make it fall down.
- DÓDA, *v. n.* (Kimvina) = ku tona (Kimv.), to drop, to drip; ku doda nti; nguoyangu inadoda kua mvua, my cloth drips with the rain.
- DODO (vid. embe); maembe ya dodo.
- DODÓA, *v. a.*; ku dodóá, to take up a little at a time.
- DODÓFU, *s.* (*pl.* ma—), a kind of fish (tetrodon) which the natives do not eat as it is poisonous; yafu yafulakwe (pafu) lina sumu. The natives say that the poison is removed by eating human excrement, which causes vomiting.
- DODÓKI (*pl.* madodoki), a long slender fruit eaten as a vegetable (St.).
- DODÓRA, *v. a.*, to grub, dig out, e.g., ku dodóra mtáma, from a matting bag.
- DOÉSA, *v. a.* = pendeza; kitu hiki kitadoésa; kitu hiki haku-ni-doesa (hakidoési na mtu maye) (vid. toesa), rokoyako ya-ku-doesa kaya au Kisulutini?
- DÓFIKA, *v. n.* (or DÓFU), to become thin, lean = ku onda or konda; cfr. Arab. ذَعَقٌ, debilis, infirmus fuit, impar fuit.
- DÓFISHA, *v. c.*, to cause to become lean or weak (ku ondésa or kondésa); fig., to weary one, e.g., kua maneno mangi, by many words; ndia ime-m-dófisha, the road wearied him.
- DOFRA (*pl.* madofra), a sailmaker's palm (St.).
- DÓGO, *adj.*, little, small, young, younger.
- DOGODA, *v. n.*; e.g., mvua yadógoda?
- DOGÓRA, *v.* = chogola in Kid. (to grub — obs.).
- DOGOSSA (rectius TOKOSSA), *v. a.*, to boil, e.g., mahindi, kunde, muhogo, but to cook wali.
- DÓHÂN (or DÓKHÂN or more properly DUKHÂN, DUKHÂNI), a chimney, from the Arab. دُخَانٌ, fumum emisit ignis; دُخَانٌ, fumus; hence márkébu ya dukhani, or markebu ya moshi (in Suahili), a steam vessel.
- DOHÂNI (or DOKHANI), a sort of tall basket in which fruit is brought on men's heads to market. See a more detailed description of this dohani in Dr. Steere's "Handbook," page 261.
- DOHÁRA (rectius TOHÁRA), (1) uke akianliwa anakúa dohára (vid. aulía) (cfr. Arab. فَهْرٌ, mundus, purus fuit; فَهْرٌ, mundities). Tohára must be well distinguished from ku tahiri, طَهَّرَ, praeputium exstirpavit, to circumcise. Ku pasua dohára = ku dohiriwa, legal purity.
- DÓHORI, *s.* (ya) (or EDÓHÖRI or EDÓHÖRI), noon (one of the Muhammedan hours of prayer) = jua likisimáma na vítoa.
- DOKÉZA (or TOKÉZA), *v. a.* (= ku gnogognésa, to whisper into one's ear), to give one a hint secretly, e.g., if some people intend killing or robbing me, and one of them informs me of this plan, I would say: Rafiki yangu ame-ni-dokeza

maneno haya or nime-dokezoa ni rafikiyangu; mimi singejua, laken mtu ame-ni-dokéza, usso ulio dokeza (cfr. komo la usso).

DOKOKHANI (vid. turukhání); ku toa turukhání, to counterbalance, to equipoise.

DÓKUA, s., a kind of food or beverage? a kind of beer = dumbu in Kinika; cfr. pombe.

DÓMO, s. (la, pl. ma), (1) dómo la kuénbe, the beak of the kuembe, a certain water-fowl with a long beak; (2) projection (madomo madómo), kitu ehegni dómo, something prominent, jutting out.

DÓXA, v. a., to peck, used of birds picking up grain, &c.

DONÁXA, v. rec.; e.g. kuku wawili anadónána kua midómo, two fowls peck each other with their beaks.

DONÉSA, v. c.

DONDA (pl. madonda), large sores; donda ndugu, malignant ulcers.

DÓNGO, s., (1) starch; bafuta hi ina dono néngi singema, this bafta has much starch in it, it is not good, because in washing the starch comes out and the cloth is then of little use; (2) dono, (pl. madondo), coral? (Sp.).

DONDÓA, v. a., to pick out, to cull; ku dondóa ndóme za mtelle, to pick out the grains of rice which have not yet been husked. In general, to clean grain, to pick up bit by bit.

DONDÓKA, v. n., to fall, or drop one by one; nubéyu zime-ni-dondóka, the seeds dropped from my hand one by one.

DONDORO, Dyker's antelope (St.).

DONGA (pl. ma—) (Kin. mazaje).

DONGAXIA (TENGANIA) (R.) = ku-m-fania fitina (cfr. songa in Kiniasa).

DÓNGE, s. (la, pl. ma—), a clot; donge la damu, a clot of blood; damu imefánia madóngé, the blood has become clotted or coagulated, madonge ya zima.

DONGÉA, v. a. (vid. chongera); dongelésa; alic-m-dongelésa ni fuláni.

DONGÓA, s. (la, pl. ma—) (cfr. kawé and ndongo), elod = nti ya ndongo, clay soil; udongo una madongó, at katika mvua una telézi na tope, kuani? ni nti ya ndongo.

DONGÓNIA, v. a.; ku dongónia maji, to take up gently and little by little the water which is still remaining in an empty pit or dry fountain.

DONOXÓKA, v. n. (R.), (1) to have food and raiment regularly, or sufficiently (maridawa); (2) to get up, to rise from poverty; ni mtu ambaye kuamba yuwapata ngúo za maridáwa; ku fania hujambo (Kir. ku henda muiri).

DOPA, s. (or JOPA or TOPA) (la, pl. ma—) (vid. oya); dopa la kuni, as much wood as can be taken in both hands, a small bundle of guongo, fimbo or fite.

DORÓA, v. a.; ku dopóa kua pili, to bore through (Sp.).

DORÓKA, to be perforated.

DOSSA, v. a. (vid. tossa, v. a.), to wet through; tōsā la émbe.

DÓTAI? (R.).

DOTÉA, v. a., to lengthen or pull out the wick of a lamp, ku pata ku wakka wema, that it may burn nicely; ku dotea kua kijiti utambá wa tá ku pata ku wakka wema; ku dotea muoto = ku tia or songesa winga ndáni ya méko; ku dotea, doteléa, jejeléa ehungu kipate harri ku doteleseá.

DOTEA (or DOTELEÁ or DETELEA or JEJELÉA CHUNGU MUOTO, KIPATE HARRI).

DOTELEÁ, v. c.; fig., ku-m-doteléza fitina = ku-m-tesánia.

DOTELEZÉA, v. obj.; ku-m-dotelezea maneno ya ufitina, there was previously an ill feeling, but he increased it as one increases a fire by thrusting the firebrand farther into it.

DÓTI, s., a piece of cotton-cloth eight mikóno (cubits) or a little less than four yards in length.

DOTÓMA, v. n. = ku enda mbio, to go or sail quickly; ehambo kile ehadotóma, ni kipezi eha ku enenda; dotoméa or totoméa; sasa kinakwisha dotoméa, now it (the ship) has gone out of sight.

DÓTORA, v. a. (cfr. dokora), to scratch up, e.g., nti.

DÓYA, v. a., to spy or reconnoitre, to go as a spy = ku tembéa nti, ku angalia tabia ya nti.

DRA (or DÉRÁ), s., the Arabic name of the Suahili expression "mukóno," cubit, a measure from the elbow to the end of the third finger; cfr. Arab. ذِرَاعٌ, mensuravit eubito; ذِرَاعٌ, pars brachii ab extremo eubito usque ad extremitatem digiti medii (cfr. doti).

DÚA, v. a. (رَأَى, e.g., pilpili, &c., to grind, triturate pepper, mandano, &c.

DÚA, s., worship, theology; cfr. Arab. دَعَا, vocavit, appellavit, invocavit, rogavit Deum; دَعَا, invocatio, preatio; dúa za ku-mu-ombéa mtu Muegnizimgu; (2) dua, vid. tía, a spell.

DUALA, v. a. (cfr. Kin. luála), to be amazed or perplexed.

DUÁMA, v. n.; maji haya yanaduáma = yanatulía.

DUARA, s., a crane, windlass; cfr. Arab. دَارٌ, gyrum egit, eireumdixit; دَوَّرَ, gyrus; دَوَّرَ, eircum, madawáron, rotundus.

DUASI, s., la, pl. maduasi?

DUAZÁNA?

DUBA, v. n.; maji yashinda, yaduba mtungini, if the jar is not quite full.

- DUBU, *v. n.* (*vid.* tubu), to amend, better one's-self; Arab. *طَبَّ*, bonus fuit; tibu, Arab. *طَبَّ*, medicatus est, curavit; hence tibu, to heal (*vid.*).
- DÚDA, *pl.* madúda; ku lima madúda, ridges (*cf.* tudu in *Kiniassa*).
- DÚDE, *s.* (la, *pl.* ma—), anything, a what-is-it? a thing or instrument of which one does not know the name or has forgotten the name of it = kitu ásícho-ki-júa jinalakwe, ndílo dude (*diminutive*, kidúde); dude gáni hili? what is this thing here?
- DUDIA, *v. a.*, to fill up (*e.g.*, the ground of a house) (*R.*).
- DŪDŪ, *s.* (la, *pl.* madūdū), a small swelling produced by much scratching of parts of the body; N'na-ji-kuna hatta n'našania madūdū mulini.
- DŪDU, *s.*, *pl.* wadūdū, an insect or insects and vermin destructive to wood and grain; *cf.* Arab. *دُرْدُر*, vermis; mdūdū, *pl.* wadūdū, general term for insect and insects. Various kinds of wadūdū are: tūngu, jōngō, kiroa, tinne, m'tōa (*termites*), síáfu, minio. All these are wadudu watambáo. Mdūdū wa janda, a whilow.
- DUDÚA, *v. n.*, to become poor = amekúa kama dudu (*Sp.*).
- DUDÚKA, *v. n.*, to become itchy = ku fánia péle; ku-ji-kuna m'no hatta muili ku-mu-asha, hatta muili unafania marúgu rúgu wa pele.
- DUDÚKA, *v. n.*, to get out of a thing (*Er.*); ku — kua kimo?
- DUDÚKUA, *v. n.*; nadudukua ni pele; pele zina-ni-duduka (*or* chuchuka) muili ote.
- DUDUMA, *v. n.*; mtu huyu ha-tu-pi kitu, ni ku duduma tu, to rumble, said of the intestines (= *Kin.* ruruma).
- DUDUMI, *s.*, a large horn; *vid.* kidudúmi.
- DUDUMIA, *v. a.*, to make a hole, to perforate.
- DUDUMIKA, *v. a.* = ku tumbúa kitu kua mismari *or* uma wa nta, to press in boring *or* to press with the hand on a drum.
- DUDUMIKANA, to get into a confusion or agitation, to get excited.
- DUDUMIKISA (NDANI), to press into tightly.
- DUDUMISA, *v. c.*, to cause to enter, to press *or* put into with force; *e.g.*, ku dudumisa nguo mkobáui hatta kungia, to press a cloth into a bag (which is already full) until it goes in.
- DUDUMÚA, *v.*, *vid.* tutumúa.
- DUDUSIA, *v. a.*, (1) to mock, to ridicule = ku amba; (2) to make fat = nonsa, *v. a.* (*Er.*).
- DUDUSSA, *v. a.* (DUDÚKA, *v. n.*), the fire does not begin to burn; muoto una dudussa hapo = hauwakki, sebabu ya niassi kúa mbiti, the fire will not light (not catch) on account of there being fresh grass.
- DUDUVULE, *s.*, a kind of hornet which bores in wood (*St.*).
- DUELEWA, *v. n.*; udulelwápo ni jua lala, *prov.*, to comply with the times (*R.*); *cf.* tua, tuelá.
- DUESA, *v. a.*, to bring low; *vid.* tuesa. Kristiani wakikúa, mayahudi wakiduesia.
- DŪEZA, *v. n.*; ku-ji-duesa = kujidúsha, *vid.* tueza tusha.
- DUFU, *s.*, a species of tortoise which is sometimes poisonous; *vid.* kassa.
- DUFU, *s.* (la, *pl.* ma—), (1) weakness, badness; dufu la tombako, bad tobacco, because it is not strong (*heiwáshi*); *vid.* dakátu; dufu la mtu = mtu nibaya (asiependana na watu), a bad man (2) *adj.*, tasteless, insipid.
- DŪFUDA (*or* DAFDA), *s.*, thick cloud (*vid.* gubári) imefania gubári, to be rainy and foggy = ulimengu u mafiru fúru, to be misty.
- DŪGŪ, *s.*, a round mat with a border round about used in grinding flour.
- DUGUDA, *v. a.*, to shake, to quake, muili wa-ni-duguda (*vid.* tukúta).
- DUGUDIKA, *v. n.*, to be shaken.
- DUGUDISHA, *v. c.*
- DŪILI (*or* DŪIRI), *v. n.* (*vid.* tuili), to be late; *cf.* Arab. *طَالَ*, pro *طَوَّلَ*, longus fuit *طَوَّلَ*, mora distulit, diu duravit; to be tardy, dilatory.
- DŪKA, *s.* (ya, *pl.* ma—), a shop = mahali pa biášhera; *cf.* Arab. *دُكَّان*, *Pers.*, locus altior et planus in quo sedet mercator, et merces suas exponit.
- DÚKISA, *v. n.*, to listen secretly; *cf.* دَقَسَ, pervasit, penetravit, impetum fecit.
- KU-JI-DUKISA, *v. refl.*, to intrude into another's business or conversation, without being called for; mtu huyu ni mdúkisi, juwa-ji-dúkisa maneno ya watu, haku itua. Hence the *Prov.*, yuwa-ji-fania mawelle ku-ji-tia mtini, *i.e.*, uki-tuanga mawelle yanangia mtini, mtu haku tia.
- DÚKISI (*pl.* madúkisi), an eaves-dropper, a tale-bearer.
- DUKÚKA, *v. n.*, to be known, to have a name (*R.*) (?) = tukúka.
- DULLI, *v. a.*, to bring down; duliwa, *e.g.* bendera ina duliwa, the flag was lowered; *cf.* دَلَّ, demisit in puteum urnam, deorsum misit.
- DULLI, *s.* (ya), distress, misery; dulli ime-m-pata *or* amepatikana ni dulli = masháka; *cf.* دَلَّ, fortunae mutatio.
- DULLISHA, *v. c.*
- DULLIA, *v. n.*, to come to pass, happen, to be fulfilled; maneno yanadullia kua kuelli, the words were fulfilled in truth; *cf.* دَلَّ, conversum fuit, notum evasit.

- DULLU, *v. n.*, to come to light, to become manifest; vitu vingi vimedullu baba alipo kufa, many things were brought to light after the father's death.
- DULUBIKA, *v. a.* = dabáika (?)
- DUM (or THUM), *s.*, garlic.
- DÚMANA, *s.* (ya), surety, bail (*vid.* dāmāna or dāmini).
- DUMBĀ, *v. n.*; mizigo idumbā katika niúmba (R.), the loads lie round about in great numbers, in abundance (*vid.* tumbā), dumba = dumbē; viombo vīdumbe = viombo vijasi, or viombo vina dnm̄bā vinajā telle.
- DUMBURUJKA = furujika.
- DUMBŪA, DUMBUKIZA, DUMBŪZA, *vid.* tumbūa, tumbūza; dumbūka, dumbūkia; kiti hiki chani-lumbukia niongo, this thing makes my gall or bile to break or come up.
- DUMBŪKUA; felani siku hizi anadumbūkua ni nelle.
- DŪME, *adj.*; báta dūme, a drake (*pl.* mabáta madūme).
- DUMI, *s.*, *vid.* muao.
- DUMMI, *s.* (ya), dummi ya moshi, a pillar of smoke rising perpendicularly, when there is no wind; moshi inasimāma leitawānikī kana ngázo.
- DUMU, *v. n.*, to continue = ku kawa, ku fania siku zote, muegni ku damu kua kitu, constant; Arab. دوم, perennavit.
- DUMIA, *v. obj.*, to persevere (*cfr.* daima).
- DŪMISHA, *v. a.* (or DAIMISHA), to cause to continue.
- DUNDA DUNDA, *v. a.*, (1) to pound or grind though there may be very little in the mortar; (2) to pluck, gather.
- DUNDÁMA, *v. n.*, to settle, to get quiet; maji yadundáme, let the water be quiet.
- DUNDAUYA, *v.*
- DUNDISA, *vid.* pātā.
- DŪNDU, *s.* (*pl.* madundu), (1) a large calabash (*in* Kiamu) which the Mombassians call kitóma; kidundu, a small calabash, which signifies also at Mombas a little animal which eats the excrements of men and beasts; hence the Lamuans and Mombassians joke each other, which leads frequently to a fierce quarrel; kidundu being at Lamu something honourable, while it is contemptible as the Mombassians understand it. Often great animosities arise from these differences of dialects; e.g., mafūzi means in Kisuahili: "the hair around man's privities," whereas it signifies "beard" in Kinika; (2) dundu, *s.*, chafer (R.); (3) a kind of basket; other kinds of basket are: tumbi, shubi, pakaja.
- DUNDŪA, *v. a.*; muana huyu anadundúa hatta anadundūā (*vid.* tundūā) (R.).
- DUNDŪĀ, to be crippled, stunted, not to attain to maturity.
- DUNDUISA, *v. n.* (tunduisa); mahindi yaanza dunduisa (R.).
- DUNGA, *v. a.* (KU TAMBŪA), to perforate, to bore, to stick, pierce; ku (= ku tóma) dunga mashikio; ku dunga (*vid.* tunga) ushānga, to string beads; *v. n.* = ku tóa mite; mahindi yadunga = yaanza ku tokéa, to prick, to pierce; mtama unadunga.
- DŪNGA, *s.* (la, *pl.* ma—), a kind of basket with a cover (R.), brought from the Niassa region.
- DUNGE, *s.* (la, *pl.* ma—), the green rind of fruits, e.g., dunge la kórosho, the green husk of the cashew-nut, an immature cashew-nut; dunge ni tundoyakwe mbelle, kisha likakúa dunge, likisha kúa kanju likaiwa, likisha iwa kanju, lilé si dunge tena linakúa kórosho.
- DUNGĪKA, *v. a.*, to hoist a flag (tungika).
- DUNGIZA, *v.*; maji yakidungizua ni uwangūa (*cfr.* tungisa).
- DUNGU, *s.* (la, *pl.* ma—), a shed or roof resting on posts (*vid.* ulingo) from 15 to 18 feet high to secure the watchmen of the plantation against wild beasts, especially the leopards; a hut erected in a tree.
- DUNGŪA, *v. a.* (tungúa), to degrade, reduce, disparage; fulani ame-dungúa muenziwe, to dismiss or remove from office (?).
- DUNGŪKA, *v. n.*
- DUNGUMARO, *s.*, (1) a kind of drum; (2) a kind of evil spirit called mdungumáro, the drum (dungumáro), is used for expelling the spirit; mganga apiga mshindo wa dungumáro, ku-in-tuliza mdungumáro pepo asitange tange.
- DUNI, *adj.*, little, mean, low, below, less, trifling, minority; the smallest part which is sold, duni ni thumuni; *cfr.* دوني, inferior, vilis fuit; دوني, infra, sub; دوني, quod inferius est; nimeúza duni tamuni, I sold it at a low price, for a trifle; mtu dūni (*pl.* watu dūni), an inferior, or common man of low origin.
- DŪNIA, *s.* (ya), earth, the world, universe; Arab. دنيا, mundus, bona mundana, men; ku fāriki dūnia, to quit the world, i.e., to die.
- DUNSA, *v. n.*, to smell; mahali hapa pamedunsa.
- DUNSI, *s.*, divulging, gossip = upelēzi; mdunsi dunsi asks many questions about family matters and spreads about immediately what he has heard privately.
- DŪPĀ, *s.* (ya, *pl.* za—), a file, rasp; dūpa ya p'ua ya ku kafia chuma, or ya ku noléa mseméno. The student must distinguish dūpa (file), from tūpa, a bottle; tūpa pa mīfāzi (*vid.*) from ku tūpā, to throw away.
- DŪPA, *v. a.*, to step over = ku kiúka or ku kía, e.g., ku dūpa gógo.

DURABINI (or DERABINI), *s.*, an eyeglass, a telescope.

DÜRÜ (or THURU, rectius THURU) (*vid.* baithuru), *v. n.*, to harm, to be of consequence and necessity, to matter much, to affect; *cf.*

ذَرَّ , or ذَارَ , nocuit, noxa affecit, lacsit, necesse et opus habuit, coegit; sili kuku yuwa-ni-dürü, I do not eat fowl, it harms me or affects my health; kitu hiki cha-m-duru sana, this thing is of great consequence to him, affects him much; neidürü, it matters not, there is no harm, never mind, it is of no consequence; msi-wa-dürü (*viz.* wazungu); ku duriána, *v. rec.*; watu hawa hawaduriani.

DÚRIKA, *v. n.*, to be harmed, to become affected by (*vid.* duru); mtu huyu atadúrika kua kúla chakúla hiki, this man will be harmed or affected by eating this food, he will feel the effects of it; if we had waited, tungedúrika sana kua mvua, if we should have been much harmed by the rain, we should have been caught in the rain.

DÚRISHA, *v. a.*, to cause harm or bad consequences, to cause to feel the effects of a thing.

DURIWA, *v. p.*; hamtaduriwa ni kitu.

DURUMÁNA, *v. n.*, to increase, to become many or plenty. From this word the natives derive the name of the Kinika tribe "Dúruna," stating that there were some slaves whose duty it was to supply their Portuguese masters at Mombas with eggs. But the slaves made their escape to the forest and lived there by themselves. By degrees the number of runaway slaves was multiplied, hence the name "Duruma" (accratius quam verius!).

DURURIKA, *v. n.*, to drop, drip, trickle down.

DÚRUSI, *v. n.*; ku dúrusi, to meet in a regular class for study (St.); *cf.* دَرَسَ , ligit librum; legerunt ac studuerunt inter se.

DUSAMÁLI, *s.*, a striped silk handkerchief or scarf worn upon the head by women (St.).

DUSHA, *v. a.* (ku tukúka, *v. n.*, mtukúfu, *vid.*); nguo za ku jidusha (tusha) dushána, to make a show or parade with dress (?).

DUSSA, *v. a.*, (1) to act as a parasite, ku dussa

watu; *cf.* دَامَسَ , calcavit pedibus terram, trivit in area; (2) to get off, dau ladussa (ju ya nuamba); alikua hawési, laken anadussa = anapóá; (3) let water pass through = fuja; (4) = korofisna. Fulani alikua hawési anakwisha dussa or aisha dussa (*vid.* tussa); ku dussa rokho (*vid.* dúá), to be quiet after having been angry.

DUSUA, *v. a.* = tahayarisha, to shame, to make ashamed (?).

DUSUKA, *v. n.*

DUTA, *v. a.* (*vid.* dita, *v. a.*) (*vid.* goma in Kiniassa); ku duta ku rudi, to reverberate; ku duta to make one stumble (It.) (?).

DUTAMA, *v. n.* (or KŪ JUJŪMÁ) (*vid.* otáma, *v. n.*), to sit or squat, to half sit (Kiniassa, tengáma).

DUTU, *s.*, exuberance, jutting out (kama mimba); pana dutu hapa, there is a little jutting out (in the mzingi).

DUTU, *s.* (la, *pl.* ma—); dutu la júo, the size of a book.

DUTUMA (or TUTUMA), *v. n.*, to disappear; watu wale wadutúma, si-wa-oni tena wanakwisha tutumia or dutumia; chombo kilc chadutuma, chendazakwc = chadotoma.

DUTÚMA, *v. n.*, to seethe, to rise in boiling = tokóta; chungu chadutúma = chatokóta, the contents making a noise from the heat.

DUTUMIA (or TUTUMIA), *v. obj.*, to stand on tiptoes to catch anything which is high (ku shika kitu jú, or in order to look far = ku ji-ongéza kimo ku angalia mbali); ku dutumia kua mágú, to put one's-self on one's legs.

DUTUMÚA, *v. a.*, to stretch one's-self, to take pains (?); ku-ji-dutumúa (mbáfu), *v. refl.*, *e.g.*, ku-ji-dutumúa ku inúa kasha zito, to exert one's-self, to strain every nerve to lift up a heavy box.

DUTUMÚKA, *v. n.*

DUTUMUSHA, *v. e.*

DUTUZIKA, *v. n.* = pumúa (also tutuzika), to recover breath.

DUUMI, *s.*, a dhow sail (St.) (?).

DUNI (*pl.* maduzi), one who is fond of finding out and indulging secrets and private concerns; *cf.* dunsí.

E

E, *abbrev.* from ye and yakwc, *e.g.*, na-e for na yee and he; baba-e for babayakwe; niumba-e or niumbaye = niumbayakwe, his or her house.

E, O! oh! ē (ee) buanawangu tatúbu, O! my master, I will repent or mend (my conduct).

E'A, *v. n.*, (1) to be clean; kitu hiki kimeéa = kimetakáta or kimekúá suafi, this thing has

become clean or pure; ngúo imeéa; moyo umeéa or umekuéa; mtelle umekuéa = umetakáta. It must, however, be observed that the verb éa (which, as Mr. Erh. rightly says, is an amplification of kúa, to be, to become) is now-a-days an obsolete word and only used now and then by people residing in the vicinity of Mombas.

(2) *To itch*; māgū ya-ni-ča, *my feet itch* = magu ya-ni-washa kama pōle, *my feet itch or burn like the itch*; atakfa na kero, *ata-ni-kera nimi batta ya-mu-ée* (scil. yale mambo afaniayo); (3) *to go out, to succeed*; cfr. wēa, weza; kime-mu-ča jema, *he had good success*.

E'sha, v. c., *to clean* = ku takassa.

EBBE, vid. labeka or lebeka.

EDA, s., *from the Arab.* عَدَّة, numeravit; mulier

lucens enumeravit merita mortui; عَدَّة, numerus, status mulieris, quo cum ea rem habere ex lege nefas, sc. ob mariti defuncti luctum, vel ob repudium, vel ob menstrua (vid. kalía); ku kalía éda, *to remain in great quiet and privacy for five months, as mourning for a deceased husband requires*; cfr. also kizúka.

EDÁHA, s., *victim* (vid. dahi or thahi, v. a.) = sádaka; cfr. Arab. عِدَا, apparuit, sacrificavit.

EDÉA, v.; ku ji edéa or jedéa, edéka, *to trust one's-self* (R.) (vid. jetéa and téa).

EDI (or WEDI), v. n., *to serve out one's engagement*; wanakwisha wedi muakawáo, *they have served out their year* (R.); cfr. عَدَّ.

EEMA, s. (vid. dema), *fish-trap*.

EFTÁRI (or AFTARI), s., *from the Arab.* فِطْر, fídit rem, ineipit solvit jejunium, eo misso facto comedit bibitque quid; فِطْر, jejunii solutio. Eftari is the dish of rice which is served up in the houses of great people in the evening to those who are invited during the Ramadan. The guests are first presented with uji (vid.), then comes the eftari. Imetóka eftari makómbe matáno or manáne or kenda, *five or eight or nine plates of eftari are served up in one evening*. It is customary for all the adherents of a chief to attend his banquet during the Ramadan at least for ten or twelve days. The uji forms the fúuru which is first served up. In general, the followers of a chief have always access to his table, especially those who have no wives or houses of their own. See Farrathi; فَرْش from فَرَش. By this means the followers are kept attached to the interests of the chief, who gives them no fixed wages, and who reckons on their support in every case of emergency.

EGÉMA, v. n. = ku-m-karibía, *to go near one*.

EGEMÉA, v. n. (vid. tegeméa), *to lean upon*.

EGÉSHA, v. a., *to drive close to, to push or run against*; manamaji wame-ki-egsha thómbo poani, *the sailors ran the vessel to the shore in order to disembark* = ku shusha vitu chomboni; chombo kime egéshua baharíni, *the vessel was brought to the sea, entered the sea*. In general, *to cause to*

meet together; mtu huyu aki-ni-penda, *Muungu ata-ni-egsha nai*. Móla haku-mu-egisha, *God has not afflicted him*.

EGESHANA, v. rec., *to push or run against each other, to run alongside, e.g., at sea, so that the captains can talk to each other and communicate news from one ship to the other*.

EGNI (or IGNI), *having, with*; muegni (pl. wegñi), yegni, zegni.

E'GNŪI (or EGNI), pron. vocat., *you! sing.* éwe, *O thou, pl. égnūi, oh you or ye*; egñui watu, *O ye men! ewc mtu, O thou man!*

EHE (or EHEE)! *yes!* = éwā, *from the Arab.* cīwā; é wallah! *yes, certainly!*

EIDILI, v. a. (vid. idili, idilisha), *from the Arab.*

عَدَّل, quod justum et aequum esset, statuit erga alium praestititque in aliqua re; justitiam recte administravit inter eos; rectam effecit rem; aequavit; hence idili, *to learn that which is right*.

EIDILISHA, v. e., *to teach one rectitude, right conduct*.

EIDILI (or ADILI), s., *from* عَدْل, justitia, acquitas; cfr. (1) عَمَل, pressit aliquem res, in angustiam redegit aliquem (athala); (2) عَدَل, culpavit, reprehendit; *from* (1) *may be derived* eithiliwa = sunbuliwa, eithilisha (= ku sumbúla) *kua ngúvu na koro na báhora, to compel one to do something*.

EIDINI, s. (ya) (or rather EITHINI, ITHINI, s.), cfr. Arab. اَدْن, aures praebuit, obsecutus fuit; اَدْن, permisit, licitum fecit; اَدْن, promulgatio precum; hence permission, sanction; ku-m-pa or ku tóa eidini or ithini, *to give one permission*.

EIWĀ (or ÉWĀ); éwallā, *yes, yea, certainly, by god* (cfr. Arab.), *a strong assent and answer given by inferiors when summoned to perform some work*.

E'KA (EKĒA), v. a., vid. wekéa.

EKĒRANI, s., *any provoking word or thing, hence provocation*; cfr. Arab. كَرَّة, aversatus fuit, abhorruit a re sibi non grata et non conveniente; كَرَّة, aversatio, molestia.

EKŪA, v. a. (cfr. wekúla), *to break open, to break by bending* = ku fania afa, *to give way by breaking*; serdádo wamekúla boriti, wame kúla, *the wood-worms have eaten the rafters* (vid. boriti) *and made them give way by breaking or bending*.

EKŪKA, v. n.; bóríti ya dari ime ekúka (ime-pindamána ikapassuka), *the rafter of the roof bent and broke*.

EKŪNDU, adj., *red*; kitu jekúndu, *a red thing*;

niúmba niekunda, a red house; mtu miekundu, a red man; makasha maekundu, red boxes; vitu viekundu, red things.

ELA, except, but = laken; Arab. *إِلَّا*, pro *إِلَّا*, si non, sin minus, nisi, praeterquam, ne quidem; ela, ela, ela kitu hijo tu-ki-angaliilie, but stop, let us look at that matter!

ELĀFU, s.; *أَلْفٌ*, one thousand, pl. *أَلْفٌ*, thousands.

ELĒA (cfr. oléa, to swim), v. n. and obj., (1) to float, to be afloat, to be on the surface; dau laeléa, tungie sasa, the boat is afloat (swims), let us now enter it, let us embark; laeléa stands pro laoléa; mkwisha toka mulé wimbini bassi ni ku eléa tena huko; (2) to nauseate, to feel sick; moyo wa-mu-eléa, lit., the heart is floating in him = he wants to vomit, he nauseates, he feels sick; moyo waenenda jū, the heart rises up like a wave or open boat; moyo waneléa pro wani-eléa = kina-n-jefúa (vid. jefua or jevúa); moyo ku tapika, kina-n-jefusha, or nimejefuka moyo; (3) to be or become clear, plain; maneno yangu yame-ku-eléa? have my words been clear to you, have you understood my words?

ELĒWA, v. p.; ku eléwa ni moyo, to nauseate; (2) to be made to understand; mtu huyu ana eléwa ni mambo sana, wao hawa ku eléwa ni neno hatta moja, Luke xviii. 34.

ELĒZA, v. c., (1) to cause or make to float, to swim a boat; (2) trop., to spread abroad, to announce, proclaim, preach, divulge; ku eléza khábari, to divulge news; enende uka-wa-eléze watu (jamaa) maneno yangu; (3) to make clear, to explain; (ad. 1) moyo umeneléza, pro ume-ni-eléza, kitu hiki kinaneléza moyo, kina-n-túkiza or jefúsha, this matter disgusted me.

ELEZÁNA, v. rec.; maneno gani haya mueleza-náyo, Luke xxiv. 17.

ELEKĒA, v. n., to turn out right or true, to become proper, to be clear and easy to be understood, to agree; maneno haya yamelekĒa leo = yanakúa hakikua watu wote waliópo, the matters turned out or were right or true with all the people who were there, to agree, to be right.

ELEKEÁNA, v. rec., to face one another, to be directed in a line = ku tazamana usso kua usso, or kúa na mukábála mamoya = ku kabiliana, to be opposite to one another.

ELEKĒZA, v. a. (cfr. lekea and lekeza), to direct or point to; e.g. ku elekĒza shikio la chombo mlango wa Mvita, to steer the ship to or towards the entrance of Mombas; uelekĒze búndúki kando, usipige watu, direct or level the musket aside, lest you shoot people; ku

elekĒza dau benderini; deriv. muelekĒzi wa jahazi, the steersman.

ELEKEZĒA, v. obj.; ku-mu-elekezĒa mato, to respect(?)

ELEĀA, v. n., to carry a child astride on the hip or back, as the African women do when carrying their little children on their backs; cfr. Arab.

عَلَى, adhaesit, appendit affixitque funem.

ELEKÁNA, v. rec., to carry one another (on the back), to agree, correspond.

ELEKANIA, v. a., (1) Kĩn. = ku-m-fania msáha; (2) to stoic or heap(?); (3) andikania, to heap.

ELELĒZA, v. a., to imitate, to copy; ku-juo, to copy a book = ku tia jūo kingine, to put into another book (vid. kielezo, pattern); ku eleleza kazi, ku tazáma na ku fuasa (R.).

ELEMĒA, v. a., to press, urge one vehemently, Luke xi. 53; wafarisii wakaanza ku-mu-elemĒa sana na ku-m-toza maneno mangi kanoanimuakwe; motto waelemĒa kujia, the fire presses on.

ELEMĒZA (or LEMĒZA) (vid. lemĒa), to press upon another.

ELEMEZÁNA = ku bofiana (or ELEMEÁNA), to throng.

ELEMISHA (better ELIMISHA), v. a., to instruct or teach one; cfr. Arab. *عَلَّمَ*, signavit, *عَلِمَ*, scivit, instruxit, docuit.

E'LIMU, s. (Arab. *عِلْمٌ*, scientia) (ya), knowledge, science, learning, doctrine.

ELF, ELFU, s. (vid. élafu), a thousand; elfeen or elfain, two thousand.

ELIMEZA, v. a., to gather in heaps (Fr.).

ELKHÁMS, s.; Arab. *يَوْمَ الْخَمِيسِ*, dies feriae quintae, sc. dies Jovis; Thursday.

ĒLKI, s. (vid. ilki), a kind of spice *أَلْفُكَّةُ*, eibari delicatioris genus. It is an ingredient of the favourite curry-powder.

E'MA, adj., good, kind, nice; niumba ngema or njema, a good house; kitu jema, a good thing; kasha jema, a good box; vitu viema, good things; mtu mema or muema, a good man; watu wema, good men; makasha mema, good boxes.

E'MA, s. (la, pl. ma—); éma la ku vulia sámaki = mtámbo wa sámaki, a trap or net for fishing, it is like a basket, a fishing basket (to catch fish).

ENBAMBA, adj., thin, narrow; niumba niembamba; kitu jembamba; kasha jembamba.

E'MBE, s. (la, pl. ma—) a mango; muembe, a mango-tree; embe za dodo or embe dodo, a large kind of mango which came first from the island of Pemba.

E'MBŌE (or M'BWE) (cfr. haba), gum, glue; émbœ la ubúyu, a kind of paste made from the fruit

of the calabash-tree (*vid.* mbúyu = haba = matózi ya mti).

ENDAUARA, *adj.*, round (*vid.* mdauara) (ḡḡ, eireumivit).

EMRABBA (*vid.* mrabba), square; Arab. عُرْب, quartus fuit; mrabba na mdauara, quadrangular and round.

ENDA (*or* ENENDA *or* NENDA), *v. n.*; ku-go, to depart, to set off, to go on, to proceed, to go forward; amekuenda, he went; tuénde or tuenénde, let us go; sasa nenenda or naenenda Mvita, I go now to Mombas; ku enda zangu, I go my way, I depart; kuenda zako, zakwe, zetu, zenu, zao, thou goest away, he goes his way, &c.; nenda nunú tumbakušokoni, I go to buy tobacco in the market; after nenda, ku is not required; ku enda kua magu, to go on foot, to walk; ku enda tembea, to take a walk, to take a turn; endani zénu, i.e., na kazizenu or shuhulizeuu; sasa zenu zetu kuétu, now let us go home.

ENDÉA, *v. obj.*, to go for, or after, or to; ku endéa Zanzibar, to go to Zanzibar. A-ji-endéa zakwe; fulani anakuendéa-pi, ana safiri ku endea upande gani? Ana ku endea Mvita.

ENDÉKA, *v. n.*, to be passable or capable of being gone over; e.g., ndia hi heendéki, this road is not passable; hapa heendéki usiku, there is no going or passage this way at night.

ENDELEA, *v. n.*, to advance, to make progress rapidly; e.g., motto ume-endeléa, the fire advanced, spread about; ngúo yaendeléa, the cloth rends more and more, the rent of the cloth is made worse; mtu huyu ameendeléa kua elinu, this man advanced in knowledge; ku endeléa mbelle or niuma, to advance or to retire; ku endelea, to draw out in length, to protract; e.g., shimo la ku endeléa, an abyss becoming constantly larger; to go farther, e.g., kionda kitaendeléa; maneno yataendelea.

MAENDELEO, *s.*, proficiency; muendelézi, proficient.

ENDELEZA, *v.*, to move one after the other, to prolong (ku péleka mbelle); e.g., nime-mu-endeléza muvi kua akili hatta leo nna-m-pata, I went on prudently (to find out the thief) till I got him to-day; ku endeléza maneno, to make a long talk but never to come to the point; ku endeléza waraka = ku andika waraka, to put one letter and one word after another hastily; ku endeleza jamvi, to go on or continue making the long strips which are sewn together to make a mat.

ENDÉSHA, *v. c.*, to make or cause one to go (ku nenda mbío), ame-mu-endésha, kuani, muana huyu yuwaengúa engtia, hapigui, apéndua sana, for a grown-up child is not carried; ame-endésha watu kua ku fúiza mno, he caused the

people to go quickly with long steps; ame-mu-endésha Mvita = amesema wewe enenda Mvita = ame-m-péleka or tuma Mvita; daua heiku-mu-endésha mbio, the medicine had no immediate effect.

JI-ENDÉA (*or* JENDÉA); aji enendea (ajenendée, or ajienendée) rafikiyakwe, may his friend go! may I go, nenende and nende! ku-ji-endéa, to take a walk, to walk about.

ENDANI, go ye!; endō (come hither), endōh, s., (búyu la ku tekéa maji), (*vid.* ndāni, within, nde, without; ndiye, yea he, he, the very same).

ENDELEA to walk; Luke i. 6.

ENÉA, *v. n.*, to flow or spread over; permeare in omnes partes = ku fika máhali pote; to penetrate the whole universe, i.e., he is present in every part of the world; Muungu yuwa tábaka (yuwa enéa pia) na ulimengu mzima (*cf.* nata and tábaka); maji yameenéa nti iote, the water has flowed or spread over the whole country; tume-péwa vitu hatta tunaenéa pia zote = tuna pata zote (enea = ku pata), laken mfulani hakuenéa, we all have received but a certain man has not obtained; ngúo heikuenéa = hakitosha; amegawania watu ngúo hatta ku enéa wote, he distributed garments among the people until it sufficed all of them.

ENÉZA (*vid.* euéa), *v. a.*, to measure one's stature (kimo) to see which is taller; mimi nime-mu-enenza nduguyangu, I measured myself with my brother by facing him; yee ni mréfu, yuwa-ni-pita, he is taller than myself; kumambo, to measure or judge matters, to follow or pursue a matter until one has found it out.

ENENZÉSHA, *v. c.*, to cause to measure.

ENENZANA, *v. rec.*, to measure one's-self by another.

ENÉO, *s.*, lit., the spreading; enéo la Muungu = káo la Muungu or makáo ya Muungu, the omnipresence of God, the being (of God), God is everywhere; enéo la mārathi, the spreading of the sickness (haya ni ya Muegnizimgu).

ENÉZA, *v. a.*, to make to spread, to make to go into particulars, hence to distribute; Muungu ame-mu-enéza kulla mtu rizikizákwe or zirki-zákwe, God has given every man all that he has need of = all his necessities, his proper subsistence.

ENEZÉWA, *v. p.*, to sound out, 1 Thess. i. 8.

ENENDA, *v. n.*, *vid.* enda, *v. a.*

ENGA, *v. a.* = ku passúa muhógo na ku pika kua názi, to split (muhogo) cassada-root for cooking.

ENGA ENGA, *v. n.*, to coddle, to tend carefully; mana huyu yuwaengúa engtia, hapigui, apéndua sana, this child is coddled, never beaten and much loved; ku enga enga mana kana i la johári = ku-

m-horumiā sana = ku ronga ronga kua tartibu, to carry carefully a thing which is breakable.

ENGIA (vid. ngia), v. n.; wao wamengiwa ni heredi, they caught cold.

ENGINE, root word of mu'ngine, ni'ngine, or niengine, wangine and wengue (vid. ngine).

ENGNI, adj. and s., possessing, having, with; muigni or muegni niumba, possessing or the possessor of a house (pl., wegni niumba); kitu chegni uzūri, a thing possessing beauty = a beautiful thing (pl., vitu viegni); kasha legni (pl., makasha yegni); niumba zegni watu, houses with people; mahali pegni mawe, a place possessing stones.

ENGŪA, v. a., to skim.

E'NU, pron., your, of you; e.g., niumba énu, your house.

ENŪA, ENULIA, v. a.; (mzigo), vid. inūa.

ENZA, v. a., to look at or visit one, to inquire how one fares; hence muenzi, a friend or companion who looks after one in times of affliction or of joy, giving him advice and assistance; mtu huyu wa-ni-enza ku julia jambolangu, to go after one to find him out, e.g., Luke ii. 45; enda aka-mu-enze, anakawa mbona, ana nini.

ENZANA, v. rec., to visit each other, to call one upon another.

E'NZI (or rather ĒZI), s.; cfr. Arab. نِزِي , potentia,

dignitas (from نِزِي , rara, eximia fuit, potens), hence dominion, majesty; muegni ézi, the possessor of power or sovereignty; hence Muegniézi Muungu or contr. Muegnizingu, God the most high; allah taāla or God, he who is Supreme. The Suahili people use this expression as an attribute of God in distinction from Muungu which is used by the pagans and those who do not know God after the manner of the Muham-medans. The word "Muungu" in the heathenish sense means properly "Heaven" (in Kinika and Kikamba "Mulungu"), therefore do the Muham-medans use "Muegniézi Mungu," to avoid the heathen notion of God.

Hi nti pia ni ézi ya Sayidi Ben-Sultani, all this country is the dominion of Sayid Ben-Sultani; kiti eha ézi (aenzi), the chair of state of a chief or king = a royal chair or throne. Formerly all the independent chiefs of the Suahili coast had a "kiti cha ézi" until the power of the Imam of Mascat swept them away by conquering their petty principalities.

At present every chair of superior manufacture is called kiti eha ézi. These chairs are imported from India, America and Europe. As they are superior to those made by the natives, they are called "viti via ézi" chairs of power or

dignity, on which only great and rich people may be seated.

ÉONGA, v. n., to shake, to sway to and fro (said of trees shaken by the wind); mti hu waeōnga kua pépo, haukueléki, this tree sways with the wind, it cannot be ascended.

ÉPA, v. n., to give way, to yield, to duck or cower, to endeavour to evade a stroke, &c.; ku épa jiwe, to evade a stone; nikiona jembe kikija, ta epa.

ÉPÉA, v. obj., to avoid one, not to go direct to, to miss a mark; ku kossa shábaha, bánduki hi yaepéa, this musket does not shoot straight, does not hit right; heipáti shábaha.

ÉPÉKA, v. n., to be avoidable, to be able to escape; rusási ya bánduki heiepéki, the bullet of the gun cannot be craded (like a stone or arrow which man can see and evade by a dexterous movement).

ÉPÉSI, adj., easy, light, not heavy, quick; mtu muepési, kitu jepési; niumba niepési; makasha mapépési; vitu viepési; watu waepési.

ÉPŪA, v. a. (= ku ondōa), to put away, remove, brush off, to drive away; jombo hiki kiepūe, remove this vessel (pl. viombo hivi vi-epūe) vi-ondōe; ku epūa jungu mottoni = ku tegūa or ondōa, to take away the pan from the fire.

ÉPŪKA, v. n., to go away, to withdraw, to be kept from, to abstain, to avoid; ku epūka kua kinūme, to withdraw, to go off; fulani ana-ni-epuka siku hizi, a certain man kept aloof from me these days.

ÉPŪKANA, v. rec., to be estranged or disunited one from the other.

ÉPŪKIKI, v. n., to be avoidable; kitu hiki haki epukiki, this thing is not avoidable, inevitable.

ÉPŪLIA, v. obj. (= tegūa, ondōa); bamba la ku epulia ehungu mottoni, a thin plate with which the pan is removed from the fire (or koléo cha ku epulia ehungu —).

ÉPŪLIKA, v. n.

ÉPŪLIZA, v. c., to let down, to lower (?).

ÉPŪLIWA, v. p. (= tengua), delivered; Rom. xv. 31.

ÉPŪSHA, v. c., to cause to go away, to put out, to remove, to cause to avoid, to keep from; amemu-epūshia shetani.

ÉPŪSHŪA, v. p., to be forbidden something, to be kept from.

ÉPŪSHANA, v. rec., to pass by each other.

ÉPŪSANA, v. a., to separate oneself from.

ÉRÉVU, adj., clever, cunning, shrewd, subtle, prudent; mtu muerevu, a clever or shrewd man.

ÉRÉVŪKA, v. n., to become clever, shrewd, discreet, subtle; to get to know the ways of the world, to grow sharp.

EREVÚSHA, *v. c.*, to make clever, sharp and knowing, to teach one prudence.

ERFA (RFA), *s.*, freight; jaházi yatafúta rfa, the vessel wants a cargo; *cfr.* آرَب , proventus abundavit, or اَرْقَا , regionis reditus.

E'SHA, *s.*; *cfr.* Arab. عَشِي , postrema pars diei; tempus a precibus vesperae usque ad tempus عَمَم , tempus, quo posterior vespere peragitur precatio. The time from half past 6 to 8 p.m. The latest Muhammedan hour of prayer.

ESHA NI ELÉA, I have understood it.

ESSE, *s.*, a screw (St.)?

ESSU (or EZU)? ku piga, to hiss??

ESTÁDI, *s.* (or SITÁDI) = mtu ajuái kázi nzúri, one who knows how to do fine work; estádi wa ku pika, a good cook; *cfr.* أَسْتَد , et أَسْتَد , magister, magister princeps pueri, herus, dominus.

ESTÁHA, *s.*; —ya mbelle, the fore-deck.

ESTARANGE, *s.*, (1) a board with lines for playing with pebbles, &c. on; báo la —, a gaming board with deep lines (báo la mifúo); different from this is the báo la múbá or mirábá, a gaming board with many depressions. The natives play with korosho (*vid.*) or with kómoe (*vid.*). In former times gambling was very frequent, and many people lost thereby their money, their slaves, their plantations, bullocks, &c. Therefore the government put a stop to that play which was called dádo (ku tesa dado). At present they play only with kómoe, or kóroslo, or with pebbles (ku tesa báo na kómoe, &c.); (2) fig. mtumke huyu ni báo la estarange, haketi na múme, this woman is a strumpet, she does not stay with one man, but devotes herself to every-one = mkáhaba.

ESTÉREHE (or ESTÁREHE), *v. n.*; *cfr.* اِسْتَرَحَت ;

Arab. رَاح , ivit ad aliquem vespera, gaudium et laetitiam pereperit; quiescere sivit; to be free from troubles or cares and to be comfortable.

ESTEREHÉWA, *v. p.*

ESTEREHÉSHA, *v. c.*, to make one comfortable and quiet so that he may repose at ease; kitanda cha ku sterehe, a couch.

E'tu, our, of us; — suisui, our own.

EUA, *v. a.*, to sprinkle with water after praying by way of charm against disease (St.).

EÜFE, *adj.*, white, clean, clear.

EUSI, *adj.*, black.

EWA (or EWALLAH), (*vid.* eiwaa), be it so! yes!

EWE! thou there! (pl. égnüi! you there!) oh thou! oh you!

EWEDÉKA, *v. n.*, to have the night-mare, incubus, to speak or make a noise (to rattle in the throat) while sleeping; shetani ame-mu-wedsha, the spirit which causes the incubus is called Jina-misi.

EWEDESHA, *v. c.*

EZA, *v. a.*, to measure. In Kin. = Kis. ku enenza, sawániza, ku pima, to measure; tuéze uréfu wa niumba kua úgue, let us measure the length of the house with a rope (ku eza kimojakwe).

EZANA, *v. rec.*; ku-kimo, to measure one's height by another.

EZA, *v. n.* (*cfr.* ku éa and wéza), to be able, to have power over, to be equal, yuwaéza or yuwawéza; *cfr.* عَز , potens factus est, potens et magnus evasit.

EZÉSHA (or WEZESHA), *v. c.*, to enable 'one;

Muungu ame-ni ezésha or wezésha ku kimbia Wagalla, God enabled me to escape the Galla.

EZÉKA, *v. n.*, to thatch, to cover with thatch (St.); ku ezéka mduiko, to cover the top of a roof (R.); ku kuea na ku wimba (Er.).

Ezi, *s.*; *cfr.* éenzi.

EZÚA, *v. a.*; ku —, to unrover; ku ezúa paa, to strip a roof.

F

FÁ, *v. n.*; kú fá, to die, to perish, to fade away; kú fá must be well distinguished from the verb, ku váa, *c.g.*, ku vaa nguo, to put on a cloth; kú fá kuá mārādi, to die of sickness. Mafu wana ku fá béredi.

FÉA (or FIA or FILIA or FELÉA), *v. obj.*, to die, or to be dead to one, to leave one by death; muanawe ame-m-féa or ame-m-fia or filia babai, the son died or became dead to his father, or baba amefiwa or amefiliwa ni muanawe. Tuli fiwa, we had a death among our friends, one of us died; ku fiwa

ni mtu, lit. to be dead by one = to have one dead. Anafeléwa babayakwe, his father was dead to him = he lost his father by death; fulani anafia akili, N N died to his understanding, i.e., lost his wits. Hindi lina-ni-fia kua jua, the Indian corn (maize) died to me by the sun = limeharibika, was spoiled or destroyed by the heat of the sun; kina feléa, hakiku toka nde.

FILIA, *v. obj.*; ifilié hapa, may it die off or away gradually.

JI-FIA, *v. refl.*, to destroy or kill one's-self; ame-

ji-fia kua urungo = *he died to himself = destroyed himself with lies. The verbs: ku fia, ku wia, and ku via must be well distinguished.*
FESHA (or FISHA), *v. c.*, to cause to die, to put to death.

FISHIA, *v. obj.*, to spoil; ku-m-fishia kaziyakwe, to spoil one's work.

FĀA, *v. n.*, to be of use or service, to avail, to profit; maneno haya yanafāa, these words were of use; niumba hi haifai tena, this house is no longer of any use; kiti hiki hakifai, this matter is of no avail, is worth nothing.

FALIA, *v. obj.*; hatta mti hu ku-ji-falia, also this piece of wood may be used.

FAANA, *v. rec.*, to be of use to one another, to help one another.

FAYIDI, *v. a.*, to be useful to one; wa-m-fayidi, I am useful, profitable to him; ame-fayidi jambo hili = amepata fayida kua jambo hili, he profited by this matter; leo n'na-wa-fayidi, to-day I profited from them, viz. manenoyao, to get profit from; niaama ya jūzi, nlio kula n'na or nime fayidi, I derived benefit from the meat which I ate the day before yesterday; siku-i-fayidi ku vaa ngūo hi, imeibua; nimefayidi ngūo hi, nime-i-nunūa muaka hu m'bua pili, nikeli nayo, haitassa taruka.

FAYIDA, *s.* gain, profit, advantage, use; *cfr.* Arab. *فَايِدَة*; (1) humectavit; (2) donavit rem, utilitatem petiit *فَايِدَة*, utilitas; ku-m-tilia or patia or fania fayida, to procure advantage or profit to one.

EYIDISHA, *v. c.*, to make one to gain.

FADASH (or FATASH), *s.* (R.), a penknife with which a thorn is taken out (?).

FADUSI (or FATUSI) ? = ku vinchari ?

FAFANISHA, *v. a.*, to liken.

FAFANŪA (or FAFUNŪA), *v. a.*, to find out, to know, recognize, to make clear, understand; mimi sifafanui niumba hi (si tambui) ni-pa mtu, akani-ōnie, I cannot find this house, give me a man to show it to me. Mr. Erh. takes this word in the sense, (1) ku sema waziwazi, to speak clearly; (2) to blab out or report secrets in trust (?).

FAFANŪKA, *v. n.*, to become clear, known (kūa waziwazi); ndia inafafanuka = ime-ni-elēa, na-i-tambia, the way is known, manifest.

FAFANUKIA, *v. obj.*, to be clear to —.

FAFANULIA, *v. obj.*, to make clear —; m-fafanulie maneno hayu, to explain or make clear to him.

FAFANŪSHA, *v. c.*, to make clear, to explain; ku — jūo or maneno.

FAGANZI, *v. n.*; ku —, to become callous (St.).

FAGIA, *v. a.*, to succep (*vid.* fagia, *v. a.*).

FĀHĀLI (pl. mafāhali); Arab. *فَاحِلِي*, mas animalis cujusque, pec. admissarius. In the language of Mombas this word refers to "kitu kiūme," and means, manly, brave, stout; mtu huyu ni fāhali, especially fāhali wa wita = shugā, si muōga, ni mtu ushujai, this man is brave, a brave warrior, he is a hero, he does not fear (pl. watu hawa mafāhali ya wita, brave warriors). In reference to animals the word fāhali points to the male sex; gnombe fāhali, a bullock, especially in point of generative power, a bull; mbūzi fāhali, a buck. In the Kigunia dialect the people say, Fāhali wa gnombe = gnombe mume, an ox.

FAHAMIA; kua ku fahamia, on the face, forward (St.) (?).

FĀHĀMU, *v. a.*, to understand, to conceive, to remember; Arab. *فَهِمَ*, intellexit, percepit animo.

FAHAMIA, *v. obj.*; fahamia, ni lāzima ju yako, mind, you are unenable or responsible for it; if lost, it will be required from you.

FAHAMIKA, *v. p.*, capable of being understood.

FAHAMIWA, *v. p.*, to be understood.

FAHAMISHA, *v. c.*, to make to understand or to be understood, to remind = kumbusha, subst. ufahamivu, understanding.

FĀHARI, *v. n.*, to glory in, to boast of, to pride one's self on, to be wanton; Arab. *فَاحَر*, jactavit; se, gloriatus fuit; ku fania fāhari, to live above one's position; ku ji-fania fāhari or ku-ji-fania utāgiri, to live like great and rich people though one has not their rank nor their means.

FĀHARI, *s.*; *فَاحَر*, gloria, glory = fakhari.

FAHARISHA, *v. c.*; ku ji-faharisha = ku ji-fania fāhari.

FAIDA (and FAIDI), *vid.* fayida, *s.*

FAJA, *s.*; la fāraši, a stable (St.).

FAKIRI, *adj.* and *s.*; Arab. *فَقِير*, fodit, perforavit; *فَقِير*, pauper fuit; *فَقِير*, pauper, cui tantum est, quantum vitae sustentendae sufficit, poor, a poor person; pl. Arab. *فُقَرَاء*, pauperes.

FAKŪA, *v. a.*, to cut off a whole piece; Mgalla anam-fukūa mbō, the Galla emasculated him. Erh. takes this word in the sense, to rob a person with force.

FAKULIWA, *v. p.*

FALA, *v. n.*; ku —, *vid.* faa (St.).

FĀLADI, *s.*, an old name of Mombas (*vid.* kongowēa).

FĀLĀKI (or FĒLĀKI); *cfr.* Arab. *فَلَكَ*, rotundus fuit; *فَلَكَ*, orbis coelestis, hence the science of heavenly matters = astronomy, astrology; ku piga fālaki, to foretell or prognosticate by the

stars, in general, to think, consider or deliberate on anything = uganga va ku tazamia niuni. It is incredible to what nonsense the superstition of the natives leads them in reference to good or bad omens, though the Muhammedans endeavour to conceal their fooleries from a European. Thus the Suahili (who are Muhammedans) will return from their projected journey if they should meet a one-eyed man or if they should stumble in the outset of the journey. In like manner the pagan Wanika will abandon a journey when they see a bird which is considered not to be an auspicious one. Léo nimepiga fálaki, nika rúdi, níuni amelia viháya, nikakúā gū baya (nime = onána na mdána mbáya) (vid. mdána), to-day I have tried an augury, but returned as a bird cried unpropitiously and as I stumbled with an unlucky foot (I met with a bad omen).

FALÁNI, adj. (or FELANI or FULANI, MFULANI), N. N., a certain such and such a man or thing; mzungu faláni, a certain European; Arab. فَلَانٌ, quidam, quædam.

FALÁULA, s., syn. with laiti, intercession (?).

FÁLI, s., an omen, omens; Arab. قَالٌ, قَالٌ, bene ominatus fuit; cfr. feli, s.

FALÍA (better VALÍA), vid. vi.

FALIWA, v. n., to be helped or delivered; nime faliwa ni fetha yangu, I was helped by my money (Sp.); cfr. faa, falia.

FAMA, v. n. ? (Sp.).

FÁNA, v. n. (cfr. Arab. فَانَ, venit), to prove good, to succeed, to turn out well, to deserve to thrive (especially of trees, of the produce of the land, &c.); mpunga unafána muaka hu = mpunga umekúā mema muaka hu, the rice has turned out well this year, it became good; mtu huyu afána (or astaue or astáhili) ku pigua, this man deserves (ought) to be beaten; manéno haya yamefána or yamestaue, these words or things turned out well; chombo hiki kinafána sana, this vessel turned out very well; kitu hiki chafá or chafána, jestaue, that will do.

FANANA, v. n., to be alike, to bear resemblance = kúa súra moja.

FANANISHA, v. c., to make or cause to be alike or to resemble, to assimilate, to liken, to compare = ku fánia sura moja.

FÁNIA, v. a., to make, to do, to act, to work; ku fania kazi, to do or perform business; muhógo unafania ku oza, the cassida-root does or begins to rot; ku fania shauri, to take counsel; ku fania kura, to east lots.

JI-FÁNIA; ku —, to make one's self, to pretend to be something.

FANIÁ, v. obj., to make or act for or to one, in

his favour. Muungu ame-m-fanía wema or khéri, God granted him kindness or happiness; ni-ku-faníe-che? what shall I do to you, or with you?

FANIÁNA, v. rec. (obscene).

FANÍKA, v. p., makeable, doable, feasible, practicable, successful, settled, to be done = kúa ngéma, ku tendéka; maneno yao yamefanika = yamelekéa = hakuna kóndo tena, their matters (which were previously in a bad condition) have been settled, there is no more strife among them.

FANIKÍA, v. obj., to become prosperous or successful to one; biáshera ime-ni-fanikía, the trade was prosperous to me = nimepata biashera ngema, I succeeded in trading; mamboyakwe yame-m-fanikía kua Mungu.

FANIKIWA, v. p., he was rendered prosperous or has done well; aliharibikiwa, kisha akafanikiwa, he had lost, then he gained.

FANILIZA, v. a., to prosper one.

FÁNIZA, v. a., to make well, to repair, to mend; nimefaniza niumba ilikioa mbaya, I repaired the house which was damaged.

FANIZÚA, v. p.; ku-katika kazi, to be successful in one's business, to prosper in it.

FANIZÍA, v. a., to prosper or favour, to do him good = ku-m-fáthili; ku-m-fanizía daua, to prescribe medicine for one; ku-m-fanizía uerevu, hila, msaha, ubishi.

FANIZIKÁ, v. p., to have the quality of being prospered or of being in a prosperous condition; jawábu or jambo hili limefanizika wema, this matter has been done successfully; neno hili hali ku fanizika, this matter was not such as could be rendered prosperous.

FANIZIWA, v. p., to be rendered or made to do well. The substantive derived from fano is "mfáno" (vid.).

FÁNGURU, s. (ya, pl. za), ferrule.

FÁNŪS (or FÁNUSI), s. (la, pl. ma—), a lantern, Arab.

FÁRA, s. (ya), brim, brimful; cfr. فَجْرٌ, summum et vertex rei, pars summa; ku pima pishi na fara, or ku pima pishi ya fara, to measure a pishi (vid.) to its brink. A fara contains 10 pishi (especially in measuring line); cfr. mshumbi and sanna.

FÁRĀGHĀ, s. (ya); cfr. فَجْرٌ, fídit separatus fuit; scerecy, privacy, leisure. (Kin. njáma), to take any one privately; ku m tōa faragha or ku-mvuta kando or ku-m-tia faraghani.

FARAGÚA, v. a.; cfr. فَجْرٌ, fídit, removit, separatus, dissitus fuit; ku-ji-faragúā, to separate or seclude one's-self, to live by one's-self, to be private, to keep alone, to retire.

FÁRAJA, s. (or FARAJI, s.) (cfr. ^{فرج}, levamen, solamen), ease, comfort after trouble, blessing, rest; ku pata faraji after ku ondokewa ni mat'esio.

FÁRAJI (or FARAJI), v. a.; firaji; cfr. ^{فرج}, liberatus fuit curis tristitia; removet, detergit mœrorem Deus, to bless (= ku jalia), to console. Muungu ame-m-faraji, God blessed him (nai amefarajika).

FARAJIKA, v. p., to be blessed, to thrive, to be comforted.

FARAJIWA, v. p., to be put at ease, to be relieved.

FÁRAKA (or more usually FÁRIKI, FÉREKI), to become separated; Arab. ^{فارق}, separavit; ku fariki dunia, lit., to leave the world = to die, to de cease; bibi anafariki.

FARAKANA, v. rec., to be separated, divided, alienated by strife.

FARAKIANA, v. rec., to be divided, to be alienated from one another, to differ among themselves.

FARIKIWA = ku feléwa.

FARIKÁNISHA, v. e., to cause to divide or differ.

FARAKISHA, v. e., to alienate.

FARIKISHA, = ku weka mballimballi, to put asunder.

FÁRANGA, s.; cfr. ^{فرج}, pullus gallinæ; (la, pl. mafaranga) the chicken of a hen; the names of fowls according to their age are: (1) kisiwi (the smallest kind); (2) kizingnie; (3) faranga or kinda; (4) msō; (5) mtetéa, (pl. mi—), which lays eggs; (6) kō (or kuku aviaye mai), a full grown fowl (cfr. kuku).

FÁRASI, s. (ya, pl. ma—), a horse; cfr. ^{فرس}, equus, eqna.

FÁRIJI, v. a., vid. fāraja.

FÁRIKI, v. a., vid. fāraka.

FÁRISHI, v. a., to spread; Arab. ^{فرش}, expandit, dispersit.

FÁRITHA, v. a. (St.), to pay; probably from ^{فرض}, insecuit, donavit, accepit stipendia sua, de exercitu.

FAROMA, s. (St.), a block to put caps on after washing them, to prevent their shrinking; cfr. ^{فرم}.

FARRATHI, s.; cfr. ^{فرض}, statutum quod impositum et imperatum est a deo, quod ex lege vel debito penditur, stipendium; necessity, obligation, a thing which men must do or abandon. Man must have a certain portion of food sufficient to satisfy his hunger, or with the Muhammedans a man is bound to pray five times a day; nina farrathi ya kula, niki kossa farrathi mimi taanga-

mía, I am under the necessity of eating = I must eat, else I shall perish; mtu huyu yuna farrathi ya ku enénda Mvita, ku pata jakúla. Especially does the word "farrathi" signify the going in and out and finding food with somebody; e.g., kua Gabiri farrathi yangu, ndíko iliko = nimesoáa kúla knakwe; Gabiri wasema; kulla asie mke na asie niumba farrathiyakwe ihápa kuangu = álc hapa kuangu. Chakula pale ulápo ndio farrathiyako. Farrathiyangu kua Wali Muhammed Ben Sôf; farrathiyangu i kua Balos katika Unguja. The place I am usually going to is with the Balos (the English Resident) at Zanzibar. I go usually to him, eat and stay with him, till I quit Zanzibar.

FÁRUM (or FARUMI or FARUMU), s., ballast of stones or other things to render a ship more steady at sea; chombo hakina kútu, utie farúmu, kipáte kúa kizito.

FÁSEHA, s., cleanliness (cfr. Arab. ^{فَسَاحَة}, perspicuitas), purity, genuineness. Of the Coran they use the word ufāsaha.

FASHINI, s. (—ya jombo), the prow of the vessel? the cutwater.

FÁSIHI, adj., clean, pure, correct, perspicuous; cfr. ^{فصح}, lumine suo apparuit alicui aurora; clara, manifesta fuit res.

FÁSIKI, s., fornicator; Arab. ^{فَسَق}, exivit, a Deo defecit, vel scortatus fuit; nfāsiki, fornication, violence.

FÁSILI, s. (ya) (cfr. ^{فَسِيل}, vilis, pravus fuit; separavit palmae surculum cumque plantavit; ^{فَسِيل}, homo vilis; ^{فَسِيل}, surculus palmae, novella palma), a shoot, sprig, spreading Dr. Steere alludes to the native proverb: huna ásili, wala fásili, you have neither root, nor branches, i.e., neither good birth nor great connections. Mr. Reb. takes fásili in the sense of = kitambo, interval between the appearance and explosion of a meteor (niota). In this case the word would have to be derived from ^{فَصْل}, incisura, differentia, distinctio.

FÁSIRI, v. a. (^{فَسَّرَ}), detexit rem absconditam, explicuit, to explain, to interpret; fásiría, v. obj., to explain to one; s., explanation, translation; fásiriwa, v. p., to be explained.

FÁTAKI, s., a percussion cap, a gun-cap (St.); cfr. ^{فتق}, ruptus fuit, rupit omnino; ^{فتيق}, per-ruptus, inde oriens et fulgens aurora. The Arabic, no doubt, alludes to the sound and spark of the cap.

FATÁÁA (FAZÁÁA), s. (cfr. ^{فَز}, inquietum red-

- didit, hence *فَرَّ*, vir levis, inquietus), *briskness, confusion, restlessness, disquietness*; mtu wa fathāa = asiēza muana huyu yuna or ana fathāa, *this boy is restless, forgetful, light, flighty* = bana makini ya ku sikia jūo; neno atumālo hasikū, yuwāsahau harraka, hafii moyōni; usifānie fathāa = harraka, harraka = roho hafii; Muungu bana fathāa, yuna saburi; haamūi kua fathāa.
- FATHAIKA, *to be troubled, disquieted, to become confused, to be in haste.*
- FATHAISHA, *v. c., to cause haste and therefore make forgetful, to confuse one.*
- FATHAISHA (or FAZAISHA), *v. a., to press (Sp.); probably from فَزَّ, territavit, perculit metu aliquem (?)*.
- FATHALI (vid. afathali), *preferably, adv.*
- FATHALI (or FATHILI), *v. a. (Arab. فَضَّلَ, exuberavit, praececluit, benefecit), to benefit one, to do a kindness to one; to be kind to one, deserve well; to oblige one by kindness or presents.*
- FATHILI, *s. (ya, pl. za), favour, kindness, benefit, present, acknowledgment, obligation*; ku-m-fania fathili = ku-m-fania wema, *to show one kindness especially in distress* = ku mu-āza sana. *Prov. fathili za punda ni mashūzi, lit. the kindness of an ass is his breaking wind = he who has received benefits, returns them with bad; prov. ivushāyo ni mbōvu, the boat which has carried a man to the other side of the river is bad, i.e., when he has crossed the river he abuses the boat, as the man does who abuses his benefactor.*
- FATHILIKA, *v. a., to be shown kindness, to be under obligation for kindness shown.*
- FATHILISHA, *v. c., to make a person dependent upon one's-self.*
- FATHILIWA, *v. p.*
- FATHILIZANA, *v. rec., to be kind one to another*; Muungu hafathiliwi, hadaki ku fathiliwa, *God is not put under obligations.*
- FATHIHI, *v. a. (فَضَحَ, detectis malefactis ignominia affecti), to put to confusion, to find out a person in a trick (St.)*
- FATHIHA, *s. (Arab. فَاتِحَةٌ, aperuit; فَاتِحَةٌ, initium rei, cum artic. prima Corani sura), a prayer made by the Muhammedans on certain solemn occasions, especially at funerals, by reading passages from the Coran, particularly using the first sura; ku-m-fikiliza meiti (mtu alie kufa) fathiha = ku-mu-āga kua maneno ya jūo; ku tōa fathiha; the natives say also: ku soma fatiha, on the graves (siara), ku toa fathiha (fāthāha) (matanga yakion-dolewa).*
- FATIISHI, *v. a., to pry, to be over-curious.*
- FAUKOMBE (or FUKOMBE and FURKOMBE), *s., a kind of vulture flying very high (?)*.
- FAULU, *v. a., a nautical term.*
- FĀWITI, *v. a. (cfr. Arab. فَاتٍ, praeterivit, fugit aliquem res, vicit), to detain, to occupy, hinder one; ame-ni-fawiti = ame-ni-weka mno.*
- FĀWITI, *s., trouble, embarrassment = uthia; kitu hiki kina-ni-tia uthia, kina-n-sirimisha (Kin.), e.g., sina kizu, nina uthia bora.*
- FĀYIDA and FAYIDI (vid. faa), *v. n.*
- FAZĀA, *s., confusion, trouble; vid. fathaa.*
- FĒDEHA, *s., a blame, blemish; pasipo —, blameless; cfr. fethcha.*
- FĒKA (or FĒKA), *v. a. (cfr. فَكَّ, fregit, dissolvit compagem, disjuxit), to clear forest lands (St.).*
- FELĀNI, *adj., vid. falāni.*
- FELEFĒLE (or FEREFĒRE), *s. (فَالٍ, debilis, infirmus fuit), an inferior kind of millet; ferefere, red millet growing in Arabia, from the flour of which the Arab sailors prepare the mukate wa mofa (vid. mōfa); the millet is first put into water and then ground together with the husks.*
- FĒLEGI (or FELEJI), *s., an excellent kind of iron, or steel; upanga wa fēlegi (vid. kitara), a long straight two-edged sword, used by the Arabs, a cimeter, sabre.*
- FĒLETI, *v. a. (Arab. فَالَتَ, effecit, ut evaderet, liberavit), to advance money, to pay a debt in order that the debtor may be liberated; ame-ni-feleti ame-ni-fungua (kua ku-ni-zaidia awuni), he has liberated, released me by paying my debt; to release from an obligation.*
- FELETIKA, *v. p.*
- FELETISHA, *v. c.*
- FELEWA, *v. p., vid. fā.*
- FELI, *s. (cfr. fali); omen, auspiciu (feli ngema or mbāya); ku piga feli, to ominate. Dr. Steere takes this word in the sense, "feli, pl. mafeli, a beginning of speaking or doing." In this case it must be derived from فَعَلَ, movit se, egit, opus fecit, whereas feli "meaning omen" must be derived from فَالٍ, فَالٍ. Bad omens are with the Suahili: "(1) when the cock crows before midnight; (2) when a hyena cries at day-time; (3) when an ass couples a cow; (4) when a sheep ascends the low roof of a cottage;" wana feli ya wa masai, they have an omen of the masai, that they will come; ku-m-feli mtu, i.e., kua muiwi; ku-m-feli mtumke, to know a woman carnally.*
- FENESSI, *s. (or FINESSI) (la, pl. ma —), a jack-fruit*

- (bread-fruit?); mfenessi, the jack-fruit-tree (artocarpus integri folia).
- FÉRAGA, s. *vid.* faragha (ya, pl. za), seeret; ku-mu-eléza maneno ya féraga.
- FERAKA (or MFÁRAKA), *vid.* fāriki, v.
- FÉRASI, s. (wa, pl. za), *vid.* fārsi, horse (also pl. mafārsi).
- FERDAUSI, s., paradise; فردوس, stravit humi, فردوس, paradisi, sedes beatorum.
- FEREFERE, s. (*vid.* felefele), red millet.
- FÉREJI, s., a drain, a channel; *cf.* Arab. فَرْج, fissura, rima hiatus.
- FERSADI, s. (*vid.* forsadi); *cf.* Arab. فَرْصَاد, morus arbor aliis fructus mori, aliis ruber fructus mori, tiuctura rubra.
- FERŪZI, s. (ya, pl. za).
- FÉTHA, s. (ya, pl. za), silver, money; Arab. فَتْه, argentum, from فَضَّ, fregit rem, rupit, separavit; mikúfu ya fetha, chains of silver.
- FETHÁLUKA, s., carnelian or carnel said to be found in Chagga (*cf.* margāni), also a kind of beads; ushanga wa fethaluka (or marijani), a kind of water like beads of great value (R.) (*cf.* kido). Dr. St. takes "marijani ya fethaluka" for "the true red coral."
- FÉTHEHE, v. a., to disgrace one = ku-m-tia aibu.
- FÉTHEHA, s., disgrace, a shame; فَتْهَة, ignominia, opprobrium from فَتْح, ignominia affectus fuit; pasipo fêtheha, blameless.
- FETHEHÉKA, to be ashamed before the people (ku ona aibu); to be put to shame (= ku aibika).
- FETHEHÉSHA, v. e., to make ashamed, to put to the blush (= ku tahayarisha).
- FÉRÇA, v. a.; Arab. فَتَحَ, aperuit portam, jus dixit, dijudicando diremit litigantes; to give judgment on questions of the Muhammedan law.
- FETIWA, v. p., to be condemned, to be adjudged, to be punished.
- FETULIKIA, v. a., *vid.* peketekéa.
- FÉULI (or FEAUULI), s., the hold of the native ships at the stern, the place in a native vessel where they put up things as in a baggage-room (jumba cha uni katika chombo cha ku weka mali katika tesi); jumba cha mali katika jahāzi (*cf.* akiki, another kind of feuli).
- FI, *prep.* (Arab. فِي, in, de, propter), by; tano fi tano, five times five; saba fi saba, seven times seven.
- FI, FIO, NDIVIO, ALIVIO, &c., *vid.* vi or vy, vi, &c.
- FIA, s. (*vid.* fira), a kind of serpent.
- F'IA (or VI'IA), v. a., to give birth; fialia, fialisha, to give

- assistance at a birth; fialiwa, v. p., to be born; fiawa, v. p.; fiausa, s; mfiāzi, parent; kifiazi, generation (mviazi, kiviāzi).
- FIA, v.; ku filia (*vid.* fā); kú fā, to die; (1) to die to one; pass. ku fiwa na—, to lose by death; ni kheri ku ji-fia, I will rather die; (2) to be arrested in growth, to grow stunted, to be spoiled, corrupted, e.g., mnāzi kwanza unaondoka na sihi (ngúvu), kisha unasunda wáfūa; mtu huyu anafia mūili na ākili, this man died to or is spoiled, corrupted in body and mind, i.e., hakukúa, amerūnda, hakupata kimo, his body did not grow large, he became crippled, short; amefia ākili = amepumbā, he was spoiled in point of understanding, he became stupid; amekúa susu; mahindi yanafia kua jūa, hayakupata kimo, hayakúa makūba, yanafia visigere or vimbugne, i.e., gugutalakwe ni ndogo, ni fupi.
- FISIA, v. c., to cause to be stunted, spoiled; ku-m-fisa kazi, na kazi ifie = iharibike; mahindi yanafia = hayakuiwa sana jungūni.
- Fisía, v. obj.; ame-ni-fisia kaziangu, he spoiled my work, he prevented me from finishing it.
- FIAGIA, v. a. (= ku péa), to sweep, hence s. ufiagio (pl. fiagio), broome (= upéo, pl. péo); fiagia (or fagia) vema katika chumba liki, sweep this room well.
- FIAGILIA, v. obj.
- FIAGŪA, v. a. ?
- FIALIKA, v. p. (or VIALIKA), to be born in a fine and strong manner, and to have many brothers and sisters (Er.).
- FIANDA, v. a., to crush, to bruise, to contuse; jiwe lime-ni-fiānda chanda, a stone bruised my finger; to pinch, to jam.
- FIANDIKA, v. p., to be bruised.
- FIÁNDI, s. (ya, pl. za); bánduki ya fiāndi, a musket which has a small barrel and makes a weak report (*cf.* shugālo).
- FIÁTA, v. a., to hold one's hands or one's clothes between one's legs or thighs, to take between the thighs, to keep one's thighs closed (when your hands are full (fiata is not to be confounded with fumbata); ku fiata ngúo, to turn up the cloth from the knee and tie it to one's buttocks. The natives used to travel in this manner in the wilderness, ku horumia nguozao, they do not feel ashamed as they are not observed by their countrymen; ku fiata nguo ndogo kama Mkamba; ku piga ubinda kama Baniani (*vid.* ubinda). Erhardt takes the word fiata, "to put one's hands in sleeping to one's genitals"? Ku fiata mkia, to take the tail between the legs.
- FIATISA, v. a., to beat with a switch or whip which bends around the whole body and gives pain; ku piga kua ufito uembamba or kua kikóto (*vid.*), a kind of whip made of gnongo za mia.

FIATÚA, *v. a.*, to let off, to allow a spring to escape.

FIATÚKA, *v. n.*, to escape (as a spring does).

FIÁZI, *s.* (*vid.* viazi), *sing.* kiazí, sweet potatoes.

FICHA, *v. a.* (*Kiung.*) = fita, to hide, conceal; ame-ni-fita kitu, he did hide the matter from me.

FICHÍA (= FITÍA), *v. obj.*; ame-ni-fitia nguoyangu, he did hide my cloth.

FIDA (FIDÚA), *v. a.*, to uncover, to betray, to tell to (ku-m-sema, this expression is more usual).

FIDUANA, *v. rec.*, to betray one another.

KU-JI-FIDÚA, to betray one's-self.

FIDA FIDA = gunkunisa (R.)?

FIDI, *v. a.* (*Arab.* فدى, dato lytro redemit, liberavit

aliquem; فدا or فدى, *s.*, res qua aliquis redimitur et liberatur), to redeem, to free, to deliver out = ku tóa nde, ku kombóa; maliyakwe ime-m-fidi katika kifungo, his property redeemed him from prison, acquitted him from punishment by paying the fine.

FIDIA, *v. obj.*, to deliver or ransom one by paying the ransom; ame-m-fidia babai kua reali mia, he redeemed his father for a hundred dollars; Kristosi ame-tu-fidia kua damu yakwe or damu ya Kristosi ime-tu-fidi, kuaní, yee ame-tu-ona suisui katika thiki. A free Swahili who wounds and kills another free man has to pay the sum of 600 to 1200 dollars; if he kills a slave of somebody he must pay sixty dollars. A slave who wounds and kills his fellow-man must pay fifty dollars, laid to the charge of his master. Formerly it was customary to punish wound with wound, life with life, &c. (like in Exod. xxi. 23, 24), but Sultan Said-Said, the ruler of Zanzibar, abolished this custom.

FIDIA, *s.* (ya, pl. za) (in an abstract sense), blood-money, ransom; fetha or mali ya ma-kombózi; hatu-i-daki fidia, tuadaka kisasi (retaliation), zamani watoápo fetha waona kama ku onéwa, they consider it a disgrace to take money because they desire retaliation for the crime committed; ameletta fidia yakwe, na kuamba hangetóa mali, angeúwa, he brought his ransom, if he had not given money he would have been killed.

FIDIA, *s.* (in a concrete sense); huyu ni fidia-yangu, i.e., atoaliaye kisasi, this man is my redeemer, he paid the kisasi for me.

FIDIA (or FIDILIA), to atone or pay for another.

FIDILI, *s.*, alms (Er.)?

FIDI, *s.*, *vid.* fithi (Sp.).

FIDIANA (FIDILIANA)?

FIDIKÁNA, *v.* (R.), *vid.* sini.

FIDINA, *s.*, mint (?).

FIDIO, *s.*; uganga wa fidio? (R.).

FIDIRI, *s.*, *vid.* fitiri; *Arab.* فدر, solvit jejunium; فدر, jejunii solutio.

FIDÓ (*vid.* fito), a switch.

FIDO FIDO; watu wa fido fido?

FIDULI, *vid.* fithuli, fithulikía.

FIÉKA, *v. a.*; ku fíeka, *vid.* fíeka; ku fíeka mitu, to clear ground in a forest.

FIETA, *v. a.*, (1) to crush; e.g., ku fieta maembe, to crush mangoes (which are ripe); (2) = ku-m-kaniaga tumbu kua mágú, to tread upon one's belly (Sp.)?

FIFIA, *v. n.*, to disappear, not to be seen any longer, to pine away; kofuyangu imefíia = haionekáni tena, my scar is no longer seen = imekúa muili mmoja; tayafíia, yadáka ku zima; wino wafíia katika wáraka, the ink cannot be seen on the paper, which therefore cannot be read; si mema wino hu, umengia maji; jua lináfíia or lináfífilisa nuru or muanga wa muili, the sun has burnt or spoiled the colour or complexion of the body. Erh. takes this verb, "to become black;" jua lináfíia, the sun blackened?

FIFILISA, *v. a.*, to cheat one in counting, to over-reach one in reckoning (ku fífilisa katika hesabu); ame-ni-fífilisa reali tano, he counted 20 dollars, but gave me actually only 15, thus abstracting 5 dollars.

FIFINUKA? *v. n.* (R.).

FIGA (la, pl. ma—), the three stones used to set a pot upon over the fire.

FIGILI, *s.* (ya, pl. za), a kind of large radish, growing best on the island of Pemba.

FIGNIA, *v. a.* (FÍNIA), (1) to pinch, nip with the finger-nails (=ku niúkúa kua ukucha, pl. kucha); (2) ku kunda usso = ku kasirika, to make a sour look, to frown (*cfr.* ku kuniáta); ku fignia ngue?

FIGNIÁNA, *v. rec.*, (1) to be pinched together, to be gathered up in a small or narrow place; (2) ku kundamána usso.

FIGNIU, *s.*, the mouth of a bag; kánoa figniu = liua-figniana, or mdómo unafigniana, the mouth is narrow (*cfr.* ombo); nguo hi figniu, this cloth is narrow.

FIGO, *s.* (ya, pl. ma? za), kidney; figo ya-ni-uma, the kidney pains me. The natives put the kidneys of a slaughtered goat upon the aching part of a man's body, to cure him. In like manner they put the wengu (spleen) of a cow upon the aching wengu of a man. The sickness of the wengu causes a swelling of the belly (matumbo).

FÍKA, *v. n.*, to arrive, to reach; alipofika kule mbelle, when he arrived there.

FÍKÁNA, *v. rec.*, to arrive together.

FÍKANISHA, *v. c.*, to cause to arrive at the same time.

FÍKIA, *v. obj.*, to arrive at one's place or for

one, to reach one; warakawangu ume-m-fikia, my letter reached him, arrived at his place.

FIKILIA, *v. obj.*, to come up to, to arrive at one's place, to concern one; mgeni ame-ni-fikilia kuangu.

FIKILIANA, *v. rec.*, to arrive together, to coincide; e.g., many words of the Kinika language coincide with the Kiswahili and vice versa.

FIKILIWA, *v. p.*; nimefikiliwa ni mgeni = ame-ni-fikilia pango.

FIKILIZA, *v. c.*, to cause to arrive for, or to reach; nime-m-fikiliza mgeniwako niumbani muako, I caused thy guest to arrive at thy house; Muungu ame-m-fikiliza wema or vibaya; ku fikiliza ahadi, to fulfil a promise or treaty.

FIKILISHIA, *v. obj.*; ku-m-fikilishia maneno ketha wa ketha; ku-m-fikilishia matukano, to abuse or revile one.

FIKIZIA, *v. obj.*; nimefikizia niumba, I reached the house.

FIKISHA, *v. c.*, to cause to arrive, to lead, to take.

FISHA, *v. c.*, to cause to arrive; chakula hiki kitani-fisha Ukambani, this food will bring me to Ukambani, will be sufficient till I reach Ukambani; ku-m-fisha mbelle ndiani, to see one to the road, to accompany him till he reaches the road.

FISHIA, *v.*, to cause a thing to reach him; ku-m-fishia mbelle mzigo, to carry the load for some one to a certain distance.

FISIWIWA, *v. p.*

FISHUA, *v. p.*

FIKIDIA? (Reb.).

FIKIJIA (R. figija), *v. a.*, to rub between the fingers, to compress by rubbing, to rub to pieces, to crumble, to rub hard; ku fikija unga ulio na mafumbo, to crumble a lump of flour between the thumb and fore and middle fingers, in order to reduce it to powder for bread-making.

FIKIRA (or FIKARA), *s.* (ya, pl. za), thought, thoughtfulness, consideration; mtu huyu yuna fikira

nengi = yuna maazo mangi; cfr. Arab. فَكَرَ, cogitavit de aliqua re; فَكَّرَ, cogitatio; fikira hizi hatunazo suisui.

FIKIRI, to consider, think, ponder; ku fikiri mali ilipoteta, to think of the property lost; ufikiri sana, usianguke, think well, lest you fall.

FIL, *s.*, a chess castle or rook (St.); in Arabic an elephant; فِيل.

FILA, *v. n.* = fia, *v. n.*, to die; affile mballi, may he die at a distance, far off.

FILIA, *v. obj.*; cfr. kú fá, *v. n.*, to die.

FILIMBI, *s.*, a flute.

FÍLISI, *v. a.* (FIFILISI by redupl.) (cfr. فَلَسَ,

inops fuit, inopem pronunciativ aliquem judex), to take away or to sell by auction somebody's property, to pay his debts; wali ame-m-filisi fulani, ametoa watuma, shamba, viombo via niumba, &c.; na Abdalla amefilisiwa ni wali, na sasa Ahd. amefilisika, hana kitu tena.

FILSIKA, *v. p.*, to be distrained, to have been sold up.

FISIWIWA, *v. p.*, to be seized for the payment of debts (one's property).

MFIFILISI, *s.*, a man who sells a debtor's property.

FILILISA, *v. a.*; ame-m-sehadisa, apate sehau, to get by deceit.

FILILISIKA, *v. p.*, to have been sold up; also = ku danganika or punhasika, to be overreached, defrauded.

FIMBA, *v. n.* (vid. vimba) = ku fura, (1) to swell, matumbo yana vimba = yunajaa telle ndani; (2) ku vimba niumba niassi or makuti, to thatch or roof a house with grass and palm-leaves.

FIMBISA (vid. vimbisa), *v. c.*, to cause to swell; mtama uta-ku-vimbisa, to overfeed a person.

FIMBIWA (vid. vimbiwa), *v. p.*, to overeat one's self.

FIMBIKA, *v. n.* (or FIMBUKA); maembe yafimbika niumbani, the mangoes ripen in the house.

FIMBISI, *s.*, the state of being inflated (R.).

FIMBO, *s.* (ya, pl. za), a long stick (cfr. bakora), a walking-stick.

FINANGA, *v. a.* (FINIANGA) (Kin. umba), to form or mould potter's clay, to tread and trample, to make vessels of clay; ku fania viombo kua udongo, to do potter's work. Pottery is the business of women in East Africa. The women mould, bake, and sell the ware. They make water-jars, dishes, &c., of various sizes from a red and black kind of clay which they dig in the island of Mombas and near Jumfu, a Muhammedan village, situated on the mainland, about six miles to the west of Mombas.

FINANGUA, *v. p.*

FINESSI, *s.* (vid. fenessi), pl. mafinessi, a jack-fruit; finessi la Kizungu, a duryan (St.).

FINGINIUKA (cfr. magnunika), *v. n.*, to wriggle, writhe (like a serpent after having been killed, or like worms crawling in putrid meat).

FINGIRIKA = hingirika, *v. n.*, to be rolled, to roll along, to writhe like a wounded serpent.

FINGIRISHA = bingirisha, *v. c.*, to cause to roll, to turn over; mtu afingirisha kitu asijoweza ku-ki-tukia, man uses to roll what he cannot carry.

FINIA, *v. a.*, vid. fignia; ku finia niumba or ku fania finio, to make the house narrow; ndia ya ku finiana or ndia ya finio, a narrow way; (2) mafinio ya usso, grimace, wry face.

- FINIANA, *v.*, to be narrow = haina pana; mlango unafiniana, the door is narrow.
- FINIA FINIA, *v. a.* (or WINIA WINIA), to swing, to move backwards and, forwards (a child); ku-mteséssha muana (*vid.* vinya vinya).
- FINIAPA, *s.*, hay?
- FINIANGA, *v. a.*, to tread under foot; ku finianga makoyokoyo, to tread under foot a kind of large black ants (*cf.* ku finánga).
- FINIKA (or FUNIKA), *v. a.*, to cover (*opp.* funúa, to uncover); ku finika ehombo, to cover a vessel; to close, *e.g.*, a book.
- FINIKIKA, *v. n.* (ngúo li hai-ji-finikiki, ni kipande), to become covered.
- FINIKIZA, *v. c.*, to cause to cover, to put something on the top of a vessel so that nothing can fall into it; ufinikize jungu, asingie paka or pania; a-ni-finikize finikize maneno yale (*cf.* hanikiza); ku finikiza vianda (ku-ji-shika mikono).
- FINIKUA, *v. p.*, to be covered.
- FINIKO, *s.* (la, *pl.* ma—), covering; kifiniko, a small cover.
- FINIONGÓ, *v. a.*, to quash? = to crush.
- FIO (la, *pl.* ma—), reins (fio inakā na íni).
- FÍÓA, *v. a.*, (1) to cut, *e.g.*, mashúke ya mtáma, ku tía kikapúni (*Sp.*); (2) to scold.
- FÍOLÉA, *v. a.*, to rebuke; ku-m-nená kua maneno ya koro; ku-m-tolea ufíózi, to abuse, reproach.
- FÍÓGA, *v. a.*, to trample under one's feet, to press with one's hands or feet.
- FÍOGÁNA, *v. rec.*, to press or rub against each other strongly, to tread one upon another.
- FÍOKÓTA, *v. a.* (FÍOGÓTA?) (*cf.* sokóta), to twist with the hands, to turn between the hands; kua ku ungu úgue or mshípi wa ku fulia sámaki (*cf.* kassi, *s.*).
- FÍONDA, *v. a.* (*cf.* ku sonda), to suck out; ku fionda damu or púa ya watoto; wáli (boiled rice) uki-m-palia mtoto.mjánga puani, mamai yuwa-m-fionda hatta wáli ku toka puáni, when the rice gets into the nose of a little child, his mother will suck it until the rice comes out (this is a Suahili custom); jig., ku fionda watu kua ku gniagnánia = to suck out the people = to impoverish, to exhaust them.
- FÍOXIA, *v. a.*, to make a chirping noise with the mouth, to do so by way of showing contempt (*St.*).
- FIRA (*Kin.*), *s.* (= *Kis.* fia), a kind of snake, which spits at men and endeavours to throw the spittle from a distance into the eyes, which causes great pain. The spittle causes an itching on the skin of the body. The natives endeavour to induce another person as quickly as possible to make water upon the eye which has been hurt, urine being considered a prompt remedy against the venom of this snake, which is of a whitish colour. There are various kinds of snakes: (1) sayo, (2) bafe (long and large), (3) nduma ku wili (short), (4) satu (about twelve feet long), (5) ukúkui, (6) nondo, (7) fira (is long).
- FIRA, *v. a.*, to lie with a woman not being one's wife (tongóza).
- FIRŪA, *v. p.*; fulani ame-m-fira mtumke wa fulani, na mtumke amefirua ni mtu mume mungine.
- FIRÁNA, *v. rec.*, to commit (1) adultery, (2) sodomy or pederasty.
- FIRAJI, *v. a.* (*cf.* fāraja and faraji, *v. a.*); Muungu ame-m-firaji akapóa, God blessed, consoled him (after having been in mat'eso, in affliction).
- FIRANGI, *s.* (*Kin.*) (= *Kis.* mbúba), measles.
- FIRASI, *s.*, part of a ship (?) (*R.*).
- FIRIDI, *v. n.*, to smell well, to have a good odour (= ku nuka, ku tóa rikhi).
- FIRIGÍSI, *s.* (ya) (also FIRINGISI), the stomach or the gizzard of birds (the figo of quadrupeds).
- FIRÍNGA, *v. a.* (VIRINGA), to make round, to remove roughness of surface; ku firinga tonge la wali, to make a lump of boiled rice and put it into the mouth, the natives using no spoons in eating (ku sania muili mmoja).
- FIRINGÁNA, *v.*, to become spherical and symmetrical; mti umetóngua hatta unafiringana or hatta kúa mmoja na muiliwakwe, hatta ku ondolewa kulla kombo ya mti, hauna mlima tena, unafiringana, the tree is round, smooth, without any roughness.
- FIRKOMBA, *s.* (*St.*), an eagle? *vid.* faukombe.
- FIRU, *s.* (la, *pl.* ma—), fruit of the mfiru tree (*Sp.*).
- FIRŪKA, *v. n.*, to whirl? roho ina-m-firúka = ina-m-geúka, inakúa na ghatabu, imekasirika, to become angry.
- FIRŪSHA, *v. c.*, to provoke one; watu wame-m-firusha roho kua manéno mabaya (*Sp.*).
- FISADI, *v. a.* (*Arab.* فَسَدَ, corrupt, perdidit; فَسَادٌ, corruptio) (*cf.* husuda), to corrupt; (2) fisadi (*pl.* mafisadi), *s.*; hana uda wa kitu, ni fisadi mkú, a wicked man in general, one who enters the houses of other people for a wrong purpose.
- FISHA, *v. c.* (from kú fā, *v. n.*), (1) to cause to die; (2) to cause to arrive (from ku fika, *vid.*).
- FISHIA, *v. obj.*; ku fishia watu, to waylay people, to lie in ambush = ku ká kikosini, in order to rob and kill (kú fā)?
- FISI (or FISSI), *s.* (la, *pl.* ma—), hyena. The Wanika entertain a foolish attachment to this voracious beast of the forest. When a hyena has been found dead or killed by somebody, the elders of the tribe perform a funeral ceremony such as is usual after a man's death. The muanza (*vid.*) is beaten, and a great lamentation

and intolerable howling are heard. The beast having been buried in a deep grave digged by the mad mourners, the latter slaughter a bullock or goat, and eat and drink to excess for three days, raising from time to time their voices and weeping for their departed brother, as they call the hyena. The man who has killed the beast is obliged to pay one piece of cloth to the elders. Is this notion connected with Indian ideas and customs of the migration of man's soul? I do not think so, as the Wanika show no attachment to any other animal or beast. Very likely they intend by their superstitious respect for the hyena to keep this beast well-affected towards those who in a state of intoxication may fall asleep in the grove or forest or on the road at night, as a Wanika told me once when I questioned him on this subject. They frequently make a sadaka (sacrifice) for the purpose that no wild animal may kill their countrymen during the period of Keskazi (vid.), when their drinking bouts are going on for days and nights in a shocking manner. Some Wanika have stated that the elders when talking in a state of intoxication in the forest (where they are often assembled day and night) endeavour to imitate the voice of the hyena, and that on this account they call the beast their brother. In regard to the Suahili superstition relative to the hyena see the word *feli*. See also Schwöcinfurth's "Heart of Africa."

FISIDI, v. a. (vid. *fisadi*), to commit an offence in another man's house.

FISIDI, v. vid. *fisadi*.

FISIDIA, v. obj. ku enda ku fisidia. Mambo yote a-ya-fisidi.

FITA, v. a. (vid. *ficha*), to hide, to conceal.

FITAFITA, v. a., to shuffle, to be evasive in one's speech (R.).

FITAMANA, v. rec., to be hidden together; jambo lililo fitamana.

FITANA, v. rec. (and *FITIKANA*).

FITIA, v. obj., to hide a matter from any one; ame-m-fitia wali kitu hiki, he kept this matter secret from the governor.

FITIKA, v. n., to be capable of being hidden or concealed; mtana anafitika mituni.

KU JI-FITA MFUA, to take shelter from the rain.

FITHULI (= *fithuli*), *adj.* (cfr. Arab. *فَتَل*), praeclullit, se praestantiorum aliquo judicavit), to be proud, insolent; mtu huyu ni fithuli or msafili, yuwatukana or akashifu watu; anatakabiri m'no, he is very proud.

FITHULIKA, v. (= *tukana*), to treat one contemptuously, to nickname one (?); vid. *ufithuli*, insolence.

FITHULIKIA, v. obj., to provoke one to anger by nicknaming; mfithuli, s., one who despises others, nicknames them. Dr. Steere takes the word in the sense officious, over-talkative; futhuli, officiousness. Ku-m-nenea asic = kua katiriyakwe; ku-m-fithulikia = ku-m-tolea maneno ya keburi or ya nasaba, maneno maofu.

FITINA, s. (ya, pl. za) (cfr. Arab. *فِتْنَة*), probavit, tentavit, seduxit; *فِتْنَة*, tentamen, seductio,

discordia, seditio, bellum), (1) *n. abstr.* = *ufitina*, enmity, hatred, slander, discord, malevolence; (2) *n. concr.* (wa, pl. ma—), inciter, instigator, abettor of discord or disturbances; huyu ndio fitina ya watu (= *mfithini*).

FITINI, v. a., to bring about enmity, discord, against any one, to do him harm; mtu huyu ame-ni-fitini, ame-ni-tia fitina kua ndugu zangu.

FITINIA, v. obj., to cause enmity with one, to slander one with N. N., to sow discord; Abdalla ame-ni-fitinia kua nduguyangu, Abdalla put me at enmity with my brother.

FITINIANA, v. rec., to put themselves at enmity one with the other.

FITIRI, s. (ya) (cfr. *fidiri*) (cfr. Arab. *فِطْر*), solvit jejunium; *فِطْر*, jejunii solutio; عيد الفطر,

festum Muhammedicum succedens jejunio mensis Ramadhan, alms and presents given at the end of the Ramadhan; sadaka ya ku fungua muezzi wa Ramadhan, ku tolea muezzi mozi na mfunguo mozi siku ya idi. A pishi of grain is given to the poor. Alms are given (1) at the end of the Ramadhan, (2) after safe return from war, &c. The natives give money, cloth, rice, bullocks to the poor or to mosques.

FITO (sing. *ufito*, pl. *fito*, za), long slender sticks especially used for making a basket to catch fish; ku sika usio wa samaki; fito (pl. *mafito*), a long staff. The Wanika use the fito (slender sticks or switches) in the construction of their cottages by putting them transversely to the poles and fastening them with the bark of trees or with ropes of mia (vid.); cfr. bakora.

FITUA, v. a., (1) to cut off; (2) to let spring or snap; amefitua shuke la mtama alipokata bua kua tini, he cut off the ear of millet after having cut down the stalk.

FITUKA, v. n. = *tenguka* (vid. *pia*), to go off, to snap; mtambo umefituka (= *umeinuka ju*), the trap (noose) went off, snapped.

FITUKO, s.; mtambo wa fituko, a trap of a stick and rope; opp. to mtambo wa liwa and wa banchaga.

FITULIA, v., to convince one of a falsehood by

- exaggerating, to refute by witticism; amefulia kinayakwe kua ku teka.*
- FIUSHA** (or **FIUSA**), *v. c.*, to let spring or snap, to let go off, to let off (a trap).
- FIUSSA**, *v. n.*; ku fiussa watu au niamā kua tanzu or matanzi (kitanzi, ngue wa mūā), to catch men or animals unawares by a rope, which is placed on the road in the form of a noose.
- FIUFIA**, *v. a.*, to cook something with a slow fire; to spoil in cooking.
- FIUNDA**, *v. a.*, *vid.* ku ramba (2 *Tim.* ii. 17).
- FIWA**, *v. p.* (*vid.* kú fa, to die), to be dead to one; fulani anafiwa or anafewa, somebody died belonging to N. N. (to a certain individual); ku fiwāpo, there where people are dead or die; manamke aliofiwa ni muméwe, widow (*lit.*, a woman to whom her husband died).
- FIWI**, *s.* (*pl.* za), a kind of bean; mfiwi is the stalk of the bean. This kind of bean is said to have a strong smell, for which reason the wild boar will not eat it. *Dr. Steere states (page 268) that this kind of bean grows on a climbing plant with a white flower.*
- FIYÚKA**, *v. n.*; joyo (moyo) lina-m-fiyúka akitukiwa.
- FOKÉA**, *v. a.*, to cover a sown field with sand and mud by inundation (*cf.* mena; ku timba mena ya ku yā or fokea).
- FOKESI**, *s.*, one who rolls on the mud; mtu huyu unafokesi sana (*Sp.*).
- FOKERÉKA**, *v. n.* = fukia? (*R.*).
- FOMBO**, *s.* (*la*, *pl.* ma—), a lump; unga ulio na ma fombo (*cf.* fikija).
- FOMÓA**, *v. a.*, to demolish; ku fomóa niumba (= jengúa), to demolish a house.
- FONDOGÓA**, *s.*, a bad smell in flour; vikiwa havi nuki tadu or tatu, ni ku nuka fondogóa (*R.*).
- FONGÓNIA**, *s.* (*la*, *pl.* ma—), the fruit of the mfon-gonia tree.
- FORA**, *s.* ? (*R.*).
- FORARI**, *v. a.* (*vid.* furári, *v. a.*), to keep or tie together with ropes, e.g., the broken parts of the yard of a ship.
- FORARÍWA**, *v. p.*
- FORI**, *s.*; mtanga wa forí? (*R.*).
- FOROMÁLI**, *s.*, a ship's yard; mti wa ku fungia tanga la jaházi. *St. writes* foramali.
- FÓRŌTA**, *v. n.*, to snore in sleeping (*cf.* misóno and mionó); *vid.* kórota.
- FORSADI**, *s.* (*vid.* fersadi, *s.*), a small fruit of a tree which is eatable (kama kunázi, laken nickundu), mulberries?
- FORTHA**, *s.*, custom-house; fortháni, at the custom-house (*Arab.* ^{5-c2} *فرض*, locus maris, ubi naves ad anchoram consistunt, statio navium). The custom-house is usually near the harbour, hence
- the name serves for both the harbour and the custom-house in Arabic.
- FRAS** (**FRASI**), *s.* (*vid.* fāraasi), a horse.
- FRASI**, *s.*, a chess knight (*St.*).
- FU**, *adj.*; niamáfu = niamá fu, niamā alie kufa (*vid.* nia mafu), a dead animal, the flesh of a dead animal; neap tides, maji mafu, *lit.*, dead water; kitu kifu, m'tu m'fu.
- FŪ**, natural sound; *cf.* bu; ku-mu-angusha fu.
- FÚA**, *s.*, a wooden bowl; ni jáno kidógo eha ku oshéa mǎgū, mikóno, &c. (*R.*).
- FÚA**, *s.* (*la*, *pl.* ma—), the chest; mafúa, a chest complaint causing a cough, a cold in the head and a stoppage in the nose; mtu huyu ana mafúa, this man suffers in his chest; watu wana mafúa wakohóá msimu ukingia, when the north-wind sets in many persons complain of the mafúa.
- FÚA**, *s.* (or rather **FŪO**) (*vid.* fúo) la mikojo, the scum of urine.
- FÚA**, *s.*, a small trunk hollowed out like a canoe, into which the oily substance of the pounded tōndō is squeezed. *See* tōndō, the fruit of a shrub which yields oil. Fúa ni mti uliotóngua kúsudi wa ku kamulía tōndō.
- FÚA**, *v. a.* (*cf.* vua, *v. a.*), the general notion of this verb is to beat, to drag, to draw, to forge. (1) Ku fúa juma, or fetha, thahabu, to forge iron, to be a blacksmith or silver and gold smith; ku fúa vissu, to forge knives. (2) Ku fúa ngúo, to wash a cloth by beating it on a stone; mahali pa ku fua nguo, a washing-place. (3) Ku fúa (or rather ku vúa) samaki, to catch fish with the angling-line or with a hook. (4) Ku fua majini, to fetch something out of the water. (5) Ku fua (vua) ngúo, to put off one's cloth, to undress. (6) Ku fua (vua) = okóza, epusha, to save from danger, sickness, &c.; Muungu ame-m-fúa (ame-m-vua), God has rescued or saved him. (7) Ku fua ndia kua tini, to excavate for making a road; pania anafua ndia. (8) Ku fua maji (ku teka na ku muaya), ku fua daúni mtangani.
- FULIA**, *v.*, to forge or wash for one, to butt as a cow.
- FULIWA**, *p.*; juma kilicho fuliwa kama nanga (*vid.* opolca).
- FULIZA**, *v. a.*, to go with long and quick steps without resting; not to stop, to go on.
- FULZIA**, *v. obj.*; ame-m-fulizia farasi (waende asipumsike).
- MFUO**, wa ku fua mshipi.
- MFŪO**, white sand on the seashore?
- MIFŪO**, lines.
- MFUSI WA NGUO**, *s.*, washerman or washer-woman.
- MFUSI WA JUMA** = afuai juma.
- FUÁMA**, *v. n.*, to lie on the belly or face (as one docs

- when having pains in the stomach, etc.); *opp.* to ku lala kingalingali, to lie on the back; ku lasa ku fuama, to lie on the stomach.
- FUAMIA, *v. obj.*, to lie on the belly; mtu huyu amefuamia kitanda; Mnika amekufa fuamia mzigo; aliefuamia nti; alála kitandani matumbo na kifua na usso ukáwa jii ya kitanda.
- FUAMISA, *v. c.*, to upset, capsize a boat, to prostrate.
- FUASA, *v. a.* (VUAZA), to make to cut, to wound with something sharp; kissu nime-ni-fuasa; niassa zime-ni-fuasa; ukambá ume-ni-fuasa; ameji-fuasa=ameji hasiri; kissu cha-fuasa=cha pata or tinda.
- FUASIKA, *v. n.*, to be wounded by seizing something sharp; nimefuasika kua ku guya niassi.
- FUATA, *v. a.*, to chew; ku fuata tómbaku, to chew tobacco; ku fuata tombaku, si ku tafúna na meno, laken kana ku kamúa kua ulimi na meno; ku tia tombaku kanoáni asipo tafuna mno kua sebalu ya kúa kali, ya ku asha tombaku; ku gandamisa, to press, squeeze with or on the teeth, to take the tobacco into the mouth and press it on the teeth.
- FUATA, *v. a.*, to follow, to succeed one, to adhere to one, to be a follower or party of—; ame-m-fuata Muhammed, i.e., diniyakwe (his religion); ame-m-fuata Tangai, or afuata kua Tangai, he is a follower of Tangai the chief commandant of Mombas; mtama unafuata kinu, the millet is sticking to the mill, because it is wet.
- FUASA, *v. c.* (= ku rithia), to be obliged to follow, to be under obligation, to be entirely devoted to somebody, to do whatever he likes (Er.); maji yafúaza, *cfr.* ongóza and túngiza; mfuase adakálo, follow him in whatever he likes; ku fuasa mfano or maneno, to make a thing exactly after the pattern or description.
- FUATANA, *v. rec.*, to follow each other, to go with, to be contiguous, to accompany.
- FUATANISHA, *v. c.*, to make one join or follow or to accompany; nime-m-fuatanisha muana mdógo na mtu mzima ku nenda Mvita.
- FUATIA, *v. obj.*, to make one follow, to gain one to one's party; Abdalla ame-ni-fuatia mtumishi wangu kua mali au maneno mazúri, Abdalla induced my servant to follow or join him by giving him property or flattering words.
- FUÁWA, *v. p.* (pass. of fua?), to be aground, to lie on the side and be beaten by the waves; dau lina-fuáwa mtangani=limepeléwa, linafúa mtanga, hali nendi tena.
- FUÁWE, *s.* (la, pl. ma—), an anvil; ni jombo ja ku fulia kazi zote ziliópo za kiwánda.
- FUCHA, *v. a.*, *vid.* futa.
- FUDA, *s.*; — la kinéna, *vid.* kinena.
- FUDIFUDI, *s.*, on the face (of falling or lying) (St.); *cfr.* fulifuli.
- FUDIKIZA, *v. a.*, to turn bottom upwards (St.).
- FÜDÜ (Kin.) (in Kis. fufü), (1) an eatable fruit of a tree; tundo za mti ziliwázo; (2) an empty shell.
- FUDÚA, *v. a.*, to wash after circumcision.
- FUDUSSA, *v. c.*; ku fudussa kibófu, to inflate a bladder.
- FÜE, *s.* (vúe) (la, pl. ma—), an old or deserted plantation = shamba la kale, *opp.* to shamba la tange, a new plantation (*cfr.* tange and koke) (shamba mpia).
- FUFIA, *v. a.* (VUVIA), (1) ku fufia motto (= ku pepéa or toma motto), to blow the fire; (2) ku fufia nsumári, to play the flute; *vid.* makungu.
- FUFU, *s.* (la, pl. ma—), (1) an empty shell; fufu la nazi, used for various purposes; fufu hili nta-lifania kata, hence fufu la kata, a small water-tube; (2) fufu la usso, *eranium*, fufu la kitoa or fupa la kitoa; (3) fufu la upáa, brain-pan, in which is the bongo or uwongo, the brain; of empty shells the natives make drinking-vessels which serve as cups, glasses, etc.; (4) mfufu, a species of tree which bears a sort of plum (R.).
- FUFÚA, *v. a.*, (1) to revive, to bring to life again = ku-m-húisha, to cause to revive; (2) to charge a second time, e.g., amefufua deni kua uongo or kua ku kopa; watu wale wana fufúa maneno ya kale, or maneno haya ni ya kale, watu wana-fufua, the people revived the old quarrel; ku fufúa neno la kale, to revive the former question.
- FUFUKA, *v. n.* (= ku huika, ku hui), to come to life again; mtu buyu anakufa, kisha anafufuka, roho imerúdi, this man died, afterwards he came to life again, his spirit returned. This verb refers to feigned death, which, however, was thought to be real for some time. Ku fufuka = ku regea uzimani; ku fufúka niufuni.
- FUFULIWA, *p.*, to be brought to life again, to be revived.
- FUFÚLIZA, *v. c.*, to cause to come to life again for some one.
- FUFÚMA, *v. n.*, to surprise one; huyu ni-ambúa tangu jana ku amba utakuja, leo wa-ni-fufuma = wa-ni-jia kua gháfula (R.).
- FUFÚMKA (*vid.* vivumka), to grow up quickly; ku kúa harraka, e.g., mtu amefufumka; mbéu ime-kúa harraka.
- FUFÚMSHA, *v. c.*, to cause to grow up quickly.
- FUFUMONIE, in the kitchen (Pemba) (St.)?
- FUFURIKA, *v. n.*, to flow over, to boil over; jungu kimepata motto mno, maji yamefufurika, the kettle or pan was so much heated that the water ran over.
- FUFUSA, *v. a.*? (R.).
- FÚGA, *v. a.*, to breed, to rear, to bring up, domesti-

cate, to tame cattle, to keep animals. The Suahili say, ku fuga niamu, to bring up animals, but ku-
lea muana wa mtu, to bring up or educate a
child; ku fuga nuelle.

FUGIKA, v. n., to be tameable; gnombe hu ana-
fugika sana, si rubishi, this cow is well tamed
or domesticated, she is not refractory.

FUGUA, pass.; e.g., gnombezangu zimefuga kua
Abdalla (he fed them on his pastures).

FUGU, s. (or FUGUFUGU ?) (R.), bickerings, strife;
fugufugu hi (pl. hizi); wanasumbua mambo ya
fugufugu.

FUGUDA (?), v. n. (Kiniasa, burubuda), to move
about before one falls asleep; muana huyu hapa
katiki, yuwa furuguda (cfr. furukuta) (R.); (2) to
pull, to spin (R).

FUGUTA (VUKUTA), v. a. (vid. mfua and mifua); ku
fuguta mifua, to blow the bellows. The black-
smith says to his apprentice, Ewe manafunzi
fuguta mifua ni pate fua, or nipate fania kazi.
The natives use goat or sheep skins as their
bellows and do all their work in a sitting posture.
Fig., to lie (Er.); vid. kewa ya ku fuguta ki-
wanda.

FUGUKA, v. n.; mti wafuguka kua wadudu ? (R.);
fugulika, fuguka, or fukuka, to be concave (R.).
Fugudi or fukudi ? vile adakavio sivio wa-m-
faniavio, ikiwa fugudi siku zote (R.).

FUGUTO (VUKUTO), s. (la, pl. ma—), sweat, heat
(= jasho); fuguto la jasho.

FUGUZA, v. a., to drive away (R.); vid. fukuza, to
chase.

FUJA, v. a., (1) to run through, to leak; kitoma
hiki chafuja, this calabash leaks; niumba yangu
yafuja, the roof lets the water all through;
(2) to waste, squander, dissipate, e.g., ku fuja or
fujafuja mali, to waste property; (3) ku tukana
in Kipemba.

FUJIA, v. obj.; mvua ime-ni-fujia, the rain drove
me out.

FUJIKA, v. n., to waste away, to moulder.

FUJIWA, pass.; ukuta unafujiwa, the wall is
leaked upon.

FUJO, s. (la, pl. ma—) (= jaro), frequent, continual
passing and repassing; fujo la watu = watu
wangi wanguo niumba isio na mume au mke, na
watakao ku zungunza, ku fania kelele na ku teka
to; (1) thoroughfare, rambling; niumba ya fujo,
a house of thoroughfare; niumba hi inafujo;
(2) disorder, bungling; kazi kua fujo; fujo is also
if you disturb others with singing (vid. shambiro);
nusi-ni-wekce fujo tokani, do not go in and out at
my house, depart; vijana vina fujo wakila, chil-
dren are sloppy in eating; ku fania fujo haba.

FUJO FUJO, s. (vid. ofio ofio), slowness, laziness,
slovenliness; ku fania kazi kuo fujo fujo = kua
ufifu na unioenge, to work lazily, because the work-

man knows that, if he has finished the present
work, the master will give him other work to do.
Slaves especially do their work as slowly as
possible.

FUKA, v. a., to fill up or in a small hole (St.) (e.g.,
a grave) (R.).

FUKIA, v. obj., to fill up a small hole for —; ku
fukia kua mtanga or mitanga (cfr. ya).

FUKILIKA, v. n.

FUKA, v. a.; ku fuka moshi, to throw out smoke,
to fume.

FUKIZA, v. c., to perfume, to cense, to put the
incense-pot into a person's clothes or under his
beard, to honour him in this manner; usi-tu-
fukuze, uwashe mottu, do not smoke us, make
a good fire; ku fukiza watu, wapate ku nuka
wema; ku piga watu moshi wa ambari, wa udi
au wa ufumba ungine; letta jetezo cha ku fu-
kizia watu udi. The guests consider it the
greatest honour if they are perfumed with
ambari on account of the costliness of this
substance.

FUKIZIA, v. obj.

FUKIZO, s., fumes, vapour.

FUKA, v. n. (VUKA), to cross, to pass over, to pass a
river, to ford = ku'enda gnambo ya pili, to go to
the other side of a river (roho ime-m-fuka);
muezi ku fuka or fumbua watatueka (R.).

FUKFUKIA, v. obj., to do away, carry away (Er.)

FUKIA, v. obj.

FUKIKA, v. n., to be capable of being ferried or
carried over.

FUSHA, v. c., to make one cross over, to ferry;
ku fusha watu dauini, to ferry over people in a
boat.

FUSHANA, v. rec. (or FUSSANA), to cross in parties
by turn; watu haba hapa wangu dauini marra
moja, wangu wakiketi poani hatta ku rudi
dau, ku fusha watu wasaliao.

FUKARA, s. (pl. mafukara) (فقر, fudit, perforavit,
pauper fuit), an extremely poor man; mtu
mniogwe kabisa; watu hawa ni mafukara or
fukara, these men are extremely poor.

FUKARISHA, v. c., to cause one to become poor, to
reduce to poverty; vid. komba, v. a.

FUKE, s. (la, pl. ma—) (cfr. mfuke), a large drop
of sweat.

FUKIA (vid. fuka); upumbafu hu una-ni-fukia sana
unafukia nini, ukitoka Unguja? nafukia upanga
wazi or kikuba (name of a boat) (R.).

FUKIZO, s., vid. fuka, to fume.

FUKKA, s. (ya), a native gruel or porridge pre-
sented at the festivities which accompany mar-
riages and mournings (vid. matasa). It is pre-
pared of fresh tembo or honey, boiled and mixed
up with fine rice-flour, black pepper, cinnamon,

and other spices (e.g., Tangaisi, matumba ya maulidi, pajori, mpakanga, kajiri, all which spices are called viingo via madukani); leo tumekúna fukka kua felani; kahiwa ya fukka, a mixture of honey, sugar, flour, and pepper; fukka (of asali and honey), for a woman in child-bed.

FUKO, s. (= shino); kuku atimba fuko; *vid.* kioto.

FUKO, s., *vid.* fuka, v. a.

FUKO, s. (la, pl. mafuko), (1) a large bag (larger than the mfuko); (2) a mole? (St.).

FÚKŪA, s. (wa, pl. ma—), a turtle-dove; ndiwa is a small dove with a black neck; kipúro has red down on the neck and under the wings.

FUKŪMBE (or FAUKOMBE, or FUKOMBE), s., a large vulture which catches sheep, &c.

FUKUZA, v. a., to dig a small hole for receiving the posts of houses; in general to dig up; e.g., fisi ame-m-fukúu mtu, the hyena dug up the grave of a man; kuku amefukúu mahindi, the fowl scratched up the Indian corn.

FUKILIKA, v. n.? (R.).

FUKÚA FUKÚA, v. a., to burrow (St.); ku-jiwe, excavate stones.

FUKÚKA, v. n., to be dug up, capable of being dug up (= timbuka).

FUKUE, s., pl. of ufúkúe, fine sand; *vid.* mtánga.

FUKUJKA, v. n., to be spoiled; mtama umefukujika = umeóza.

FÚKURU, v. a. (فَكَرَ, cogitavit?), or s. (فَقَرَّ, sollicitudo, moeror?).

FUKUTÚKA, v. n.?

FÚKUZA, v. a. (R. writes fuguza), to chase, drive away, banish; e.g., ku-m-fúkuza mjini, to banish one out of town. Mr. Er. seems to derive this word from fukúu (*vid.*); Mr. R. from fuka.

FUKUZÁNA, v. rec., to chase or persecute one another.

FUKUZIA, v. obj., to drive away from —.

FULÁNI, adj. (*vid.* feláni or faláni), somebody, a certain man, such and such men or things, such a one. This word remains unchanged: kitu fulani, not kifilani; pahali fulani, not pafilani; *cf.* Arab. فَلَانٌ, quidam, quaedam.

FULI, s.; mkóno wa fúli or wa kufuli (in Kimrima) for mkóno wa ku lia, the right hand (with which men eat). In Kigánia mukono wa kuume, the male hand = right hand, opp. to mkono wa ku shoto or wa kike, the female or left hand (*vid.* shoto).

FULI, s. (ya), the beginning of the north-wind (pepo ya kaskazi); also the time of planting and harvesting the third time in the year (Oct., Nov., Dec.). Fuli ni muanzo wa kaskazi, mjóu ni muanzo wa kussi (south-wind, from May till Oct.); kwanza watu wanalima mjóu; (2) wakila mahindi ya mjóu, wayā mahindi ya muaka, wakifuna

mahindi ya muaka; (3) wayā mahindi ya fuli, na (4) baada ya fuli ni kaskazi. Thus the natives have three harvests: (1) ya mjóu; (2) ya muaka; (3) ya fuli, katika fuli mfúa iko, laken si nengi. When the fuli has plenty of rain it is called mume (male), when it has but little rain it is termed mke (female). Muaka hu fuli mke = muaka hu hanna mfúa nengi. Harri nengi, *vid.* kussi and kaskazi (from Dec. till March). Ku panda or ku lima kilimo ja fuli, *vid.* mjo and kilimo.

FULIA (FUULIA?), v. obj. (*vid.* fúa), to forge, to work in metal for somebody; also said of the carpenter when he makes a line with the chisel as a mark.

FULIZA, v. a., lit., to cause to beat; ku fuliza magu, to make beat one's feet, i.e., to go with quick and long strides without resting, to go on, not to stop, to run, gallop; amekuenda battúa kuba, or amekuenda mno asipopumia tangu Rabbay hatta Mombas, sebabu, amekuenda simlia na watu, hakudaka ku pumzika; *cf.* ku pigo mbio upesi.

FULIZA = fuúliza (R.); ku fuliza maneno, to hurry over (one's) words; *cf.* fuuza.

FULIZIA, v. obj., to make one go quickly; ame-m-fulizia farasi ku enda to (*cf.* kifarasi and kianga).

FULULIZA, v. c., not to stop or delay, to go on fast (St.).

FULIA (FUULIA?), maji yana-ni-fulia or palia, when it goes the wrong way in drinking: then the people say natájua, I am named, they speak of me; of food they say, ehakula kina-ni-songa, the food chokes me (without superstitious explanation) (R.).

FULIFULI, adj. (= kua ungi), in plenty (wangi), much; maji yapita fulifuli; wame-m-gia watu fulifuli ku-m-kubali. St. takes fulifuli for "on the face forwards."

FŪMĀ, v. a., (1) to shoot or to hit one; (2) to weave; ame-m-fumā kua (uta) m'fi (pl. miffi), he shot him with an arrow; amefuma nguo, he wove a cloth; ame-m-fuma kua fumo, he hit him with a spear; ku fuma uta, to shoot an arrow, to wound; fulani afuma.

FUMĀNA, v. rec., to shoot each other (ku pigana vitani).

FUMANIA, v. a. (ku-m — katika uzinzi), to take in the very act of adultery and to punish the offender, to come suddenly upon, to surprise. The offended person may kill the offender; aki-muona na usso.

FUMANIANA, v. rec., to intrude into people's houses without reasonable cause (St.).

FUMÁWA (and FŪMUA), p. (*vid.* onsa); ku fumáwa, to be wounded (Sp.).

FUMIA, *v. obj.*; sindáno ya ku fumia nguo, *a needle for sewing a cloth.*

FUMIKA, *v.*; inafumika ngúo hi.

FŪMA, *v. n.* (*vid. vuma*), *to blow, rage, roar*; pepo lafuma; bahari yafuma, *the sea roars*; muamba wafuma, *the rocks cause a tumult (in the water)*; simba afuma or anguruma, *the lion roars*. Ku fuma means in Kipare and Kichagga "to go out, to set out;" but this belongs rather to fūmā (*vid. above*).

FUMIA, *v. obj.*, *to blow on or against one*; pepo ime-tu-fumia wema au vibáya = tumepata pepo ngema or mbaya, tumefumiwa ni pepo kú, ni pepo ngema.

MFUMI, *sibilant*; mafumo, *sibilation*?

FUMÁNSI, *s.* (?).

FUMATITI, *s.*, *vid. babewana*.

FUMBA, *v. a.*, *to shut or close*; ku fumba mato, kanoa, mkono, *to shut the eyes, the mouth, hand, &c.*, *opp. to fumbúa mato, to open the eyes*; ku-m-fumba manéno asisikíe, *to speak to one of a person in a language which he does not understand, to veil or obscure the words lest he hear them*; fumba fumba maneno, *opp. to tasúa maneno*; ana-ni-fumba haku-ni-ambia wasi; ku fumba mágú hatta mana ana-mu-úa or ana-mu-ulia mballi, *said of a woman in travail, who puts the legs close together from fear or pain, and thus destroys the child*; jungu chafumba, *said of tui or milk when it comes up (muanzo wa ku wia)*.

FUMBA, *s.* (FUMBO) (*la, pl. ma—*), (1) *lump*; fumba la unga uliogandamána, *a lump of flour which cleaves or sticks together (cfr. pumba)*; (2) *makuti ya fumba, cocoa-nut leaves plaited for making enclosures*; (3) *maneno ya fumba, a dark saying (fumbo)*; fumba za mtama.

FUMBA, *s.* (*ya, pl. za*), *a kind of mat made like a bag, which people wear at sea to protect themselves from the cold. The fumba ya miā (made of palm-leaves) is open above and below (cfr. kitumba, kishunda). Ni béredi, tungie fumbani, it is cold, let us get inside the bag. When the Masrue dynasty ruled at Mombas criminals were put into such a bag-like mat, which was sewn up and loaded with stones, thus the malefactor was thrown into the sea, to rise no more. Yastáhili ku tiwa katika fumba akatósua baharini, he ought to be put into a bag and thrown into the sea. Fumbani jamvi lililo súkua kua miā (vid. miā).*

FUMBÁMA, *v. n.*, *to crouch*; but tui (*milk*) chafumba (*cfr. otamo*) (*R.*).

FUMBÁTA, *v. a.*, *to grasp, to close the fist, to compass, to span with the hand or arms*; siwézi ku fumbáta kua mikonoyangu mti hu, ni mnúe, *I cannot span this tree with my hands, it is too*

big; amefumbáta fetha mukononi, *he grasped or kept the money in or with his hand.*

FUMBATÍKA, *v. n.*, *to be grasped, to be capable of being grasped.*

FUMBÁZA, *v. a.* (*vid. pumbaza*), *to clinch, grasp, compass*; pepo or shetani ame-m-fumbaza = amepoteza akili yakwe.

FUMBÁZUA, *pass.*, *to faint*?

FUMBI, *s.* (*la, pl. mafumbi*) (*vid. vumbi*), (1) *dust*; fumbi la niumba, *the dust of the house*; (2) *a ravine, a depression (through which runs a torrent in the rainy season)*; mafumbi ya ku panda mpunga, *because there the ground is always wet*; fumbi la niassi (*cfr. ufumbi, s.*), *a moist place for planting rice, but fumbi or vumbi is dust*; maji ya fumbi fumbi, *mabindi ya fumbini*.

FUMBICA, *v. a.*, *to put into hot sand or ashes*; ku fumbika muhogo, ndízi, &c., *to roast in hot ashes*; ku fumbika mbō iliotahiriwa mtangáni, *to put the member which has been circumcised into hot sand in order to promote the process of healing. You may often see boys sitting in the sand on the sandy roads of the interior of the island of Mombas for this purpose.*

FUMBIKIA, *v. obj.*, *to bedust, to bury in the dust, i.e., to sow or plant before the rain (Kin. ku angira).*

FUMEISHA, *v. c.* (FUMBIZA).

FUMBIWA?

FUMBO, *s.* (*vid. fumba, v.*) (*la, pl. ma—*), (1) *lump*; fumbola unga, *sima hi ina fumbo*; (2) *parable, dark saying, a hidden thing*; ku sema kua mafumbo, *to speak in parables*; (3) *a trick hidden or covered by talking in a language which the other man does not understand, a similitude, an allegory, puzzling language*; wame-ni-fania fumbo kua kiárabu, *nami sijui*; *maneno ya fumbo is a mysterious or hidden speech.*

FUMBÚA, *v. a.* (*opp. to fumba*), (1) *to open, to unclose* = ku ata wazi, *cfr., mukono or mato*; (2) *to expose to the air, to lift up, to raise*; ku fumbúa niassi zilizo limua, zilizo átua hatta ku óza, *hatta ku fumbúa kua jembe na ku panda mbeni, ndio sámadi ya shamba, to lay open the decayed grass in order to sow the seed; this grass is, as it were, the manure of the plantation.*

FUMBÚKA, *v. n.*, *to show one's-self, to appear, to come to light* = kúa wazi, ku onekana, ku tokéa; kukuwangu aliepotéa, *sasa anafumbúka, my fowl, which was lost, has now come to light.*

FUMBULIA, *v. obj.*, *to lay open to, to explain to one the meaning of any matter*; ku-m-fumbulia neno.

FUMBURIKA, *v. n.*, *to be startled, to start in sleep (or kua kazi)*; fumburusha, *v. c.*

FUMFUANA = fumbiwa (*R.*).

FUMFUMKA, *v. n.*, to grow quickly (R.).

FUMI, *s.*, a kind of fish. *Erh. takes it = mgumi, a whale. The sesse, msia, and ngúmi are large fish.*

FUMI, *s. (vid. vumi)* (la, *pl. ma*—); fumi la watu wangi, the noise or din of many people; fumi la ngóma la magu manne, the great noise which a drum of four legs produces; fumi la ngóma (ya kumbuáya) mliowakwe ni fumi.

FUMIA, *v. obj. (vid. fuma or vuma)*, to frighten one by roaring; simba ame-m-fumia = ame-m-tisha kua ku fuma, the lion roared at or against him, frightened him by roaring; na mtu amefumiwa ni simba, and the man was frightened by the roaring of the lion.

FUMILIA, *v. a.*, to bear up, to endure, to be patient = ku stahámili, ku familia shidda; mfumilizi, a sufferer; fumilio, patience.

FUMILIZA, *v. c. (R.?)*.

FUMISHA, *v. a.*, to gladden, to make happy (?).

FUMIWA, *v. n.*, to be blown.

FUMKA (or FUMUKA), *v. n.*; ku fu'mka, to become unsewn, to open at the seams, to leak (of a boat).

FUMO, *s. (la, pl. ma*—), (1) a flat-bladed spear, lance; ku-m-piga or toma fumo, to lance one; (2) a chief (Kingózi and Kiniassa) (St.).

FUMÚA, *v. a.*; (1) ku fumúa motto, to draw out the pieces of wood from a fire, after the food has been cooked, in order not to waste the wood (kuni sizitekteéze burre); ku fumúa uzi, to pick out, to unstitch the thread or seam (cfr. fuma, to weave) (vid. fumbúá); ku fumúa makúti mabófu, to cut up bad makúti (vid.) on the roof of the native cottage and throw them away; (2) to waste or squander, e.g., ku fumúa máli; (3) to come into ear; mtáma wafumúa or unakúu ku fumúa = watóá tembe, sasa tulinde niúni (as the birds will then hurt the corn which has come into ear); maúa yamefumúá, the flowers are coming out.

FUMUA FUMUA, *v. a.*, to scatter.

FUMUKA; ganda la fumuka uombo ? (R.).

FUMÚKA (or FUM'KA), *v. n.*, to go off, to fray out (vid. fum'ka); ngúo inafumúka ushóne, the seam is unripped, sew it.

FUMULIA, *v. obj.*

FUMUKANA, *v. c. (to be despised?)*, to secede, separate, to set out, depart; mfumúá maneno nde = mpelelezi; mafumukano, separation ? watu hawa wanafumukana, these men (who were just assembled) departed, went off or away.

FUNA, *v. a. (vúna)*, to reap, to harvest; ukiyá mtama, uta-u-funa, if thou sowest millet, thou wilt reap it.

FUNIA, *v. obj.*, to reap for one; ku-m-funia mtu kua úgira; nimeru-funia shambalakwe mueg-

niéwe kapo, I harvested his plantation for him in his absence.

FUNISA, *v. c.*, to make to reap; ku funisa kua mtu, to cause one to harvest with one, to assist in reaping for wages; mafuno, *s.*, reaping; mfuni, *s.*, a reaper.

Ji-FUNA, *refl.*; ku —, to swell up, to be puffed up, to boast; ku-ji-funa = ku-ji-tia hangówe (vid.).

FUNÁMA, *v. n. (FUAMA)*, or ku wama = ku lala kifuni-funi or kitumbotumbo, to lie on the belly and breast when sleeping (vid. wama).

FUNDA, *s. (la, pl. ma*—) (funda la tafu), a large mouthful of liquid or solid extending the cheeks so that they swell out; kánoa telle, ku jasa funda telle; ku piga mafunda ya maji ku-ya muáya, to take the mouth full of water and pour it out, as playing children do to the vexation of their mother, who, having brought the water from a distance, does not like to have it wasted.

FUNDA, *v. a. (vid. vunda)*, (1) to break or demolish; e.g., ku funda viombo, to break vessels; mke anafunda tupa ataviá sasa; (2) to beat up, to mix by beating, to pound; (3) to teach; (4) shipwreck, amefunda jahazi.

FUNDA FUNDA, *v.*, to dash, crush.

FUNDIA, *v. obj.*, to break something belonging to one, to frustrate, to stop; e.g., ame-m-fundia sáfari, he has stopped his journey; ame-ni-weka sáfari; ame-ni-fundia kitoma akatia kisibiko; ku fundia mazinga, to beat broad the tops of nails where they jut out; usi-ni-fundie manangu.

FUNDIKA, *v. n.*, to be broken, capable of being broken; viombo vimefundika; mtu anafundika mukono, the man has a broken arm; maji ya fundika (after full moon). Ikifundika bárasa ndo nje ni-ku-andikie, when the assembly is gone I will come and write for thee.

FUNDIKA, *v. n. (VUNDIKA)*, is everything which has been plucked in a green state and ripened at home; ku fundika maembe, &c. (R.).

FUNDIKA, *v. a.*, to put something into one's cloth (cfr. chomeka).

FUNDIKIA, *v. obj.* = temekéa or katikia, to remain permanently in a place; amefundikia Unguú = anakeli kabisa (Sp.); fulani una-mfundikia fundo, akáe nami nikáe, ijapókúa muakani; mimi naye tukionana, ni daua mimi naye.

FUNDIKIWA, *p.*, to be broken or ruined; amefundikiwa maliyakwe = hana mali tena; amefundikiwa kua mambo ya imani, 1 Tim. i. 19.

FUNDANA, *v. rec.*, to break each other, to vie by breaking; ku fundana mai ya kuku, or nazi ku teza katika Ramadaní. The natives play with eggs or cocoa-nuts during the Ramadaní. He who breaks the egg of the other by

dashing his own against that of the other is entitled to the taking it from him; ame-m-funda ilalakwe.

FUNDIKANA, *v.*

FUNDISHA, *v. a., to teach, instruct.*

JF-FUNDISHA, *v. ref.; ku-ji-fundisha, to learn.*

FUNDJUNGU, *s. (wa, pl. ma—), a small black and harmless insect living in the grass and forest. Mr. Erhardt calls it the walking leaf (mantis religiosa). The natives believe that a child will become careless and break the kitchen vessels if he has touched this insect.*

FUNDANGA, *v.; ku-ji-fundanga, to allow one's self to be broken, to be carried away, to be overpowered or borne down by the other sex.*

FUNDAREGA, *v. a., to break through in running, as a wild beast.*

FUNDARERE, *s. (la, pl. ma—), a kind of snake which throws spittle like the fira. Mr. R. takes it for a green snake which is harmless. He says that this serpent is of a green colour and 6 feet long.*

FUNDEFUNDE, *s. (la, pl. ma—), rain and darkness in the morning, when the sun cannot be seen (E.); cfr. gubari.*

FUNDI, *s. (wa, pl. mafundi ya kazi), a skilled workman of any kind; e.g., muhuni wa chuma; mfufi wa samaki; sermalla, muashi wa niumba, mganga, &c., every one of these workmen is a fundi (wa kazi), a skilled workman, mechanic, a teacher of any handicraft.*

FUNDISHO, *s. (la, pl. ma—), teaching, direction, instruction.*

FUNDO, *s. (la, pl. ma—), a knot (of wood, thread, cloth, ropes, &c.); fundo la mti, la uzi, la nguo (a cloth tied together), la dau, la mua, la ua, &c.; ku piga fundo, to make or tie a knot; fundo la muongoti (upana wa ehombo) (R.).*

FUNDUA, *v. a., to untie, to open, e.g., a knot or cork; fundua fundo la ngoyangu, untie the knot of my cloth; fundua kisibiko eha tupa (or simply fundua tupa), take out the cork of the bottle.*

FUNDUSA, *v. a., to break open, to bud (of a flower opening); mjungua wafundusa or wafania maúa.*

FUNGA, *s., aivet eat (St.) (larger than the engawa).*

FUNGÁ, *s. (la, pl. ma—); funga la nuelle, long thick hair worn by the Suri people (in Arabia) and by robbers; mtu huyu ywawimbika unelle funga la nuelle, ha-zi-nioi, yuwa-zi-weka; nuelle zina fungana.*

FUNGA, *v. a., to tie, fasten, to bind, to confine, to imprison, close, to be dense, thick (ku funga, ganga, and jenga, to bind, fasten, and build by binding); ku funga mlango=ku tia kia ja mlango ja ndani watu wakilala, to shut the door from*

within when the people sleep; to be distinguished from "ku shindika mlango," to shut the leaf of a folding door without bolting them with the komeo eha nde (vid. shindika); ku funga mali=ku kopa mali (R.); mvua inafunga léo=uli-mengu ni meausi or mawingu ni maeusi; ku funga waraka kua sumak, to seal a letter with gum-arabic. Imefunga mito pia=haipishi, the rivers shut themselves up by becoming impassable (R.); opp., mito inafunguka, the rivers get open, fordable, passable. Mitu (forest) hu mkuba, inafunga=unafania kiza, haupitiki; ku funga vita, to wage war; ku funga kanoa, to shut the mouth, to fasten (ku funga tháumú, tháumu, vid.); ku—choo, to become constipated.

FUNGA FUNGA, *v., to swaddle?*

KU-JI-FUNGA, *v. ref., to give or devote one's-self to a matter, to make great efforts, to be very eager in, to pursue; ku-ji-funga (kua) na ku soma, to be eager in reading; ku-ji-funga kua or na kazi, to be intent in working; a-ji-funga námi sana, he engages with me in a quarrel; ku-ji-funga muniewe, to bring upon one's-self trouble, &c. It means also: to contradict one's-self.*

FUNGAMÁNA, *v., to cling together, to connect, to be dense, compact, to cohere (Er.); mahali hapa panafungamána kua miba, hapafunúki, si peaupe, hapána ndia ya ku pita.*

FUNGÁNA, *v. rec., to bind each other, especially said of a dense forest, also said of clouds; mitu unafungána or unaguyána; ku—magú, cross-legged?*

FUNGANA FUNGANA (= ku ngia matáta).

FUNGÁNA, *v. a., (1) to entangle, to enclose; (2) to pack up; ku—viombo (vid. muumbi); ku fania salfari, to pack up one's baggage for a journey; ugue wa ku fungania mzigo; wákéli mūmo (mjini) wa-ji-fugania, they are still in town, and prepare for a journey.*

FUNGÁNISHA, *v. a. f. ku—jahlázi na jiwe, to tie a vessel to a stone.*

FUNGASIA, *s.; kamba ya ku fungasia jonibo.*

FUNGASSA, *v. a., to tow, to tie to the stern of a vessel; e.g., ku fungassa dan or máshua or mbáo za ku undia, to tie a boat or ship's timber.*

FUNGATA, *v. ? (R.).*

FUNGÁ, *v. obj., to shut to one.*

FUNGÍKA, *v. n.; ku—sana (fuugika) (R.), to be tied well; niumba inafungika.*

FUNGISA, *v. a. = zungúka, to surround or block up, e.g., in war; ku fungisha, to shut against*

FUNGIVA, *v. n., to be bound or be put in prison for anything.*

FUNGIZA, *v. e., to cause to be shut or closed up to one, to make one stop, to detain; Wagalla anafungiza (anafungisha) Wakamba ndia, the*

Galla have closed the road for or to the Wakamba; mvua ina-ni-fungiza nimbani, the rain shut me up in the house; ku-m-fungiza or fútaza moshi, to suffocate by smoke; ta-m-fungiza, I shall prevent him.

FUNGÁTE, s. *A period of seven days, during which the bride's father sends a daily portion of food to the newly married couple, after the completion of the wedding. During the second week the bridegroom's father provides the food; this is called fungáte kua mume, whereas the former is styled fungate kua mke. Hence the natives say: "leo tuatoka kula fungate harrusini." Kua nani? resp. Kua mume or mke. Thus the married couple and their friends are provided with food by their parents and relatives for a fortnight. Wamekúla fungáte mbili. Fungate mmoja, one week or period of seven days.*

FUNGO, s. (wa, pl. ma—), a civet cat. *The natives catch this speckled animal in the forest and sell it for about two dollars; when brought up, it is sold at a higher rate; fungo ni niamwa wa mitúni, anakeki kana jiboa, ana sábadí (cfr. ku-m-sábidi or sábadí), niamwa mkáli. The ngáwa (vid.) is much smaller.*

FUNGU, s. (la, pl. ma—), (1) *portion, part; fungu la niamwa, portion of meat; (2) fungu la mtanga, sandbank in the sea, a shoal, lit., portion of sand, i.e., where the sand is alone or for itself and where it rises over the sea; hapa pana ungi wa fungu katika bahari; fungu za baharini; jaházi imepanda funguni; ku tia mafungúni, to cast or draw lots (on)? (Reb.); fungu lime-m-tokéa, the lot fell upon him.*

FUNGÚA, v. a., to let loose, to unfasten, to open, unbind, untie; *ku fungúa mlango, to open the door; mtu aliefungúa kifungoni amefunguliwa jana, a prisoner was untied yesterday; amefunguliwa mali uzúri, he has presented me with a fine gift, lit., amefungúa mukúo ku-ni-pa kitu kizúri, he opened the hand to give me a fine thing. It is considered very uncivil to dismiss a friend or guest without a present. Ku enda mikono mitupu haifai; mgeni aki-kutembeléa, haifai ku-m-fungua mikono mitúpu.*

FUNGÚKA, v., to be unfastenable, to become unfastened.

FUNGULIA, v. obj., to open to or for one; *ku-m-fungulia mtu mlango, to open the door to a man.*

FUNGULIKA, v. n., to be free from; *vid. Rom. vii. 2.*

FUNGULIWA, pass., to be opened, to be unfastened for one.

FUNGÚKUA FUNGÚKA, said of a wife who stays for a long time with a man (?) (R.).

FUNGÚO, s.; sing. ufungúo (wa), a key; *pl. fungúo (za), keys.*

FUNGURUMA, v. a. (cfr. totóma mitu); unafungúruma mitu na mitu hatta ku toka.

FUNGÚZA, v. a.; (1) ku-m-fungúza mtu nuelle, i.e., masongamáno ya nuelle, *to untie a person's plait or tress of hair; (2)* ku-m-fungúza mtu majira ya Ramadhani = *to present a man with food* = kú-m-pá kitu ja kula mtana, shert ule, *but the wife says to her husband usi-ni-fungúze Ramadhani; to force open?* (R.).

FÚNIKA, v. a. (vid. finika), to cover (with a lid), to close a book.

FÚNIKA = ku finika; mtu huyu afúnika fúnika to, hasemi wazi wazi (Reb.).

FUNIKIKA, v. p., to become covered.

FUNIKIZA, v. c., to cover as with a flood.

FUNO, s. (la, pl. ma—), reaping, harvesting; funo la mtama (vid. funa via).

FÜNÖ (or FUNXO), s., a red animal about the size of a young goat; funno ni niamwa wa mituni kana mana wa mbuzi, rangeyakwe niekundu; an antelope (dorkas), as Erh. states.

FÜNSU, s. (la, pl. ma—), muddiness; funsu la maji, muddy water; watu wametia funsu or mafunsu mtóni, the people have troubled (or made muddy) the river; kua ku furúnga maji; bahari inafunsu or funju.

FUNÚA, v. a., to uncover, to lay open, to open (a book); ku funúa kitu kilijo finikua; e.g., ku funúa jungu, juo, &c.; ku funúa meno kua ku teka; ku-m-funúa mtu akili, akili zime-m-pungúa.

FUNULIA, v. obj., to uncover for or to one; amefunulia muana jungu, he opened the kettle for the child, who was too weak to do so; ku-m-funulia = tefsiria juo.

FUNULIWA, v. p., to be opened.

FUNUKA, v. n., to be open (wazi); e.g., mahali pa ku finuka, pa peaupu, pasipo na miba or mitu (opp. fungamana); inafinuka sana sasa, it has become very clear now; ndipo ufinukápo, then it will become clear.

FUNZA, s., a maggot.

FÚNZA, v. a., to show, to teach; ku-ji-funza, to learn; ku funza kazi or jáo (ku elemisha jáo), to teach one in workmanship or in learning (book). Manafunzi wa juo afúnzua ni mkufunzi, na manafunzi wa kázi afúnzua ni fundi wa kazi; mana huyu amefúnzua sana kazi na juo; si funzui sana.

FUNZIKA, v., to be taught or instructed, to know; amefunzika kazi = ametaálamu kazi, or amepáta elimu, he proves well taught.

FÚNZUA, v. p.; mtu yule hadáki ku ambiwa neno, ajna kila neno; ni muana (wa) kuku hafunzui ku chakura, hana asi-lo-júa.

FUNZANA, v. rec.

- FUNZIANA, *v. rec.*, to teach each other, to counsel each other.
- FÚO, *s.* (la), (1) *scum or foam* (= *posu*) ; *e.g.*, fúo la mikójo, the foam of the urine (*cf.* fúa, *s.*, and ufúo); (2) fúo la ku fulia ngáo = máhali pa ku fulia ngáo.
- FUPA (la, *pl.* ma—), a large bone (*cf.* mfúpa).
- FUPI, *adj.*, short; mtu mfupi; ubao ufúpi; kasha fupi; mti mfupi; makasha mafupi; kitu kifupi; vitu vifupi.
- KU FUPIZA, to shorten.
- FURA, *v. n.*, to swell; muili umefura; to be puffed up; فَارَ (?), efferbuit bulliendo ossa, pulsavit arteria.
- FURAHIA, *s.* (ya, *pl.* za), joy, gladness, delight; فَرَحٌ and فَرَحٌ, gaudium, laetitia; furahani, with gladness, gladly, with pleasure.
- FURAM, *v. n.*; Arab. فَرَّحَ, hilaris, laetus et laetatus fuit, to rejoice, to be glad or joyful.
- FURAHIA, *v. obj.*, to rejoice with —, in —, to be pleased with — (*cf.* zihí).
- FURÁHISHA, *v. e.*, to make glad, to gladden, to cheer.
- FURAHIIWA, *pass.*, to rejoice for, over, or at —.
- FURÁNA, *v. rec.* (*vid.* fura and fira), to commit sodomy one with the other; ku fura mkundu, to commit sodomy (*vid.* fura).
- FURÁRI, *v. e.*, to fasten with a rope that which is broken; ku funga kitu kilijo fundika; ku piga kidángó cha müä, viombo via sini viafurariwa, China wares are repaired, *e.g.*, mkebe, bilauli, tupa, &c.
- FURARIKA, *v. a.*
- FURARIWA, *v. p.*, to be fastened.
- FURDA, *s.* (or FÚRUDA, or FÓRODA), staple, depôt, custom-house; Arab. فُرْدَةٌ, locus maris ubi naves ad anchoram consistent, statio navium.
- FURIA, *v. n.* ? (Reb.); mtafuria-ni ?
- FURIJÁKA (or FURUJIKÁ), *v.*, to moulder away = ku óza kabisa; kule ku óza kuna (to decay, to decompose) kisiri, kuna sidi, to rot, putrefy (R.).
- FÚRIKA, *v. n.* (= ku muaika), to boil over, to bubble, to run over, to inundate.
- FÚRISHA, *v. e.*, to make to bubble; mabuyu ya-furisha matáfu.
- FURIKIA, *v. obj.*
- FURUFURU (*pl.* ma—); *cf.* gubari, *s.*, out of order ?
- FÚRUGA, *v. a.*, to stir up, to mix (*vid.* víruga), to work at, *e.g.*, unga, flour; ku — udongo, clay; ku — tókā, lime.
- FURUGIA, *v. obj.*, to stir for one; ku — or ku tangania pamoja na udongo na tókā.

- FURUGÍKA, *v. n.*, to decay, fall off (*cf.* furujika); kitu hiki kinaóza hatta kinafurujika, hakiliki tena, this substance rotted until it fell off or asunder, it is no longer eatable; moyo wangu unafurugika hautakáta (moyo jü jü) (said of anger).
- FURUGISHA, *v. e.*
- FURUGUDA, *v. n.* (= *Kiniassa*, ku burubuda, to move about before one falls asleep); muana huyu hapa-katíki, yuwa furuguda (*cf.* pakata, *cf.* furukuta) (R.); (2) to pull, spin (R.).
- FURUJIKÁ, *vid.* furijika, *v. n.*
- FURUJÁA, *v. a.* (jika) (R.).
- FURUKÓMBE (or FAUKOMBE, FUKOMBE), a large culture like the mana kombe (stork ?); ni adui ya sámaki. It makes its nest upon the mfunne tree; niumba ni dungu (la) mbawazákwe, anatumia kua vigumba.
- FURUKUTA; ku —, to move, as of something under a carpet (St.).
- FÚRUMA, *s.*, a block for stretching caps on.
- FURÚMI, *s.*, *cf.* fárúm, farúmi, ballast.
- FURÚMIZA, *v. a.*, to fling or push away, to sling; *e.g.*, ku furúmiza jiwe na mkóno; ku-ji-furúmiza = ku-ji-tupa, ku-ji-pumbaza, to undertake or do a thing at random (*cf.* sukámiza).
- FURÚNGA, *v. a.*, to wade through; nimevúka mto kua ku furunga maji, I crossed the river by wading through it or stemming the rush of the water.
- FURUNGÍKA, *v. n.*, to be overcast; ulimengu una furungika.
- FURUNGU, *s.*, ferrule (R.) ?
- FURÚNGU, *s.* (la, *pl.* ma—), (1) a little bag (of müä) used as a plaything by children; kikóba cha watoto ku tezea — limesúkua kua makuti mabiti or mushupátu or miä; (2) a large citron; (3) kikuku cha fetha, an ornamental ring on the legs of women, an anklet; katika vikúku anatia káwe za fetha yapate lia mafurungua. The wealthy and honourable ladies wear (1) silver-rings (vikuku via mágu) on the feet, each at the rate of 10 dollars (= 20); (2) on each hand a kekée ya mkono to the value of 2 dollars each (4 dollars); (3) on the ear shámili (*pl.* ma—) la shikio, each 2 dollars (= 4); (4) on the neck a mkufu from 1 to 2 dollars; total expenditure for female ornaments 30 dollars; *cf.* kóa la fetha, a silver-ring adorning the upper-arms, each 15 dollars. No wonder if the property of the husband is absorbed by a large establishment of women, which is the gangrene of heathen and Muhammedan nations.
- FÚRUNI, *s.*, a kind of oven on ships; meko ya mofa jombóni; فُرْنٌ, furnas, in quo panis coquitur.
- FÚRURA, *v. a.*; *cf.* burura in *Kiniassa*, to deprive of, to strip off (R.) ?

FŪRUSHI, s. (la, pl. ma—), a packet, bundle, a bundle tied up in a cloth; fūrushi la mtama, containing from one to two pishi (native measure for corn); cfr.

فُرُشٍ, expandit stratum.

FŪSA, v. a. (FŪLIZA), v. nime kuenda kua ku fusa, I went without resting.

FUSAI, v. a., to make poor; Muungu ame-musai (Sp.).

FUSAIKA, v. n. = korofika = hana kitu, he became poor.

FUSHA, v. c., vid. fuka (vuka).

FŪSI (or FUSSI), s. (la, pl. ma—), a fine black sand; fūsi la mtanga meaussi na mtéfu. Steere takes the word for "rubbish" and Erh. takes it for "black fat earth."

FŪSI, s. (la, pl. ma—), the shoulder, blade-bone; cfr. raba raba. The natives avoid the plural mafūsi signifying the hair of the privities.

FUSIA, v. a.; ku — mzingi, to lay the foundation (R.).

FUSSUS (or FUSFUS), s. (St.), precious stones; cfr. فُصَص, separavit; فُص, pl. فُصُوص, gemma annuli.

FUTA, s. (la, pl. ma—), the fat or greasy part of an animal which is melted by fire; e.g., "futa la gnombe, la papa," &c., pl. "mafuta," fat, oil; futa la kinena (Sp.).

FUTA (VUTA), v. a., to draw, to pull, to wipe off, to cancel; ku futa maji, to draw water, to bale out water; ku futa fumbi nguóni, to wipe off the dust from a cloth; Muungu a-ni-fute thambizangu, may God wipe off my sins; m-fute kando uka-m-saili, take him aside and ask him; ku futa tóm-bako, to smoke tobacco; ku futa vibáya via wá-raka, to cancel errors of writing; ku futa úzi = ku tatisa kijitini; ku futa makasia, to row; ku futa kamasi, to blow the nose; ku futa jombo, to haul off a vessel.

FUTIA, v. obj.; ku-m-futia mtu fumbi nguóni; ku futia mke mzúri kua ku péleka mtu alie-pata rubu reali, to seduce a fair woman through somebody who receives a quarter dollar for his service; ku-m-futia mtu, to take aside to commit fornication.

FUTIKA, v. n., pliable, flexible; úgúe unafutika.

FUTILIA, v.; ku — utángule (pl. tángule) wa mīā.

FUTILIKA, v. n.; tángule zimefutilika.

FUTANA, v. rec., to draw unitedly, to draw together.

FUTARI, s., the first food taken after a fast (cfr. فُتَر).

FŪTHULI, s., officiousness (vid. fathili).

FUTI, s. (la, pl. ma—), the knee (St.).

FUTIKA, v. n. (vid. futa, v. a.), drawable, to tuck into the girdle or loin-cloth (St.).

FŪTIZA, v. c., to spread over, to paint over, to do over (?).

FUTŪA, v. a., to shake out; e.g., ku — nguó = ku tóa or kuta fumbi nguóni, to wipe the dust from a cloth; ku — kibófu ja gnombe, to inflate a cow's bladder; ji-futúa m'no kua manéno, to boast, to brag.

FUTŪKA, v. n., to grow angry (= ku fania ukáli, ame kúa mkáli), to fly in a passion.

FUTUKIA, v. a., to upbraid with, to scold (= ku fioléa); bana ame-futukia watuma wakwe, the master scolded his slaves (ku fania hasiri).

FŪTŪA (FUDUA), v. a., (1) to pull or pluck out; e.g., ku — magniôya ya kuku, to pluck off the down of a fowl; (2) to bring to light, to draw forth, to tell to, to let out or on (Erh.).

FUTŪKA, v. n., (1) to be brought to light; (2) kuku amefutúka.

FUTULIA, v. obj., to pluck out for one; e.g., na-ku-futulia kuku, na-ku-pokéa kazi.

FUTULIKA, v. n.; kuku amefutulika, the fowl has been plucked.

FUTULIWA, v. p., to become known (Erh.).

FUTUSSA, v. c.; (1) ku — matambo, cfr. tutum-sha; (2) to cause to thrive; e.g., mvúa ina-futussa mahindi yadakayo kúfa; mvúa ina-futussa mméa ulipo kúa mkávu.

FŪTURI, s., a span; cfr. Arab. فُتْر, mensuravit rem, &c.; فُتْر, intervallum inter extremitatem pollicis et indicis digiti extremitatem.

FŪTURU (and FUTARI), s. (cfr. فُتْر), the first meal after sunset during the Ramadan. It consists of a peppered tisane of rice. After the futuru comes the more substantial part of the banquet.

FŪTURU, v. n. = kú noa uji katika Ramadan; leo tuende fūturu kua Gabiri = tnta kú noa uji kua Gabiri jiôni, to-day we shall drink rice-tisane with Gabiri in the evening (cfr. eftári, s.).

FŪTURIŠA, v. c. = ku-wá-pā watu futuru; watu wake wa Gabiri wame-tu-futurisha wema, the women of Gabiri have given us a good futuru.

FŪU, s. (pl. ma—), a small black fruit.

FUŪZA, v. n., to go straight forward (vid. msobe msobe) (R.).

FUULIZA; kuni hazifuulizi kuja, wood does not always come, does not come continually, to be off continually.

FŪVU, s. (la, pl. ma—), an empty shell; fuvu la kitoo, a skull.

FŪYA, v. a. = ku muáya fetha; ku háribu máli, to spoil or squander property (Er.).

FUZA, v. n.; ku —, to go on, not to stop (cfr. fuuza).

FUZI, s., *vid.* fusi and mafúsi.

FYÓMA (*vid.* fióma), v. a., to read (= ku soma).

FYONDA (or FYONJA), v. a. (*vid.* fiónda), to suck out.

FYONZA, v. a., to suck.

FYÚKA, v. n. (*vid.* fiúa and fiúka), to drop, to go off, to escape like a spring.

G

GÁBI, s. (ya, pl. za), (1) a pulley, a block through which the ropes of a vessel run (Er.); (2) crane?

GÁBRI (or GÁBURI), s. (recte KÁBURI), a grave (*vid.*).

GADDI, s. (la, pl. ma—), (1) a piece of clay. This is a white clayish substance having a saltish taste, exported from Ukambani and Barawa. The natives grind it and mix it up with their snuff. The gaddi brought from Barawa is preferred to that of Ukambani; *efr.* جَدَد , terra dura ac plana, superficies terrae, arena mollis. (2) Palanquin in India; (3) gaddi or gari, a waggon.

GADI, s. (ya, pl. za), the stay or support lashed by the natives to the side of a vessel to prevent it from falling over in shallow water when the tide is out; gadi za jombo ni ngúzo za ku tegemea jaházi katika maji ya kú pōa, isipindúke jaházi isivundúke (*efr.* shiku and táum, and inulia).

GADIMU, v. a.; ku gálimu jaházi, to support or stay up a vessel on shore.

GADIMIA, v. obj.

GADIMWA, v. p.

GAGĀ, v. n., (1) to turn about, or to roll from one side to the other (in bed at night or on board a vessel) = ku pindúka háko na huko; ku gāgā vumbāni, to roll in the dust, as an ass does; (2) fig., ku lala mno, to sleep too much; kúa mvivu (or mfivu), to be idle, lazy; ku gāgā mt'anga, to lie on the sand, to divide a haul of fish (*vid.* numbi).

GAGÁZA, v. e. (*efr.* fingerisha or bingirisha), to make to roll (a person).

GAGĀ, v. n. (Kim.), to make a charm (ugānga) for keeping off wild beasts from the houses. Mūā muiti usingie ndāni ya niumba. The mūā (*efr.* mūā) with which the women tie up their bundles of dry wood must be thrown away before entering the town. Furthermore, they do not burn the kifufu cha nāzi. All these and other superstitious things are comprised in the term "gāgā."

GAGA, s.; — la maji, *vid.* kūfu or koga.

GAGĀMIZA (or GUGĀMIZA), v. n., to penetrate by force; e.g., ku pita mto kua ku gāgāmiza or kua ku furumiza.

GAGÁZA, s.; maembe mabiti yana gagázi?

GĀI, s. (la, pl. ma—), a large potsherd; jombo kifundikájo; gāi la juma la ku tia motto = chafer;

gai is larger than the kigeregnensa, which means a very small potsherd (*efr.* waya).

GĀLA, s. (la, pl. ma—), a species of wild cat (like ngāwa) (R.).

GALAWA, s., a small canoe with outriggers (matengo). Galawas are hollowed out of the trunk of a tree; *vid.* Dr. St., "Handbook," 271 (*efr.* mtumbui).

GALE (or UGALE), s. (la, pl. ma—), white wood (Erh.)? GALILI, s. (la, pl. ma—), tortoiseshell; galili la kā (= ngóvi ya kā), the shell of the erab; galili ni bamba la kassa.

GÁLME, s. (la, pl. ma—), the small mizzen-mast of a dhow; (1) mlingóti or muongóti wa galme = mlingóti mdógo wa galme, the little or second mast of native vessels; (2) tanga la galme or tanga ndógo la galme, the little sail-cloth, the little sail, the back-sail.

GAMBA, v. (*efr.* ji-gamba, v.), to boast, praise one's-self = ku ji-sifu.

GAMBIA (or JAMBIA), s. (la, pl. ma—), a dagger, which the natives (especially Arabs) always carry in their girdles.

GAMIA, v. a., to regard one with malice and to seek to take revenge (*efr.* binga and sausa in Kiniassa); ku gamia kua maofu, opp. to gamia kwema; a-mgamia nani? gamiana = bampāna in Kiniassa.

GAMMA, v. n., *vid.* ghamma.

GĀNA, s. (ya, pl. za), the tiller, the wooden handle of the ship's rudder.

GANAMU?

GANDA, s. (la, pl. ma—), (1) the bark of trees or plants (ganda la muhógo or la ndizi), kush, rind, shell; maganda ya mbázi; (2) a bag made of strong bladed grass called miā (*vid.* rather kānda, a great bag).

GANDA, v. n.; ku —, to coagulate, to coagulate, to curdle, to freeze; samli imegānda; massiwa yameganda, the milk has become solid, to pass from a fluid to a solid state.

GANDÁMA (or GANDAMÁNA) (said of ghee), v. n., to cleave or stick to something, to cleave together, to curdle; tingu wamengia jombóni, wamegandāma samlini, na samli imegandāma na jombo, the little ants entered the vessel and stuck in the grease, the grease sticks to the vessel (*efr.* figi-ana, gandūma, sindāma, pūraga).

GANDAMIA, *v. obj.*, to lean or press against a person or a thing, to stick to, to sit closely; amegandamia muenziwe ku jifita, he pressed against or close to his friend in order to conceal himself; ku gandamia mti, to lean against a tree; mashisi ililogandamia jungu (*vid.* shisi).

GANDAMIANA, *v. n.*, to bring together, to unite (*Er.*)?

GANDAMIZA, *v.*, to press upon and take firm hold of some one = ku-m-gūya ōana; e.g., if one throws another upon the ground or against a tree, and keeps him in this position so that he cannot move (gandamiza, to confide; *vid.* nietea).

GANDIKA, *v. n.*, to plaster a vessel of beer?

GANDO, *s.* (la, *pl.* ma—), (1) a deserted place; (2) the claw of a crab (gando la kā), but the claw of a puēza (a cuttle-fish) is called m'gniri, *pl.* m'gniri.

GANDŪA (or BANDŪA), *v. a.*, to pull asunder, to wrest one from another's hand, to rescue him; watu wame-m-gandūa.

GANDŪKA (or BANDŪKA), *v. n.*; amegandūka mui-lini wa muenziwe, he is pulled away from the body of his comrade (whom he threw on the ground, to maltreat him) (ameāta ku gandamāna nai).

GANGA, *v. a.*, to bind round with string (that which is sprung), to fasten or sew together, to splice, to mend (*cf.* جَانَّ, inclinavit, cito incessit); ku — gērāha or ngūo, &c. (Kimrima); (2) to restore or mend by sewing that which is torn to pieces, hence to cure, heal (*sc.* kua daua), hence uganga, *s.* (*vid.*); ku ganga vitu und muii; nimeganga matumboangu kua daua, I have cured my bowels with medicine; kuani ku ata ku ganga pishiyako? why didst thou not fasten thy pishi?

GANGIKA, to be mendable, curable.

GANGO, *v. p.*

GANGANA, *v. rec.*, to cure each other.

GANGO, *s.* (la, *pl.* ma—), brace, cramp-iron, patch, splint; ku tia gāngo la jūma ku shikia mbao kūsudi; ku tia magāngo ngūo pia, to put patches into the whole cloth (*vid.* kirāka).

GANI, *pron. interrog.*, what? which? what kind or sort of? mtu gāni, what sort of a man? The name of the thing queried always precedes the word gani: kitu gani? sababu gani? nini hio gissi gani? or niti hio inakā-je? what kind of country is that? maneno gani mnenayo? what are you talking about?

GANIKA, *v. a.*, to plaster over beer, i.e., the vessel in which it is contained (*R.*); ganikisa, to smoothen.

GANJA, *s.* (la, *pl.* ma—), the palm of the hand; ku kāta gānja la mukono, to cut the palm of the hand.

GANJU, *s.* (la, *pl.* ma—), the fruit of the mganju tree; *cf.* kánju (*pl.* makánju), a cashew apple.

GANO, *s.* (la, *pl.* ma—) (kano?), sinew, tendon, nerve (*Er.*); mshipa wa niuna ndio gano (*cf.* mshipa).

GANZA GANZA, *v. a.*; mnegni ku — yuna mukono mzito, hawēzi ku nena upesi; maneno haya usaganze ganze, ukatafuna tafuna bilashi (*R.*).

GANZI, *s.* (la, *pl.* ma—), (1) the unpleasant effect of acid; ku tia ganzi la meno; nimefania ganzi la meno kua kula maembe or mananāzi mabiti, I have set my teeth on edge by eating unripe mangoes or pine-apples; meno yanafania uthia (*vid.* uthia); kitu kikali kiliwājo jafānia ganzi la meno; meno yana- or yame-fānia ganzi; mǎgū yana-ni-fā ganzi; (2) cramp; nimekēti hatta nimefania gānzi la magūni; mukono unakuffa ganzi (*vid.* posa). The natives will not say publicly that they are seized by cramp, as they are then in a defenceless condition, of which any of their many enemies might take advantage by attacking them in order to settle an old feud (ganzi, the leg going to sleep, doubtful?).

GARAMŪKA, *v. n.*, *vid.* erevūka.

GARI, *s.* (la, *pl.* ma—), a cart (to be distinguished from gūrtumu la mzinga, a gun-carriage); gari la ku tukufia māwe or wātu, a cart brought from India, a carriage, a wheeled vehicle.

GARIBU, *v. a.* (*vid.* geribu), to tempt.

GARIKI (or GHARIKI), *v. a.*, to sink, immerse; *cf.*

Arabic غَرَقَ, submersus fuit.

GARIKISUA, *v. e.*

GAROFU (or KAROFU), *s.*, (1) clove; (2) a kind of rice (?) (*St.*) (*vid.* grafu).

GASAMA, *v.*; gasama mangine na kumbūka mangine kua-ya-gasama? (*Reb.*).

GASI, *vid.* kassi; ku tia kassi uzi.

GASI, *s.*; ku tia gasi (*R.*)? (*vid.* kassi).

GAŪA, *v. a.* (= ambūa), to peel.

GĀGĀU, *s.*, the roller (a bird).

GAŪKA, *v. n.* (*vid.* geuka), to turn or shift about, to turn one's-self from one side to the other when one is weary in bed, to change; ku lāla kua ku pindūka akijōka; ku lāla upānde wa pili; muelle amegaika amelāla upānde wa pili; gāuka (Kimrima) = geuka (*vid.*).

GAUZA, *v. a.* (= geusa), to alter, change, turn.

GĀZI, *s.*; ndia ina gauzi (?) (*R.*).

GAUZIA, *v. obj.*, to change to one; gauzao, *v. p.*, to be changed.

GAUZIANA, *v. rec.*; bali (saua na yule aliekufi).

GAWA, *v. a.*, to divide, to part out.

GAWA, *s.* (la, *pl.* ma—); la ku finikia maji (*vid.* kawa).

GAWANIA, *v. a.*, to divide, to share; tugawānie mtelle, kulla mtu atōe wākwē or atōe adakāvio pata; gawānia is not to be confounded with tawāni, which means "to disperse" = mutāya.

GAWANÍA, *v. obj.*, to divide for one in his behalf, to allot or assign to one in his absence; nime-gawanía sehemuyakwe, I have assigned to him his share; toñi mkagawanie wegnewe, *vid.* ku pigia mafungu.

GAWANÍKA, *v. n.*, to be divided; máli háya yame-gawanika sasa, this property is now divided.

GAWANIKÁNA, *v. rec.*; *cf.* Luke xii. 52.

GAWÁNIZA, *v. c.*, to cause to divide for others; ali-wa-gawaniza = ali-wa-pa kulla mtu ehakwe, sehemuyakwe, he gave every one of them his due.

GAWANIZÁNA, *v. rec.*; shikáni kitu hiki mgawanizane, to divide for another, among —.

GAWANIZÍA, *v.*, to distribute among —, to divide among —; muegniéwe hakudáka ku énda níka, bidazákwe amegawaniza watu, ku fánia biáshera; nuinui hamkuápo, tume-wa-gawanizía nuinui sehemuzénu hizi.

GÉBALI (or JÉBALI), *s.* (ya, *pl.* ma—), a large rock on the coast, called genge (*vid.*); Arab. ^{جبل} جبر, mods altus. The stone is used to cover the flat roofs of the stone-houses, and to make lime (mafiniko ya dari).

GEFJAGEFJA, *v. a.*, *vid.* goffagefja.

GEGESHA; mlingegesha hatta (R.) (?).

GEJELI, *v.*; ku-mu-ambia mtu maneno mabáya (Er.).

GÉLADA, *s.* (ya) (جلد) ^{جلد}, flagellavit, excoaravit; ^ع ع, cutis, pellis, eorium; gélada ya júo, the binding of a book in calf; ku-m-piga gélada, to whip, lash, or beat with a thong; laken “ku piga gélada” hanna mnétu, would the Suahili say, it does not occur with us, it is not our custom.

GÉMA, *adj.*, good; *vid.* méma.

GÉMA, *v. a.*, to get palm-wine; ku géma tembo, ku gema mnazi, ku gema minázi, to obtain palm-wine from the cocoa-nut tree; this expression refers to the manner in which the natives obtain the cocoa-liquor from the tree. I shall best describe the whole process by giving the very words of a native: Ku géma ni ku kuéa mnázi; mtu akisha kuéa yuwakéti kumbíni lá mnázi, akikéti yuwagéma pánda la mnázi, kana kumba yuwakáta panda la mnazi, tembo lipate toka pandáni, alipogéma yuwafunga kitóma pandáni asingie niúki, kisha yuwashúka na tembo. Mtu yuwagéma essúbukhi na edókhúri na mangáribi, laken edókhúri yuwajongéra bassi, hatoái tembo, yuwaáta nūmō jū ya mnázi hatta mangaribi akifungúa kitóma, akisha fungúa yuwanimína tembo jombo kiugine, kama alioviafania essúbukhi. The substance of this is: the man whose business it is to gema climbs the cocoa-tree, sits upon a branch and cuts the shoot on which the young nuts are coming out. Having cut it off

about half a yard distant from the trunk, he ties a rope to the stump and hangs a little calabash under it, into which the liquor runs slowly. But it must be well covered, to keep off the bees and other insects who are fond of the liquor. Every morning and evening he removes the calabash and pours the contents into another vessel, which is attached to his arm. Before he hangs the calabash again under the stump he cuts a piece off the end of it, to promote the flow of the liquor. This is done about noon. It is, however, to be observed that the shoot yields the liquor only for a certain time. When it gets dry he must commence with another. When the nuts are in an advanced stage of growth the liquor will not flow at all from the shoot. Thus the possessor of a cocoa-tree receives from it at one and the same time an agreeable liquor and both fresh (madáfu) and old (názi) nuts (*vid.* mnázi).

GEMBE, *s.* (*pl.* magembe), a hoe; *vid.* jembe.

GEMÉA, *v. obj.*

GÉMUA, *v. p.*

GÉNGE, *s.* (la, *pl.* ma—), coral stone; jiwe la génge, a soft white stone containing calcareous matter; jiwe la génge si gúmu, ni joróro na jeauppe ndáni ku fania tókā. It is found in great abundance on the shore of the island of Mombas, and is used for building and to make lime. Sometimes in the rainy season large pieces fall off into the sea, wherefore people at that time take great care not to approach the edge of the cliff overhanging the sea (*cf.* Luke iv. 29). Steep descent, precipice (Er.); mahali fulani pana mageuge; mangi sana, genge laomóka (*vid.* siri).

GENGEÚKA, *v. n.*; ku — watu, to endeavour to avoid, shun, or escape people (R.) (= dendeuka?).

GÉNI, *adj.*, strange, foreign; *vid.* mgéni, a stranger.

GÉNSI (or GISI), *s.* (ya, *pl.* za) (*cf.* gisi), kind, sort; nadáka n'gúo kama gensi or gisi hi, I demand a cloth of this kind; mkúu gensi, a guide, one who is well acquainted with the road; Arab. ^{جنس} جنس, genus, species.

GÉRÁHA, *s.* (*vid.* jeraha, *s.*) (ya, *pl.* ma—) (جرح) ^{جرح}, vulneravit; ^{جرحه} جرحه, vulnus, wound; ku-m-ía

géraha, to wound one; géraha kuba, large wound.

GEREGÉTA, *v. n.* (*vid.* kereketa); wali inafania roho—, the boiled rice is too hard for the palate.

GERÉZA (or GRÉSA), *s.*, (1) a fort, (2) a state-prison; kifúngo ela serkáli; júmba eha ku fungia watu; páhali pa geresani wafungoápo watu pasikéti mtu mungine ela wáli ku tisha watu, wapáte jéwa.

GERĪBU, *v. a.* (*vid.* gáribu) (جَرَبَ, probavit), *to try, to attempt, to tempt*; ku tezāma, ku angália, ku ónda, nimegéribu safari laken sikupata.

GEREBANA, *v. rec.*

GÉSA, *v. a.*, *to turn (in a lathe), to form on a lathe.*

GĒSHI, *s.* (ya) (*efr.* جَاش, exereitum collegit; جَيش, exereitus), *an army* = watu wangi, *a multitude of people.*

GESI, *s.* (ya), *yard-measure*; gesi ni mti wa ku pimiá ugúo. *In Mombas and other places it is only used by merchants from India* (Mabaniáni na Wahindi).

GESILA, *s.* (*vid.* m'so, s.), *the measure of 60 pishi*; جَزَلْ, in duas partes secuit; جَزِيلْ, magnus, copiosus, firmus.

GĒSO, *s.* (la, pl. ma—), *turning-lathe* (*vid.* gésa).

GEŪA, *v. a.*, *to change, to turn* (*vid.* gaŵa); ku-ji-geŵa, *to turn one's-self*; e.g., ame-ji-geŵa nióka, *he turned himself into a snake.*

GEŪKA, *v. n.* (*vid.* gánka), *to become altered, changed, turned*; manéno yanageuka.

GEULIWA, *pass.*, *to be changed.*

GEŪZA, *v. e.*, *to cause to alter, change, turn* (pindúsa).

GEUZI, *s.* (la, pl. ma—), *a change.*

GEUZIA (or GEULIA), *v. obj.*, *to alter for one or against one*; ame-m-geuzia manéno, *he perverted (gave a wrong turn to) his words, he misrepresented them*; geulía mulogo wangu motóni, *turn my mulogo for me in the fire.*

GHÓSUBU, *v. a.*, *to bamboozle* (*vid.* غَصَبَ, Arab., violenter et contra jus eripuit).

GIDAM, *s.*, *the strap of a sandal* (St.).

GIDUYA (or GUDUYA), *s.* (la), *efr.* gudúia.

GIGIZA, *v. a.*, *to perplex*; wazungu ulimiwao, hangigizi na neno, ulimiwao unatōa maneno upesi (R.).

GĪLĒLĀX, *s.* (جَلَجَلْ, misenit), *coriander-seed, a kind of Indian spice put into curry-powder* = kusubara used in curry-powder (Sp.).

GĪLĪA, *v. n.*, *vid.* ngia; masika yame-m-gilia (to winter), *the winter came upon him.*

GĪLIDI (GĒLIDI), *v. a.*, *vid.* gēlāda; ku — júo, *to bind a book in calf, to bind it with a leather cover.*

GINSA (and GINSANA), *vid.* kinsa, *v. a.*

GINSI (or GISSI), *s.* (ya, pl. za), *kind, sort.*

GISIKAFIRI (or MGISIKAFIRI), *vid.* mjiskafiri; timu-ŵe gisikafiri, ndie anakuja na sababu ya watu wakafūa wasirudi tena-ku-zimu wende kabisa; watu wa ku zimu wapigē ngoma ku te-kella; *a kind of lizard.*

GISSI, *v. n.* (*vid.* kisi), *to guess*; (2) *v. a.*, *to turn the sail*; hawa-ji-gissi, wakaletta kabula wasi a ambiwa bi wale walāo.

GISSIA (or USHURU); ku andika gissia or ushuru, *to tax*; Aets v. 37 (*efr.* Arab. جَز, pars); gizi gani or ginzi (genzi) gani, *why? how is it?* ginzi ilivio kua njema, *the sort which was good*; sijui gizi or ginzi afungávio, *I do not know his manner or way of binding.*

GNĀ, *v. n.* (or ku GNĀRA), *to flush, to glitter, shine*; e.g., máto ya páka yagnā or yaguāra katika kiza, *the eyes of a cat glare in the dark.*

GNĀRIA, GNĀRIZIA, GNĀZA (*vid.* below), GNĀZIA, *v. obj.*; ku gnāria mato, *to fix the eyes*; mu-ezi wagnāra, *but jua lāwā.*

GNAGNĀNIKA, *v. n.* (ku GNĀ), *to shine, to be polished, glisten, especially after having been anointed with oil or grease*; muli wagnagnika kua samli; usso-unagnagnika.

GNĀMBA, *s.* (ya, pl. ma—), *a kind of sea turtle*; it is nearly as large as the kāsā; gnamba ana niāma kána ya gnombe, laken aviā mai kana ya kúku. Muāka hu ndā ya gnamba. Muaka wa gnamba Wajomba wamengia ku pindúa gnamba ya Mnika. Mtu huyu anapindúa gnamba, *this man has stolen (lit., has overturned) a turtle. A turtle must be turned over before it can be taken away. In like manner the famine has overturned the Wanika, and thus enabled the Suahili to take and sell them. The shell of the turtle is exported. Ku piga or pindúa gnamba (mrongúra) = ku iba* (*efr.* kóbe). *The gnamba lays her eggs in the sand near to the sea. Hence the people watch her returning to the sea and put a large pole in her way. When she comes to the pole they turn her over quickly, and, having tied her flippers, they put her in the boat and slaughter her. The head is said to move for one or two days. Kitoa ja gnamba jatukutika siku mbili. Mai ya gnamba ku liwa kuakwe, suti or shurti yatindúe. Juma cha gnamba kina támani sana; gnamba, a hawk's-head turtle* (St.).

GNĀMBO (or GNAMBU), *s.* (ya, pl. za), *side, bank of a river*; gnámbo ya pili, *the second side = the opposite side or bank of a river or bay*; *efr.* جَنْبَ, deelinavit, in latere posuit; جَنْبَ, dimidium hominis, latus ejus.

GNĀNDA, *s.* (ya), *a handful taken with the fingers lifted upward*; ku piga gnanda ya mtāma, ya fetha, ya pipili, &c., *to take a handful of millet money, pepper, &c., with the fingers*; óya (wa mukóno) *is a handful taken with the fingers stretched out in full length*; kónsi (ya) *is a handful taken by closing the hand* (*vid.* oya).

GNARIA, *v. obj.*; ku-m-ringia (?) kua mukoro or upanga, to burnish, &c. (Sp.) (*vid.* gna).

GNARIZA (*vid.* gna or gnára, *v. n.*); e.g., mato, to fix the eyes.

GNARIZIA, *v. a.* = ku-m-tulizia or kodoléa mato, to fix the eyes upon one, to stare at him with open eyes, as is done in anger or in quarrelling; ku-m-tezama mno.

GNÁZA, *v. c.*; e.g., upanga, to cause the sword to shine, to be bright.

GNAZIA, *v. obj.*, to make intelligible (= ku-m-fahamisha) or distinct; ta-m-gnazia tháhiri ajúe, I shall make it plain to him so that he may understand it.

GNÉA, *v. n.*, to itch; muili wa-ni-gnéa = wa-ni-washa.

GNIA, *v. n.* (or KÚ NIA), generally "to let fall," to discharge, cast off, said of rain and of the evacuation of the bowels; (1) mvúa yáguia (or inakúguia) leo, it rains to-day; mvúa ilikúguia jána, it rained yesterday; mvúa itakúguia kesho, it will rain to-morrow; (2) mtu yuwágua joóni sasa, the man is now at stool; mtu amekúguia joóni sasa, the man has gone to stool (kú guia or kú nia mafi diéli).

GNIESHA, *v. e.*, to cause to rain; Mungu amegniesha mvúa; ku-m-gniesha mtóto, to attend to a child's necessity (Er.).

GNIEA, *v. obj.*; pass. gniewa.

GNIELÉA.

JI-GNIEA; mvúa wa-ji-gniéa.

GNIAGNIA, *v. a.*, to scramble for anything, as in a market (Sp.).

GNIAKA, *v. a.*, to intercept or catch something which is thrown near or over-against, e.g., a ball; tui ame-m-gniaka kuku, punde ame-mu-akia (de-voured it).

GNIAKÚA (GNIAKÚRA), *v. a.*, to snatch away by flying or springing upon; kózi or tui amegniakúa kuku, punde ame-mu-akia, the vulture or leopard has snatched away a hen, and afterwards devoured it (*vid.* akia).

GNIAMÁ (NIAMÁ), GNIAZA, *v. c.*, *vid.* niamaza.

GNIAMANBI (?) = nama mbi, fester (Sp.).

GNIAMGNIA, *v.*; mkúndu wa-m-gniamgnia (or wa-múnia múnia), the fundament trembles or quakes, makes a quaking motion after the excrements are gone (*vid.* kiwiniwiniio).

GNIAMZA, *v. a.*, to help in eating without being desired by the owner (Sp.).

GNIANA GNIANA, *v.*, said of tungu? (R.).

GNANGNÁIA, *v. a.* (= ku pokónia), to take violently against the will of the owner, to commit violence, to rob one, to deprive him of his property by force and injustice; mgniangnánii, *s.*, robber.

GNIANNI, *s.* (ja, *pl.* ma—), a kind of monkey of a reddish colour. The natives know of four kinds of monkeys: (1) túmbiri; (2) gniánni; (3) kúna; (4) mbéga, which is of the largest size. The Wanika eat the flesh of the monkey.

GNIAPA, *v. n.*; ku nenda kua tartibu, to go softly.

GNAPIA, *v. n.*, to creep? (Sp.).

GNIÁTA (or NIÁTA), *v. a.* (Sp.)? gniatúka, niatuka, to stalk.

GNATUKA, *v. n.*, to stalk? (Sp.).

GNÁŮKA, *v. n.*, to wither, to dry up, to fade away, to shrivel; maúa haya yamagniaúka kua júa.

GNÉ! (Kin. nió), an exclamation, indicative of slight indignation (?) (R.).

GNIEA, *v. a.*; gú langu la-ni-gniea, my foot itches or hurts me; amegniéwa ni péle, to be hurt by itch.

GNIEGNA *v.*; ku — pepo uwongo.

GNIEGNIÉKA, *v. a.*; ame-m-gniéguia hatta anaguiégnieka = ame-m-gnignieka = ameketi nai aka-m-huza kulla neno.

GNIEGNIÉKA, *v. a.*, (1) to supplicate, to apply to, to pay reverence = ku-m-héshimu or fauia ádabu agéma kua mtu, to pay reverence to one, to act properly and reverently toward one, in order to please him (ku ji-weka tini); kijána ame-m-gnignieka babai, the boy was humble, reverential to his father; (2) to cry one into desire, i.e., to urge, importune, solicit, to cry in order to persuade.

GNIEGNIÉKÁ, *v. a.*; e.g., mtúma ame —, the slave made his escape secretly (Sp.).

GNIEGNIERESHA, *v. e.* = ku-m-kimbiza mtuma kua polepole.

GNIEGNIETÁ, *vid.* gnieta.

GNIEGNIZA, *v. a.*, to strew.

GNIEKÚA (or NIEKÚA), *v. a.*, to tickle = gnierisha (Sp.) (?).

GNIEMA, *v. n.*?

GNIENGERESHA, *v. a.*, to tickle one; gniengereshana, *v. rec.*

GNIENIA, *v. a.*, to ask one urgently till he reveals the secret; ku-mu-uliza maneno hatta ku-ku-ambia, to talk to a person until he tells something; *vid.* midáisi, *s.*

GNIERERÉZA, *v. a.* = fitafita; e.g., to say, "I do not eat" (kitu sili), and afterwards to eat secretly.

GNIERÉZA, *v. a.*, to tickle.

GNIESHA, *v. e.* (*vid.* gnia, *v. n.*), to cause to rain; ku gniésha mvúa.

GNIÉTA, *v. n.*, to be teasing (= yuna ádabu tóta), to be ill-mannered, to be without good-breeding, to be irreverent, to do all of one's own head, to have all one could wish, to strut about, &c., but never to be satisfied; mana huyu yuwagniéta kua babai, he concerns himself little about his father; e.g., haamkú babai (the omission of the

morning salutation is a great offence, and shows no respect or good-breeding in a child or friend). Ewe mana, wagnieta-we, babáyo yuhei, akifā, utakúta masháka, thou, boy, hast all thou desirest, as long as thy father liveth, but when he is dead, thou wilt be in trouble.

GNİETĒA, v. a., to be negligent, irreverent; yuwa-gnietā babai = hamji or hamjali babai, he does not fear his father, is negligent and irreverent toward him, disregards him; mana huyu ni nija-niri, yuwajitakābari.

GNİEGNIETĒA, v. obj.

GNİETĒZA, v. c.; gnombe zima wa-gnieteza (R.).

GNİGİA, v.; gnigiza, v. (?)

GNĪMA, v. a., to refuse to, to deny, to withhold from, not to give = ku-m-katāsa; yuna bakki ya ku pawa, laken ame-m-gnima kasidi; yuna fetha laken a-ni-gnima.

GNİMBO, s., vid. nimbo; Luke xv. 25.

GNİMIA, v. obj.; gnimāna.

GNİNUI (pro NUNUI), you (R.); gninui musemao maneno haya.

GNİŌA (NİŌA ?), to shave; e.g., ndévu; gnioke, gnioke, gnioke, ku nioke, to help in need.

GNİŌGİA (GNİŪGİA), v. n., to suck gently; mana agnōgnia titti kua mamai.

GNİOGNIĒSHA, v. c., to suckle the child; ku-m-pa titti.

GNİOGNİŌA, to pluck (vid. below).

GNİOGNİŌTA, s. (la, pl. ma—) = wassa (pl. mawassa) la mvua; si mvua ya kuelli, inapita to, ni mawingu bassi, nguo haikutōta, a transient shower of rain (māte māte).

GNİOGNİŌYA, v. a. (vid. futua) = ku-mu-ondōa kuku maguōya, to pluck a bird or fowl, the beard, &c., to pull out feathers.

GNİOGNOGNEA, v. n., to slacken, to be weary (especially in the knees from continually marching), to have pains in the joints of the legs; māgū ya-ni-gnignognéa kua goti kua ku enenda mno; muiliwangu una-ni-goignognéa.

GNİOGNOGNIĒA, v. a., to curve; e.g., māradi ime-m-gnignognéa mukono, disease has curved his hand.

GNİŌNGA GNİNGA, v. n. (vid. nionga nionga), to wriggle.

GNİŌYA, s. (la, pl. ma—) (vid. ugnīōya), the down or feathers of a fowl or wool of a sheep; ugnīōya wa kuku or kōndō, or magnīōya ya kuku, ya kōndō.

GNİUFĀA, v. a.; e.g., simba ana-m-gnūfāa gnombe niama, the lion tore a piece of flesh off the cow.

GNİUFĀKA (NİUFĀKA) v. n. ? (R.).

GNİUGNIZA (or GNİUGNISHA), v. a., to sprinkle; ku — maji.

GNİUKĀA, v. a., to pluck, to tweak, pinch with the nails (as children do in play).

GNİUKĀNA, v., to pull each other.

GNİUKĀKA, v. n., to be tickled.

GNİUKULIA (LIWA); gnīukuka, matambo yame-m-gnīukūā.

GNİURANA, to hate or vex each other.

GNŌ, a particle, expressing slight indignation (R.).

GNŌA, v. a., to pull up, root out; ku gnōa shina la muhōgo, &c.

GNŌDA (GNŌTA); ku — nuelle = ku suka nuelle (to take curls and turn them).

GNŌGNİŌA, pass.; ngovi ya kōndō isio tassa ku gnognielewa malaika, woolfe; cfr. gnognīōa.

GNŌGNŌNA, v. n., to speak indistinctly, not in an intelligible manner (low or softly); ku sema pole-pole, to speak in the ear.

GNŌGNŌNĒZA, v., to whisper to.

GNŌGNŌNĒZANA, v. rec.; watu hawa wamegnognonezāna, to whisper together.

GNŌKA, v. n., to fall out (kua nafi yākwē); mti umegnōka kua pepo = ameanūka.

GNŌLĒA, v. obj. (or INA-NI-KUKUTIKA), I feel palpitation, I have throbbing of the heart; roho inani-gnōka = ina-ni-piga, they speak of me (na tājua) if one has palpitation without a known cause (vid. taja).

GNŌLĒWA, pass., to be rooted out (ni mtu).

GNŌMBE, s. (wa, pl. za); gnōmbe mūme, a bull, bullock; gnōmbe mke, cow; gnōmbe hili (pl. magnōmbe haya) = gnōmbe mkūba, a large cow; gnōmbe wakūba, large cows; gnōmbe la mji, a whore; gnōmbe hili, pl. magnōmbe haya (dim. ki- and ka-gnōmbe) (Erh.), a cow takes out the tongue to put it into the nose—Proverb: gnōmbe watoa ulimi ku tia puāni (or utakūa gnōmbe, utie ulimi puāni), i.e., to give a promise, but not to keep it; mtu huyu hana thābidi ya maneno, this man's word is not reliable.

GNŌNDA, s., fish divided; matoyako ni ya gnōnda? are your eyes those of gnōnda? (R.).

GNŌNDA, v. a., to split (e.g., fish); ku — sāmaki = ku passāa niūma, ku anika juāni (kana ngū) (vid. munda); ndizi za paka kitōa jagnōnda ulikūla kuetu mēra. Thus sings the Suahili shipbuilder, who gets bananas for his food, but which he dislikes, having eaten ndizi za paka in his native country (among the Wanuera people near Kī'oa).

GNŌNGO, s. = fito za mia (vid. nsimba).

GNUGNĪKA, v. n., to murmur, mutter, grumble, to show one's dissatisfaction by words in the absence of one.

GNUGNIZA (or GNUGNIZA), v. a. (vid. gnūgniza), to sprinkle upon (said of dry things); to — maji, to besprinkle, dash water upon, to strew, to scatter; gnugnīka, v. n.

GNULĪKA (?), e.g., ndizi (R.).

Go (vid. kō), s., the state of being capable of giving birth; la kuku, gnōmbe (vid. below); ge, or better

kō (la), is said of all animals which have produced a young one, but goma refers to man; goma can be said of animals, but go never of man; to apply to man is ku dēnguri mtu (R.).

GÓA, v. n.; ku nenda góa = ku nenda ku óga póáni (vid. koa), to go and wash on shore.

GOA, v. a.; unagawánia kitu na muenzie, bassi una-m-góa; ehombo hakigóa léo.

GÓA, (1) mtúndo góa, the fourth day (vid. kesho); (2) góa la gnombe (la lewalewa), dewlap, the piece of flesh hanging down from a cow's neck; (3) an ornament of silver on the sheath of daggers (majambia).

GÓBA, s. (la, pl. ma—), cassada dried.

GÓBA, v. a. = ku shílísha (vid.), to finish, conclude.

GÓBÁ, v. a. = kónióa (vid.), to pluck fruits (the cobs of Indian corn) in passing through a plantation against the owner's will.

GÓBÁ, v. a., vid. kodóá.

GÓBÓKA, v. n., to protrude (Kiniassa, resúka); mato yana-m-godóka (R.) = gobóka (?); fulani anagonda na mato yana-m-godóka, he himself is gobóka so that his eyes protrude.

GÓBÓRO, s. (la, pl. ma—), thick quilt or mattress.

GÓE, s. (?); ku-m-tia mtu goe (R.).

GÓFI (or GOVI), s. (la, pl. ma—), skin, rind, bark; gofi or ganda la muhógo, but góme (gofi nene) la mti, and ngófi ya muili wa mtu or niáma.

GOFIA, s. (ya, pl. za), a pulley, block.

GOFIRA, s. (pl. ma—), forgiveness, pardon (vid. ghofira).

GÓFIRI, v. a. (GHÓFIRI) (Arab. جَفَرَ, textit, obtextit, condonavit peccatum, rogavit veniam delicti), to forgive, pardon; ku gófiri thambi. This expression refers to a custom of the Muhammedan Suahili; katika mfungúo tatu (mezi wa hija, the month of pilgrimage) wanafóni wanenenda ku gófiri thambi mesgidíni. The day on which this ceremony is performed is called siku ya miráji, or siku ya ku láláma. The Imams read, weep, and confess their sins and pray to God for forgiveness. The other people stand by and listen. This is the general or annual fast-day, siku ya ku jita maofu waliofania kulla mwa-aka; siku ya ku láláma Mólí (Mungu).

GOFIRIA (or GOFURIA), v., to forgive one; Mungu a-ni-gofiríe nilitenda (nene), may God pardon me; Mungu ame-m-gofiria thambizakwe, God forgave him his sins.

GOFIRIANA, v. rec. (vid. Col. iii. 13).

GOFJAGEFJA, v. a. (or GEJGAGEFJA), to impel, urge on; e.g., ku simamia watu kázini, to impel, to urge on people in working; cfr. rongaronga.

GÓFU, adj., desolate (Luke xiii. 15); nuaatiliwa niumbayenu gofu; gofu la niumba, the ruins of a house; gofu la pembe (kipando eha shina), the hollow end of a tusk cut off (Sp.).

GÓGO, s. (la, pl. ma—), a log of timber, trunk of a tree when felled, a block of wood; gogo la mnázi.

GOGÓÁ, v. a., to remove, to put away, e.g., taka, dirt.

GOGORÉKA, v. n., (1) to ery, to cackle like a hen; kuku yuwagogoréka = yuwalía akiviáa au akishikua; (2) ku-m-gogoreka mtu (na-m-gogoreka siku-m-weza).

GOGORÓÁ, v. a., to compel one; hakudaka muniewe (R.); cfr. kokorota.

GOGOROTA = gogota, v. a.

GOGÓTA, v. a. (= ku góta, piga), to beat, strike; ku gogóta mlángo kwa fimbo hatta muegniéwe áwke; ugogóte viángó, vingie ndáni; ku gogóta kiungóni = ku peta, ku fania vigósho (vid. kigósho), ku gogota mti, to drag the trunk of a tree.

GOGÓTA, s., the woodpecker (a bird).

GOIGOI (la, pl. ma—), ibis religiosa.

GOKÓÁ, v. a.; ku — mahindi or taka = pepéa (R.), to retch, to strain the throat in vomiting.

GOKOMÓKA (vid. kokomoka), to vomit.

GOLANGÓLA, v. a. (?) (Sp.).

GÓLE, s. (la, pl. ma—), (1) crawl, gorge; góle la kóndó; (2) = kohózi; góle la (magóle yagóle) mgúmi or kohózi la mgúmi, the expectoration or saliva of the whale. It is a white matter of the size of a cannon-ball, which floats to the shore. As no use can be made of it the natives do not pick it up.

GÓMA, s.; cfr. gō and kō; mke huyu anakúa góma (vid. kō); this woman is no more a mana muali, she is now a mother.

GÓMA, s. (la, pl. ma—), a large kettle-drum; mja na goma, mja na maji (vid. mja); goma is larger than the ngoma.

GOMBA, s. (la, pl. ma—), a leaf of the mgomba, the bananas-tree (vid. mgomba).

GOMBA, v. a. (in Kin., to speak), Kis., to oppose, to be adverse to, to quarrel with (Kiung. and Kipemba).

GOMBÁNA, v. rec., to quarrel (= ku tetána or nene-sána) with each other (Kiung. and Kipemba).

GOMEÉZA, v. a.; ku —, to forbid (St.) (vid. gomba, v. a.).

GOMBO, s. (la, pl. ma—), a sheet or leaf of a book (St.).

GÓME, s. (la, pl. ma—), (1) the bark of trees (ku ambúa magóme ya mti); (2) a chip of wood, a piece of cleft wood, a splint; sermalla ametóngá mti, ku tóa magóme; (3) a shell-fish (hililo na niama).

GOMÉA, v. a. (vid. komea), to fasten with a native lock.

GOMÉO, s., a native lock; cfr. koméo.

GONDA, v. n. (cfr. konda), to become lean, thin.

GONDÓÁ, v. a. (?).

GONGA, *v. a.*, (1) *to knock, to beat* = ku gogóta, *to beat*; e.g., ku gonga or ondóa magóme mti, *to beat the tree in order to take off the bark*; ku gonga (= tuanga), *until the skin comes off*, *to dash against, to strike, thrust against*; dauláko litagóna daulangu (*Kimrima*); Kitoa, eha-nigonga; (2) *to get very old* (?).

GÓNGE, *s.* (*Kin. gonehe*), *fibres of the wild aloe used for making threads and strings* (*pl. magonge*).

GÓNGO, *s.* (*la, pl. ma—*), (1) *thickness, compactness*; gongo la maitu (maitu unakúa gongo), *a thick forest of large and high trees, like the one near Gassi, south of Mombas*; (2) *a large stick*.

GONGÓA, *v. a.*, *to take off a knife or hoe from its handle*.

GONGÓKA, *v. n.* (= gongoloka), *to fall out of itself*.

GONGOKÉA, *v. obj.*; e.g., meno ya nióka ya-m-gongokéa.

GONGÓJA, *v.*; ku-ji-gongójéa, *to drag one's-self along by the help of a stick*.

GONGOMÉA, *v. a.* = ku tia elúma kilicho na muoto katika nti, (1) *to put the heated iron (after having been put in water) in the ground to cool* (*vid. matiko*); ku sisi ku pata ukáli; (2) *to drive nails into, to hammer in* (ku gongoméa mifi).

GONGUE, *s.*; ni ngóma wa ku teza watu wa mríma (*cf. kumbizi*) wakipiga fimbo za muaka.

GONIA, *v. a.* (ku gónia koma), *to appease the spirits of the ancestors*; kua ubáni, &c. (*ndsembe in Kiriassa*).


GONJOA, *v. n.* (= ku ugúa), *to ache, to have pain*; *cf. ugónjoa*.

GONJOESHA, *v. c.*, *to cause pain* = ku-m-tia má-rathi ya mulli, ku-ji-gonshoesha or —éza, *to behave like a sick man*.

GORÉA (*tonesha*).

GORA, *s.* (*ya, pl. za*), *a piece or package of cloth of 60 (mikono) native or 30 English yards* (*vid. doti and kitambi*). The gora of 30 English yards of American cotton-cloth costs at Mombas usually 2½ German crowns (anno 1849).

GORDI, *s.* (*KORTI*), *name of a kind of cotton-print (gordi and shedi)* (*Kihindi* ?).

GORFA, *s.* = dari (?) (, *coenaculum*), *upper story of a house* (*gorfa or ghurfa*).

GORIA, *s.*

GORODEZA, *v.*, *to shove, push, to push aside or to press* (*R.*).

GOROFIKA, *vid. korofika*.

GOROKA, *v. n.*; ku — mafi, *to fumble on excrements*; mana agoroka uji.

GORÓMÓE, *s.* (*la, pl. ma—*), *a kind of large lizard*; haliúmi mtu wala haligúyi kúku, pangonimuákwe linalála pékée, halina muenziwe. The goromoe lizard is smaller than the mburukenge. Proverb:

gorómóe halina mséna, *and in like manner an obstinate man has no friends, but is left to himself*.

GORONGÓNDUA, *s.*, *a kind of lizard* (*St.*).

GOSIU, *s.*, *the tack of a sail*; upande wa goshini, *the weather side*; ku pindua kua goshini, *to tack* (*St.*); gosh or goshii *is opposed to "danian" in nautical language*; fig., mtu huyu ana-ku-kalia (ketia) goshi (or kombo) leo, *this man will give you trouble to-day* (*R.*).

GÓTA, *v. a.*, *to knock, to beat*, e.g., mlángo apáte sikia; ku gota, *to beat or strike slowly and audibly*; ku gogota, *to beat quickly*; ku gota-gota, *to strike neither too slowly nor too quick*.

GOTAGOTA, *v. a.*; (1) ku gotagota báo kua ku téza, *to strike boards with the fingers for amusement, to drum with the fingers upon boards, to knock in play*; (2) *to break or mangle a language*; e.g., hajui sana maneno ya Kiengese, laken yuwagotagota, *he does not know English well, he speaks broken English*.

GOTÁNA, *v. rec.*, *to strike or run against each other*; e.g., viómbo vinagotána vikaumizána.

JI-GÓTA, *v. refl.*, *to strike one's-self against*.

GÓTEGÓTE, *adv.* (or KOTEKOTE = huko na huko), *before and behind*; e.g., nioka wa nduma kuili yuwaúma gotegote = kua kitoa ja mbelle, na niúma yuwaufuia.

GOTÉZA, *v. a.*, *to mingle one language with another, to jumble together different languages*; mtu huyu yuwagotéza manéno ya Kimwita na Kiung'ija, láboda m'búia Mwita, yuwagotéza manéno ya kikuáo or ya kuáo, *this man mingles the language of Mombas with that of Zanzibar, he is perhaps a native of Mombas, he speaks his own language along with the other* (*Kir. ku gofia*).

GÓTI, *s.* (*la, pl. ma—*), *knee*; ku piga goti or magóti, *to kneel down*; haku-m-pigia goti, *he did not marry her because the bridegroom did not bend one knee during the ceremony performed by the káthi in marrying them*.

GÓVI MBÓ, *s.*, *uncircumcised* (*cf. goli, skin*); góvi mbo, *one who has still the prepuce*; lit., *the skin of the penis*.

GÓYA, *v. n.*; mtu huyu yuenda kua goya = ku-ji-belenga = ku ponga muegni ku goya mukono = muegni ku ponga or tupa mukono? ku nenda kuá goya, *pl. magóya* (*vid. muendo*).

GÓZA, *v. a.*, *to warm up, to cook up* (*cold food*); kitu ja jana wakigóza.

GRÁFŪ, *s.* (*ya, pl. za*), *clove*; mgráfū, *the clove-tree*; hizi grafu za Pemba na Unguja, these are Pemba cloves (from the islands of Pemba and Zanzibar, where they grow very well, having been introduced by slavers from the Mauritius many years ago).

GREZA, *s.* (*vid.* gereza, *s.*) = niúmba pa ku funga watu, *prison* (*vid.* geresa).

GŪ, *s.* (la, *pl.* ma—), a foot; māgū (*Kiunguja*, migū), *feet*; gulāngu la-ni-úma, *my foot pains me*; gū la kuumbe, *the right foot*; gū la shoto or la ku shoto, *the left foot* (gu from the knee to the toes).

GŪA, *v. a.*; ku gūa, *efr.* pfumba (to rain) in Ki-niassa.

GUAGŪNA, *v.*, to gnaw (*vid.* gugúna).

GUÁMA, *v. n.*, to be squeezed or pressed in; *e.g.*, nimepenísa mukonowāngu hapa, sasa unaguáma mtíni, *I put my hand here, now it is squeezed or jammed by a tree* = umeguíwa ni mti.

GUÁMISHA, *v. e.*; mti umeguamísha mukonowāngu.

GUANJE (?).

GUÁZA, *v. a.* (KUÁZA ?); mtelle hu waguáza watu méno, *this rice breaks a man's teeth*; ni máwe ndáni; *efr.* kuarísa.

GUÁZE, *s.* (or NGIRRI MBANGO), an animal like a wild hog; its tusks are like those of the hog; ni mkali, na rangeyakwe ivu ivu.

GUBA, *s.* (la, *pl.* ma—); kiguba (Er.), leaves of the mgadi tree rolled and sewed up and worn by native ladies for their perfume (Er.).

GŪBARI, *s.* (la, *pl.* ma—) (Arab. ^{عَبَر} جَبَر, consoli-davit; ^{عَبَر} جَبَر, conjunctio plurium partium separatarum, ut ex his unum *fat*), a thick black cloud which will soon give rain (wingu kuba or ncne); mawingu yamefánia gubari leo, the clouds are heavy or very big (like mountains) to-day; ulimengu una gubari, the sky has big clouds; magubari ya mawingu, big mountain-like clouds; magubari ya wingu yasinámama mlíma, the big clouds stand like mountains; *opp.*, ulimengu unafánia mafurú-furu or ulimengu ufurufuru or utussitussi, the sky has scattered clouds, but it does not yet rain; ulimengu una mafundefunde, una mawingu ya mvua, jua halitóki una magniogniota, the sky has small clouds of light rain, the sun is not seen. Do not confound gubari and gabári; gabári means "magnus, omnipotens," Arab. ^{جَبَّار} جَبَّار.

GUBBA, *s.* (la, *pl.* ma—); gubba la mto, bending inwards, bay; *efr.* Arab. ^{عَبْ} عَبْ.

GUBETI, *s.* (ya, *pl.* ma—) (kikóno cha ómo), ship's head, the prow of a dhow; waóna uzúri wa jombo mbelle ya ómo kúle? *seest thou the beauty of the vessel there in the fore-part?*

GUGUGUBI, *adv.*; ku-ji-finika ngúo gugugubi, to cover one's-self entirely from head to foot.

GUBURI, barley-sugar (?) (St.).

GUDE, *s.*, (1) an uel (Sp.); (2) a species of dove (*vid.* ndiwa); gude, *pl.* magude.

GUDI, *s.*, a dock for ships (St.).

GUDI (KUDI), *s.*; muhogo, viazi, ndũ, kunde, *de.*, are gudi (or kudi) in *opp.* to risiki (?) (R.).

GUDUÍYA (or GUDULIA, St.), *s.* (la, *pl.* ma—), a pitcher; guduíya la ku noća maji. They are exported from South Arabia, especially from Maseat; a porous water-bottle, a water-cooler.

GUGOMBE, *s.*, the discase which attacks muhogo, in which the leaves look poorly and the roots remain very small.

GUGU (la, *pl.* ma—), undergrowth, weeds; gugu maitu, a weed resembling corn; gugu, wild, uncultivated (St.).

GUGUDU, *adv.*, a natural sound; fulani atafuna muhogo gugudu (R.).

GUGUMIA (or GUGÚMIZA), *v. a.*, (1) to swallow, to gulp down; mtu mgónjōa ame-gugúmiza maji kua shida, the sick man swallowed the water with difficulty; (2) to stutter, falter in speaking, to gasp or to pant for breath, to falter (Er.); mtu huyu agugúmiza maneno kama búbũ, hawezi ku sema; (3) to beat or go through water swallowing water as one goes; *e.g.*, amepita maji kua ku gugúmiza, he could not swim, but the shore being close by he beat his way through the water (kua ku sáma na ku suka na kua ku piga maji na mikóno), sinking and rising, and beating the water with his hands. Now and then he swallowed a mouthful of water, hence to go through the water swallowing (not by swimming), which sometimes has proved dangerous to people who know not the locality. Gugumia, *v. a.*; tembo hili una li-gugumia pekeyo? dost thou swallow alone all the palm-wine? For eating *efr.* mizūkua (R.), which seems only to refer to meat.

GUGUNA, *v. a.*, to gnaw, to bite at, to eat of = ku tafuna kua méno, *e.g.*, pánia anagugúna muhógo; nání alicugúna nazi pásipo kissu, kua meno matúpu (?).

GUGUNIA, *v. obj.*; *e.g.*, ku-m-gugunia mfupa.

GUGUNIWA, *pass.*; kisio or kizio cha názi kimc-guguniwa ni pánia (*vid.* kisio).

GUGUNSA, *v. e.*

GUGUNŪ, *pass.*; mtu amegugúnua ni fissi.

GUGURŪSHA, *v. a.*, to make a noise by scratching or digging like a mouse; kitu jáni kigugurushájo ndáni hūmō? what makes this noise here within? *resp.* pánia; ku gugurúsha kasháni or mikobáni, to run with a shuffling noise like a rat (St.), to drag along with a scraping noise.

GUGUTA, *s.*, a head of Indian corn, husk of Indian corn with the grain picked out (Sp.).

GUGUTA, *v. a.*; *e.g.*, mafuta, but ku pura mtama (R.) (?), to shake (?) ; *efr.* kutakuta.

GUGUTIKA, *v. n.*, to be absorbed; umande unagugutika, the mist has been absorbed, but it is not yet dry; nguo nayo inagugutika, *i.e.*, haija kaúka sana; mahindi yanagugutika maji.

GŪIA, *v. a.* (*vid.* gūya), to grasp, to apprehend, seize.

GUĪĀNA, *v. rec.*

GUĪĪĀ, *v. obj., vid.* gūya, *v. a.*; ku guīwa ni jōo.

GŪMBĀ, *s.*, the short thick finger; kidōle or janda cha gumba, the thumb; cha gumba hatta shāhada, from the thumb to the fore-finger.

GŪMBĀ, *v. n.*, to be dim-sighted like a fuddler, ku fania kiza mātō kama mlēfi; ku gūmbā kua ulēfi, not to be able to see from intoxication, hence to do everything perversely (*cf.* pūmbā), not to have one's wits in any sudden emergency (*cf.* sangā).

GUMBĀNA (= gussana), to graze, to strike against, to collide.

GUMBĀZA, *v. e.*, to cause one to be stupid; ulēfi ume-m-gumbāza, una-m-lēfia lēfia, intoxication causes him to be stupid and to act perversely; ulēfi ume-m-nūka muli = ume-m-kāza sana.

GŪMBO, *s.*, largeness; gūmbo la ndā = ndā bōra, a very great famine, starvation.

GUMEGŪME, *s.*; bunduki ya gumegūme (= bunduki ya viombo), a flint-gun, not a match-lock.

GŪMU, *adj.*, hard, difficult.

GŪNA, *v. n.*, (1) to scratch, scrape (*vid.* kuna, *v. a.*); (2) to grunt, to grumble at (as a sign of indignation), to show dissatisfaction, to grumble (in one's absence) (*vid.* gaugunika, *v.*), to utter one's displeasure behind anybody.

GŪNDĀ, *v. n.*, to be of low stature (*cf.* ku rūnda); yuna kimo kifupi, laken amepēfūka, hanendi mbelle tena, he is of low stature, but he is grown up, he will not grow any further (growth is impossible).

GUNDAMANA, *vid.* kundamana.

GUNDA, *s.*, trumpet in Kin.; in Kis. it is called bargūmu, war-horn.

GUNDĀ, *v. a.*, to find accidentally, to catch, to surprise one (so that he cannot escape), to come upon one, to discover unawares; kāfule, nime-ku-gundā, odds-bobs! I have apprehended or got thee (accidentally) (kāfule = odds-bobs! thou dog! *vid.*); ku gundūa mtu au niama mituni mabali asipo āza ku-m-pata papo.

GUNGA (*vid.* kunga) (*Kid.* gungula), *v. a.*, to hem, to skirt, to border; ku gunga mkega nguo (ugungo, *s.*); ku gunga niukue, to interlace, to entwine instead of knitting or tying; ku gunga tungu, to lace or edge a calabash; gungia, gungana (*assemble*) = gutāna, gungika; *cf.* kungāna.

GUNGU, *s.*, (1) in Kinika = widow; mke njāne, pl. wake wajaane; (2) a kind of dance; gungu la kufunda, danced by a single couple; gungu la kukuāa, danced by two couples (St.).

GUNGUDA (?) (R.), to instigate (?).

GUNGŪMKA, *v. n.*, to dry (*said of mist*); ngoja, ugungūmke umande uondōke, wait, let the mist get dry, then depart.

GUNI (or GUNNI), *s.* (la, pl. ma—); guni la tende, a bag of da'es.

GŪNIA, *s.* (la, pl. ma—), a kind of bag; gūnia la mtelle wa mōra, a bag of rice called mōra (gūnia la mōra); gunia ni ngūo ya ku finikia mtelle tangu Hindi hatta Mvita = kitumba cha Hindi cha ku tilia mtelle. Gunia is a kind of bag made in India of hemp to hold rice. This kind of rice the Arabs call mōra. In the opinion of the Suahili it is mtelle mbāya (bad rice); hau-tāmu wanūka vibāya, laken ni rakhisi, it has not a good taste, it smells badly, but is cheap. A bag of mōra sells at Mombas usually for 1½ dollar. Msuhili yuwapenda mtelle wa mpūnga (*vid.*) hapendi mtelle wa mōra.

GUNKU, *s.* (la, pl. ma—), *vid.* kungui.

GUNSA, *v. a.*, gunsana, *v. rec.* (husband and wife)?

GUNZI, *s.* (la, pl. ma—), a cob of Indian corn (St.).

GUPA, *s.* (la, pl. ma—); gupa la mia la ku jengēa niumba (Makōa).

GUPĀ, *v. a.*, *vid.* kupūa.

GUPĀKA, *v. n.*; punda ana-ni-geukia naniāna ana-gupūka mbio (R.).

GŪRA, *v. n.* (= ku tama), to quit a place to dwell in another; *cf.* جَرَّ, traxit, evulsit, verit.

GŪRGURU, *s.*, the rattle of something in an empty box. The rattle may have been caused by the mice.

GURĪA, *v.* (= tamia), to remove to another place; leo nimeguria niumbani muāngu mpia, to-day I removed to my new house. Wazungu wameguria Rabbay Mpia, pahali walipoketi, wameguria Kisulutini.

GŪRISHA, *v. c.* = tamisha.

GŪRISHA, *v. c.*, to cause to remove, to banish; ku gūrishā viombo kca wita, to cause the utensils to be removed on account of war; mume ame-m-gūrishā mkēwe.

GŪRTUMU, *s.* (la, pl. ma—), a wheel; gurtumu la mzinga, a gun-carriage (Dr. Steere writes gurdumo); *cf.* gari, *s.*

GURU, *s.*; kuna sokari yaītua guru (R.), there is a kind of sugar which is called "guru."

GŪRUFU, *s.* (la, pl. ma—), a highway (ndia kū); gūrufu ya gnombe, a cattle-road (جُرُف, locus quem fluxus non attingit).

GURUGURU, a large kind of burrowing lizard (St.).

GURUGŪSHA, *v. a.* (= ku hāribu kazi), to bungle, spoil work; hakulekēza kazi, amehāribu mbāo, he spoiled or marred the boards of which he was to make a box. In short, to spoil the work.

GUSSA, *v. a.*, to touch by handling anything gently, or by putting only the fingers upon a thing; ku

bófia, *to touch by taking a thing between the fingers and by making impressions upon it*; ku bofia kua ku topéza viánda; ku papassa, *to touch by moving or sweeping the hand over a thing*; gussa, *to touch, but kusa, to bring together*; ku kusa masháka; ku kuta or kuta kuta, *to give the cloth a shake*; ku gutiwa.

GUTA, *v. a., to push, to gore, to toss*; gnombe a-m-guta muenziwe, wawili wagotana.

GUTU, *s., the stump of a mutilated member.*

GUTÚA, *v. a., to frighten one*; ame-ni-gutúa moyo; mbuzi a-ji-gutúa; *cf.* kutúka, *v. n.*

GUTÚKA, *v. n., to be startled*; gutukía, gutusha, *vid.* kutúka, *v. n.*

GUU (*vid.* gū), *foot, leg.*

GUTE, *s. (la, pl. ma—), a large swine, but nguúe is of an ordinary size.*

GÚYA, *v. a. (cf. guía), to grasp, span, to fasten, to lay hold of one or a thing by grasping, spanning, or fastening.*

GUANA (or GUYANA), *v. rec.*

GUILIA, *v. a.; tume-m-guilía mtumawáko, we have fastened thy slave.*

GUÍWA, *pass., to be laid hold of.*

GH (the Arabic Letter غ, gha).

GHÁFULA (or GHÁFALA), *s. (Arab. غَفَلَ, neglectit rem, textit; غَفَا, socordia, incuria), a sudden, apoplectic stroke*; amepatikána ni māradi ya gháfula, *he has had an apoplectic stroke*; jambo hili lina-ni-ngilia or lina-ni-tokéa kua ghafula, *this matter has befallen me or happened to me on a sudden or unawares*; kua gháfula, *suddenly.*

GHAFALIKA; ku —, *to neglect, not to attend to, to be imprudent*; mnaghaflika mno, *I am prevented by an unforeseen circumstance.*

GHAIDI, *s., anger*; buana alic na ghaidi na mtumua-we, alie-m-fania kiza kiku; *cf.* غَيْطٌ, ira.

GHAIRI (or GHEIRI), *v. a. (غَارَ, commeatum ad-vexit, alteravit, mutavit), to change, to annul*; ku tia ghairi, *to imitate, to provoke, to offend*; ghairi, *prep., without*; بَغِيرَ, absque.

GHÁLATI, *s. (غَلَا, hallucinatus fuit, erravit; غَلَطَ, error, vitium) = uongo, a lie.*

GHÁLI, *adj. (غَلَا, carus, magni pretii fuit), expensive, dear, costly*; kitu hiki ki gháli = kina támani, *this thing is expensive*; vitu hivi ni ghali, *these things are dear.*

GHÁLISHA, *v. e., to make dear*; ku ghalika, *to get dear or dearer*; mpunga unaghalika, *the rice has become dearer.*

GHÁLIBU, *v. a. (غَلَبَ, praevaluit, vicit), to overturn*; *e.g.*, ku — ákili = ku potéza ákili.

GHÁLIFU, *v. a.; usi-ji-ghalifu, do not be hurt by buying something very cheap*; غَلَفَ, nactus fuit thecam, in laeulo suo recondidit.

GHÁLIMA, *s. = feida; غَلِمَ, libidinosus fuit.*

GHALLA, *s. (ya, pl. ma—) (غَلَا, proventus domus; غَلَّ, immisit), a storeroom*; máhali pa ku wekéa viakúla or viómbo, palipo na sibdi, *a place*

which can be locked up to keep eatables or utensils in; *cf.* Stecre, ghala, page 272.

GHAMMA (HAMMA), *v. (غَمَّ, textit rem, tectus fuit, incognitus, obscurus fuit, moestus fuit), to be extremely rare or not to be found in town, to have disappeared in trade*; *e.g.*, kitámbi ja passúa móyo kinaghamma Mvita, *a kind of cloth, called passúa moyo, which was formerly in use and demand at Mombas (at the cost of 3 dollars), but which has now disappeared, is no longer found in the shops*; kimpotéa or hakionekáni, hamna kábisa, hakienéi kabisa.

GHAMMU, *s. (vid. ghamma) (غَمَمَ, res gravis, moeror), sorrow, apprehension or fear*; yuna ghammu or khófu moyonimuakwe-akiitúa gerczani, hájui neno aitiwálo ni Wali, *he is apprehensive or anxious in his mind, when he is called to the Government-house, for he does not know what the Governor will do to him.*

GHANÁMU, *s., a goat (غَنَمَ).*

GHANGI, *s., a kind of dhow resembling a bágala, except that it has not so long a prow.*

GHÁNIMA (غَنِمَ, pro praeda quid abstulit; غَنِيمَةٌ, praeda); amepata ghánima mnaka hu, *he has got good luck, profit this year.*

GHANJA, *s., a kind of boat.*

GHARÁMA, *s. (ya, pl. za—) (غَرِمَ, obstrictus fuit*

debito necessario solvendo; غَرَامٌ, magna rei eupido; غَرَامَةٌ, debitum necessario solvendum), *expense, disbursement, especially in consequence of having given a banquet*; nimctoa or nimcfania gharama nengi kua ku wa-fania wageni wangu takrímn nengi, *I have had great expenses by giving an entertainment to my guests.*

GHÁRATHI, *s. (= hujá or haja), a thing, matter*; unagharathi gani, *what matter or business hast*

- thou? (cfr. غَرَضٌ, implevit vas, desiderio rei captus; غَرَضٌ, scopus).
- GHARIGHARI MAUTI (R.), *half-dead*.
- GHÁRIKA, s., *a flood*.
- GHÁRIKI, v. n. (غَرِكَ, immersus) = ku sama, to sink; chomho kimeghárika, *the ship sunk, foundered, to be covered with water*.
- GHARIKISHA, v. c., to cause to be flooded, to sink.
- GHARIMÍA, v. obj., to be at the expense for, to spend property for the accomplishment of a certain purpose; amegharimía mali = amefánia júhudi kua mali hatta ku pata mapensiyakwe; e.g., ndia ya Jagga ilikúa heipishi, laken Kásimu aka-igharimía, aka-i-toléa gharama, hatta aka-i-subúa akafika, *the way to Jagga was untrodden, until Kásimu (a native of Wanga) spent property, and incurred expense, until he had opened the road and reached the country*.
- GHARIMISHA, v. c., to cause one to spend.
- GHASI, s., *fear, doubt*; ku fania ghasi.
- GHASIA, s., *robbery, noise, tumult*; sidaki ghasia hapa or sidaki ku wekúwa ghasia hapa; غَزَا, petivit expeditionem hellicam impulit misitque.
- GHASÍA, s., *little things of various kinds*; bana ame-ni-pa ghasia ningi (= viombo vingi or vitu vingi vya matakátáka), laken siwezi ku tukúa, *the master gave me a hodge-podge of things to carry, but I cannot*; ame-ni-ágisa ghasia ningi, ku nunúa Mwita.
- GHATHABISHA, v. a., to enrage, to anger one, to provoke to anger = ku-m-tía hasíra.
- GHÁTHÁBU, s. (ya) (غَضَبٌ, iratus fuit, succensuit; غَضَبٌ, ira), *anger* = hasíra.
- GHATHIBÍKA, v. n., to become angry.
- GHÁWINI, v. n.; mana wa Lokman a-ji-gháwini, *the son of Lokman is self-sufficient, independent* (R.).
- GHEIRI, s., *jealousy, anger*; cfr. غَيْرٌ.
- GHEITHI, s. (ya) (غَيْثٌ, vehementia, primusque impetus), *fixedness, determination, resoluteness, exertion, energy*; mtu huyu yunagheithi ya ku pigana, *he is resolved to fight*; yuwafánia gheithi or júhudi, sherti or shurti kú ya ku pata mali, *he makes great exertions to obtain property*.
- GHÉLIBU (or GHALIBU), v. a. (غَلِبَ, to master, to overcome).
- GHOFIRA, s. (غَفِرَ, textit, condonavit), pl. maghófira, *pardon, forgiveness*.
- GHOFIRI, to forgive sins (used of God only).
- GHÓFIRIA, to forgive one.
- GHÓLĀM, s., *a young man*; Arab. غُلَامٌ, adolescens.
- GHÓRŮFA, s. (ya, pl. sa) (غُرْفَةٌ, coenaculum) = dári ya píli ya niumba, *the second story of a house, an upper room*; niumba hi inaghórofa nibili ghorfa na sabakhiyakwe (?).
- GHOSHI, v. a. (vid. ghushi); ku —, to adulterate.
- GHÓSŪBU (or GHUSUBU), v. a. (غَضَبٌ, violenter et contra jus eripuit rem), to grieve or offend any one by playing him a trick or by doing him wrong; ame-ni-ghósuba kua ku-ni-dangánia or gniagnánia.
- GHÚBARI, s. (la, pl. ma—) (vid. gubari, s.), *a rain or dust cloud*; غَمَرٌ, pulvrem excitavit.
- GHUBBA, s. (غَبَّ, ad finem pervenit, exitum habuit res); ghuhba ya háhari, *a bay (this Arabic expression is, however, seldom used by native Swahili), a sheltered place*.
- GHUMÍA (or GHOMÍA) = sangá; sí makusudi ni kua ku ghomia (R.).
- GHŪMISA, v. a. (vid. ghamma), to afflict or grieve one.
- GHUMÍWA, v. n., (1) to be dejected; (2) to be undetermined, to waver, to be at a loss what to do; hájui jamho adakálo fania; (3) to startle = ku jitúka; ametokéwa ni watu ameghumíwa = amejitúka, *he was surprised by people and was startled*.
- GHŪRIKA, v. n.; ku —, to be arrogant.
- GHŪRŪBU, s.; el-ásiri ghúrubu = mshúko wa el-ásiri (?) (R.); cfr. غَرَبٌ, procul abiit, but قَرَبٌ, prope fuit.
- GHURŪRI, s. (غَرَّ, deceptit vanarum rerum desiderio aliquem implens; غُرُورٌ, omnia quibus quis decipitur), *arrogance*.
- GHUSHI (or GHOSHI), v. a. (غَشَّ, deceptit, hanc sincerum consilium admitit) (vid. ghoshi, v. a.), to falsify, adulterate; e.g., ameghushi fetha kua ku-i-tangánia na kitu kingine, *he adulterated the silver by mixing with it another substance*.
- GHUSHI, v. n., to suffice; fetha hi ita-wa-ghushi watu hatta ku rudi, *this money will suffice for the people till they return* = ku ákidi (vid.).
- GHUSHIWA, pass.; kitu kilijo ghushiwa, *something falsified or adulterated*.
- GHUSHU, s. = neksi, غَشٌّ, detrimentum; غَشٌّ, deceptio.
- GHÚSUBU, v. a. (vid. ghosubu), to swindle, to cheat.

H

H_A, serves as a contraction for nika; e.g., ndia inakua mbali, harudi for nikarudi, *the way was long, but I returned*; ha-mu-ona for nika- or nime-mu-ona, *I saw him*.

H_ÁB_A, adj. and s., a small thing, a trifle, a little, a few; kitu hála = kitu kidógo; vitu hivi ni haba; wátu haba; muniu ame-ni-pa haba; siku haba or chache, *a few or some days*. Prov.: hába na hába hujaza kibāba, i.e., *little and little fills a kebaba (a certain measure)*; in Kir. bāndu na bāndu ya-māla gógo.

H_ÁB_ÁB_I, s. (pl. mahabābī), master, my lord (a name of honour) (أَبِيَّاب, amatus, amicus, amica; حَبِي, amor, amatus).

H_ÁB_ÁL_I, adj., irascible (cf. hakawi); habali ku fānia basira; خَمَل, mentem alienavit alicui.

H_ÁB_ÁR_I, s. (ya, pl. za) (vid. khābari), news, message, story, information; ta-m-pata hābari kesho, *I shall get her news to-morrow*; Arab. خَبَر, probavit, scivit, indicavit.

H_ÁB_ÁB_A, s. (1) = kitu kignyájo or kigandamájo, kitu ja ku shikia, gum, lime; the mkānju (a tree) yields a kind of gum, matózi ya mti; habba ya ku fungia waraka, sealing gum or wax; cf. m'boe, lehamu, ulimbo; (2) love (pl. mahabba); e.g., habba ya moyo, charity; حَب, amavit.

H_ÁB_ÁD_A, s., the name of a rope on boats or vessels (R.).

H_ÁB_ÁL_A (ya), vid. kabla (ya), before, &c.

H_ÁB_ÚSH_Á (or M_ÚH_ÁB_ÚSH_Á), s. (wa), an Abyssinian. The Abyssinian, especially Galla, slaves are in great demand on the Swahili coast, and are bought for the sum of a hundred or more dollars. They are especially sought for the harems of great people. It is chiefly the Somali who, having fetched them from the Interior on the frontiers of Abyssinia, sell them in South-East Africa. Others are brought from the sea-ports of Arabia, where they have been received from the Abyssinian coast, viz., from Massowa, Rakeita, Tadjurra, Zeila, Berbera, which are the chief slave-ports of Abyssinia in and near the Red Sea. Habushia means frequently "a concubine" of whatever nation, especially from Abyssinia (Hābāsha, the country of Abyssinia or Habesh).

H_ÁCH_I = mjomba or mjumba (pl. wajumba), welcome friend (uncle) (St.).

H_ÁD_ÁA, s. (خَدَع, obtexit, decepit, fefellit), deceit, cunning, artifice, cheating = hila (خَدَعَة, fraud, deception).

KU H_ÁD_ÁA, v. a. (some Swahili pronounce hadāba;

mamLoyakwe ni hadalia, *his business is deceit*), to deceive, circumvent = dangānia; ku-m-hadaa kwa hila fulani a-ni-hadaa or hadāba.

KU-JI-H_ÁD_ÁA, to deceive one's-self.

H_ÁD_ÁN_KA, pass., to be deceived, to be taken in by cunning.

H_ÁD_ÁW_A, to be cheated.

H_ÁD_ÁN_I, s. (vid. hathari), attention, care, caution = maelekézo ya móyo, danger; ku fania hadari or nadari (نَظَر, contemplatus fuit oculis), to take precaution; Arab. حَذَر, cavit, timuit.

H_ÁD_ÁY_A (?) (cf. hedāya), a present; cf. hadīa.

H_ÁD_ÁD_I, s. (ya), limit, measure; cf. Arab. حَد, limes.

H_ÁD_ÁI_A (cf. هَدِي, هَدِيَّة), gift, offering; cf.

hathia, s. (حَظ, munus quod offertur, bona sorte commodorum copia et felicitate potitus fuit in re, portio boni cujusdam); bequest, legacy = kitu hiki na-mu-atia muanangu, ni chakwe, njapokufa, kitu hiki ni chakwe.

H_ÁD_ÁM_U, s., country-born slave, one who serves (خَدَم, inservivit; خَادِم, famulus), pl. mahadimu, the son or daughter of a manumitted slave; si mtuma tena, ni hadimu = huru.

H_ÁD_ÁI_{TH}I, s. (ya, pl. za) (حَدَث, de novo et primum exstitit res, narravit), a narrative, story, tale of olden time.

KU H_ÁD_ÁI_{TH}I, v. n., to relate stories.

H_ÁD_ÁI_{TH}I_A, v. obj., to narrate to one; ame-ni-hadithia manawe mambo ya kále.

H_ÁD_ÁR_I, vid. hathari.

H_ÁD_ÁÚ_A, s. (R.) (?) ; ku nena ndakúja, laken safari ni hadua haisukisuki (?).

H_ÁF_ÁF_U, adj. (roho hafifu), light; cf. خَف, levis fuit; خَفِيف, levis pondere, dignitate, morilus.

H_ÁF_ÁT_HI_KA (vid. hifathika), to be preserved (St.); Arab. حَفَظ; Muungu hafithi = aokóze.

H_ÁF_ÁK_ÁN_I = khofu (R.) ?

H_ÁI (vid. hei), adj. (Arab. حَي), alive.

H_ÁI_BA, s., shape, beauty = uzuri, dignity, authority; cf. sibi, matisho; cf. هَاب, timuit; haiba inangia sasa niumbani, the house is now beautiful; هَيْبَة, timor, reverentia.

H_ÁI_NA (or HE_IN_A), there is not, it is not; haina tafauti, there is no doubt.

H_ÁI_TA_SS_A, not yet (= bado); haitassa iwa, it is not yet ripe (= bado); vid. حَتَّى سَاعَت, hora, until this hour.

HAITHURU (*cfr.* dhuru), *it does no harm, never mind, it is of no consequence; it is more correct to write haithuru instead of haiduru.*

HAIJ, *s.*, *the pilgrimage to Mecca; حَجَّ, peregrinatio Meceana.*

HAIJA, *s.* (*Arab.* حَاج, *opus et neesse habuit; حاجة, necessitas, res necessaria*), *property, concern; unáyo haja tena? have you any further want or desire? resp. hajayangu ya ku ishi wewe sana na fúrahá, my desire is that thou mayest live long and joyfully = hakuna wema; mtu huyu hana haja, this man is poor, weak, feeble, his energy is gone, he desires to eat and drink and do nothing; anapũmbā or analegá, kulla neno aambiwaló hafánii, sína haja na fethayakwe; kua haja gani? by what cause?*

HAIJA, *s.* (*la, pl. ma—*), *a man or woman who has been to Mecca to pray, &c.; حَاجَّ; haji, a pilgrim; in general, converts; haji la Kizungu, pl. mahaji ya Kizungu, e.g., Wanika who follow the religion of Europeans are mahajji-ya Kizungu.*

HAIJIRI, *v. n.* (*Arab.* هَجَرَ, *cfr.* هَجَّ, *intendit, profectus fuit ad aedem Meceanam, to emigrate (ku hajiri Mekka), especially to go on a pilgrimage to Mecca, to remove from a country; ku tóka nti, ku nenda nti ningine, to go to live elsewhere.*

HAIJIRIKA, *v. n.* (= *ku kawilia*), *to remain over-long.*

HAIJIRISHA, *v.*; (1) *nimehajirisha Rabbai sasa = nakéti Rabbai sasa, nimefania Rabbai ma-kaoyangu; (2) ku-m-hajirisha mtu ku keti niumbani, muenigewe alipohajiri.*

HAIJIRISHA, *v. p.*

HAKALI; *ku-m-shika hakali, to require a stranger who goes upon workmen's work to pay for his intrusion, to make him pay his footing (St.).*

HAKĀMU, *s.* (*ya*) (*vid.* حَكَمَ, *v. a., judicium pronunti; حَكْم, judicium*), (1) *a judicial act; (2) a fine, penalty; ku toa hākāmu, to pay a fine, to be fined; ku-m-tóza hākāmu, to fine one; wazé wame-m-lā hākāmu, the elders have eaten him a fine, i.e., have fined him.*

HAKAWI or HABALI KU FANIA HASIRA, *he is angry directly (Sp.).*

HAKIA, *v.*; HAKIZA, *v.*; HAKIZOA (?).

HAKÍKA, *s.* (*ya*) (حَقِيقَة, *veritas; حَقِيق, dignus, aptus; حَقِيقًا, vere*), *truth, verity, certainty; ni hakika neno hili or neno hili ni hakika, this word or thing is truth = true (suafi); neno hili, sína hakika nálo, I have no certainty of this matter; sitambúi sana, siku-ki-ona.*

HAkika, *prep., for (proper); hakikayáko, lit., it is true of thee, thou certainly, for thee, it is true of him, of me, he or I certainly, for he or I have; hakikai, hakikayangu; wewe mana unapigoa hakikayáko wewe unekossa babáyo, ndipo ukapigoa or sebanu, umemkosa babayo; hakika moja tunayo, one certainly we have.*

HAKÍKI, *v. a., to make sure, to prove.*

HAKIKIA, *v. a., to examine, to ascertain, to make sure; ku hakikia ile jawabu, to find out the truth of a matter (by inquiring); umehakikia neno hili? hast thou ascertained this matter? dost thou know it for certain? ku hakikia = ku daka suafi, ku tafúta or úsa sana; uende ukahakikie neno hili = uende ukapáte hakika or yakini ya maneno huya, to sound one, to come to examine one.*

One says: ta-ku-pa kitu fulani; the other asks hu ta-ni dangania? resp. la hakika natoa hakika katika nafsiyangu or nime tóa muni-ewe hakika ya ku-ku-pa.

One asks: uta-m-funga muána huyu? resp. hakika ta-m-funga; hu sáiki wadaka ni-kuthubutishe upate jua? (R.).

HAKIKISHA, *v. e., to cause one to be interrogated, examined.*

HAKIM, *s., a native doctor or physician in India; حَكِيم.*

HAKIMU, *s.* (*wa, pl. ma—*) = *muámzi, judge; kathi ndie ahokumúe watu wa mji; حَكِيم, judex, arbiter.*

HAKIMU, *v. a.; ame-m-hakimu = amúa kua sherria.*

HAKIRI; *ku —, to humble (حَقَّرَ, contemnit).*

HAKIRISHA, *v. e., to cause to be humbled, to despise one.*

HAKKI, *s.* (*ya, za*) (حَقَّ, *jus fuit; حَق, jus, justitia, veritas*), (1) *right, justice; (2) righteousness; (3) order, law, hakki ya nti = sherria or sherrā ya nti; (4) just claim or demand, wages, kitu kilijo-m-pasha, e.g., ukítuma mtu, una-m-pa úgira ndio hakkiyakwe; ni-pa hakkiyangu, give me my right, that which is due to me; tuende hakkini or sherriani or kua kathi, tukaamuliwe; mtu wa hakki haamúi ubátili, a just man does not judge unrighteously (R.).*

HAKO, *he is not here, he is absent (= hapo); pl. hawáko.*

HAKU, *sign of the third person singular of the negative past referring to animate beings, e.g., haku penda, he has not loved; haku linui leo, there is no work to-day on the plantation; unguja haku-ni-pendezi; mauti haku, sudden death. These three last instances are peculiar*

and irregular, the reference to the subject is left indefinite. This Zanzibar talk is not to be imitated.

HAKÚNA, *lit.*, not to be with, there is not, there exists not, no; haku tassa ku cha, ku keli usiku; hakúna mtu, there is nobody; hakúna kitu, there is nothing; hakuna watu, maneno, &c.; hakúna ku penda, there is not to love, one loves not. The subject of speech is left indefinite. There is not, none or nothing of man or men, of a thing or things (*vid.* hapána), there are not, none.

HALÁFA (or KHALÁFA); sina khalafa nawe, *lit.*, I do not vary or differ from thee; خَلَفَ, contrarium, controversia.

HALAFU (HALAFA); afterwards, presently; خَلَفَ, pone fuit; خَلَفَ, pone, a tergo.

HALAIKI (ya viombo) = vingi (R.) (*cfr.* خَلَقَ, portio plena boni) (?).

HALÁLI, *adj.* (حَلَّ, dissolvit, licuit, jussit, permisit, licitam fecit rem), lawful, licit (*according to the Muhammedan notion*) (*vid.* harámu, illicit), permitted, allowed; kitu kilijo amuriwa or rukhusíwa cha ku tindua; kitu hiki ni haláli, this thing is allowed (*in the Muhammedan religion*), e.g., kúla níama ya ngamiá ni haláli kua Islam, to eat camel's flesh is allowed by the Muhammedan religion.

HALALISHA¹ (HALILISHA), *v. c.*, to cause to be allowed, to make lawful = ku tia haláli; Muhammedi amehalalisha níama ya gnombe, laken hakuhalalisha níama ya nguúe, Muhammed declared cow's flesh lawful, but he did not legalize hog's flesh.

HÁLÁSA, *s.* (ya) = úgíra wa wana maji, the wages of sailors; jombo ni hálasa = msháhara (Arab. خَالَصَ, exquisita et electa pars rei).

HALĀM, *s.* (R.), on a boat or ship?

HÁLI, *s.* (ya, za), state, condition, disposition, &c.; حَالٌ, status, conditio hominis; hali ya kwanza, the former state; kua hali ya Yohannes, Luke iii. 15; generally, háli gani? what is the state (*sc.* of health, &c.)? uhalí gani niumbani kuako, what is the state of thy house (family)? resp. ngema, it is good; wakakáa kua hali ngema hatta khatima (hatima), they lived comfortably to the end; uhalí gani? how dost thou do? resp. (mimi) ni mema; nu háli gani? how do you do? tu wema; wa hali gani? how do they do? how are they? mtu huyu ni haliyetu or jamayetü or tarafayetü, this man belongs to us (R.).

HALI, *part. of interrog.*, Rom. xi. 1; e.g., hali Muungu ame-wa-tupa watuwakwe? kua kulla hali or kua hali ilio otte or biahali, at all events.

HALIBU, *v. a.* (Arab. حَلَبَ, niger fuit); jua lime-m-halibu, blackened him.

HALIBIKA, *v. p.*; amehalibika kua jua.

HÁLIFU, *v. c.*, to commit a transgression or crime; e.g., ku hálifu kua mtu nkuba, ku fania uhalifu kua sultani (*vid.* bagamansa), to sin against the king.

HALIFIA, *v. obj.*; Arab. خَالَفَ, pone fuit adversatus fuit, rebellavit, discordavit.

HALIFIANA = ku poteana, koshana kua maneno, ku teta, to fall out with each other.

HALIFISHA, *v. c.*, to make one a transgressor, to ruin one; watu wamedaka ku-m-halifisha kua maneno, like the Pharisees.

HALILI, *s.*; haliliyako, at your disposal (*cfr.* خَالِئٌ, amicus).

HÁLISI, *adj., adv.* (خَالَصَ, pura fuit res; خَالِئٌ, purus, merus), genuine, real, the very same, exactly; huyu ni Mnika hálisi, this is a genuine or real Mnika (of the nation of Wamika); mtu huyu ndie hálisi ni-m-dakai, this is exactly the man whom I want; kitu hiki ndíjo hálisi mimi ni-ki-dakájo, this is exactly the thing which I desire.

HALU; Arab. ? = ku tisha (to omit)?? Arab. خَالِئٌ, empty.

HÁLŪA (or HALWĀ), *s.* (ya, za) (حَلَا, dulcis fuit; حَلْوَا, omnis cibus melle et saeccharo paratus, fructus dulcis), the name of a sweetmeat made by the Arabs (especially of Mascat), who export it to the Suahili coast. Halua ni chakúla kilijo tanganikána na samli, na ásáli, na súkari, na mai ya kuku, na unga, kitokájo Maskati.

HALŪLA, *s.* (ya, za), quinsy, inflammation of the throat, swelling of the glands of the neck, and its suppuration; halúla ni ipu la mio, swelling of the jugular glands.

HALULI, *s.*; chumvi ya haluli, sulphate of magnesia (St.).

HAM, *sign of the second person plural negative*, e.g., hamkupenda, you have not loved.

HAMA, *v. n.*, to change houses, to move; خَامَ, ingressus fuit tabernaculum, tabernaculum fixit aliquo loco (حَامَا, prohibitum declaravit locum).

HAMISHA, *v. c.*, to cause to remove, to banish (*cfr.* tama, tamisha).

HAMÁLI, *s.* (wa, *pl.* ma—), a porter, a coolie; حَمَلٌ, portavitonus, grávida fuit in dorso; حَمَّالٌ, bajulus.

HAMÁMI, *s.*, a public bath; حَمَّامٌ, balneum.

HAMAYA, *s.*, protection; fi hamayat el nimsawi, under German protection; حَمَايَة.

HAMDI, *s.* (ya), praise; حَمْدٌ, laudavit.

HAMI, *v. a.*, to protect; حَمَى, defendit.

HAMILI, *v. a.*, to be pregnant; *cfr.* hamali.

HAMIRA (St.), leaven, made by mixing flour and water, and leaving it to turn sour; خَمِيرٌ, fermentum, quod inditur massae panis; *cfr.* خَمَّرَ, operuit, fermentavit.

HAMNA, there is not inside, no.

HAMO, he is not inside, not here.

HAMU, *s.* (ya), *vid.* ghammu (= husuni, majonsi), sorrow, concern, grief; غَمٌّ, textit, moerore affecit aliquem, هَمٌّ, sollicitus habuit, هَمٌّ, sollicitudo, or حَمٌّ, sollicitum tenuit; ku fania hammu or ku ngiwa ni hammu, ku-m-tia hamu or huzuni, to be grieved or sorrowful.

HAMUMI, *s.* (ya), a kind of tobacco (R.).

HANA, *he has not; hana kuao* (= has no home).

HANA, *v. n.* (حَانَ), sonum edidit, commotus fuit ob lactitiam aut moerorem, misericordia affectus fuit), to mourn with one, to join in mourning.

HANABUDI (Lake iii. 15) (*vid.* abudi), undoubtedly, Luke vii. 4; alikua hanabudi ku pita ndia ile.

HANAFSI, HATNAFSI, HAWATINAFSI (R.)? grief? sorrow?

HANÁLI, *s.*, north?

HANAMU, *s.* (ya, *pl.* ma—); (1) hanámu (or kasáma) ya dau, the cutwater of a vessel; (2) obliquely (mshedari).

HANANU, *adj.*, obliquely; ku káta —, to cut obliquely.

HANAU, *s.*, drift? (Er.); kulla neno linazakwe, coherence, connection, meaning.

HANDÁKI (or HANDÁKA) (ya, *pl.* za—) (handáki ya ngóme) (حَنْدَقٌ, fossa munimenti ergo ducta), a dry ditch, a trench surrounding a fortress. The water-trench made around the houses is called mzingi wa maji, and the foundation of a house mzingi wa niumba (whether it be dug for the construction of a stone- or of a pole-house).

HANGAIKA, *v. n.* (*vid.* biabia), to seek for, to show one's-self assiduous, diligent, or active.

HANGAIKA, *v.*; ku —, to be excited (St.).

HANGÓE, *s.*, (1) hook; fig., crookedness of heart, insincerity; (Kimrma) manenoyákwé yana

hangóe kidógo = yana táta, hayakunióka, his words are not sincere, pure, there is some falsehood in them; manenoyao yana hangoe kidogo, their words are not quite sincere; kungia hangóe, to use unfairness; (2) ku andika hangóe, to write the Arabic letter = hh, called hangoe by the Swahili.

HANIKÍZA, *v. a.*, to stun or out-talk one, by making a great noise, by talking long and loud, e.g., before the judge, to interrupt people (*cfr.* bam-banisa).

HANIKIZANA, *v. rec.*

HÁNITHI, *s.* (wa) (حَنْثِي), impotentem reddidit ad venerem), a sexually impotent man, asicwesa ku kuća mke; sodomite, catamite.

HANJAR, *s.* = jambia, a scimitar; حَنْجَرٌ, culter vel culter magnus.

HÁNSA, *s.*; ni kámba mbili néne katika formáli ya jaházi.

HANZÚA, *s.*, a kind of dance; ku tesa upanga; hansúa ni ngúma itesoayo kua panga muezzi muandámo wa mála (kú la) na mtana. This expression refers to a kind of game of the Muham-medans. The male population assembles in an open place, and brandish their swords against each other, to the beating of the drum. The play terminates with a great feast of rice, &c. They eat again in the daytime after having taken their meals at night during the long fast. This ceremony is performed on the first day after the Ramadan.

HAO, *pron. dem.*, those.

HAPA, *here, this place*; hapa hatta Rabbai ni sā táno, from here to Rabbai it is five hours; ku toka Jomvu hatta hapa Mvita yapata sā mbili wa nussu, from Jomvu to this place (*viz.*, Mombasa) it is 2½ hours' distance.

HAPÁNA, there is not; hapána watu hapa = there is not, or nothing of men here = there are no men here (*vid.* hakuna). A generalizing mode of expression, hence the form remains the same with whatever substantive it may be connected. Connected with the infinitive of the verb, it forms a negative abstract noun, e.g., hapána or hakúna ku penda, there is not to love = there is no love = there is dislike or disgust. It is a convenient expedient for those who are as yet imperfectly acquainted with the various tempora of the verb—for instance, when they should say, "mimi sipendi," I love not, they generalize the tempus, and say, "hakuna or hapana ku penda." The Banians and other foreigners (Arabs, Beluchis) talk with the natives in this manner, which is objectionable and incorrect.

Hapo, (1) *there, this or that time; tangu hapo, since that time*; (2) *he or she is not here.*

HARA, v. n. (حَرَى, deposuit alvum) (= ku enda joóni m'no), *to have diarrhoea, to go constantly to stool.*

HARISHA, v. c., *to cause frequent purging*; *daua ya ku-m-harisha, a medicine which is a violent purgative; purge or purgative is also called daua ya ku fungua jō; niāma ya mbūzi mimi sili, ina ni-hārisha dāima, I do not eat goat's-meat, for it gives me diarrhoea.*

HARĀBU = mtu muhārabu, *a wicked man; from* حَرْب *rather than from* حَرْب; حَرْب, vastavit, حَارَبَ, latro, fur.

HARĀJA, s. (حَرَج, exivit) = ghāramu, takrīmu; *yuna-ji-tia ghārama ningi, to put one's-self to great expense*; حَرَج, proventus, reditus, quod exit de opibus expenditurque.

HARJĪA, v. a. = ku kirimu watu.

HARĀKA, adv., *haste, quick, quickly* = upési, hīma; حَرَكَ, movit, commovit, motus fuit?? hāraka hāraka heina mbaraka. *Prov.*

KU HARAKA, v. n., *to make haste* (?).

KU HARAKISHA, *to hasten.*

HARAMĪA, *a robber, a pirate*; حَرَمَ, prohibuit, illicitum fecit; حَرَامِي, impius, latro.

HARĀMU, adj. (vid. haramia), *unlawful, illicit, according to the Muhammedan notion* (vid. hālālī); *kitu kilijozuiwa ni Muhammedi; māna wa harāmu, an illegitimate child. If a wife becomes pregnant by another than her husband the child will be a mana wa harāmu; Arab.* حَرَمَ, prohibuit illicitum fecit; حَرَمَ, illicitum; حَرَامَ, quod lege prohibitum est, nefas.

HARĀRA, s. (ya) (= chuki) (حَر, incaluit; حَرَارَة, calor, caliditas), (1) *rashness, forwardness, hastiness, precipitancy, heat*; *mtu huyu yuna harāra ya moyo = yuna upési wa moyo or yuna moyo harāra or moyo wa harāra, he is rash, precipitant; yuna harāra ya hasira, he is choleric*; (2) *prickly heat, heat*; *mtu huyu yuna harāra za mapāja kua jua na kua ndia, he has heat in the thigh from the sun and marching (prickly heat?)*; *harara ikiwa ningi muilini, if — there will be no sleep*; *usifanie moyo harāra, naja sasa hivi = wait quietly for me, I will come directly* (R.).

HARARI (St.), *hot-tempered.*

HARASA, s. (R.)?

HARI (or HARU), s. (ya) (za), *heat, warmth, sweat*; حَر, calor; *ku toka hari, to perspire*; *muliliwangu una harri; harri za-ni-tōna* (jesho ni ule manzo).

HARĪBU, v. a. (حَرَبَ, vastavit), *to spoil, destroy*; *ku hāribu minba, to miscarry.*

HARIBĪA, v. obj., *to spoil to one; e.g., ame-m-haribia saffariyakwe.*

HARIBĪKA, v. n., *to be spoiled, to decay* (from natural causes, or kua nasibu).

HARIBĪKĪA, v. obj.; *samaki ana-ni-haribikīa = ana-ni-osea, the fish is spoiled for me.*

HARIBIKIWA, v.; *nimeharibikiwa samaki.*

HARIBIWA, v. p., *to be spoiled or destroyed* (ly external causes and makūsudi).

HARJĪA (cfr. haraja), v. a. = ku kērimu watu kua ku-wa-pa jakūla jengi hatta wanakinai, *to entertain people at a banquet until they are satiated, to provide a feast, to spend money for it.*

HARIMU, s. (pl. ma—); *a brother is a harimu for his sister, and vice versa*; حَرِيمَ, repulsam passus, id quod homo defendit, et pro quo dimicat, sacrum quod tangere nefas.

HARIMU, v. a. (vid. haramu), *to consider or declare illicit.*

HARIMĪA, v. obj., *not to allow*; *ame-m-harimīa saffariyakwe.*

HARIMISHA, v. e., *to declare unlawful, to forbid one to do a thing*; *Muhammedi amcharimisha watu niamā ya nguūe, wasile; kilēo tuna-harimishua, wine is forbidden to us.*

HARĪOE, adv., *a shout given by the natives when a vessel is seen approaching. Old language for harīona = tune-ki-ona jombo. The children, seeing a vessel steering toward the harbour, raise the cry, "harīoe," which is manēno ya ku teke-reā jombo kijājo = ku ōna furaha ya jombo kidakājo ku fika, expression of joy at the arrival of a vessel. The townspeople, hearing the outcry of the children, run to the shore to get news, &c. This custom prevails at most of the sea-ports of the Suahili coast* (cfr. the Hebrew word heria and terūa, rūa) (cfr. heria); *hariove tupigieni kombora mmoja tnetēke kula jakwe, thus the Mombassians formerly when fighting with Said-Said mocked at him.*

HARĪRI, s. (ya) (حَرِيرَ, sericum), *silk.*

HARI, s. and adj., (1) *hot*; *kuna hari leo kua jua*; (2) *perspiration* (vid. hari).

HARUFU, s. (ya, pl. za), (1) *letters of the alphabet*; *hāru fu ya or za Kiarabu, the Arabic characters*; (2) *an odour of any kind*; *kitu kinukājo, kikiwa njenu, kikiwa kibāya, a smell, whether good or bad*; حَرَفَ, mutavit; حُرُوفَ, littera alphabeti.

HARŪSI, s. (عَرَسَ, ligavit, semper lactus fuit; عَرَسَ, convivium nuptiale, nuptiae; عَرَسَ, sponsus), (1) *nuptials, wedding-feast*; (2) *the bride*; *hārnsi ni māmbo yatenduāyo, mūme akipelēkua kua*

- mke; fungate mbili mume na mke hawatóki nimbani, anapéwa chakúla (*vid.* fungate), wála, wafírahí pamoja na rafíkizáo. Buana harusi, *the bridegroom*; bibi harusi, *the bride*.
- HAI (or HAYI or HEI) (*pl.* wa—), *alive*; حَيٌّ, *et* حَيٌّ, *vixit*; حَيٌّ, *vivus, vivens*; *vid.* page 92.
- HASĀ, *because it is* (Er.)?
- HĀSĀ (or HASAI, HĀSĪ, HĀSŌAI, or MAKSAI), *s.* (la, *pl.* ma—) (حَسَى), *castratus, eunuchus, an eunuch, castrated*; hāsā or hāsī la gnombe, *a gelded bullock*. In reference to man, the word muhasi (*vid.*) is used, *eunuch*; hasa (*pl.* ma—), *a castrated animal, but mtu muhasa or muhasi*; حَسَى, *castravit*; *pass.* hasiwa, *to be castrated, gelded*.
- HĀSĀDA = síma (Er.)? *a porridge or panada of mtama flour, native paste like síma*; *cfr.* عَصِيدَةٌ, *pulmentum spissius, a dish of condensed food*.
- HĀSANĀDI, *the good which any man has done?* (Reb.). *With this every one must pay his fellow-man what he has done him amiss. God forgives only that which refers to himself!!* (R.). جَسَدٌ, *benefactum, bonum opus*.
- HĀSANTA (or AHSANTA), *v. a., thou hast done well* (*Luke* xix. 17); حَسَنٌ, *bonus, pulcher, elegans* fuit = *I thank you; it is a complimentary expression for "well done."*
- HĀSĀRA, *s.* (ya, sa) (Arab. حَسْرَ, *aberravit via, jacturam fecit, injury, damage, loss*; ku pata hasāra, *to lose*; ku-m-tia mtu hasāra, *to cause loss to one*; e.g., mke huyu ame-ni-tia hasāra nengi = *ame-ni-isha mali nengi, kua hárusi kua ku pamba na kua kula, kua ku nunúa mannkáto, na gódoro na mido*).
- HĀSHA, (1) *a strong negative, far be it, not at all, not by any means*; حَاشَ, *praeter, absit*; (2) hashā, hashā ngema, *said in greeting* (R.).
- HĀSHARAKI = mjinga (Er.).
- HĀSHĀRĀTI (or HĀSHĀRĀKI), *s.* (wa, *pl.* ma—) (*cfr.* حَشَرَاتٌ, *reptilia terrae parva*; *cfr. also* حَشَارَةٌ, *faex hominum*); mtu hasharati, *pl.* watu ma—; (1) *to be in rut, belonging to the lowest class of people*; (2) *a lounge and whoremonger*; mtu asie kazi, apusika na watu wake bassi; haázi kazi, ela watu wake bassi; ndíe mpúzi (ku puzika = *ku sungumza na watu wake*) (ku puza mambo); (3) *loquacious, talkative*.
- HĀSHIKI = khuba (*vid.* ashiki), *ardent love*; *cfr.* عَشَقَ, *multum dilexit, amore flagravat*; عَشَقَ or عَشَقَ, *amor quo animus flagrat et quasi aegrotat (love-sick)*; yuna ashiki ya mtumke or yuna shahawa or shanku.

- HĀSHO, *s.* (ya, *pl.* ma—), *a patch in planking, a piece of wood with which a leak is stopped*; kibao kilijo bandikoa páhali pálipo na tundu; dau lime-tumbúka, utíe hasho, ku siba máhali pa jombo palipotumbuka.
- HĀSHŪA, *v. a.*; ku-ji-hashúa, *vid.* shaúa.
- HĀSHUKA, *v. n., vid.* pujúka, *v. n.*
- HASI, *s., vid.* hāsā or hasai.
- HĀSIBU, *v. a.* (حَسَبَ, *numeravit, computavit*) = ku hesábu = *wanga, to count, to number*; e.g., ku hasibu fetha, *to count money*.
- HĀSIBĪA, *v. obj., to count for one*.
- HĀSIDIWA, *pass., to be counted*.
- HĀSIDI, *s.* (ya, *pl.* ma—), *envy, grudge* (*cfr.* uhāsidi, *envy*); nhasidi wewe, *thou art my enemy*.
- HĀSIDI, *v. a.* (حَسَدَ, *invidit alicui aliquid*) (*cfr.* húsudu, *v. a.*), *to envy, to grudge one*; e.g., ame-ni-hāsidi maliyangu or kua sebaú ya maliyangu nengi, *he envied me for my property, or because I am rich*; ku-m-hasidi mtu (rohoyakwe); ku husudu (maliyakwe).
- HĀSIDIWA, *pass.*
- HĀSHADI; e.g., sifa za Mola latifu nengi mno ni tukufu hasihadi, *God's praise is not limited*; حَدٌ, *limitavit*.
- HĀSĪJAISHA, *si mumo humo, they are not yet finished, there are still in there*.
- HĀSILA, *s.?* (Sp.), *an annual market?*
- MUNGU HĀSILIPIKI, *God cannot be rewarded*.
- HĀSĪRA, *s., anger* (= ghātābu, *vid.*); mtu huyi yuna hasīra mno, *he is very angry*; ku-m-tia hasira, *to make one angry*; kua na hasira, *to be angry*.
- HĀSIRA (or HĀSIRI), *v. a.* (حَصَرَ, *in angustiam redegit*; حَصَرَ, *aberravit a via, jacturam fecit in emendando aut vendendo*; *diminuit, to hurt, injure*; e.g., ame-m-hāsiri kua upanga, *he hurt him with a sword*; mbao zimehasiri, *the mbao were expensive?* (R.).
- HĀSIRIKA, *v. n.* (ku nāsibu), *to be hurt*.
- HĀSIRIKIA, *v. obj., to inflict injury or loss*.
- HĀSIRIKIWA (ni watu).
- HĀSIRIWA, *v. n.* (ni watu, *etc.*), *to be injured, to sustain loss*.
- HĀSIRISHA, *v. c.*
- HĀSSA, *exactly* (St.).
- HĀSULU? *v.*
- HĀTĀRI, *s., danger, risk*; Arab. حَاطَرٌ, *periculum quo quis exitio imminet*.
- HĀTHARI (or HĀTHIRI) (حَذَرَ, *cavit, metuit*), *to beware*; *s., caution, care, apprehension*; mtu huyu yuna hathāri, yuwa windoa ku uáwa, kua sctabu hi haati sclakha, *this man has to beware*,

he is chased to be killed, therefore he does not put off his weapons; mtu huyu ana hathari, usi-m-pe mali, hastakiki ni mgnagnarii; Mkamba ana hatari = hana óga, anenda barra pëkéé; livio mkenda, muende kua hathari, if you then will go, go cautiously; kúa na hathari, to beware, to be on one's guard; ku fania —, to become careful or anxious; cfr. حَظَر, and جَذَر, and جَظَر.

HATIRISHA, v.; ku ji-hatirisha or ku hatirisha nafsiyakwe, to incur danger, to venture, to run risk; ku hatirisha mali (katika jombo), to expose one's property to danger (e.g., by sending it by sea).

HATHIRI, adj. = tayari (or dahibu), ready; Arab. حَاضِرٌ, pracsens, pro حَاضِرٌ, paratus.

HATIA, v. a., to accuse one of, to charge with (?).

HATIA, s. (ya) (= uhálifu), crime, transgression, sin, fault; amekuenda páhali, hakuága wázé, or babai or ndugúze, amefánia hatia, yuwapasha or yuwapashua ku fúngua; ku tia hatiani, to find fault with. Hatia or uhálifu is, (1) asipo agana na baba or wázé; (2) ku úa mtu; (3) uwúngo wa maneno, neno asilo-li-ona. Sina hatia nai, = sina jambo ovu mimi nai; muegni hatia nami, one who wronged me; حَظَا, haud recte egit, erravit, peccavit; حَظِيءٌ, error, peccatum, crimen. Hatia and thambi must be distinguished. THAMBI is, (1) ku káta mti uliwáo; (2) ku léwa na ku lala mesgidini; (3) ku gniagnánia mali ya mtu; (4) kúla chakúla, kisha akishiba yawamuáya (kama Baniani afaniafio); ku áta salli si thambi, na uwungo si thambi, uwungo ndio watu atumiáo kua biáshera!!

HATIA, s., adv. (properly ATIA), a gift, gratuity, gratis; ku toa witu hatia = ku wa-pa watu kitu (ja) bure; عَطَا, manu cepit, dedit donavit; عَظِيَّةٌ, donum.

HATIE, s., an angel (St.)? probably حَتَف, mors (angel of death).

HATIKI, v. a.; ku —, to annoy, to bother (St.) (Kiamu); cfr. هَتَكَ, dilaceravit, rupit.

HATIMA, s. = muisho (muisho wa neno), the end; حَاقِمٌ or خَاتِمٌ, finis, extremum rei, postremus; at last, end, issue, result, event; akakaa, hatima ku zaa mtoto mume, hátima atakuenda pepóni afáye ali Islamu, he who dies as a Muhammedan will go at last to paradise; hayatakua makaziyakwe milele motoni; hatima yao ilikua-je? what was their end? latima kufa kuakwe, after his dying.

HATIMISHA, v. c. = ishilia, to finish, to bring about, to persevere to the end in serving any one; kumaneno (vid. hátima).

HATIMU, s. (Er.); ku hatimu jóo.

HATTA, a particle (حَتَّى, usque ad donec), until, so far as to; hatta mághribi na essúbukhi, until evening and morning; hatta baada ya usiku ku pita, and after the passing of night. Hatta introduces time when something new took place. Hatta siku moja, and one day, in order that = afin que or dans le but in French.

HATTÁMU (or HATTAM), s. (ya, pl. za) حَظَمٌ, percussit in naso capistravit; حِطَامٌ, capistrum), a bridle; úgue wa mdomóni wa ku fungia punda or farasi. The Suahili call it kitáya cha punda (cfr. lijamu).

HATTI, s. (ya, sa) حَاطَا, lineas duxit, scripsit حَاطَا, lineas scriptura calami, via), a writing containing a bond, or especially one's last will. In general, hatti signifies a document, record, which may at any time be produced to guard one's rights. Hatti ni wáraka ulioandikoa ni baba mzima mbelle za watu; hatti ya deni or manéno ya hakki ya mtu tangu kale; wáraka una manéno ya khábári; bárua ina maneno ya ngúvu ya kumu-ita mtu mbelle za wali or kathi; kertasi isioandikoa; mu-andikie hatti, fulani si mtúmua wangu ni huri; hatti nene, thick writing = handwriting (R.). Hatti is to be distinguished from haddi (Arab. حَد, terminus, limes, finis); wamekúfuru, wametupa haddi, they became unbelievers beyond measure; ku penda kuako kuna tupa haddi, beyond measure = ku-m-penda mno = mapenziyako nawe ni bora m'no.

HATU, sign of the first person plural negative; hatupendi, we love not.

HATUA, s. (ya, za) حَاطَا, passum posuit; حَاطَا, passus, vel spatium inter pedes), a step, a pace; hatúa mbili, two paces; ni kiázi kua or cha mágú, yadákápo koma mágú wagánga anapima hatúa ku angalia kifili cha jóa, ku fania ugangaáo; hatúa iki-tu-ondoa, safari ni hatua? if we get off.

HAU (HAWI) (HAWA), sign of the third person singular negative; cfr. Grammar.

HAUA, s., air; هَوَاءٌ, aër, spatium inter coelum et terram; ku bádili haua, to change air.

HÁWA, pron. demonstr., these; wátu háwa, these men (vid. Gram.).

HÁWALE, those.

HÁWÁ (ya, pl. ma—) (hawara) (hawai), a concubine, a woman who has made no marriage-contract

with a man, but lives with him as long as they agree. She cooks for the man, and serves him in other respects, and he gives her whatever he pleases. Hāwā ni mke asielewā kua tartibu, aketie na mume kua harāmu hana māhari.

HĀWA (or HAWA), s. (or HAWAT, s.), longing, lust, passion; هَوَى, amavit; هَوَى, amor, cupiditas, affectus; = mapenzi, love; mtu huyu yuna hawa nafsi or nafsini muakwc or yuna hāwa ya moyo, i.e., moyo una-m-tukulia sana = yuwapenda sana (manamke huyu) yuwa-m-pendelea, yuwa-m-shiriki yuwa-mu-āza mno. Usifānie hawa nafsi, do not show favour, do not be partial; yuna hawa (hawa) nafsini muakwc.

HAWAI, s. (pl. ma—), a whore.

HĀWĀLA, s., a bill of exchange (in Kibaniani "hundi").

HAWIBUDI; mimi hawibudi hafundesao bilādi, I shall certainly destroy their towns; achrāri na abidi, free people and slaves.

HAWĀRA (or HAWA), s., a catamite.

HAWĒZI, lit., he cannot, he is ill (cfr. wēza; ku —, to be able).

HĀWILI, v. a.; ku —, to take upon one's-self what was due from another, to guarantee a debt (cfr.

حَالٌ conversa fuit res, mutata fuit res ab uno statu in alterum translata); ku hāwili jombo, to trans-ship.

HAYA, pron. demonst., these; mambo haya, these matters; saya pro haya is old language; suyu pro huyu.

HAYALE, those; mambo hayale, those matters.

HAYANO, id.

HAYO, pron.; tangu majira hayo, since that time.

HAYA, s. (ya) (حَيَاءٌ, vita, pudor), shame, respect, sense of honour, modesty; mtu asickūa na haya, shameless man; ku ona haya, to feel ashamed; ku tia haya, to make ashamed, to abash.

HAYA! (or HEYA!), be quick! come along! work away!

HAYĀMBO (or HAJĀMBO), a complimentary phrase, which means, lit., hana yambo or jambo, he has nothing to complain of = he is well, nothing the matter with him; alikūa hawezi, laken sāsā hajāmbo, he was ill, but now he is well, he is without any cause of complaint; wāo walikūa hawawēzi, laken sasa hawajambo, they were ill, but now they are well; mimi nalikūa siwēzi, laken sasa sijāmbo, I was sick, but now I am well. Wewe — huwēzi, laken — hujambo; suisi — hatuwezi, laken — hutajambo; ninui mlíkūa hamuezi — hanjambo.

HAYAWĀNI, s. (حَيَوَانٌ, animal, res vivens, animalia), wild beast; fig., mtu huyu hayawani =

hana ākili, hasikii manéno, yuwafuāta nafsi-yakwe bassi; mtu asikiaye maneno, laken amósahau harraka, yuwashika yakwe; maradi or uelle wa hayawani, a disease (murrain) among cattle.

HAYO, dem., those; referring to plural substantives in ma— (ni yayo hayo).

HAYUKO, vulgarly used in Zanzibar for hako, he is not there (St.).

HAZAMU, s. (pl. ma—), belt, girdle = sombo (Kin.

ūkumbū); حَزَمٌ, constrinxit, cingulo cinxit; حَزَامٌ, cingulum jumenti.

HAZI, sign of the third person plural negative, vid. Gram.

HAZINA, s., a treasure; حَزِينَةٌ, recondit in horreo, asservavit rem; حَزَانٌ, thesaurarius.

HAZITASSA (vid. hatassa), not yet.

HEDĀJI (or HEDAJIA or HĪDĀJI) (= ku daka), to want; mtu fulani a-ku-hidaji; maskini ahidaji chakula.

HĪDAJIWA, v. p.; muana huyu ahidajiwa ku rudiwa, this child is wanted = must be chastised.

HEDĀYA, s. (ya, pl. za) (cfr. hadia), a present; tunu, kitu jema or kizuri; kitu biki na-m-peleka hedaya (tunu), mtuma huyu ni wako, na-ku-pa hedaya, wherefore many slaves have the name "hedāya" (R.).

HED'MA, s. (vid. hidima and hodumu) (حَدْمٌ, inservivit, ministravit alicui), service.

HEHEMA, v. n.; yuwahehema = hawezi sana, yuna homa, to tremble from weakness caused by fever (tetcma).

HEI (or HAI), adj. (vid. hai) (hayi), alive; baba yu hei = ni mzima, the father is still alive, or ākeli hei; wata hawa wa hei or wākeli hei, these people are still alive; mtu huyu kāhāi = ame-kūfā, is dead; wata hawa kā wāhēi = wamekufa, are dead, they are not alive.

HEIA, interjection (James iv. 13), go to now; cfr. haya or heiya.

HEIBA, s. (vid. haiba) (هَيْبَةٌ, timuit; هَيْبَةٌ, timor, reverentia), (1) beauty; (2) damage, injury; e.g., kitu hiki ni kizuri, laken kinangia heiba = kinangia kibofu; ngao hi mzuri, laken inangia ila or heiba kua hi tundu, this garment is fine, but it is damaged by this hole (which is in it); ngao hi ina heiba; cfr. جَيْمَةٌ, frustratio, or حَابٌ, peccavit; حَابَةٌ, crimen.

HEINABUDI (or HAINABUDI) (cfr. abudi); ta-ku-ji lipiza or sinabudi nami ela ku-ji lipa; cfr. budi.

HEIRIKA, v. n., to be stopped or retarded by another, to have pain.

HEJĀZI, s., the province of Hejaz in Arabia.

HEKALU, *the Temple at Jerusalem* (vid. הֵיכָל in Hebrew); (2) every large building.

HEKEMÚA = jemúa, *to sneeze*.

HÉKIMA, s., *wisdom, cleverness* (cfr. hókumu);

حَكَم, potestatem exercuit, *judicium protulit*;

حَكَم, *judicium*; حَكَمَة, *scientia, intelligentia, justitia*.

HÉLEFI, v., *ku héléfi mtúmu (R.)? nguva hahé-lifi geraha; vid. nguva*.

HEMA (or rather KHEMA), s. (ya, pl. ma), *tent; vid.*

حِمَّة, omne habitaculum rotundum quod tribus vel quatuor fulciminibus nititur; حَيْم, omnis domus e luto constructa.

HÉMA (HAMA), v. n. (Kimvina), *to pant, breathe short, to be palsy; mtu huyu yuwakéma = hawési ku pumsika, he cannot breathe; to be short of breath, to gasp like a dying person (= tueta in Kiravai)*.

HEMBA (R.).

HEMID (or HEMIDI), s. (ya), *praise; vid. hamdi; hemdi ridákwe Deiani, praise be to God!*

HÉMIDI, v. a., *to praise*.

HÉMILI (HÍMILI), v. a. (vid. hamáli), *to carry or bear, to endure = ku tukúá; si-ya-hémili manéno haya = siwézi ku ya-sikiza or sikiliza, I cannot listen to these words, I cannot endure them*.

HENXI, s. (R.), *cfr. hinni*.

HENSIRANI, s. (ya), *the tube of a tobacco-pipe; mti muhensirani* (Sp.).

HENZA, s. (St.), *halyards?*

HERASAKI, v. a. ? cfr. حَزَق, angustum reddidit.

HERASAKIWA.

HEREKI = usufi ? ? (R.).

HÉRI, s. (ya, sa), *happiness* (kheiri); kua héri (kohéri), *in happiness, sc. go in happiness, i.e., farewell; kua herini, go ye in happiness, i.e., fare ye well; ni heri kuangu, it will be well for me; mtu wa heri, a fortunate man; alji, happy, it is well, better; حَار, factus fuit possessor boni, elegit; حَيْرَة, bonum, res exquisita; أَحْمَر, melior, optimus*.

HERLA, s., *a cry raised on first seeing a thing coming; vid. harióe*.

HERIMU, s. (pl. ma—) (vid. hirimu), *equality, next to one in years; cfr. hirimu (ya, pl. ma—); Arab. هَرِم, decrepitus, senio confectus*.

HÉRO, s., *a wooden platter, a deep trencher (a little smaller than the jano); héro ni jombo cha ku pakulia wáli; hero ya ku lia, manger?*

HESA HESA ? hesa hesa, *kasi inakuenda leo, au hai-kuenda? thus native masters ask their workmen, when they do not look after them (hawatangulii), "Did the work go forward to-day?" (The word is an exclamation for encouraging the workmen.) (cfr. حَسَّ, celeriter ivit.*

HESÁBU, v. a. (cfr. hasibu, v. a., and hisabu) (حَسَب, numeravit), *to count, to number, to think, suppose, to be of opinion*.

HESABÁ, v. obj.

HESABIÁNA, v. rec., *to account, settle accounts one with another*.

HESABIKA, *to be counted, countable*.

HESABIWA, pass., *to be counted*.

HESÁBU, s. (ya, pl. za), *account, opinion, idea; juo cha hesábu = destar, account-book; ku-m-pa hesábu, to give him account; ku dáka hcsábu, to call to account; ku fania hesábu, to make the account; ku tia katika hesábu, to put a thing to account (ku andika katika hesábu)*.

HESHÍMA, s. (ya, sa) (or rarely HESHIMU), (1) *honour, which, according to Oriental custom, is rendered by giving a present of respect, hence, honour, respect, present; ku-m-wckéa heshima, to honour one; ku wekana heshimu, to honour each other;*

(2) *present of respect; حَشَم, pudore affecit, reveritus fuit; حَشَمَة, pudor, verecundia, reverentia; cfr. هَشَام, liberalitas, munificentia*.

HESHIMU, v. a., *to respect, to honour one by giving him a present; ku-m-kumbúka kua ku-m-pa or péleka kitu jéma*.

HESSI, s.; mismari ya hessi, *a screw*.

HESSI, v. a.; muhunyi amehessi mismari, *the workman screwed down, &c.*

HESSIWA, v. p., *to be screwed, turned*.

HETHI, s., *the menses of a woman; manamke anangia muezini, or anangia kideóni or damuni, the woman has the menstrual flux; kúa na hethi, to menstruate; Arab. حَاض, menstrua passa fuit mulier; حَيْضَة, menstruus sanguis; حَيْض, menstrua patiens*.

HEZÁMU, (pl. ma—), *girdle; cfr. hazámu*.

HEZÁYA, s. (cfr. حَزَى, ignominia affecit; حَزَبَة, confusio, infamia, affliction), *a shame, anything causing confusion or shame*.

HI, pro niki; nli hi simamia tanu, *pro nlikua nikisi mamia tanu; hifukuza = nifikukuza*.

HI, pron. demonstr., *this; e.g., niumba hi, this house* (vid. Grammar).

HIÁNA, s. (sing. uhiána) (= ubisibi), *hardness (of wood)* (vid. mkúa), *a grudging person; cfr. حَان, deceptit, perfidus fuit; fuláni ni hiána-yuna jóyo, N. N. is avaricious*.

HIÁRI, pro aktiári; vid. héri.

HIATHI, s. = merhem, *deceased or late; e.g., hiathi baba, my deceased father*.

HIBA, *v. a.* = ku pendéza, to please one (cfr. حَبَّ, amavit).

HIDAJA, *s.*, kitu cha —, something desirable, beautiful; e.g., maúa haya ni hidája (R.).

HIDÁJI, *v. a.*, to want; vid. hedáji.

HIDILÁFU, *s.*; neno hili nafánia hidiláfu sana, kuamba silo (R.); jambo hili n'na hidiláfu nálo.

HIDÍMA, *s.* (cfr. hedma, hadumu, hadimu), service;

Arab. خِدْمَة, ministerium, opus; mzungu yuna

hidíma = yuwatía watu katika hidimayakwe, watu wapáte risikizao, lit., the European has work or service, he takes people into his service, whereby people get their necessities.

HIPATHI, *v. a.*, to keep, to preserve, to protect, to secure; cfr. Arab. حَفَظَ, conservavit, custodivit.

HIPATHIKA, *v. n.*, to be preserved (= ku zuilika).

HIFUKUZA = nikifukuza (vid. hi).

HII, these; hiiile, those; referring to plural nouns in mi.

HIIA, *s.*, pilgrimage; muezzi wa hija, they depart on the 9th moon.

HIIÁYA, vid. hikáya (cfr. hedaya).

HLII, *v. n.*, to go on pilgrimage; ku enda hiji or hija; muenda hija, a pilgrim (to Mecca).

HLJO, pron. demonstr., that; e.g., júo hájo, that book.

HIKÁYA (or HIIÁYA), *s.* (ya, pl. za), something extraordinary or remarkable which has not been seen previously, a wonderful thing; nna hikaya, I have a story; muaka hu tumeóna hikáya = jawábu la ku taájabu, lísilo onekána, we have seen wonderful things this year.

HIKI, pron. demonstr., this; kitu hiki, this thing.

HIKILE, pron. demonstr., that, yonder.

HILA, *s.* (ya, pl. za), intrigue, device, trick, craftiness = fikira mbáya = hádā; ku fania hila, to play a trick, to act cunningly; vid. حَال, conversa fuit, distortus fuit, versute egit; mtu wa hila, a crafty man; حِلَّة, astutia.

HILI, pron. demonstr., this (vid. Gram.); neno hili, this word; kasha hili, this box.

HILO, pron. demonstr., that; kasha hilo, that box.

HIMA, *adv.*, hastily, quickly (= háraaka) (Kimr.); hima hima! be quick; tuende hima (Kiung.), let us go quickly; hima mmoja, at once, all at once.

HIMIA, *v. n.*, to impel, to urge on, to incite; himiza, *v. c.*, to hasten, to speed one.

HIMIA, *v. n.* (vid. hamali), (1) to become pregnant; mke amehimia, the woman became pregnant; (2) *v. obj.*, ku himia, to impel, to urge on (cfr. hima).

HIIMILI (vid. hémeli, hamali), *v. a.*, (1) to bear, to support, endure, to be able, to accept; wewe mana hulimili na júa hili, ngoja, jua lipúnge tuenende,

thou boy canst not endure or bear this (sun) heat, wait, till the sun declines, then let us go; hawa-kuhemili masháka, they have not been able to endure troubles; (2) mtunkewangu anahimili, my wife is pregnant.

HIMIZA, *v. a.* (vid. hima), to cause to make speed or haste, to speed one, to hasten; amekuenda himiza watu; uenende uka-wa-himize chakula; ku himiza watu kazi.

HINA (HENNA), *s.*, a red dye, used by women to dye the palms of their hands and the soles of their feet, also used to dye white donkeys, to give them a pale red-brown colour.

HINDI, *s.* (la, pl. ma—), Indian corn (mahindi).

HINNI, *v. a.* (هَان, levis fuit, contempsit) (= ku gnima), to refuse to give, to lessen, cut off, curtail or withhold one's right or wages, &c.; e.g., ame-ni-hinni fethayangu pasipo maagáno mimi nai (= ame-ni-punguzia maliyangu), he lessened my money without being authorized to do so by an agreement between us—he gave me, for instance, eight dollars instead of ten which he had promised; nime-daka kitu kuakwe, aka-ni-hinni, hadaki ku-ni-pa, na kitu yunájo; ku hinni mti, to lop a tree in order to make it slender (R.).

HINIKA, *v. p.*

HINO = hi, pron. demonstr.

HIRIMU, *s.* (wa, pl. za), an equal in age, young men; ni watu waanza ku baléghi or ku ondokea; (1) hirimu ndogo, little boys from 6 to 12 years of age; (2) hirimu ya katikati, from the 12th to the 25th year; (3) hirimu kuba, full-grown men, till they become elders (vid. wazé); hirimu moja, of the same age; Arab. هَرِم, senio confectus fuit homo; هَرِم, decrepitus, senio confectus.

HIRIZI, *s.* (ya, pl. za), a charm, an amulet worn on the side; ugánga wa ku vā mulini or uvaliwāo mulini; cfr. حَزَز or حَزَز, circumspectus fuit, multum timuit, cavit, custodivit; حَزَز, locus munitus, refugium amuletum, mala et veneficia arcens.

HISSA, *s.*, pardon; حَسَّ, misericordia affectus fuit, sensit; حَسَّ, intelligentia, sensus, facultas; nipe hissa yangu, pardon me (cfr. حَسَمَة, portio).

HITAJI (or KTÁJI, UKTÁJI), *s.* (ya) (cfr. hidáji), desire, request; hitaji yangu ni hi or ukhtaji wangu ni hu, this is my desire.

HITAJI, *v. a.*, to need, to be in want, to want.

HITAJIA (or KHTAJIA), *v. a.*, to be in need of, to desire, request, to want; mtu huyu alitajia or

akhtajia or akhtajíwa ku pigua, *this man needs to be beaten, must be beaten*; yee ahtajia or akhtajia kúa hapo, *he must be there*.

HITARISHA, *v. c.*, to cause to select, to choose (*cfr.* akhiar).

HITIMA (ya, za), (1) *a funeral banquet*; chakúla bóra katika matánga; (2) *funeral reading*; ku soma hitima katika káburi = ku-mu-ombéa meiti kua Moli or Mungu, to read prayers over the grave in order to intercede with the Lord in behalf of a dead person; خَتَمَ, sigillavit, ad finem perduxit, totum perlegit Coranum; خَاتَمَ, finis, extremum rei.

HITIMA, *s.* (ya); — ya kungilía or ya ku tamía ni-umba mpia (*Sp.*).

HITIMU (HITIMA), *v. a.*, to finish one's book-learning after one has read all the books which the master could give; mtu huyu amehitimu júo = amesoma kulla júo kiliómo; amekúa muálimu nafsiyákwe, to leave off school, to know one's trade. The ending of one's education is celebrated by a feast made to the teacher; when 30 jusu (sections) have been read they make a feast. Many do not finish the whole course.

HITIMISHA, *v. c.*, to cause one to close his Muhammadan course of study, to bring a scholar to the end of his learning of whatever kind (*Kiniassa*); muálimu ame-mu-hitimisha juo mana, nai amehitimu; mana akisha juo pia, babai akatoa mali ya reali tano or kumi or asherini, aka-m-kombóa mana, na muálimu akampa (mana) júsu mbili, na msáf mmója, i.e., when the teacher has taught the boy all the books he has, the father presents him with 5 or 10 or 20 (according to wealth and pleasure) dollars, and thus redeems his son (who during the time of instruction was considered to be the son of the teacher) from the teacher, who presents to the boy two small manuscript books and one large book.

HIVI, *adv.*, so, thus; sasa hivi, just now; punde hivi, a little while ago.

HIVI, *thus, these*; referring to plural nouns in vi or vy (vitu hivi, these things).

HIVILE, those (vitu hivile, those things or matters).

HIVYO, after which manner; hivyo vivyo, yes, exactly so, thus, so.

HIYARI, *s.* (ya), choice; ni hiyariyáko = kama upendávi, just as it pleases thee, as thou likest (*vid. heri*); خِيَارَ, electio rei; خَارَ, elegit.

HIYO, those; referring to plural nouns in mi; miti hiyo, those trees.

HIZI, *v. a.* (حَزَى, ignominia affecit aliquem), to

confound, disgrace, put to shame, dishonour; mana huyu ame-mu-hizi babai kua ku kátá kúla mbelle za watu, the boy disgraced his father by refusing to eat publicly; baba wa-mu-ambia, ndó mana, úle walí, na mana wasema, nimi sidáki ame-mu-hizi babai na watu, because it is a great offence with the Suahili to refuse an invitation to take food; it is expected that one takes at least a little, ku-m-pasha rádi, to satisfy the person who invites.

HIZIKA, *v. n.*, to be put to shame; baba am-hizika ni mana.

HIZIWA, *v. n.*, to be beaten, chastened; mana amehiziwa ni babai, the boy was beaten by his father for the disgrace he had brought upon him by refusing to obey his commands.

HIZI, *s.*, these; siku hizi, in these days, some days ago, now.

HIZIWE, those.

HÓBELA HÓBELA? (R.); hawa Washéheri, kazi yao hóbela hóbela washona makanda na majamvi, bad, superficial work?

HODARI, *s.*, *adj.* (takes no prefixes), strong, bold, brave; mtu huyu hodari wa kazi, he is an able, strong workman; hodari wa wita, he is a brave man or soldier; hodari wa maneno, strong orator; ku enenda or ku enda hodari, to go fast.

HODI! a cry made by a visitor inquiring outside the door whether somebody is at home. Nobody should enter before having received an answer.

This word may refer to هَدَى, recta duxit via; هَدَى, directio.

HÓDŪMA (or HÓDŪMU), *s.* (ya) (*cfr.* hídima), service, work, skill, ability.

HÓDŪMA (or HÓDŪMU), *v. a.*, to serve, to render service.

HÓGO, *s.* (la, pl. ma—), a very big msi (root) of the muhógo or cassada shrub; *vid.* mahógo, a very large root of cassada or cassava.

HOHE HAHE, a phrase used to denote extreme poverty and destitution (*St.*).

HÓHO, *s.* (ya, pl. za); hóho ya mukáte or mukáte wa hóho, a kind of thin cake made of the flour of wheat and fresh palm-wine. Much pepper is put into this cake; pilpili hoho, red pepper.

HOJA, *s.*, *vid.* huja.

HOJI HOJI, *v. a.* (1) to entreat = ku ronga ronga, ku ngóa ngóa; حَاجَ, opus et necesse habuit; (2) to calm, to remonstrate with one (R.).

HÓKŪMU, *s.* (ya), judgment, sentence, verdict; (hókumu ngéma or mbáya); *vid.* حَكَمَ, potestatem exercuit, iudicium protulit.

HÓKŪMU, *v. a.* (= ku amua), to judge (— wema or wibaya), to have supreme authority over.

HOKUMIA or HUKUMIA, *v. obj.*, to exercise authority over one, to judge one, to give over to judgment.

HOKUMIWA, *pass.*

HOMMA (HAMMA), *s.* (ya), fever; homma ya kidápo or kidápo cha béredi, the shivering fit in fever; homma ndio mārathi ya béredi or ya ku tetéma;

حُمَّى, febris; حَمٌّ, calefacit vehementer calida fuit (aqua); حَمٌّ, laboravit febrī.

HOMRA, *s.* (R.)? خَمْرٌ, vinum, omnis potus inebrians.

HÓMU (or HÓMO); pepo za—, steady wind, when mbisho and tanga mbili have passed away (R.).

HONDO HONDO, *vid.* kumbe.

HONGÉRA, *v. a.*, to wash the circumcised part in the sea. Watóto kua siku ya sabaa tangu wametahiriwa waenenda poáni ku osha viðnda maji ya báhari. This is called ku hongéra. Watóto waliotahiriwa leo wamekuenda hongéroa or ku óshoa maji ya báhari. On the sixth day the wound is wrapped up in a piece of cotton soaked in oil, to prevent the urine affecting the wound.

HORI (or KHORI), *s.*, a creek, a small arm of the sea; *cfr.* خَوْرٌ, ostium fluminis; أَخْوَارٌ, sinus maris (vox Persica); *cfr.* also هَوْرٌ, lacus in quem exundant aquae paludum, ut largus fiat?

HORI, *s.* (la, pl. ma—), (1) a kind of canoe with a raised head and stern; (2) ya ku uzia tambū (R.)?

HOROHÓRO, *s.* (horóro?), a certain bird, which has a long black neck (yuna shéngo ndéfu meauusi).

HÓRUMA, *s.* (ya, za) (*cfr.* رَحْمَةٌ, misericors, clemens fuit; رَحْمَةٌ, misericordia), compassion, pity.

HORUMIA, *v. a.*, to pity or compassionate one.

HÓSIKA (and HÚZIKA), *v. n.*, to refer exclusively (*cfr.* حَرَكٌ, perseveravit in aliqua re); jina hili lilihosika na watu hawa tū, this name refers exclusively to these persons; jina la “wegni thambi” linahúziika kua Muegnizingu tu, halina tefsiri mingine, but muovu or mbaya is also physically bad (R.).

HOSIKO (ANATOKA HOSIKO or HOSKO), scarcely, narrowly, hardly? (R.); anavuka hosko, laken, hukumu yakwe iikua ya ku wawa (uawa), to have a narrow escape; tulikuá watu wa kufa suisui (in danger) laken tunavuka hosiko.

HÓŠŪMU (or KHOSUMU), *s.* (حَصْمٌ, altercatus fuit; حَصْمَةٌ, altercatio lis), strife, contention = kóndo, *v. n.* = ku teta, to quarrel.

HÓRŪBA, *s.*, (1) kathi amesoma hótuba mesgidini, the Kadi read a section (of several Koranic Suras) in the mosque; (2) hotuba, engagement; ku óa, to be engaged to; حَتَبٌ, (1) orationem habuit e suggesto orator, evasit fuit concionator; (2) expetivit in matrimonium. In Turkey and elsewhere the حَتَبٌ is the prayer recited in the mosque on Fridays, in which, after the praise of Muhammed and the four successors, the reigning Sultan is mentioned.

HOTUBIA, *v. a.*; ku hotubia watu, to read the section to the people, addressing them thereby; ku soméa watu kua siku kú.

HÓRŪNU (HŪTUBU), *v. a.*; kathi amehótuba hótuba.

HÓZŪNI, *s.* (= ugóme), fortress, castle; حَصْنٌ, firmus fuit; حَصْنٌ, arx; *cfr.* also حَزْنٌ, recondidit, in horreo, cella, &c.

HU (thou not); wewe hu mtu wa niuma, u mtu wa mbelle, thy place is not behind, but before, in the fore-part; Wadúruma wana ila, wakisilimu hurudi kua.

HU, (1) a prefix denoting a customary action, and is applied to all persons, both the singular and plural; hunena or husema, they speak; huenda, he, &c. goes; (2) the negative prefix of the second person singular; hupendi, thou lovest not.

HUA, *s.*, a dove; *cfr.* Steere's "Handbook," page 276.

HUA, for kua, e.g., niumba hua yangu, if the house were mine.

HUBBA (or KUBBA), *s.* (*vid.* habba), (1) love, desire; yuna hubba námi, he has love toward me = a-ni-penda, he loves me, to fall in love with; (2) kitu ja burre, ku-m-pa hubba, to give one a token of love, which, in the Oriental custom, is a present; ku tia hubbanimuakwe, to take a fancy to one; moyowakwe hau-ku-nioka, ndipossa asi-ni-ambia kuélli, ana-ni-ambia juju, ha-ni-funulii hubba; حُبٌّ, amavit; حَمَةٌ, amor; enenda wewe a-ku-funulíayo hubba, go thou, to whom he opens his whole heart.

HŪBIRI (or KHŪBIRI), *v. a.* (*vid.* hábari) (خَبَرَ, probavit, nuntiavit, certiore facit) = ku-m-pa khábari, to give one news or information.

HŪDUMU, *s.*, service; *v. a.*, to serve, especially at table; tafania kazi simamani jámā mu-húdumu = mu andáe.

HUDUMIA, *v. obj.*, to serve one (*cfr.* hódumu).

HŪDURU, *v. n.*, to assemble; watu wamehuduru = wamekutana telle; but mahadara, place of assembly.

HUDURIA, *v. obj.*; ku kutania mahali pamoja; *vid.* حَضَرَ, presens fuit.

HUENDA, *v. n.*, *he or they go*; husema, *they say*.

HUI, *v. n.* (*cf.* hai or hayi) (*cf.* fufúa, fufúka), *to come to life again*; watu wa katika mahuduru.

HUIKA, *v. n.*, *to be brought to life again, to recover*; alikúa mkóngo mno, kisha akapóa.

HUIWA, *v.*; amehuiwa ni Mungu, nai amehuika.

HÚSHA, *v. a.*, *to cause to revive, to bring to life again, to make alive*; ku-m-pa ngúvu or áña, *to restore to life*.

HÚJA (or HOJA), *s.* (ya) (*cf.* حَاجَة, opus et necesse habuit; حَاجَة, necessitas, res necessaria), *sake, concern, account* = sebabu; kua huja yangu, *on my account*; hakina huja (*scil.* kitu hiki) = ni jema or hakina teshwishi, *it is right, good, there is nothing objectionable in it*; niúmba hi haina huja, *there is nothing exceptionable in this house, it is good*; kina huja ningi, *it is full of trouble*.

HUJANA, *v. n.* = jadiliana, *to have to do, to have business with one*; hawa-hujiani na Wazungu, *they have nothing to do with the Europeans, they are not concerned with them*.

HUJAMBO? *are you well?*

HUJI (or HOJI), *v. a.*, *to pump one*; *e.g.*, ame-ni-hoji or luji, *he pumped me*, hatta ha-mu-ambia; sikudaka ku-mu-ambia laken ame-ni-hoji, tafania-je? nna-mu-ambia, ningali tenda.

HUJI, *v. a.* (*cf.* dádisi), *to examine*; ku daka yakini, ku ondakitu, *to search out, inquire after, to sound one*; ame-m-huja hatta mtu ku sema neno alilo nálo; ku úza sana; ku hakikia manéno.

HÚURU, *v. a.*; ku —, *to desert* (*cf.* هَجَرَ, reliquit, deseruit rem).

HÚKO, *adv.* (*pron. dem. of locality*), *there, yonder, beyond*; huko mbelle huko mballi; huko mbelle ya mto wa Dana, *there beyond the river Dana*.

HUKU, *adv.*, *here, near, in this region*; huko na huko, *hither and thither*; ku-ji-tia huko na huko huku na huku, *this way and that*; huku makúkú ndo mapia yetu, *here are old matters, and our new ones*.

HUKULE = mballi kule.

HUKU, *refers frequently only to verbs standing in the infinitive*; *e.g.*, ku-ji-burugisha burugisha-luku-uta-tu-isha akili.

HUKUMU, *s.*, *vid.* hokumu.

HULU, *v. n.*, *to leave, to omit*; hawahulu kuja = hawatindikii kuja, *they do not omit coming, they come continually*; *cf.* حَلَّ, necesse habuit, reliquit, amicitiam coluit.

HÚLUKU (or KHÚLUKU), *v. a.*, *to create*; جَلَّقَ, procreavit, finxit.

HULEKIWA, *to be created*.

HUMO, *adv.*, *thence* Luke xii. 59; humo muetu (*here with us*) si jasikia neno hili, humo nti-yetu.

HUMO and MUMO; si mumo humo (*there within or here in*).

HUMMU, *vid.* hammu, *s.*, grief.

HUMMIWA, *to be affected by melancholy thoughts, to be distressed, afflicted*.

HUMULE, *in that*.

HUNO, *pron. demonstr.*, *this*; *e.g.*, muaka huno or hu; (2) *and thou art not*.

HUO, *pron. demonstr.*, *this or that before mentioned*; *it refers to nouns in u or w (pl. mi)*; *e.g.*, mti huo, *that tree*.

HURRI, *a freed man* (*cf.* usia and hatti).

HURRU, *adj. and s.* (pl. ma—), *free, not in a state of slavery*; mtu ni hurru, si mtáma, *this man is free, he is no slave*; watu háwa ni mahurru, *these people are free*; ku áta or ku weka hurru, *to release or set free from slavery*.

HURÚJU, *v. n.* = kunia (*vid.*) = ku hara, *to ease one's self*; *cf.* خَرَجَ, exivit, ejcit, eduxit.

HÚRUMA, *s.* (*vid.* hóruma), *pity, mercy, compassion*; *cf.* رَحِمَ, misericors, clemens, propitius fuit; رَحِمَةً, misericordia.

HURUMIA (or HORUMIA), *to have pity upon, to pity one*.

HUSSU, *s.* (= WASIA), (1) *charge, commission, last will*; hussu ya baba aliekufa; *cf.* جَزَّ, distribuit in partes; جَزَّ, pars; (2) hussu, *v. a.*, *to divide into shares, to separate each one's share*.

HUSSIA, *v. a.*, *to enjoin upon*; (1) = ku-m-pa wasia, *to charge one, especially with respect to the charge which a dying person delivers to a survivor*; *cf.* وَصَّى, conjunxit, testamento mandavit; وَصِيَّةً, mandatum, testamentum; (2) ku-m-hussia katiriyákwo = ku-m-fanizia katiri (or kiasijakwe), *to limit one to a certain quantity of provision*. Ame-ni-hussia kebába cha mtelle, *he limited me to the receipt of a kebába (vid.) of rice*.

HUSUDA, *s.*, *bewitching?* (Er.).

HÚSUDU, *v. a.* (*cf.* lasidi, *v. a.*), *to do violence from mere wantonness, to envy, grudge at*; ku-m-húsudu maliyakwe; ku fánia uhúsuda; ku húsudu or hásiidi or ku fisáidi watu = ku tia watu mambo maófu ya maradi, *e.g.*, ya ndúú, &c.

HUSUDIANA, *v. rec.*, *to envy one another*.

HÚSUMU, *v. n.*, *to strive, to contend, to altercation with one*; *cf.* حَمَمَ, altercatus fuit, litigavit.

HÜSUNI, *s.* (vid. hozuni), a fortress; حَصْن, firmus, munitus fuit; حَصْن, arx.

HÜSURU, *v. a.*, to besiege; cfr. حَصْر, in angustiam redegit, obsidione cinxit (hostem).

HUTHURIA, *v. n.* (vid. hathari), (1) to venture; (2) to be present; e.g., jamia ya watu walio huthuria, the congregation of people which was there.

HÜU, *pron. demonstr.*, this; cfr. هُوَ, ille, idem; referring to nouns u in the singular or nouns with mi in the plural (mti huu).

HUULE, *pron. demonstr.*, that.

HUYO, *pron. demonstr.*, this or that, previously mentioned; mtu huyo. In chasing men or ani-

mals the native cry out, huyo, huyo, huyo, here he is!

HÜYU, this, this person; süyu, obsolete for huyu, säya for haya.

HUYULE, that, that one.

HUZIKA, *v. n.*, cfr. hussu and hussia.

HUZIKA, *v. n.* (vid. hozika); huziwa, *v.*, to be limited, confined to any thing, in it, meaning to include; niamba mbuaji waliohuzika tui simba, &c., the wild beasts included are the leopard, lion, &c.

HÜZUNI, *s.* (ya), grief, concern, heaviness, anxiety (vid. hammu); cfr. Arab. حُزْن, tristis fuit, حُزْن, tristitia.

HWENDA (HUENDA), perhaps (St.).

I

I, an infix-particle; e.g., ame-i-haribu (nimba yetu), he destroyed it, viz., our house.

I, a relative to words of the i-class; e.g., sima-yangu i-wäpi? where is my sina? vid. sima.

I', *s.* (la, pl. mäi); í la kúku, the egg of a hen; mäi ya kuku, the eggs of a hen; í la béredi or la ku tetéma is said of an egg which the hen lays when there is no cock; í hili si gúmu; í lísilo míme halina nguvu, linafundika baraka; kuku yuwavä or yuwaärdä mäi, the hen lays eggs (arda is Kimr.).

I'A (or ku wia), to have one as debtor, to demand a debt from somebody, to sue one for a debt; na-mu-ia or na-m-wia mtu huyu realí mäi, I have this man as a debtor of 100 dollars, I demand from him a debt of 100 dollars = he owes me 100 dollars; nadäka déni ya realí mäi kuakwe; na-mu-ia realí tano, I want (as a debt) 5 dollars from him, I sue for payment of 5 dollars, he owes me 5 dollars.

IÄNA (or wIÄNA), *v. rec.*; watu hawa wawIäna wao kua wao, these men are indebted one to the other

I'WA (or wIWA), *pass.*, to be indebted, to be owing, to owe to one, to be sued for a debt; mtu huyu yuwaíwa realí mäi kuängu, this man owes to me 100 dollars.

IwISHA, *v. c.*, to cause the debtor to pay by summoning him before the judge; nime-mu-iwisha kua wäli = nime-m-dai kua wäli.

I'ASI, *s.* (ya), a yellow substance brought from India, greatly in demand with the natives as a daua ya kiönda, remedy for sores (daua ya kiönda).

I'BA, *v. a.*, to steal, to take clandestinely; cfr. ku ba in Kiriassa.

IÉIA, *v.*, to steal from; e.g., ame-mu-ibíä mali-

yákwe píä kua faraga, he has stolen from him all his property secretly.

INIKÄ, *v. n.*, takeable, that which can be stolen.

IBIWA, IBOA, to be stolen from.

INÄÄ, *s.* (ya) (cfr. عِبَادَة, adoravit, servum fecit;

عِبَادَة, servitus, obedientia, probitas), service, worship, especially ibäda ya Mungu, the service of God. When the Muhammedans go to bed they say "eshähäd or eshëhedu ya Mungu." This is ibäda ya Mungu: hence "ameläla na ibäda or ameäta ibäda = ameläla kua ku salli, or kua ku ata ku salli, he slept with or without prayer. But the word can also be taken sensu latiori; e.g., ibäda ya sannam, ya mäli, &c. Mtu aliekua mbaya kwanza, kisha akazingatia kua ibäda (ya Muungu).

INLIS, *s.* (aba süjudi?), devil (corrupted form of the Greek diabolos) (الشَّيْطَان), chief of the devils, Satanas.

IDÄDI, *s.*, counting (cfr. عَدَد, numerus, census, annumeratio); ukishajua idädi ya fara, and the price of something imedädi (amounts) to half a dollar (cfr. عَدَّ, numeravit, enumeravit) (R.); haina idädi, there is no counting.

IDIDADI = ku-ji-dahidi (R.)?

IDILI, *v. a.* (vid. eidili), IDILISHA (cfr. عَدَل, quod justum est acquum esset, statuit, aequavit), (1) to learn good behaviour; (2) to teach one reason, manners, or right conduct (ku idilisha); (3) ku-m-sumbüa, to trouble one = ku-m-tia akili muana or mtüma mbishi kua ku-m-funga na ku-m-piga uiumbäni or gerezäni hatta ku ombéwa

kua babai or banawakwe, hatta ku-m-lalāma or dāka radi babai, hatta ku-li-shika neno a-m-pālo babai, hatta ku fania wali or mapensi ya babai. *The Suahili tie up their refractory children or slaves either in their private houses or in the public prison, until the prisoner changes his mind and promises to behave himself well in future. Usually relations or friends intercede for the prisoner with his father, saying, "When a babe wets your lap, will you on this account throw him away?" Thus by degrees they gain the heart of the enraged father.*

IDILIWA = sumbuliwa; ku-m-tia ādabu.

IDILISHA (or IDIRISHA), v. c.

I'DILI (or ADILI), s., right behaviour (عَدْلٌ, justitia, aequitas; عَدْلٌ, res par pondere, quantitate); fulani yū katika idili (ādābu), or ana idili (ana makazi mangi) (R.); ipotēvu akaidiliwa ku tiwa ndia ngema.

IDINI (or IDINI), s. (ya), permission, leave; ku-m-pa idini, to give him permission, especially permission to marry a daughter given by her father; Arab. أَذِنٌ and آيِنٌ, permit, permission.

IFA (or IVA), v. n. (vid. iwa or iva, v. n.), to cook sufficiently (food) = kúa mbivu, to ripen, come to maturity; čmbe linaiva or linaíwa, the mango is ripe.

IVISHA, v. e., to cause to ripen; jua limeivisha mačmbe, the sun has brought the mangoes to maturity.

IVOA, v. p.

I'FIA, v. a., to make bad (= ku aibisha), to spoil, disfigure (cfr. Kĩniassa iba, to be bad; ibsa, to make bad); uki-mu-ita mtu mdúde, una-mu-ifa (R.).

IFIANA, v. rec.

IFTAHI, bringer of luck (St.).

IFU (or IVU), s. (la, ya, pl. maifu), ashes; ifu la motto (Kĩung. jifu); ifu la motto motto, embers.

IFU IFU, grey ash-like colour?

IGA (or IGISA), v. a., to use words of another language which one does not understand, to imitate a man speaking in another language by using his words, to mock at him. Ku-mu-iga or ku-m-tokósa mtu kua manéno; e.g., wewe waiga or waigiza maneno ya Kisuahili, nawe Muarabu, hu-ya-wézi = hujui maanayakwe (maanai), wewe luna ásiili náyo maneno haya; Muarabu amo-mu-igiza Msuahili, you use Kisuahili words, and yet you are an Arab, you do not understand its meaning.

I'GIA, s. (Kĩamu) (vid. inia), mother; niawo amokuja, his mother came.

Iu'TAJI (or IKHTAJI), v. a., to want, to desire; e.g.,

aih'táji ku sifiwa, he ought (lit., he wants) to be praised; cfr. اِجْتَا.

Ih'TAJIA, v. obj., to be wanting to, to be desirous of.

Ih'TILAFU, adj., various, different; اختلاف.

Ih'TIMU, v. a. (cfr. hitimu), to finish learning or one's education.

IJARA, s., wages, rent, hire, pay; cfr. أَجْر, mercedem dedit; أَجْر, merces, praemium sponsalium; ku-mu-ajiri mtu, to hire a man; اجارة.

IJAZA, s., a reward (St.).

IKHARI, adv. = ni kheri, better, rather, vid. héri or khéri, the comparative of خَيْر.

IKHTIARI, s., choice, will; kua ikhtariyako, as you please, willingly; vid. خَار, elegit; اجْتِيَار, electio.

IKI, s., thickness in opposition to breadth (R.).

IKIBAL = ikibári; yuna ikibal adakápo pote, ni ku tōa (kitu) hagnimui apendéza nti nzima (R.).

IKIZA, v. a., (1) to put over = lay across; ku ikiza niumba boriti, to put boards (boriti) across from wall to wall, in order to construct the dári (roof) of the house; ku ikiza dari, to cover with a roof; to roof a house; kuku ya ku ikiza, a fowl cooked with eggs (St.).

IKO, there is, it is there.

ILA (or ELA) = laken, but, except; إِلا, si non, nisi; hana ila (or illa or ela) mke mmoja, he has but one wife.

I'LA, s., shame, disgrace, defect, blemish (cfr. Arab. عُلَّة, morbus, causa, praetextus?); ana ila, he is blamable; fuláni ni mzúri, laken yuna ila.

ILAKINI (or LAKINI), but.

ILE, pron. demonstr., that, yonder; niumba ile, that house.

ILI (or ILLI), in order that.

I'LIMU, s., doctrine; ilimu ya ingili or injili, the doctrine of the gospel (Arab. cfr. elimu).

ILIO, that which is; ndia ilē ilio tambulikána, that way which is known.

ILIÓKO, which is or was there.

ILIOFANDANA, the composition of a word (St.); cfr. pándana.

ILIVIOKÚA KWANZA, ilio sasa, na itakávio niuma-yetu, as it was before, as it is now, and as it will be after us.

I'LIZI, s., a small round thing held to be a great charm against lions (St.); cfr. غَلَز debilitavit.

ILKANUN, s. (cfr. Greek κανών, a measure, rule, standard), canon, regula; bilkanúni, by the rule; cfr. قَن, perquisivit; قَنون.

I'LKI (or ILIKI), s., cardamom.

IMA, *v. n.* (old language) = ku simáma, to stand up, to rise, to stand erect; fig., néno kúba lita-tu-simáma mbellezetu = litakuja juiétu, an important matter will befall us; ndia ya ku ima, a straight road.

IMAMIA, *v. obj.*, to stand out to one, to rise upon, to befall one; mtu huyu ame-m-tukána wali, neno kuba lita-imisania mbellezakwe.

IMISHA (or **IMIZA**) (**IMISSA**) = ku simika, to lift up, to set up, to make to stand; e.g., ku — mlingóti, to set up the mast of a ship; ku simika mbō, to have erections of the male yard (and in consequence flux of the sperm); daua ya ku simika mbō (e.g., by brandy), the medicine which causes erections of the yard.

IMA, *v. a.*; ku ima, to eat up food provided for other people; ame-tu-ima, he has eaten our share as well as his own (St.).

IMA-IMA, either, or; nbawa hu unatakáta imá-je? is this feather clean or not? (lit., or what is it?); cfr.

آَمَا, an on?

IMÁNI, *s.* (ya), confidence, faith, belief; imani kua Mungu, faith or confidence in God; upanga wa imáni, the sword of safety, which does not bend; yuna wikonu vivili wia juma; cfr. آمَنَ, fīdit, nixus fuit; اِيْمَانٌ, fides, religio.

IMÁRA, *s.* (ya), firmness, hardness, solidity, strength, said of substances and things which do not break or which are hard; kiti hiki kina imára, haki vundiki, this chair is strong, it does not break; nti bi ina imára, heitimiki, this ground is hard, it cannot be dug.

IMBA, *v. n.*, to sing; hence imbo (la, pl. maimbo), a song (vid. gnimbo and uimbo, pl. nimbo).

IMBIA, *v. obj.*, to sing to or for one; e.g., u-mu-imbie gnimbo, aitikié.

IMBIKA, *v. n.*, to be capable of being sung.

IMBISHA, *v. c.*, to cause or make sing.

IMBIWA, *v. p.*

IMBU, *s.*, mosquitoes (rectius m'bu, vid.).

IMISHA, *v. c.*, to cause to stand, to set up; vid. ima, *v. n.*

INA, *it has*; e.g., numba hi ina máwe mazúri, this house has fine stones.

INÁMA (not ku NÁMA but ku INÁMA), *v. n.*, to stoop, to bend down, to bow, to slope; jáa laánza ku ináma, ndō majira ya elasiri, the sun declines, that is the time of elasiri; numba ina-ni-(i)namia pekeyangu, the house depends on myself alone. N.B. Slaves and strangers generally use ku nama for inama.

INAMIA, *v. obj.*, to bend or stoop towards (?) or forward.

INAMISHA, *v. c.*, to make to stoop or to bow, to bend; e.g., ku inamisha mti, to bend a tree.

JI-INAMIA, *contr.* ku-ji-namia, to bow one's-self.

JI-INAMISHA, *v. refl.*; e.g., ku-ji-inamisha (or ináma) kua ku lima, to bow one's-self in tilling the ground.

INCHI, *adj.* (Kíung.), cfr. nti, country, land, earth.

INDA (or **KU WINDA**), *v. a.*, to hunt; (2) inda, *s.*; ku-m-fania mtu inda, to give a man trouble (?) (neno asilo daka); bad habit, impertinence (= ubishi) (R.).

INGIA, **INGILIA**, **INGIZA**, **INGILIZA**, *vid.* ngia, ngilia; *v. n.*, to enter, to come or go into.

INGA, *v. a.*; ku inga na ku suda, to scare poultry (cfr. tunga and shunga).

INGI, *adj.*, much, many; jingi, ingine, different, other; muingine or mungine, mgine, jingine, niningine, pangine or pingine, pl. wangine, mangine.

INGNI (or **rectius EGNI**), *having, possessing, with it forms muegni, wegni, yegni, legni, kegni, vegni, zegni, and pegny.*

INGU (*dimin.* Kíungu), *s.* (la, pl. ma—) cfr. mbingu), a cloud.

INGÚA, *v. a.*; ku — póvu la tembo (or la tungu or la túi), to scare, to take off the froth of tembo, or ants, &c.

INI, *s.* (la, pl. maini), liver; ini la gnembe (ini, wengu, pafu, fiō, firingizi, figo, all these words must be distinguished from each other).

INIA (or **IGNIA**) (wa), mother (= mviāzi) (Kígun.); inia ndie alié-m-nia muana! vid. kú nia or kú gnia; niāwe amekuja, his mother came; nána, grandmother.

INIANUKA, *v. n.*, to be cut or torn to pieces; e.g., ngúo hi inianúka, heishonéki tena, this cloth is quite torn to pieces, it cannot be mended any more.

INÍKA, *v. a.* (opp. anika) (= ku láza upánde), (1) to lay down, to put on one side (e.g., ku inika mlimáu, to lay down the lemon-tree in order to get its fruits), to careen a boat; e.g., uláze dau, sermalla atie hasho, careen the boat and let the carpenter put a piece of wood into it; usi-u-inike mzigo, simika wema, do not put the load awry, but put it straight; ku inika majémbe, to form the outer side of hoes (cfr. mfumbe); mpunga unainika kossi or shuke la mpunga lainika kossi, the rice droops; ku inika usso or kitoa nti (ku ji-inika), to let the face or head droop from grief or in mourning; (2) trop.; hapana mtu awezaye kumu-inika muegni mkū, nobody can bring down a proud man.

INIKIA, *v. obj.*; ku inikia táo la tini, to hem the lower part of a cloth.

INIKIZA, *v. c.*, to turn round; muálimu ame-inikiza watu kua ku salli.

INXA, *adv.*, truly; Arab. **إِنَّا**, utique, equidem.

INSHALLA, *please God, if God permit or will* (Arab.), *perhaps*: *إِنْ شَاءَ اللَّهُ*.

INÚA, *v. a., to lift up; e.g., ku inúa máto ku angalia ju, to lift up the eyes, to look up; trop., ku inúa, to raise up from sickness = ku afu*.

INÚKA, *v. n., to be lifted up, to be erect* (mlima unainúka kua Mungu), *to become raised*.

INULWA, *v. p.; mlíma haukuinulíwa ni watu, the mountain was not raised by men*.

JI-INÚA, *to rise; ku inúa juani*.

INULIKA, *v. n.*

INULIA, *v.; e.g., ku inulia gadi kati ya mgomba ulioinama kua ndizi kúa kúba*.

INULIZA, *v. a.; e.g., ku-m-inuliza mzigo, to lift upon him a load*.

INZI, *s. (vid. n'zi or n'si) (wa, pl. mainzi), a fly, gnat (?)*.

IÓTTE, *all, every one, the whole; it changes like the possessive pronouns, otte, iotte, chotte, lotte, wotte, zotte, potte*.

IÓWE (róé), *s. (la, pl. maiówe), a cry, noise = keléle, pl. makelélé; la niui iowe hili? what is this noise for? ku piga iowe, to make an outcry, noise (Kipemba)*.

IPA, *v. a., to long for everything one sees, to desire to have, to want; ku-i-pa roho mbelle, to give up the mind to, to covet; muivi ana-i-pa roho mbelle, kisha yuwaiba kua wazi (kua ku shiriki roho), the thief takes first the purpose (in mind), then he steals really; ku-i-pa roho mbelle, ku fánia thambi*.

IPÍ, *s. (la, pl. ma—) (old language) = kónde; ku piga ipi or kónde, to strike with knuckles of the fist; but ku piga ngúmi means, to beat with the inner part of the fist. In the former case the blow is given obliquely, in the second horizontally; ku piga ipi or konde kua niuma ya wianda, or kua ku finikiza wianda wilihofumboa, laken ku piga ngumi kua ku sindikiza wianda, kana kua ku vunda názi; ku piga ipi, to slap one on the face*.

IPÍ? *what? kama ipi? how? (?)*.

IPÚ, *s. (la, pl. maipu or mápu), boil, tumour*.

IPÚA, *v. a., to take off the fire (St.)*.

IRGANO (or RIGANO), *s. = mze wa mbelle*.

IRUNA, *s., usury; cfr. Arab. رِبَا auctus fuit; رِبَا, quod capitur in venditione supra pretium constitutum; usura*.

IRUKA, *v. n., to faint (R.)? cfr. عَرِقَ, emaciatus fuit, segnis fuit, or عَرِكَ, menstruis laboravit*.

IRISSA, *v. c., to trouble (?)*

IRIWA, *s., a vice (screw); cfr. عَرِيَّة, ansa situlae vel urcei*.

ISA (or WISA), (1) *to love and please (in the old language and in poetry); (2) to swallow up, to satisfy the heart's (or appetite's) desire (vid.*

kongue), to conceive an unreasonable love or partiality for one.

ISÁRA, *s., calumniation (?)*; ku-mu-ásiri, ku-m-kashifu, ku-m-fania isára (*cfr. عَسَارَةٌ*, molestas res, adversitas), *to backbite, calumniate, to defame one*.

ISH, *ejaculation = sh*.

ISHA, *v. a., ku isa or ku isha (KWISHA), to finish, to bring to a close or end; punzi lime-ni-isha or lime-ni'sha, my breath is finished (hana tarafu tena ya ku enda mbio) (طَرَقَ, tractus, extremas rei, latus); ikisha ku isha, where or if it is finished to finish. When preceded by the pron. a, and i is contracted into e=esha; maneno esha or yesha ku isha, the words are at an end; gnombe wana we'shía pro waishía, there are no more cows for slaughter; niki isha muona fuláni, ta-ku-pa jawabu langu; n'le ishúa ni fetha, I had no more money. Kwisha (= ku isha) is used as an auxiliary; e.g., amekwisha piga, he has already beaten; amekwisha kuja, he has come already; alipokwisha ku enda, when he had gone; akaisha, and he had finished, or when he had done this; akisha or akisha, after that (and finishing that)*.

ISHIA, *v. obj. (= malisia), to finish, to settle a thing for somebody; ngója, ni-ku-ishie (ni-ku-malisie) manenoyako nliotúmoa, wait, let me finish for you the matter for which I have been sent; ame-ni-ishia waliwangu pia, he has eaten up all my rice*.

ISHILIA, *v. obj.; ku-mu-ishilia muez*.

ISHILISA, *v. a. (= ku malisa); e.g., ku — muez (ku ishilisa muisho), to complete the month of service (to his master)*.

ISHARA, *s. (ya, pl. za) (= delili, aláma), (1) something strange or remarkable; (2) omen, prognostic, foreboding, mark; tumeóna ishára muaka hu = tumeóna tusijo óna mbelle, we have seen this year what we have not seen before; ishára ni jambo lisitassálo kuja; hi ni ishára ngema ya mvúa or ya jua, this is a good sign of rain or sun; (3) pattern, kind = genzi or gissi. The following occurrences are ishára, e.g., (1) takó likipiga, ni ishara ya matanga, ku keti nti; (2) ukópe ya tini ukipiga, ni ishara ya matózi ku liá; (3) mafungio ya sanda yakipiga, ni ishára ya ku fiwa; (4) mkerésa kiunsa (popo) akilía, mtu atafiwa, ni isharayakwe; ameóna ishára, he has seen or got signs or omens (of death), when this or that bird cries, or this or that thing happens; jambo udakálo u-ni-fánie ishára, show me what you desire to have; nime-ku-ónia isbarayangu, kama hi, or gissi kana hi; ishara ya ngúo hi ndakáyo mimi, I want a cloth like this*.

Arab. إِشَارَةٌ.

ISHI, v. n., *to live, to last, to endure*; vid. aishi; عَاشَ, vitam duxit; nimeishi miaka arba'ini, *I lived forty years, I am forty years of age* (cfr. māisha, *lifetime*).

ISILAKHI, s., *gain*; sikununuā kitu hiki, hakina isilakhi (R.); cfr. مَصْلَحَةٌ, utilitas, commodum.

ISILĀMU (or ISLAM), s. (wa, pl. Māislām) { مُسْلِمٌ, Muhammedicae religionis cultor vel assccla, a Muhammedan; - nitu wa poāni ni Islam or Mu-islam; watu wa poāni ni Islam or Waislam, the coast-man is a Muhammedan, the coast-people are Muhammedans; or mtu wa poāni ni Msalimīna or Msalihīna, or Mslimina, pl. Wasalihīna; cfr. سَلِمٌ.

ISIMU (or ISMU), name, the name of God; Arab. اِسْمٌ.

ISIPOKUA, where there is not, except, but (vid. Gram.).

ISTISKA, s., *dropsy* (St.); اِسْتِسْقَا.

ISTIWAĪ, s.; hat el istiwaĪ, the Equator; خط الاستوا, linea aequinoctialis.

ITA, v. a., (1) *to call, to summon, to invite*; ku taja, signifies, to name one, to give one a name, to call one N. N.; but ku ita, *to call, invite*; e.g., nime-mu-ita, laken amekātā kuja, *I called him, but he refused to come*; (2) *to cast in a mould* (St.); ku itoa, v. n., *to be called. After wa and before i both a and i are changed into e (wé)*; ku w'eta, instead of ku-wa-ita, *to call them*.

ITANA, v. rec., *to call each other*.

ITIA, v. obj., *to call one for —, to call for some object*.

ITIKA, v. = ku-m-jibu, *to answer one's call*; bana ame-mu-ita mtūma, nai (na luyū) ame-itika, *the master called the slave, and he responded to the call*.

ITIKIA, v., *to answer the call for one, in his behalf*; mtūma ame-mu-itikia banawakwe; ku-mu-itikia sauttiyakwe kua uimbo, *to fall in with one's voice in singing*.

ITIKIZA, v. = ku kubali, ku ridia manenoyakwe, *to approve one's word, to assent to*.

ITIKIZANA, v. c., *to respond one to the other, to acclaim mutually, to call to mutually*.

ITHINI (or EITHINI), s., *permission, sanction* (vid. idini or eidini, page 106); ku toa ithini, *to sanction*.

ITILAFU, s. = khōfu; hapana itilāfu, *there is no fear*; cfr. تَلَفٌ, perit; خَلَفٌ, interitus, exitium.

ITO, s. (la); ito la gū (gūu), the ankle.

IYA, v. n., *to ripen, to be completely cooked*; ma-émbe yauakua yaiva mmoja mmoja, *the mangoes became ripe every one of them*.

IVISHA, v. c.; mucmbe waivisha or unakua waivisha.

Ivo (pl. maivo) (of a keké), vid. niudi and msukawāno.

IVU (pl. maivu), ashes.

IWA, v. n., vid. ia.

IWISHA, v. c. (= akilisha or wakilisha), *to deliver up to one the demand for payment of a debt, i.e., to commission one to call in a debt*; nime-mu-iwisha Abdalla, adāke deniyangu, or mali-yangu kua felāni, *I charged Abd. to demand my property from N.N.*

IWĀPI? where is it?

IWISA (or IWISA), adj.; i iwisa, a bad egg (pl. mai mawisa), bad eggs (cfr. wisa, spoiled).

IYAI (or YAYI), s. (R.) = mai (Kiung.), eggs.

IZA, v. a., *to refuse* (St.).

IZARA, v. a., *to publish things about a person, to tell scandal about and thus calumniate a person*; عَصَرَ, publice protulit sermonem? أَقَرَّ, memoravit?

J

JĀ (better CHA) (pl. via), one of the genitive particles (vid. Gram.), denoting of; e.g., kitu cha m'tu, *the matter of the man*.

JĀ, v. n.; kújā (vid. Gram.) (kūyā in Kiāmu), *to come*; amekūyā léo, *he came to-day*; hakulāla usiku kújā or tangu usiku hatta ku kájā muanga, *he did not sleep from nightfall to daybreak, lit., till the light came*; amekéleti kújā, *he sat up all night till daylight*; alikuja toāwa, *ku being omitted when a verb follows after ja*.

JAJĪA, v. obj.

JĪA, v. obj., *to come to or for him or upon him*; e.g., mgēni ame-ni-jīa léo or mgēni amekuja kuāngu leo, *a stranger came to me to-day. They say*

also jājia; e.g., siku hizi kazi ina-ni-jājia, sipati nafasi, *on these days I got much business, I was never free*.

JĪKA, v. n., *accessible* (if this were an English word), *accessible*; mji hu haujiki, *this town is not accessible*.

JĪLIA, v. obj. = jīa = fikilia.

JĪWA (or JĪLIWA), pass., *to be come, to be overtaken*; nimejiwa or jiliwa ni mgēni leo, *I have been overtaken by a stranger*.

JĀ (or CHĀ), s., tea.

JĀ, v. n. (cfr. cha, v. n.), *to be afraid*; yuwájā ku enenda peké, *he is afraid to go alone*.

JESHA (or TISHA), *v. c.*, to cause to be afraid, to make afraid.

KÚ JĀA (or KU JĒWA), *pass.*, to be feared; ame-jĕwa, he was feared.

JĀ, a particle used to form several tenses, (1) *ja* with *po*, even if; *a-ja-po*, and in the plural *wa-ja-po*; *e.g.*, *a-jápo ku-penda*, even if he love thee, *pl. wa-ja-po ku penda*, even if they love thee; (2) with negative prefixes; *ha-ja-ona*, he has not yet seen; *ha-ja-ja*, he is not yet come; (3) *asi-ja penda*, before or ere he loves, or that he may not have loved; *yasijáwa haya iote* (yote), all this not yet being or existing; *havajakúla amáni kabla hu-ja-tia*, before thou puttest in; *si je'nda pro si ja enda*.

JĀ (JĀA), *v. n.*, to become full, to be abundant with = *kua telle*; *káša linájā ngúo*, the box is full of elotli; *maji yámĕjā jana* nilopita, na sasa yájā or yānájā tena, the water was full (the tide was high) yesterday when I passed, and now it is full again, *i.e.*, it is flood-tide, *ku jaa inshúmbi*, the tide is coming in.

JĀLIZA, *v. a.*, to fill up; *ujálize wíno kikómbe* (or *kibáo*) *hatta ujáe telle*, *hakika ushínda sasa*, fill up the glass with ink, till it be full, for now it is only half full, or not quite full. *Túpā sasa ishinda mafída*, *ujálize telle*, the bottle is not full of oil now, fill it up completely.

JĀWA, *v. p.*, to be filled with, to be full of; *alikua akijaa roho takatifu*, Luke iv. 1; *ku jawa ni khofu*, Luke i. 12, to be filled with fear; *maji yamejawa dudu*, the water was full of insects; *laken mtungi umĕjaa maji the jar is full of water*; *cf. Luke vi. 11*, *wakajawa ni wazimu*.

JĀZA, *v. e.*, to make full, to fill up; *ku tia telle*.

JĀZAA, *v. n.*, to be filled.

JĀ, *s.*, a place where rubbish is thrown.

JĀA, *s.*; *sbika májira ya jaa*, steer northwards (St.); *cf. májira*, the course of a ship, to be distinguished from *májira*, time; *májira*, *cf. Arab.*

جاء, *lata per mare fuit navis*, vel cum sono sulcavit illud, vel ventum obviam sibi habuit.

JĀĀLI, *v. n.* (جاء), magnificavit, to be potent or powerful, to prosper; *mtu huyu amejáali muaka hu = amejá mali telle*, he prospered.

JĀALIA, *v. e.*, to make one potent, to give one authority, to prosper or bless one; *Mungu ame-m-jaalia mali* (= *ku pata mali*); *Mungu aki-tu-jaalia*, tutakucnda kesho, if God enables or prospers us, we shall go to-morrow (*aki-tu-fanisia*, *aki-tu-kabalia*).

JĀALIWA, *v. n.*, to be enabled, to be given power, to be blessed; *ku jaaliwa ni Mungu*.

JĀDALI, *s.*, a rock, rocky hill; *kaburi iliotimboa*

katika jabali, Luke xxiii. 53, a rocky mountain; جبال, mons.

JĀBALI (MAJĀBALI), *s.*, a thick mass of cloud.

JĀBĀRI, *s.* (مagnus, omnipotens, absoluti imperii, dominus; جبار) absolute king or ruler (a title of God).

JĀDI, *v. a.*, to demand a thing urgently and violently; *cf. جادى*, postulavit petiitve ut daretur quid; *ame ni-jadi hatta nime-m-pa*.

JĀDI NA JADI = milcle na milele.

JĀDDI, *s.* (ya) (= ndá), hunger, starvation (Kián-gúja); *cf. جددع*, malum alimentum accepit maleve nutritus fuit; *ameshikoa ni jaddi or shungitati*.

JĀDDI, *s.* (ya, *pl. za*), Capricorn; جدى, haedus, capricornus, signum celeste viginti et octo sidera complectens.

JĀDDI, *s.* (ya, *pl. za*) (جد, avus), great-grand-father (*babu*, grandfather), ancestor; *mtu huyu ni shéha tangu jaddiyákwe*.

JĀDILI, *v. a.*, *cf. haji or hoji*, hujiana.

JĀDILIANA, *v. rec.* (= hujiana), to argue with; *cf. Arab. جدل*, firmus fuit, altercatus fuit, disceptavit.

JĀFI, *s.*, an insect, which creeping over the body causes marugurugu (*vid.*).

JĀFU, *s.*, a kind of basket made of miá for catching shrimps; it has holes, so that the water may run through, whilst the shrimps remain (*vid. mfumbi*).

JĀFUA, *v. a.* (Kimvita) = tefúa (Kilindini) = *ku tia taka*, to make muddy (*cf. tefúa*).

JĀFÚKA, *v. n.*, to be dirty; *niumba inajáfúka yadaka fagiwa*.

JĀFULIA, *v. obj.*, to dirty, soil, bedaub; *ana-ni-jafulia nguoyangu*.

JĀGA, *s.*, a frame-work for putting eorn *de. in*.

JĀGĪNA, *s.* (*pl. majágina*), bold, brave, gallant; *mtu huyu ni jágina* (*mtu mkali*, hachi), *vid. chagina*, page 33.

JĀHĀ, *s.* (ya, *za*) (جاهة, potentia, dignitas), power, authority; *sultani ame-m-pa wali jáha ya watu*, the king has given the governor power over the people; (2) good fortune; *zamani za ku toka jáa hakuna upepo* (Sp.); (3) kilango ja jaha or pepóni, the door of paradise, which the *Suahili* imagine they see open at night now and then seeing a very bright spot of heaven.

JĀHABU, *v. a.*; *ku —jombo poani*, to shore up, to lift up a vessel.

JĀHABÍWA (= gadimiwa, to be erected on supports.

JĀHABU, *s.* (ya, *pl. ma—*), support; *ku weka jombo jũ ya majahabu*.

JAHÁZI, *s.* (ya, *pl.* ma—), a ship, vessel, especially bāghala, ghaiju.

JÁHI, *s.*, the North Pole.

JÁHI, *v.*, to give honour to.

JÁHIWA.

JÁHILI, *v. a.*, not to fear any one, to be brave; ku jáhili-neno, ame-m-jáhili mtu (laken Mungu lia-jahiliki) asie khofu ya watu.

JAHILIANA, *v. rec.* (kúa na daua na mtu hatta ku pigana).

JÁHILI, *adj. and s.*, courageous, brave; asie khófu, si mūóga (majahili ni ku iba tunu ya mesgidi?).

JÁHIM, *s.*, hell; muegni pepo na jahim, the lord of paradise and hell; *cfr.* جَهَنَّمَ, ignis ingens; ignis inferni.

JÁJA, *v. n.*, to begin to rot, to be spoiled; wáli hu unajaja, this boiled rice begins to spoil.

JÁJA, *s.* (ya, sa), a kind of grass growing in wet places, a kind of mboga? (R.).

JAJÁGA, *v. a.*; ku — ngúo, to wash a cloth by rubbing it between the hands, not by beating it upon a stone, as is customary with native washermen (by being beaten softly it sounds jā, jā, jā); ujaǵage nguoyangu, usi-pure (*vid.* púra or puáya, *v. a.*), to wash a cloth by beating it on a stone.

JAJANISA, *v. a.*, to out-roar, to interrupt one in speaking by a noisy behaviour; ame-ni-jajanisa kua maneno mangi.

JAJI, *s.* (*pl.* majaji), an egg (*Kiung.*)

JAJIA, *v. obj.* (*cfr.* chachia), cumulate, press, augment; siku hizi kazi ina-ni-jajia, or zime-ni-jajia, sipáti nefasi, or raha ya ku keti, in these days my business or my occupations accumulate upon me, I cannot take rest; *vid.* jia, page 109.

JAJÚA, *v. a.*, to sour, to make sour; ku — mtuzi (*Sp.*).

JAJÚKA, *v. n.*, to become or turn sour (ku pata ukáli, ku pata kiungo).

JÁKÁ, *v. n.* (= ku legéa, ku rarúka), to get old or worn out (*vid.* kúkú); nguo imejáka or imekua kúkú, the cloth is worn out, is shabby.

JÁKA, ni siku sizizo kua na mvúa (*cfr.* harara), a day when there has been no rain; wakati wa jáka, winter-time.

JAKÁJA, *v. a.*, (1) to pound oil (= ku ponda mafuta kua kinu, but ku shindíka kua ngamía, to pound oil in a mortar, not by the mill driven by a camel; *cfr.* shindika); (2) ku jakája niumba = ku takassa niumba, ku fania tupu tupu sehabu ya ku tama, to empty one's house when one emigrates, to clear a house; (3) tómbako ni jakája or dakáta heifai, ni tómbako dufu lisilo asha menóni, mild tobacco which does not burn the mouth.

JAKAJIKA, *v. n.*, to be pounded very much; mafúta yamejakajika sasa = yamepondéka sana yame-jakája.

JAKÁPU (*Kijomvu*), an animal which eats poultry (hana, *Kimvita*) (*Sp.*).

JÁKÁSI, *s.*, *vid.* bori.

JAKÚLA, *s.* (cha, *pl.* via—), food, eatables (= kitu cha kúli).

JAKÚNOA, *s.* (cha, *pl.* viakúnoa), drinking.

JÁLADA, *s.* (ya, *pl.* za), the cover of a bound book;

cfr. جَدَّ, excoriavit, in corio compegit (*librum*);

جِلْد, cutis, corium; (2) a whip; ku-m-piga jálada.

JÁLI, *adj.* = salikhi; rokhoyangu jáli, pure, upright?

JALI, *v. a.*, to put; جَعَلَ, posuit, fecit, abundavit, constituit; Muungu aki-ni-jalia, if God spares my life.

JÁLI, *v. a.* (*vid.* jaalia), to regard one, to reverence one, to fear; ku-mu-angalia sana, to enable one to have respect for one; e.g., mtu huyu ame-ni-jáli Mungu, na Mungu ame-ni-jalia; mtu huyu ha-ni-jali = ha-ni-sikú.

JALIA, *v. obj.*, to grant, bestow (= bariki); Muungu ame-ni-jalia siriki or risiki.

JALIWA, *v. p.*, to have power, to be enabled or blessed.

JÁLIZA, *v. a.* (*vid.* jā, *v. c.*), to make full, to fill up.

JALIZIA, *v. obj.*, to fill for one; ku-m-jalizia kasha, to fill the box for one (= timisia).

JAMAA, *v. a.*, to collect together, to gather.

JAMÁA (or JĀMĀ), *s.* (ya, *pl.* za), family, company, society; جَمَعَ, collegit, congregavit; جَمَاعَةٌ, turba, agmen, multitudo, synagoga, concilium.

JAMÁLA, *courtesy*, good manners, elegance; جَمَلٌ, pulcher tam corpore quam moribus, elegans decorus fuit; جَمَالٌ, elegantia.

JAMÁNDA, *s.* (la, *pl.* majamanda), a round basket with a cover, both made of mīa; kijamanda, a small basket of this kind.

JÁMBA, *v. n.*, to break wind loudly; e.g., punda yuwajamba kua keléle; *cfr.* shuta, mashuzi and ushúzi. These words must be distinguished.

JAMBA, *s.*, breaking of wind.

JÁMBA (or NAJÁMBA) = nakuamba (ku amba), conj., if, though, notwithstanding.

JAMBA, *s.*, white film of the eye; muegni jamba, a person with a white film on his eye; mtu huyu ana jamba cha jito, or ana kimi jeupe cha mato; *cfr.* upógo.

JAMBA, *s.* (or KIÁMBA) (*pl.* wiamba), (1) small rock (muamba, a large rock); (2) jengo, construction (*pl.* viengo); vilifio kátoa kasidi ku-m-pigia jamba or viamba, to make huts for way-laying one, the robbers cut part of the wood near the wayside, where they dwell, to waylay travellers.

JAMBIA (la, *pl.* majambia) (*vid.* gambia), a curved

dagger carried in the girdle by the Arabs; jámbia láméta kumója, si kuili, the dagger is bright on one side, not on two sides; laken upanga kumetúka kote kote, but the sword glitters on all sides.

JAMBO, s. (ja, *pl.* viámbo), *bait; kitu cha ku fulia samaki, a bait for catching fish; — cha ku tegéa niúni, to catch birds; ku weka or tia jambo katika mtámbo, to put a bait into a trap.*

JAMBO, s. (la, *pl.* majámbo or mambo) (*from ku amba*), *state, thing, matter, circumstance, &c.; nini jambo hili? what is the matter? amenitenda kulla jambo la wema, he showed me all possible kindness; jambo, for si jambo, I am well; hujambo, you are well; hajambo, he is well; jambo sana, I am very well; &c.*

JAMBÚA, v. a. (*vid.* shambúa pamba, *to clean cotton*), *to clean, e.g., cotton.*

JAMBURU? ja-m-futia? (Sp.).

JÁMEI, s., *unnatural carnal intercourse; ku fania —, to commit sodomy.*

JAMI, v. n., *to have connection with, to copulate.*

JAMÍA (or JAMII), v. a., *to assemble, gather (watu na ote).*

JAMÍA (or JÁMI), s., *the mass, the body of, many; pia zote; watu wote, the whole human race.*

JAMIISHA, v. e., *to gather.*

JAMILA; جَمِيلٌ, omentum liquefactum.

JÁMIRA and JÁMIA; ta-m-fania jamira katika moyo = wangu (R.), *sina jámia ya ku-m-fania hatta akakiniui rokhoni muakwe? جَمَارٌ, medulla.*

JAMSÁKÁNOA, s., *breakfast; chakúla cha súbukhi (ku aimsa or amsha or fungúa kánoa, to awake or open the mouth).*

JAMVI, s. (la, *pl.* majámvi), *a large mat of coarsely plaited palm-leaves; jamvi la ku tandika niumbani katika matánga. The Suahili consider a mat on the floor to tread upon a sign of mourning? They sit, eat, and sleep on a mat, but do not tread upon it? They make various kinds of mats, some of them very neat and fine (vid. mkéka). It is chiefly the work of the women. The mats which have been used in burying a corpse are given to the mosque, which is covered in the inside with mats for the use of the praying people.*

JÁNA, s. (la, *pl.* ma—), *the larva of a bee (vid. majana); jana la niuki, the empty cell of a comb, but kamba la niuki, the cell full of honey; hanna ásalá, tua-ji-tafunia majana.*

JÁNA, *adv., yesterday; siku ya jána, the day of yesterday; ku shinda jana = júzi, the day before yesterday; jana, last year.*

JÁNA, s. (la, *pl.* ma—), *a lad, vid. mtukutu; jána hili ni tukútu m'no, this lad is very restless.*

JANÁBA, s. (la, *pl.* ma—) (*cfr.* جَنَبٌ, *declinavit;*

جَنَابَةٌ, *pollutus fuit effluxu seminis, filth, uncleanness after cohabitation; hence the injunction given to the Mahammedans, to wash themselves; mtu huyu ana janába (taka) asipoóga, akilala na mke.*

JANDA, s. (la, *pl.* ma —), *leaf; janda la mnási, leaf of the cocoa-nut tree.*

JÁNDA, s. (ja, *pl.* vianda), *a finger; (1) janda cha gumba, the thumb; (2) janda cha sháhada, the fore-finger; (3) janda cha tóká, middle-finger; (4) janda cha kati ya kando (or janda cha muandámisi wa misho); (5) janda cha misho or cha kando. The middle-finger is called janda cha tóká (finger of lime) because the Suahili take the lime used in uraibu (vid.) with that finger; if they do not, it will judge them on the day of judgment, as their fabulists tell them.*

JANDÁLA, s. (cha, *pl.* viandala), *a remnant of food; ku m-vekéa mume jandála, to preserve for the husband (separately and purposely) a remnant of food, which the wife gives him after the guests are gone. She does it from the tender consideration, that her husband might not have eaten enough, the guests consuming all.*

JANDARÚA (or JENDARÚA) (cha, *pl.* viandarúa), *an awning (ku tungika or tungia ngúo).*

JÁNGA, *adj., young, unripe; hakitassa ku iva janga kitu kijanga, something unripe; embe hili ni janga; mtóto mjanga; mahindi majánga; ndízi ni janga.*

JÁNGA, s. (ja, *pl.* vianga); *janga cha máto, dimness; haóni sana, yuna kiza cha máto; hana janga cha mkono, hana khofu ya ku suia mkono, he robs suddenly.*

JÁNGA, v. a. (= shanga), *to split (wood) (Kiungu-juja).*

JANGA, s. (*vid.* kiánga), *clear weather after the rain has passed; linatóka júa, mfúa inakwishá kúgúña, the sun has risen and the rain is over.*

JANGÁWE, s. (ya, *pl.* za), *a pebble (vid. káwe, gravel); jangáwe ya jiwe.*

JANGO, s. (ja, *pl.* viángo), (1) *hook —; kidúde ja ku angikía or tungikía kitu (ku tungika, to suspend —) (Kimrinda); (2) pl. of újango wa utúmbo; utúmbo is the great stomach; újango, the little one (pl. jango), the small intestines; cfr. újango and utengeléle.*

JÁNGŪA (*pl.* majángua), *magn. of wángūa (R.) (cfr. wángoa or wángūa), a large desert.*

JANGŪA, v. a. (Kipemb.) = *ku fumúa miemba (Sp.).*

JANGULIA, v. obj.; *ku-m-jangulia tangulezakwe.*

JANIATA, v. a. (ku kata vidogo vidgo), *to cut into small slices or pieces, e.g., cassava, bananas, &c. (vid. mjaníató), to boil the whole together.*

JANJA, s., *impostor = muongo; ujanja = urongo (Sp.).*

JANNA, *s.* (vid. genna), *paradise*; *cf.* جَنَّة, hortus.

JANNI, *s.* (la, *pl.* mauni or majanni), *a leaf*, also *grass*; janni ja mti, *the leaf of a tree*; majanni signifies generally any grass or herbage, but niassi is grass, not leaf.

JANNIKIWITI, *green* (the colour of a green leaf); ngúo ya jannikiwiti, *a green cloth*.

JANO, *s.* (cha, *pl.* vi—), *a sort of table or low stool, on which the Arabs place their food*; jano cha ku andikia wali.

JANSI, *s.* (la, *pl.* majansi), *eramp*; mtu akiketi mno, yuwafania jansi la magú; kúfá jansi, *sleep*, said of a member of the body; nasikia gulangu kama lililo tonguka (when the foot is asleep); gulangu lina-ni-fá jansi, *my — is asleep*; mukono wangu una-ni-fá jansi, *my hand is asleep*.

JANSO, *s.* (ja, *pl.* viáso), *the beginning of plaiting, e.g., of a mat*; janso cha mkéka or jamvi or shupátu akiánza ku suka.

JANVIA = jambia, *vid.*

JÁO, *s.* (cha, *pl.* viáo), *roller, trestle*; jáo ja ku shulia dau (ku shúa or shusha dau), *the piece (or pieces) of wood on which a boat is launched into the sea*.

JÁO, *s.* (cha, *pl.* viáo), *a small band, group, or company of people* (= kikáo); wamekuja viáo (or vikáo) wengi hatta ku timia geshi ya watu, *there came many bands of people so that they made an army*.

JÁPA (or JAPÁRA), *s.*, *quite drunk*; mtu felani yújapa or japára leo, *N. N. is to-day perfectly drunk*.

JAPO, *sign of a tense signifying "even if,"* ujapokuja, *even if thou comest*; ujapo fika, *even if you arrive*.

JAPPA, *s.* (cha, *pl.* viappa), (1) *a mark, stamp* (= aláma); pipa linaandikoa jappa, *the barrel has been written over with a mark* = *there is a mark written upon the barrel*; ngóme ya Mwita imeandikoa jappa (referring to the Portuguese inscription on the castle-gate at Mombas); (2) jappa cha ku fungia waraka (kua jeti or sám-máha, *seal of a letter with wax or gum*); (3) ku pipa jappa cha juma katika kertasi, *to print on paper, lit., to beat an iron-mark on paper*; but only those natives who have had intercourse with Europeans know of this expression; (4) *the fin of fish*?

JAPÚA, *v. a.* = ku ongéza mlío wa ngoma, *to increase the noise of a drum*; ku japúa magu = ku fúlia (*cf.* niatúa).

JAPÚKA, *v. n.* = amekucunda harraka, *he went quickly*.

JAPÚLIZA, *v. e.*

JAPÚO, *s.* (cha, *pl.* viapúo), *a small native drum*; ngóma ndógo (*cf.* ngóma).

JÁRÁHA (or JÉRÁHA), *s.*, *wound*; *vid.* geralha.

JARARI, *s.*, *the ropes passing through the pulley attached to a dhow's halyards* (St.).

JÁRIBU (GÁRIBU), *v. a.*, *to try*; جَرَب, probavit.

JARIPA (*pl.* ma—), *a drag-net made of European eordage* (vid. juya).

JÁRO, *s.* (cha, *pl.* viáro), *a band or company of travellers, a caravan, journey, expedition*; njáro is one man of the company, a traveller (*pl.* wajáro); ku fánia járo = ku sáfári (Kin., ku hamba), *to travel, to make a journey for mercantile or other business*. Mzungu (R.) amefania viáro vitátu via Jaggá, *the European (R.) has made three journeys to Jaggá*; na viáro viwili via Ukambáni (Kr.), *and two to Ukambani*. The word jaro is Kinika, but now generally used by the Suahili, who use "saffari" from the Arabic.

JARO, *s.* (vid. fujo, *s.*), *thoroughfare*; ku fania niumba jaro, *to make a house a kind of thoroughfare*.

JASA (or JÁZA), *v. a.* (vid. ku já), *to fill, make full*; ku jaza telle.

JÁSA (or JAZA), *s.*, *recompense, reward, remuneration*.

JASÁSA, *s.*, *a kind of bead*.

JÁSHO, *s.* (harri or fuko la muili) (*cf.* harri), *heat which produces sweat without being caused by labour, perspiration* (mfukúto); siku hakulaliki niumbani kua harri or ni harri ndáni, *one cannot sleep in the house on account of the heat*; ku fania jasho, *to sweat* (jasho la anga).

JASI (or JAZI), *v. a.*, *to reward*, Luke xx. 47; ku-mjazi mtu kua wema or uofu, *ku jaziwa jaza ngema, to be well rewarded*; *cf.* جَزَا, subegit, retribuit.

JASI (or JÁZI), *s. and adj.* (cha, *pl.* vijási), *abundance, a thing which is abundant, plenty*; kitu hiki ni jázi mjini = japatikána telle katika mji, *there is plenty of this thing in town*; vijási vitu hivi = telle humo; kitu hiki kijási = telle; ma-éme ya jázi Mwita, *mangoes are abundant at Mombas*; pesa zinakúa jázi sasa, *the pesa (a small copper-coin of the East India Company, anno 1845, introduced by the Sultan Said-Said on the Suahili coast) have now become abundant* (the people of Mombas at first having objected to this innovation); viómbo vijási = vinatumbā, *the vessels are choke-full*.

JASI, *s.* (la), *a kind of pumice-stone, used in making* (suka) mikéka (Sp.).

JASI (or JASSI), *v. a.*, *to supply one* = ku-m-pa kitu, *to supply one's wants, to recompense one*, Luke xiv. 14; *pass.*, ku jaziwa.

JAZILIA, *v. obj.*, *to reward*.

JASI (or JASSI), *s.* (la, *pl.* ma—), *an ornament in the lobe of the ears (round pieces of wood or of silver), worn by the native females*; jassi la

fetha — (cfr. furungu). It costs about 3 dollars, i.e., 1½ dollar for each ear. Dr. Steere says, "This ornament is generally a silver-plate about an inch and a half across.

JASIRI, v. a., to dare or brave; amejasiri ndia pekeyakwe, he travelled all the way alone; cfr. Arab. جاسر, ausus fuit.

JASIRISHA, v. e.

JASISI, v. a., to explore; جاس, captavit exploravitque.

JASMINI (or JASMIN), s., jasmine. The flowers are sold in the streets of Zanzibar for their scent (St.).

JASUSI, s. (wa, pl. wa—), spies (Sp.)? Arab. جاسوس, explorer; e.g., — wa nti, a spy of the land.

JAURI, s., violence, tyranny, oppression, injustice; Arab. جور, from جاز, injustus fuit et tyrannus.

JĀŪZI (JĒŪZI or JOZI), a pair, a brace; vitu viwili viwili.

JAWA, a coarse kind of Indian earthenware; kikombe eha Jawa, a cup of coarse Indian ware (St.).

JAWA, v. (vid. ja or jaa), to be full or filled; waka-jāwa ni wazimu (Luke vi. 12); inaji yamejāwa dūdu

JAWĀBU, s. (la) (جواب), fidit, pervasit, respondit; جواب, responsum, answer, affair, condition, &c.; jawabu la kesho huwanda leo; ku letta jawābu, to bring an answer; jawābu hili mimi sitambūi, I do not understand this matter.

JAWAMA, s., a squadron? (Sp.).

JAWĀWA, s., soft wood; mti hu njawāwa, pl. miti hi nijawāwa (R.), or mti hu ni jawa si mgumu.

JAWI (and SABUNI), s., kind of cloth of Arab manufacture (R.), perhaps rather of Kihindi.

JAZA, v. a., to fill; vid. jaa.

JE? interrog. particle; wanenā-je? what or how dost thou say? je nihalali (Luke xiv. 3; xi. 19), what is it? saā-je? what's o'clock? mēzi-je? what month?

JE! well! hullo! what now! je, mli wa pata? well, have you got it then? ans., aha tu li wa pata.

JĒBALI, s. (la, pl. ma—), coral rock, madrepore; jēbali ni jiwe gūmu halifai tōkā; jebali ni muamba nkāfu ku suia bāhari. Makame iwe, Kiwemtu na Mku gnombe, pia ni magēbali: see the story about these rocks under jiwe.

JEBU, s., an ornament worn by women, hanging under the chin (St.).

JĒFŪA, v. a., to nauseate = ku-inu-elēsa moyo; kitu hiki kina-m-jefūa moyo, this nauseates him so that he vomits (vid. elēa).

JĒFŪKA, v. n., to feel a tendency to vomit; amejefūka moyo = adaka ku tapika (= ku jitukisa moyo).

JĒFŪSHA, v. e.; kitu hiki kina-in-jafūsha moyo (kina-m-tukisa moyo), to cause to vomit.

JĒGE, s. (la, pl. ma—), bad by being watery; muhogo hu ni jēge, this cassada has much water, but no meal, it is bad, useless; mjege (pl. mi—) is a small one, jege a large one; the people of Pemba call it jēlēma (vid.).

JĒGNI, adj. possessive (cfr. muegni).

JĒGO, s. (la, pl. ma—), cheek-tooth; jēgo la jū na la tini, the upper and under cheek-tooth; majino ya tafu, grinder (Er.).

JEHENNA (JEHENNA), s., hell (James iii. 8); my leg burns me like jehennam, I want medicine, said a Suahili-man to Reb.; cfr. جهنم, profundus puteus, gehenna, infernus, ipse inferni ignis.

JEKEJEKE, s. and adv. (= tikitiki), completely (= kābisa, kāmili), thoroughly; niumba imeteketēa jekejeke, heikūsā hatta mti or hatta kitu, the house is burnt down completely, nothing remained, not even a pole, &c.

JEKE-JEKE, s., heat, sultriness (Kimrima); jeke-jeke nengi or kali leo, it is very sultry to-day.

JEKELEA (or JEKERĒA), v. a. (= ku-m-teremēa), to delight or refresh one by kindness.

JĒKŪA, v. a., to dig up; (1) fissi limejēkūa kāburi, na meiti amejēkūa, kāburi ni wazi, the hyena has dug up (ku fukūa) the grave, which is open; (2) to throw up; gnombe mkālī ame-ni-jēkūa = ame-ni-piga, a fierce bullock took me on its horns to throw me to the sky (ku infia).

JEKULĪA, v. obj.; guombe ame-mjekulīa.

JEKŪKA, v. a., to be tossed out or up by an animal (cfr. tukūka, v.).

JEKUNDU, adj., red (vid. ekundu).

JĒLĒA, v. n. (vid. jā or chā), to be afraid; ku khōfu, to fear; na-m-jelea saidi; najelea kufa, I fear dying.

JĒLĒWA; ku — na motto (?).

JĒLĒMA, s. (la, pl. ma—) (Kipemba); jēlēma la muhogo, a large cassada, which has much water, but no meal; mjēlēma (wa, pl. mijelema), a small cassada without meal. The Mombassians call it jege (la, pl. majege) (vid.).

JĒLĒWA, v. n. (vid. jēlēsa), to pass the night, to sleep till daybreak or daylight; unajelewa ndiani.

JĒLĒZA, v. a. (= ku lāsa), to make pass the night, to keep over night; amejelēza wali hatta kuna-knja, to keep boiled rice over night till the break of day = ku kētisha usiku kuja; ku jeleza muiku = ku ata hatta kuja, to let remain for a night; ukuni hu wajeleza sana, umelala hatta na sūbukhi.

JĒLEZĒA, v. obj., to keep over night for —; nime-ku-jelezēa wali hatta elāgiri, I have kept the rice for thee over night.

JĒLĒZA, s. (ja, pl. vielēza), buoy = ja nanga, buoy of an anchor (vid. elēa); kigogo kioleājo ku onīc

sha nanga; aláma ya nanga ku tamburikáua ilipo, a large piece of wood which swims on the surface of the water to show the place of the anchor, a mark to show where the anchor is.

JÉLIDI, *v. a.* (vid. jalada), to bind books.

JÉMA, *adj.* (vid. éma) (kitu jéma, a good thing) (neno lema, Kiamu), good, nice, fine (vitu véma, good things).

JEMADARI (*pl.* majemadari), a comamander, commanding-officer, a general.

JEMBAMBA, *adj.*, thin, narrow; *vid.* embamba.

JÉMBE, *s.* (la, *pl.* ma—), a native hoe; (1) jémbe la ku limia (*pl.* majémbe or mémbe); (2) jémbe cha ku fumia (*pl.* viémbe) (= kigumba), the iron arrow-head (kiembe in Kimrinda); jembe cha mfi; (3) jembe la kizungu, a spade.

JEMBÉNI, *s.*, a European broad saw, to which they attach a handle at the other end to enable a second person to draw it (R.).

JEMBÉU, *s.* (ja, *pl.* viembéu), a chisel.

JÉMA (or JEMÚKA or CHEM'KA), to bubble, boil up; massiwa yajemka kua ku pata motto sana, the milk boils up very much by the fire; jungu yajémka or jatokóta kua ku pata motto sana; tembo lajemúka likipata júa; maji yanajem'ka? does the water boil?

JEMÚA, *v. n.*, to sneeze.

JENA, *s.* (la, *pl.* mena), *vid.* mena.

JÉNA, *s.*, a kind of small shell-fish.

JENAZA, *vid.* jenenza, *s.*

JENDÉA, *v. n.*, to go or walk about; e.g., najendéa poáni ku óga.

JENDELÉSO, *s.*, pattern; *vid.* jeleléso.

JENDERÚA, *s.* (vid. janderúa), acning.

JENÉNE, *s.* (wa, *pl.* vienenc); niama ndógo aketié nti, atimbai mtangani, a kind of fantasy (requires further explanation).

JENÉZA (JENÉZA, JENAZA) (ya, *pl.* ma—), a bier used at funerals (cfr. جنائز, *funus*, ferc-trum cui impositum est funus) = kitanda cha ku tukulia mtu aliekúfá. A native bedstead is used as a bier in funerals. The legs are handsomely turned in a lathe, and the tress-work is neatly done. There is a kind of gate on the head and legs of this bier, to usher in the corpse. Through one gate the head is ushered, and through the other the legs are made to descend into the grave. The jenenza is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents a jenenza to the mosque as a present. The corpse is first washed, then covered with a cloth called sánda (vid.), then put into an mkéka (fine mat), and at last covered with a cloth called subaía, which is an ngúo ya heshima, cloth of honour. The subaía is taken back by the relatives, but the mkeka is sent to the mosque

to be spread out there for the use of the worshippers. But it must have been previously washed.

JENÉO, *s.* (cha); jenéo cha muezí, jua, niota (vid. enéa).

JENÉSO (or JÉO), *s.* (cha, *pl.* vienéso), a measure or scale (Kipimo, rule); kitu ja ku eneséa or sawanisia, anything with which the workman takes the measure of the thing to be made; e.g., mūā wa ku eneséa kekée, a blade of mūā with which the muhunzi measures the thickness of the hand of a woman, in order to make a kekee, an ornament of the wrist. Any instrument for taking one's measure for —.

JÉNGA, *v. a.*, to cut off; e.g., ku jénga mtāma ulioiva = ku káta jénga, to cut ripe millet.

JÉNGA, *v. a.*, to build, construct; e.g., ku jenga niumba ya udóngo or ya mīti (cfr. akka); mjensi, mason.

JENGÉA, *v. obj.*, to build for or on account of.

JENGESA, *v. c.*, to cause to build.

JENGOA, *v. p.*, to be built.

JENGÉLÉ, *s.*, the small intestines; jengelélé za matumbo or majengelélé ya matumbo ndíio tumbo ndógo; utúmbu udógo ndíio ujengelélé. The small intestines are called jengelélé. The large intestines are called túmbu kú (e.g., la gnombe) or matumbo mákú; *vid.* jango.

JENGÉU, *s.* (ja, *pl.* viengén), the shade of a lamp; jengéu cha tā or cha ku finika tā, this cover is made of clay, and put over the flame, to keep the light steady from the wind, &c.

JENGO, *s.* (la, *pl.* ma—), building, encampment (jengo cha ku lala safari); majengo means also building materials. Páhalí pa ku lala kana sisi la gnombe. The natives in travelling through a hostile country, or in the wilderness, erect a jengo every night, i.e., they cut large branches from trees, especially thorn-trees, and make with them a hedge around the camp, to secure it against wild men and beasts.

JENGŪA, *v. a.*, to pull down, to demolish a building (opp. of jenga).

JENIZA, *s.*, fruit of the mjenza tree; mandarin (Sp.).

JENNA (or JANNA), *s.* (ya) (cfr. جنات, *textit*, floribus oblecta fuit terra; *جنة*, *hortus*, inprimis palmis et arboribus consitus; paradisus), (1) paradise (pepóni) (of the Muhammedans); (2) a kind of fish?

JENZI, *v. a.*, to construct.

JÉO, *s.* (cha, *pl.* viéo), (1) a measure; ku toa jéo to take the measure of a thing (jenéso); (2) = hshima, sense of honour; mtu luyi hana jéo; e.g., mana luyi hana jéo, haondóki mtu mzima akija, this boy has no manners, he does not rise when a grown-up person comes in. It is con-

sidered very disreputable with young people not to rise from their seats on the approach of adults.

JĖPA, v. a., to steal, to rob; ku jĖpa watũma, au mali za watu, to steal slaves or the property of people.

JĖPĖA, v. a. = ku penda, to love (old language).

JĖPĖSI, adj., not heavy, light (vid. epĖsi).

JĖPĖU, s. (cha, pl. viepĖu) = koffia ya Mzungu, a European hat or cap. The native cap is called koffia (vid.).

JĖPI, s. (= muivi), a thief (cfr. jĖpa, to steal).

JĖRA, s. (cha, pl. viera) (Kivv.), aim, mark, anything put up as a target for practice with guns or bows (= shĖbaha, e.g., boards, bones, coconuts, &c.; ku linga jĖra or shĖbaha, to shoot at the mark.

JĖRĖLA, s. (cfr. gĖraha), a wound.

JĖRĖRI, s. (cha); jĖrĖri cha ku tuckĖa tanga jomboni, the rope with which the sail is hoisted up on a vessel (?) (cfr. jarari).

JĖREHE, s., a watchstone.

JĖRIBU, v. a. (vid. jaribu and gĖribu or gĖribu) (Arab. جَرِبَ, probavit), to try.

JĖRIFE, s., a kind of rope used for catching fish. It is made from the bark of the mbuyu tree, or of katoani or katani, hemp ropes brought from Europe. The rope is smeared with lime. As soon as the fish touches it, it is seized. Cfr. جَرَفَ, multum cepit.

JĖRŪNI, v. n., to be wounded; cfr. geraha or jĖraha.

JĖSA, v. n. = keshā, to dawn (Sp.)?

JĖSHI, s. (pl. majeshi), an army, a host; cfr. geshi.

JĖTE, s. (cha, pl. viete) (Kivv.), a market-day held in many places (among several tribes, e.g., among the Wadigo) every fourth day; jetĖni, the market-place; pl. vietenĖ, e.g., vietenĖ viugi viko mrima.

JĖTĖA, v. n., to rely upon, to be over-proud, to boast of, to be puffed up (cfr. mtahamari) = ku gandamiza, ku gnetĖa.

JĖTĖZO (or CHĖTĖZO), s. (pl. vietezo), censer = kidĖde cha ku kukizia manukĖto (e.g., ambari, udi, &c.), a vessel used for fumigation.

JĖTHĖMU, s., a kind of leprosy in which the fingers and toes drop off (St.), elephantiasis? cfr. جَذَمَ, amputavit; جَذِمَ, laboravit lepra au potius elephantia; جَذَامٌ.

JĖTI, s. (cha, pl. vieti), (1) a small seal especially used by the Banians on the East Coast; (2) a passport; (3) a mark in general (cfr. jappa).

JĖŪKA, v. n., to boil up; ku piga mtĖu masiwa, yasive sana, wala yasive mawiti sani.

JĖUSIA, v. e., to cause to boil up.

JĖUKIA, s. (cha, pl. viuukia), a tree which grows upon another, which has its root in it? a parasite.

JĖŪLI (or JĖURI), s. (cfr. jauri, v. a.), violence; ana jĖuli, he uses violence, he is violent, he attacks people wantonly.

JĖŪPE, adj., white; vid. enpe.

JĖŪSI, adj., black; vid. eusi.

JĖUSIA, s., a little chisel or missile?

JĖ, a reflective pron., one's-self; e.g., ku ji-sifu, to praise one's-self, to glory in, to boast of; ku ji-weka wema mbelle za watu, to justify one's-self before men. N.B.—The letter i can be omitted before verbs which begin with a vowel; e.g., ku jĖndĖa pro ku ji-ndĖa, to go for or after.

JĖA, v. obj. (vid. ja kuja, to come), to come for, by, to, upon; ndia uliojia, the way you came by; butambui neno hidakĖlo ku ku-jia (= ku pata).

JĖANA, v. refl., to wash one's-self (vid. ana) (Sp.).

JĖIASI, s. (vid. kiasi), measure; kiasi cha barudi, a cartridge.

JĖIKĖI, v. a., to out-do, excel, to endeavour to outwit one, to act artfully towards one (vid. mji-bĖki).

JĖIRĖKĖA, v. n., to be outwitted.

JĖIBELNGA, v. refl., to dress elegantly (Sp.)?

JĖIBĖNE (or JĖIBINI), s. (ya) (cfr. Arab. جِبْنٌ et جَبْنٌ, caseus), cheese, Arabic cheese (of Maseat).

JĖIMILE (la, pl. majibile), answer, reply; vid. majibile (= majibio).

JĖIWI, v. p., to be answered, to receive an answer (vid. jibu).

JĖIBĖA, s. (jijiboa?) (la, pl. majiboa) (= m'boa), a dog; mana wa m'boa or jiboa, a young dog, a pup; jiboa and mboa nitu, a jackal; jiboa or kijiboa la bahari, or jiboa baharini or bahari, a dogger, a sea-dog, dog-fish.

JĖIRĖNI, s. (ya) (cfr. جَبَرَ, probavit, seivit, expertus fuit; جَبَرٌ, scientia; cfr. also جَبَرٌ, consolidavit, post paupertatem ditavit; amicum), advantage, profit (= feida).

JĖIRĖKA, v. n. = ku pata feida, to derive advantage; ku neemĖka.

JĖIBU, v. a. (cfr. جَابَ), to reply, to answer; ku jibu jawabu, to send an answer.

JĖIBĖA, v. obj., to bring one or to convey to one an answer = ku-m-lettea jawabu.

JĖIWI, v. p., to be answered.

JĖIHANA, v. rec.; ku — kua wĖraka, to correspond.

JĖIURĖKA, v. n., to be prospered; ku pata mali nengi.

JĖINURĖSHA, v. a., to bless one; Muungu ame-m-jiburisha, God blessed or prospered him (= neemĖsha).

JĖICHO, pl. macho (Kivv.), the eye, vid. jito; jicho la maji, a spring of water.

Ji-DAHI, *v. refl.*, to exert one's-self; *cf.* Arab. جَاهِدَ, diligentiam adhibuit.

JiENDEA, *v.*, *vid.* jendéa, enda, enenda.

JiFIA, *s.* (*pl.* mafia) (*cf.* jiko and meko), one of the three stones upon which a cooking-pot is put. The country people of Zanzibar use also the word mafisa instead of mafia.

JiFU (*pl.* majifu) (*vid.* ifu) (*Kiung.*), ashes.

JiFÚLI = ufuli; mahali pa jifuli.

Ji-FUNA (or Ji-VUNA), *v. refl.*, to swell up, to be puffed up, to enjoy anything which one can get.

Ji-GAMBA, *v. refl.* = ku ji-sifu, to praise one's-self, to boast.

JiGNIÁ, *v.*, *e.g.*, usso, to wrinkle up the face in contempt, but jigniá, *v. refl.*, *e.g.*, mvua wa-ji-gniea, it likes to rain, it rains easily.

JiGÚZO, *s.* (*cha*, *pl.* vi—), a small pillar or support, *e.g.*, of a house (*cf.* ngúzo).

JiUDĀT, *s.* = bidīi, diligence, energy; *cf.* ijdihāt (*in Yemen*); جَاهِدَ, diligentia ac studio usus est; *subst.* اجتهاد, diligentia, studium.

Ji-INÁMA (or Ji-INÁMISHA), *v. refl.*, to stoop, to bow or bend one's-self (the whole body).

Ji-INKÁ, *v. refl.*, to lie on the side; *e.g.*, yuwa-enenda kua ku ji-inika, he walks stoopingly.

JiJA, *s.* (*la*, *pl.* ma—) (*Kiung.*) (= tápu, *la*, *pl.* ma—), the squeezed substance of a cocoa-nut which is thrown away (*vid.* tuja, *v. a.*); jija za nazi, or taki za nazi = nazi ili otújoa or ilio-kamuliwa.

Ji-JÉÁ, *v. refl.*, to be afraid of, to fear; *e.g.*, na-ji-jéa n'ti hi = ya ku ká n'ti lino, I am afraid of this land, i.e., I am afraid of dwelling in this land.

JiJIRI (or KIJIRI or KIKIRI), *s.*, a bribe to corrupt a judge; *e.g.*, mali ya ku-m-pa kathi, ku páta hakki, ku amuliwa.

JiKA, *v. a.*, to strain hard, to be in travail; *e.g.*, kuku ajika i = kuku adáka ku viá i, the hen will lay an egg, she is in travail. It is equal to yuna utungu wa ku viá, which is said of women and of animals; *e.g.*, gnombe ana utungu wa ku viá (*cf.* utungu), the cow strains hard in bearing; yuna utungu wa ku tóá mafi (kua ngúvu) kua ku jika, he strains hard in emptying the bowels.

Ji-KARADI, *v. refl.*, to borrow (= ku toa kua karada).

Ji-KÁTA MENO, to grate the teeth in a rage (*vid.* Acts v. 33).

JiKE, *adj.*, female; batta jike (kike), a female duck; *pl.* mabatta máke.

JiKO, *s.* (*cf.* meko, meko matatu), the fire-place between the three stones which the natives use as a tripod in cooking; hence mjiko, a stone for a meko? Toá hindilangu, uka-ni-tilie jikóni; jiko ni jiwe liziálo jungu ja ku pika katika muotto.

Ji-KUSHA, *v. refl.* (*vid.* kuta, *v.*); *e.g.*, ku ji-kusha masháká kásidi, to give one's-self trouble intentionally.

JiJIA, *v. obj.*, to come to a person, *e.g.*, on business; nijilie, I may come at my convenience or at leisure (*cf.* ku ja, to come).

JiJIWA, *v. p.*

Ji-LISHA, *v. refl.* (*cf.* lisha), to cat for one's-self, to enjoy; ku ji-lisha maliyakwe, to enjoy one's property, not only to heap it up, as the Banians and other people do. Mabaniani hawáli vitu vema, hawa-ji-lishi maliyao, ni wegni joyo, ni mabáhili.

JiLIWA, *s.* (*pl.* majiliwa), a vice (an instrument).

JiMBI, *s.* (*la*, *pl.* ma—), a cock (= jogói), jimbí la kwanza hakutassa ku chaj, ku keli usiku; jimbí la pili ni elfajiri; jimbí lawíka, the cock crows.

JiMBO, *s.* (*la*, *pl.* ma—), a district, place or part of the country; jimbo ni nti palipo na miji miji, si barra tupu; jimbo zima = nti pia otte, or nti nzima lajua mambo haya, the whole country knows this matter (*cf.* msibo); (2) ku osha na jimbo, to wash a new-born child with water and medicine (St.).

JiMBÚKA (or TIMBÚKA), *v. n.* (*cf.* timbúa, *v. a.*), to begin to appear; *e.g.*, muézi unaárza ku toka, the moon begins to shine.

JiMBÚLE, *s.*, a kind of bird (?).

JiMLA (or JÚMLA), *s.*, the sum, wholesale; ku uza jinla, to sell by wholesale (*cf.* jibra); جَمْعٌ, shumma, universitas.

JiMLISHA, *v. c.*, to sum up.

JiNA, *s.* (*la*, *pl.* majina), name; jina lako nani? what is your name? The Suahili generally receive three different names, (1) jina la ufazi or la ku vialiwa nálo (birth-name), *e.g.*, Muegni Hamisi; (2) jina la ku tahiwa (circumcision-name), *e.g.*, Muegni Hamisi was called Fundi when he was circumcised; (3) jina la mke or la maózi (marriage-name), *e.g.*, Muegni Hamisi or Fundi on marrying a woman was called Shibu, by which name he is now generally called. The name of a child is usually taken from the name of the day on which the child was born; *e.g.*, the child born on Wednesday is called Muegni Matáno (if being a slave, only Matáno, because Muegni means bana, lord, master); Muegni Hamisi (or merely Hamisi, if being a slave) when born on Thursday. A female child born on Saturday is called Mosse, on Sunday Muapili, on Tuesday Muatatu, on Wednesday Muegniámme. Muegni jumáa, one who is born on Friday.

JiNAMIA pro ji inamia; *vid.* inamia.

JiNAMÍSI, *s.*, (1) bending, bow; máhali pa jinamísi = pa ku jinamia, a place where one must stoop; (2) nightmare (*cf.* ewedeka), a spirit being supposed to press on the sleeping person; (3) the stillness of death; (4) a kind of fish.

JINGI, *adj.*, much; pepo ni jingi.

JINGINE, *another.*

JINI (or CHINI) (*Kiny.*) (ya) = tini ya, *under, below.*

JINI (or JIN), *s.* (*vid.* Sini), China; kulla jombo jeauppe ni cha Sini, *every white vessel (of clay) is called Sini, "belonging to China."*

JINIANGO (or TINDANGO) ya niamu = vipande via mnofu, *i.e.*, niamu usiokua na mifupa, *meat without bones. The butcher receives such fleshy pieces for his trouble (vid. matuni); cfr. mnofu.*

JINIKI, *v. n.*, to bow one's-self on the face = ku inama or ku jipeta; amejinika kua uzuri or madala or kua ku jifuna; amegeusa muendo, to change one's gait in walking, to please the ladies.

JINI MATO, keni mato, kiweni mato, kilicho onekana mato kua uganga, *jugglery (Sp.)? vid. kilimato.*

JINTOSHA, *v. ref.*, to stretch out one's-self, to straighten one's-self.

JINNI, *s.* (la, *pl.* majinni) (*vid. ebinni*) (jinns, *genii*), an evil spirit which is believed by the natives to dwell in water, while the shetani is thought to reside only on the mainland, especially in wildernesses. The superstitious views of the natives concerning demons and evil spirits are disgusting as well as unfathomable to a sober-minded man. The Muhammedans go in many respects far beyond the fancies of the heathen. There are especially three jinns, to which the Suahili pay great attention. Every jinni has its peculiar mganga, *i.e.*, doctor who knows how to expel it from a person: (1) mganga wa pungua; (2) wa tani; (3) mshakini. At first the doctor causes a drum to be beaten until the sick person becomes quite frantic from the noise and from the singing of the multitude of people attending the ceremony.

When at last the jinni comes, the doctor asks him who he is and whence he came. All this is answered by the sick person, in whom the jinni is thought to reside. When he has stated who he is or whence he came, the doctor asks, "What do you want?" He says, "I want a bullock, or a fine cloth," &c. But before he speaks half a dollar must be put into his hands, *i.e.*, into the hands of the sick person, who presents it afterwards to the doctor. After the jinni has received the bullock, &c., he declares that he is satisfied and that he will leave the sick person; whereupon the ceremony is over. The doctor gives the person an amulet, and according to circumstances a decoction of herbs, and receives his fee of about three dollars from a free-man, and one dollar from a slave. Although this knavery is so manifest, yet will the people place more confidence in it than in the most able European physician. The excitement, and the effect of disguised medicine, gives of course in many cases a temporary relief from the jinni

which is thought to have taken possession of the patient, or to have made him sick. This is what we may term "savage mesmerism," which may in former days have existed in a purer form among the nations. Majinni hayaduru mtu, laken mashetani ndio yaduru, as Kathi Ali told Mr. Reb.

JINO, *s.* (la, *pl.* majino or meno), a tooth; jino la mbelle (*pl.* meno ya mbelle), *incisor*; jino la m'buu (*pl.* meno ya m'buu), *canine tooth*; jego (*pl.* majego), *molar tooth (Sp.)*; ward of a key, jino la ufunguo.

JINZI? (*vid. asa*); kamba ya meno matatu, a cord of three strands (*St.*); jino la mkufu, a link of a chain (*R.*).

JIO, *s.*, the coming (ku jia, kuja) = la usiku, or kijio cha usiku.

JIO (jiōni), *s.*, evening, toward evening; chakula cha jioni, *supper*; *cfr. kialio.*

JIO, *vid. kiō, s.*; jioni, *evening.*

JIOJO, *s.*, *vid. jojo* or iōjo.

JIPANDA, *v. refl.*; *cfr. Luke xvii. 6*, gnoka ukajipande bahari.

JIPANGA, *v. ref.*, to take a lodging with.

JIFEŦA, *v. r.*, to boast, brag, bluster, to behave like a great man.

JIFEŦISHA, *v. refl.* = jifania mpéfu kana mtu mzima.

JIPIA, *adj.*, new (*vid. pia* or *pya*); *e.g.*, neno jipia.

JIPOTŦA, *v. refl.* (= ku-ji-pamba), to adorn, to dress one's-self excessively.

JIPU, *s.* (*pl.* majipu), a boil; *cfr. ipu.*

JIPŦI, *s.* (*Kipemba*) = tōmbako mbiti.

JIPUNGISA, *v. refl.*, to humble one's-self = ku shusha nafsiyakwe.

JIPURUKŦSHA, *v. refl.*, to slight, not to take to heart, to be slow and lazy, to play the fool.

JIRANI, *s.* (wa, *pl.* ma— or za) (*cfr. جَرَانِ ? جَرَانِ*,

Interior pars), a neighbour; jirani ndie mtu alie kāribu na niumbayangu, *neighbour is he who is near my house*; jiraniangu, *my neighbour.*

JIRI, *v. n.*, to come, to arrive; *vid. tekela* (*cfr.*

جَرَى, fluxit, accidit, abiit processitque cum alio); neno hili litajiri, *this word will be valid, of good effect.*

JIRIWA, *s.* (la, *pl.* ma—), (screw) vice (*cfr. jiliwa*).

JISI, *s.*, quality (*St.*).

JISIFU, *v. refl.*, to boast or brag of —, to praise one's-self; ku-ji-sifu kua, *Gal. vi. 13.*

JISIMA, *s.*, body; *e.g.*, siwezi jisimayangu, *I am unwell in my body*; *cfr. Arab. جِسْمٌ*, corpus, *i.e.*, complexio corporis et omne id quod longum, largum et profundum est.

JISINGISA, *v. refl.*, to feign, affect, dissemble; ku jisingisa ugónjoa, *to feign sickness.*

JISU, *s.* (*pl.* majisu), *a very large knife; vid. kissu.*
 JITAHI, *v.* = ku fania kua nguvu na ku tunza viema, *to exert one's-self.*

JITENGA, *v. r.* (= ku ondoka ndiani), *to go out of the way, asionane na mkuéwe alie-mu-olea manawe. It is a custom with the Suahili, Wanika, and Wakamba to avoid the sight of the mkué (vid.), father-or mother-in-law; hence when they meet him or her on the road, they immediately go aside, lest they should see his or her face in passing.*

JITI (*pl.* majiti), *a tree-trunk (St.).*

JITIMAI, *s.*, *grief, sorrow; ana jitimai = hana fúrahá, to be grieved or afflicted; muili umengia maji = majónsi moyonimwakwe; anafania jitimai = rohoyakwe haikutaugamúka.*

JITO, *s.* (*la, pl.* mato) (*Kiung. jicho*), *the eye; jito ovu or baya, a good or bad eye.*

JITO LA GÜ, *the ankle, or rather the projection of the shin-bone; muana wa jito, the eye-ball; uzi wa jito, eye-brow.*

JITTO (*or* KITTO), *s.* (*eha*); *jitto eha pete, a ring of green colour ?*

JITU, *s.* (*la, pl.* matu *or* majitu), *a big, large man, a fellow, but kijitu, a little man, mannikin, shimp (expression of contempt); kijitu bili liua udia, this mannikin causes difficulties; na-li-lisha hatta linakua jitu zina, sasa linakua túme la-ni-neneca maneno ya upuzi (vid. tume).*

JITÚKA, *v. n.*, *to spoil one's teeth, e.g., by eating rice not properly cleaned, it contains little stones, sand, &c. (vid. ku fania gansi la meno); mtelle hu wakuarúsa, hamku-dondóda; méno yana-jitúka mua mawe mtelléni.*

JITUNDIA (*vid. tunda, v. a.*), *to do at random; Warabai wa-jitundia nazi zao shufu shufu (R.). Reb. thinks the particle ji signifies carelessness, purposelessness, thoughtlessness, at random. He may be right in reference to many reflexive verbs, but not to all.*

JITÚSHA, *v. r.*, *to lounge or idle (Kim. ku tuka); kua ufifu = hadáki ku fania kazi, adáka ku tembéa tu, he does not like to work, he wants only to walk about.*

JIVI, *s.*, *a wild hog (St.).*

JIVÚMBE, *s.*, *perfumes.*

JIWA, *v. p.*, *to be visited (vid. kúja, to come).*

JIWE, *s.* (*la, pl.* majiwe *or* máwe), *a stone, rock; niumba ya mawe, a stone house. There are three fabulous rocks which have fallen down into the sea from the rocky shore of the island of Mombas. The first rock is called Makame iwe. The story concerning it runs thus: "mtu alikuenda vúa sámaki siku ya kibunsi, nafsiyakwe waitoa Makame; watu walikúa hawatembezi siku ya muaka wala kibunsi, nai akinenda vua, aki-geúka jiwe, kua sababu ya kuvúa katika kibunsi."*

The second is called Kiwémntu. Ni jiwe lingine laitoa Kiwemtu (kiwe mtu) alikuenda akivua tena siku ya kibunsi, akageúka akáwa jiwe. The third is called Mku gnombe (a man called Mku gnombe) akaenda akivua samaki akageúka. The substance of the above is: three men, named Makame iwe, Kiwemtu, and Mku gnombe went a fishing on a holy-day. For this they were destroyed and turned into rocks, which, they say, remain in the sea as a warning to after-generations. In former times the people were more strict in keeping holy-days than now.

JIWEZEA, *v. ref.*; *najiwezea, I can manage (though I am unwell).*

JIZUIA, *v. refl.*; *ku jizuiia na máovu, to abstain from evil or sin (1 Peter iv. 1), lit., to prevent one's-self from —.*

JÓA (*eha, pl.* víoa) (*cf.* kipúépúe), *a large red spot on the body to which the natives apply the leaves of the cotton-shrub, to facilitate the cure of the disease. Mr. Sparshot takes jóa for an excrescence on the body, mba of curious colours (cf. mba).*

JODANI, *a kind of fish.*

JOGÓI (*la, pl.* má—) (= jogogo), *a cock = jimbi.*

JOGÓWE, *s.*, *a long wooden pole with a hooked end to gather fruit from trees; kijiti eha panda eha ku angulia maámbe.*

JOHÁRI, *s.*, *a jewel; جواهر, gemmae, uniones, naturalis; (2) johári za mtu ni mbili; akili and háya, these two are contraries, like ghatabu and tamaa, anger and sweetness.*

JOHÁRI, *s.*, *a bird, whose eggs are carried with great care, lest they be broken.*

JOHO, *s.* (*vid. juho*), *woollen cloth, great-coat (Er.).*

JÓJO (*or* JÓJO *or* JOJO), *s.* (*eha, pl.* vijójo); (1) *a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka upesi, viungu visi-passúke; (2) jojo or iojo ndio páhali pa kúsudi pa ku okéa or ojéa viungu, a kiln; mukate wa jojo.*

JÓKA, *s.* (*la, pl.* majoka *or* mijóka), *a large serpent.*

JOKA, *v. n.*, *to be tired; jokéza or chosha, v. c., to make tired, to weary, annoy, fatigue, trouble.*

JOKO, *s.*, *a place to bake pots in (St.).*

JÓKOJÓKO, *s.* = kani.

JOKOSA, *v. a.*, *to trouble one, to provoke one who would rather be at rest.*

JOMA, *s.*, *a bludgeon ? (Sp.).*

JOMBA, *s.* = range niekundu (*cf.* ngéu).

JOMBO, *s.* (*eha, pl.* víombo), (1) *an instrument, tool in general; jombo eha ku fania kazi; (2) a vessel, ship of native construction, dhow; jombo (la, pl. majombo), a very large vessel.*

JONA, *v. ?*

JÓNDA MTÚZI (*or* KIONDA MTUZI), *the under-lip, especially that part which is most required in*

tasting food; ame-m-piga simbo aka-mu-uma kionda mtuzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).

JONGE, s.; jonge ya m'boa, *the canine tooth (not meno ya mbelle).*

JONGEA, v. n. (ku songea), *to come near, to approach; njongee utoe kitu hiki, come near and take this thing (cfr. Luke xiv. 10); jongea mbelle huyu, go up higher; jongea mvulini, move or go into the shade.*

JONGEANA, v. r., *to approach one another.*

JONGELEA, v., *to come or draw near to one.*

JONGELEANA, *to draw near each other.*

JONGELEZA, v., *to bring near to, to offer.*

JONGEZA, v. c., *to cause to approach, to bring near, to move towards; ku jongeza kasha hapa or huko (karibisha), draw the box near here or there.*

JONGEZANA, v. rec., *to approach each other.*

JONGEZA, v. obj., *to bring near to.*

JONGERA, v. a., *to cut a little off the panda la muazi (branch of the palm-tree), in order that the cocoa-liquor may flow more quickly (vid. gema); ku jongera mazi upate tona.*

JONGO, s. (cha, pl. viongo); (1) *a boss, hump (kama niundu za gnombe); mtu huyu ana jongo or afania jongo, this man is humpbacked and so cannot walk or stand upright; yuwapiga or inika jongo or kijongo or nundu, kinundu; (2) gout (St.)?*

JONGO nene cha kansu, *the large seam of a native cloth; ku inika jongo nene.*

JONGOE, s. (ya), *a large kind of fish (whale); nimeona jongoe ya bahari.*

JONGOJA, s., *a custom at weddings to carry the bridegroom on the shoulders (Er.).*

JONGOBO, s. (la, pl. majongoo), *a milleped, a kind of black worm with a great many legs, the worm julus??*

JONGOYA, v. n., *vid. ongoya.*

JONIOTA, v. n.; *ku washa kidogo; tombako hi hejionoti, heiwashi, ni dufu, ni mbiti (or jipiti in Kipemba), to burn only a little; e.g., this tobacco does not burn much, it is weak, unripe.*

JONNI, s. (cha, pl. vionni), *a novelty, anything which has not been seen before and consequently causes astonishment or admiration; jonni ni jambo asiloonekana, or lisilokuamo, or laku-taajabu.*

JONSA, v.; *ku-ji-kondesha, v. ref., to pine away, to grieve at or for, to languish; vid. konda.*

JONSOE, s. (wa, pl. vionsoe), *a eripple; jonsoe ni mtu mionge, mesikini ya Mungu.*

JOD (or JO) (cha, pl. viod), *a necessary place; pahali pa kignia, ku enenda jooni, to go to stool.*

JORA, s. (la, pl. ma—), *vid. oya, s.*

JORA, v. a., (1) *to carve, to do carved work; (2) to write blunderingly (ku jora waraka kua vibaya, pasipo uzuri).*

JORJA, s., *a Georgian, the most valued and whitest of female slaves.*

JORORO (BORORO), adj., *soft; jiwe jiroro, si kigumu, a soft stone.*

JOSHO, s., *washing, a bathing-place; mahali pa joshoni = mahali pa ku oshéa mtu aliekufi, a place for washing the dead; mahali pa vuoni, ku nenda vuoni, a place for washing clothes.*

JOSI, s., *a black bird with a long beak, which drinks tembo on the cocoa-tree.*

JOTA, v. a. = *ku téka kidogo, to take a little with one's fingers.*

JOTO, s., *heat; muili unajoto; cfr. ota.*

JOTA, s. (la, pl. ma—), *a valued kind of cocoa-nut with a white spongy substance; joya la nazi = mte wa nazi ukikua, joya la nazi li telle ndani-yakwe, shina la mte, watu anala, ni tamu.*

JOTO, s. (cha, pl. vियो) = *ubáhili, avarice, extreme parsimoniousness; cfr. báhili.*

JOTO, s. (from moyo, heart); *joyo lina-m-fiyuka (in anger).*

JOTI, s., *a walnut; ⁵⁰جوز, nux in genere.*

JOZI (or JAUZI or JEZOI), *a pair (Arab.).*

JU (or JUV), adv. and prep., *up, above, on, upon, over, on the top of, against; ju ya mlima, on the mountain; kitu hiki ju yako wewe, this may be or is upon thee; ju yangu, on my account; usiwe na mato ju ju, angalia tui, have not your eyes above, but look down (in order to go cautiously at night); buana yuko ju, the master is upstairs.*

JUA, s. (la, pl. majua), (1) *sun; (2) sun-heat; leo juá káli, nti heifogéki kua juá, to-day the sun is hot, one cannot tread upon the ground for heat; juá kitoani, noon; juá likiwa likitua (Luke iv. 20); kumetoka juá jingi mno, wala si kama lito-kalo siku zote.*

JUA (wa) (vid. chúa or tjúa, pl. viúa), *a frog: juá wa ziwani yuwalá, the frog of the lake or water-pool eries. The Suahili people have the puerile idea, that in the western hemisphere there are people who draw the sun westward. At first the sun is pulled by boys, then by old men, and last of all by strong youths, until this celestial body falls down with a crash, which, however, is not heard on account of the countless number of people who, drawing water with their buckets (cfr. ndoo), wash themselves and say their prayers. Jua likitua, lafania mshindo, laken watu hawasikii kua ugi wa káta za ku oshéa, na wa watu wangi wegni ku salli.*

JUA, v. a., *to know, to understand, to know about or how; najúa neno hili, I know this matter; sijui maneno ya Kisuahili, I do not know or*

understand Kisukhili; énda kua ku júa, go thou with caution; na-m-jua aliko, I know where he is; tuajúa ku fua chuma, we know how to work in iron.

JUÁNA, *v. rec., to know each other.*

JÚPIA (or JÚPIA), *v. a., to cause to know, to acquaint one with.*

JÚIA (or JÚILIA), *v. obj.; mtu buya wa-ni-énza ku juilia jambolangu, this man looked or inquired after me, to know my condition.*

JÚIA, *v. obj., to put one in mind, to remind one of a thing; e.g., mtu amekuja ku-ni-juia kazi (kumbusha kazi), the man came to remind me of the work.*

JUKÁNA (or JUKIKÁNA), *v. n., to be known, to be knowable, to know each other.*

JÚISHA (or JÚLISHA) (ku juifisha or juvisha), *v. c., to make to know, to teach, to make one acquainted with.*

JÚB, *s., a considerable river rising in the north-west of Kaffa and running into the Indian Ocean near the equator in East Africa. The Arabs call it "Jüb," the Suahili "Wúmbu," the Galla "Danisa," and the Somali "Gowinda." There are cataracts in the river. The first is met with north of the Somali-town Bardera, where Baron v. der Decken (in 1866) was killed, after having lost his steamer at the cataract. Another cataract is said to be near the Somali-place "Ganána or Ganáli," farther to the north. It is a great pity that this river, which appears to be navigable to a great distance, has not yet been examined by Europeans. The German Government ought long ago to have made it their duty to send a vessel to Bardera, and to have called its chiefs and people to account for the murder of the Baron. On that occasion they might have ascended and examined the river. This river is no doubt destined to convey Europeans right into the Galla countries situated south of Abyssinia, when it will become important for the prosecution of geographical discoveries, of commerce, and of missionary work.*

JUBBA, *s. (la, pl. ma—), a large and strong chisel, a mortise-chisel; jubba la kazi.*

JÚBUI (or TÚBUI); júbui ya mshipi (*efr. tómbé*), *a small stone tied to the fishing-hook to make it sink.*

JÚBURU, *v. a., to compel; efr. جبر, religavit, invitum adegit ad rem.*

JUGO, *s., ground-nuts (St.).*

JUGU, *s., a hill of clay (kilima cha udongo) which the hogs dig up, and in which bees leave their honey (Sp.). (= íeu in Kijomvu, and tsálu in Kinika).*

JÚGUE, *s., a long large rope (refu la ku fungia); úgue is a small rope, kigúe a very small rope.*

JÚHUDI, *s. (ya), an effort, efforts, diligence, ardour; ana júhudi ya kázi, he works diligently; ku fánia júhudi, to exert one's-self; efr. جاهد, diligentia ac studio usus est.*

JÚIA, *vid. júa, c. a.*

JÚJU, *s. (wa, pl. majúju), a tribe, which according to the geography of the Suahili are a kind of pygmies, who reside beyond the country of the Wabilikimo at the world's end, eating stones and sand. They will come to the coast, to eat stones, when the destruction of the world is at hand. In their country the sun sets with a crash every day. Cfr. júa, a frog.*

JÚJUMA, *v. n., efr. otáma, v. n.*

JÚJUMA, *vid. chuchumia.*

JUKI, *s., anger; yuna juki za moyo = yuna hasira, he is angry.*

JÚKIZA, *v. a., to make one angry, to offend one.*

JUKIWA, *v. n., to be made angry, to be offended; e.g., buana amejukia ni mtumawakwe, na mtuma ame-m-jukiza buanawakwe, the master was made angry by his slave, and the slave made his master angry; efr. tukiza, tukiwa, and tukia, to provoke one to anger.*

JUKU, *s., risk; a word used by traders (St.).*

JUKÚA, *v. a. = tukúa, to carry, to bear (efr.).*

JUKUARI, *s., a scaffold, scaffolding (St.).*

JÚKUMU, *s., a cargo of goods belonging to various owners; jaházi yatakia júkumu; perhaps a corruption of the Anharic shékén, 'oad (efr. shékena).*

JÚMA (or CHÚMA), *s. (cha, pl. viúma), iron.*

JÚMÁ, *s., (1) Friday (of the Muhammedans), their Sabbath; (2) week; leo ni Jümá, to-day is Friday, or siku kú ya juma, the great day of the week, i.e., Friday. The Muhammedans count in this way: (1) Juma, Friday; (2) Juma ya mózi or Juma mõz, Saturday; (3) Juma ya pili or Juma pili, Sunday; (4) Juma ya tatu or Juma tatu, Monday; (5) Juma n'ne, Tuesday; (6) Juma táno (or ya tano), Wednesday; (7) Elklhamis, Thursday; majüma manne (= nuezi), one month; juma moja, one week; jümá nzima, a whole week. In the Zanzibar dialect the natives say Juma a mozi, a pili, a tatu, a nne, a tano: ya is changed into a.*

JÚMÁ (or JUMÁ), *s., an assembly; vid. Arab. مجلس.*

JÚMBA, *s. (cha, pl. viumba), a little room; a small sleeping-room; niumba li ina viumba vingi or páhali padógo, this house has many little rooms.*

JÚMBA, *s. (la, pl. majumba) (magn.), a large house (= niumba kuba or lodári), an apartment kaka jumba gerezáni (Sp.), a room like that in a fort.*

JÚMBE, *s. (pl. majumbe); (1) = kiúmbe kilicho úmboa, a creature; kiúmbe ni mtu or ni muana wa Adamu; (2) a great chief (mzè mkúba or sheha; ni watu watawaláo katika mrima = diwáni), a prince, king.*

JUMBÉZA, *v. a.*, to heap one upon another; mtu huyu anapakia jumbéza (R.), this man embarks, heaping one upon another.

JUMFI, *s.*, salt (in Kipemb.); maji ya jumfi, salt-water (opp. to maji ya mto, sweet-water).

JUMLA, *s.* (ya), the sum, totality (pa pia pam'ja); *cfr.* جَمَلٌ, collegit; جَمْعٌ, summa.

JUMLISHA, *v. a.*, to comprehend all together, to sum up, to add up.

JUMU, *s.* (ya, pl. za) (*cfr.* جَمْعٌ, petivit rem bonam malamve) = bakhti, fortune; jumu ngema, happiness; jumu mbaya, misfortune; sina jumu mimi nai = hatupatani mimi nai, we do not agree with each other, myself with him; mua-m-tajia tu, cla siye, ni jumuzakwe kua vibáya.

JUNA, *v. a.* = tuna, to flay, to strip off the skin (*vid.* tuna).

JUNDA, *s.*, a place in the island of Mombas abounding in cocoa-nut trees (*cfr.* mtahámāri).

JUNGA, *s.* (magn. of unga), a saw-mill? pounded wood for medicinal use (R.)?

JUNGA, *s.* (ya, pl. za—) (in Kipemb.), husks; junga za mtáma = matoa ya mtáma (in Kimvita).

JUNGU, *s.* (cha, pl. viúngu), an earthenware cooking-pot; jungu la ku pikia, a cooking pan or pot.

JUNGUA, *s.* (la, pl. ma—), orange; (1) júngua la kikanazi. This kind of orange is of a large size and of an agreeable taste, brought from Zanzibar to Mombas. The orange of Mombas is of a sour and disagreeable taste; laken jungua la Unguja lina bered, lina táamu, laken la Mwita ni kali. (2) Júngua za jensa ni ndógo kama mai ya batta, nickundu. This is the Persian orange; mjensa is the tree of this kind of orange.

JUNIA, *s.* (*vid.* gunia), a kind of matting-bag.

JUNI, *s.*, a crust of salt; nimeóga maji ya poáni nafania júniu, I washed myself in sea-water and got my body covered with salt (with a salt-crust) (*cfr.* múniu).

JUNXI, *s.* (la, pl. ma—), a water-bird, white in colour and long legged. Its cry is considered ominous.

JÚNUI, *s.*, southern latitude (opp. shimāl); *cfr.* جنوب, auster, ventus australis (جنوب).

JÚO, *s.* (cha, pl. viúo) (*cfr.* júa, *v. a.*, to know), a book; manajuóni (pl. wanajuóni or viuóni, wana-vióni), a learned, the learned man; mtu asomai (pl. watu wasomáo) juo.

JÚO, *s.* (cha, pl. viúo) (chúo); júo cha ku fulia názi or madáfu (kilúo cha ku fulia názi), a stick fixed into the ground, its end being pointed like a tooth, so as to rip up the fibrous husk of the cocoa-nut. The natives very skilfully dash the cocoa-nut against the point of this stick, until the husk is torn off from the shell.

JÚOKHO, *s.* (ya), cloth of whatever colour it may be;

júokho ikiwa ncaussi, ikiwa manni mawiti, ikiwa neauppe; juokho ya sufa.

JURI, *s.*, a bird, an ousel?

JURA, *s.*, a pair (St.).

JURURIKA (or JURUSIKA), *v. n.* (*cfr.* Kiriassia churura), to run down, to drop off, to gush, e.g., when the rain-water runs down from the gutter of a roof, or from a piece of cloth taken out of water.

JÚSI (or JÚZI), *adv.* (= ku shinda jana), the day before yesterday. The word is probably a corruption of ju ya siku, above one day; júzi ilé ya júzi, since six days or to-day the sixth; muaka júzi, the year before last; júzi usiku, yesterday; kijana cha júzi, a boy or girl of the day before yesterday = still young; tangu majuzi yálé.

JUSSA, *s.* (cha, pl. viussa), a harpoon; jussa ni mti uliotiwa juma cha nta cha ku pigia sámaki mkúba, kana pápa, ngú, téwa.

JUSSU, *s.* (pl. viussu), a kind of lizard (*cfr.* mjussu, pl. mjussu).

JUSU (or JUVU), *s.* (ya, pl. ma—), (1) a small book, pamphlet; (2) a section of a book, especially of the Coran (= fungu la júo). Dr. Steere says, "There are in all thirty sections, which are often written out separately." All the juzuu together are khítima nzima; *cfr.* جُزْءٌ, partitus fuit.

JUTA, *v. n.* (ji-uta?), to regret, to be sorry for, to feel grieved at heart = ku fania hammu or majónsi (*cfr.* Arab. جَلَّ, anxit aliquem sollicitudine); najuta maovuangu, tatúbu, I repent of my wrong-doing, I will act better; najuta ku enenda Rabbay, naumia bure, ngáwa naa kuen-deá-ni? sikupata kazi, I regret my going to Rabbay, I trouble myself in vain — for all, why did I then go? I have not found work (and therefore cannot earn anything); najuta mimi nafsiyangu ku fania neno hili or nangíwa or nashikiwa ni majúto.

JUTIA, *v. obj.*

JUTISHA, *v. e.*

JUTO, *s.* (la, pl. ma—), a large river; magnifying form of mto, a river; kijúto (diminut.), a small river, a brook.

JUU, *vid.* ju.

JÚVIA, *v. a.*, to make to know (*vid.* júa, *v. a.*); juvisha, *v. c.*, to teach.

JÚYA, *s.* (pl. majúya), a drag-net (*cfr.* jarifa), made of the bark of the mbúyu tree or of ropes of cocoa-nut fibre.

JUZA, *s.*; sháibu la juza, very old (St.).

JUZI, *vid.* jusi.

JÚZU, *v. n.*, to suit one, to behave, to be obliged, to be under obligation; *cfr.* Arab. جَزَّ, permisit, licitum habuit, fecit ut —; neno hili lajúzu nami

ku-li-fânia, *I must* (= ya-ni-pasha) *do this thing*; mke huyu ajuzu nawe ku-mu-ôa, *you must marry this woman*; ngúo hi hai-m-juzu, *this cloth is not good or not fit for him*, or ngúo hi hajuzu nayo, *this cloth does not suit him*.

Juzía, *v. obj.*, to compel (= stáhili); neno hili la-n-juzía ku-li-fânia, *this matter compels me to do it*; mke huyu a-ku-juzía ku-mu-ôa, *this woman compels you to marry her*.

K

KĀ, a particle inserted in the imperative and subjunctive of verbs, expressive of the conjunction "and;" e.g., enda uka-mu-ône, *go and see him*.

Kā, a particle signifying the past tense, and applied in the narrative style. The conjunction "and" is included; e.g., akakasirika, aka-m-piga, akanenda, *and he was angry, and did beat him, and departed*.

KĀ (or KĀA), *s.* (wa, pl. za), a land-crab, cancer ruricola (Er.)

KĀ (or KĀA), (ya, pl. za), a block with an incision in which planks are fastened to square them (R.).

KĀ (or KĀA), *s.* (la, pl. makā or makāa), a piece of charcoal (pl. coals); kāa la muoto, a burning coal, embers; kāa zímūi = kāa lililo zímūa kua maji, charcoal quenched with water = a dead coal, in oppos. to kaa la muoto (pl. makāa mazímūi or makāa zímūi or makāa yazímūi), coal become dead of itself (kāa lililozima nafsiyakwe); kāa la moshi (pl. makāa ya moshi or kamoshi), soot; ku piga makāa, to make charcoal.

KĀA (or KĀ), *v. n.*, to sit, to dwell, to stay, to remain, to tarry, to live in or at; e.g., máhali akaápo sultani, the place where the king sits or dwells = the royal dwelling or palace; ku kaa kitáko, to sit down, to remain quiet; wewe unekaa mno or sana, thou hast tarried or stayed much or long.

KĀLĪA, *v. obj.*; ku-m-kālĪa matanga, ku kāa matanga, to sit mourning; ku-m-kālĪa, to mourn for or over him; ku-m-kālĪa jema = ku-m-fanikĪa jema; ku-m-kālĪa tāmū.

JĪ-KĀLĪA; ku jĪ-kālĪa tu, only to stay, to pass time, to have nothing to do.

KĀWA, *v. p.*, to stay out, to tarry, to be delayed.

KĀWĪA, *v. obj.*, to delay.

KĀWĪLĪA, *v. obj.*, to tarry for one, to loiter about a business.

KĀWĪLĪZA, *v. c.*, to make one to tarry, to stay out, to be out a long while.

KĀLĪKA, *v. n.*, capable of being inhabited; e.g., nti hi haikaliki, one cannot dwell in this country, it is uninhabitable.

KĀWISHA, *v. c.*, to cause to stay, to delay.

KĀLĪĀNA, *c. rec.*, to delay one another.

KĀAKĀA (or KĀKĀ), *s.* (la, pl. ma—), the palate;

kaakāa la ulimi = shina la ulimi, *lit., the root of the tongue*.

KĀA LA KĀNOA, the palate? (St.).

KĀAMŌSHI (or KĀMŌSHI) (ya, pl. za) (= taka za moshi), soot caused by the smoke; mahali or páhali peeussi (peaussi) kua moshi, a place which is black from the smoke. The cottages of the natives are full of soot from want of proper chimneys.

KĀÁNGA (or KĀNGA), *v. a.*, to fry, to cook with fat.

KĀANGO (KĀNGO), *s.* (la, pl. makaángo), an earthen pot for cooking meat in.

KĀBA, *s.* (ya, pl. za) (Dr. St. has kába la kanzu); kaba ya kanzu, a piece of cloth which is stitched into the waistcoat on the back of the neck, and a little down on the front, to give the kanzu more strength (ku tía kaba, kaba ya kisibáo).

KĀBA, *v. a.*, to choke, to throttle (St.).

KĀBĀILI (or KĀBĀILA), *s.* (wa, pl. makabāili); kabāili ya watu = watu wakuba, the principal men of a place; thambi kabāila (= thambi kuba), a great sin or crime; cfr. قَبِيلٌ, accepit.

KĀBALA, *s.* (Arab. قَبِيل), the being opposite to = over against (cfr. kábili).

KĀBARI, *s.* (ya, pl. za), a wedge = kipánde cha mti cha ku passulia gogo.

KĀBATHU, *v. a.* (Arab. قَبَضَ), to catch (= ku guya); cfr. قَبَضَ, apprehendit manu rem, or قَبَا 'manu comprehendit rem.

KĀBITHI, *v. a.*, to give into the hand, to seize one so that he cannot escape; e.g., ame-m-kábithi mucgni deni, he seized the debtor; hence kábithi, *s.*, husbandry, frugality; amekábithi = amezuia mali kua kúa mkáfú, to be parsimonious, to hold fast, not to squander money.

KĀBITHISHA, *v. c.*, to cause to seize.

KĀBIBU, *adj.* (Arab. قَبِيبٌ, small, narrow, in oppos. to wide; e.g., sidáki nguo pana, nadaka ngúo kabibu, I do not want a wide cloth, I want a narrow one (cfr. قَبْ ? ?).

KĀBĪLA, *s.* (ya, pl., za), tribe, clan, a subdivision less than taifa (St.) (cfr. ufungu); vid. Arab.

قَبِيلَة, tribus arabica, gens plures familias continens.

KÁBILI, s., a *flute-player* = muegni ku piga mizimari (Er.).

KÁBILI, v. n. (Arab. قبل), to be before or opposite, to face one, to be opposite, to appear before one's face, to brave; ku onána usso kua usso, to take the direction, e.g., hakábili ku uza, lit., he is not in the direction of selling, he does not seem as if he would sell it; hatuwézi ku kábili báhari ilé, we could not navigate that sea; ulimengu unakábili mvúa, it is likely for rain; chakúla sasa kina kábili mimi, it is now my turn to supply food.

KABILIÁNA, v. rec. (= ku lekeána), to face each other, to be opposite one to the other.

KABILISHA, v. c., (1) to confront, to bring one face to face, to set before; (2) to send one with something, to set before; efr. قبل, ante esse;

قبل, accepit, e regione oppositus fuit; usiponi-lipa maliyangu, ta-ku-kabilisha na wáli, if thou dost not give my goods, I will bring thee before the governor; nime-m-kabilisha intu na wáraka ku nenda naye Pangáni, I have sent a man with a letter to the Pangáni-river; (3) ku kabilisha niáraka, to forward letters.

KÁBISA, adv.; this word enforces both the affirmation and negation, hence it signifies: (1) by all means, (2) by no means, (3) altogether, utterly, quite (= kómoe, mno, tu, sana, mamoja); sidáki kábisa kitu hiki, I do by no means want this thing, I do not want it at all; kabisa = asia, but asia is obsolete, e.g., wasisalia asia.

KÁBITHI, v. a., to give one into the hand; vid. ká-bathu, v. a.

KABLA, adv., before; kabla ya, before, ere (of time); kabla asijáfú, before he died; kabla ya siku jáje, ere long, in a few days; kabla el-fégiri, before day-break; kabla mvúa haitassa kú nia, before the rain; kabla muaka hautassa ku píta, before the lapse of a year; kabla or kabula nsitassa ku umia, before I suffer, Luke xxii. 15 (R.).

KABOS, s.; ku piga kabos, to harp (Sp.).

KÁBŪLA, adv., previous, before; anakúja mbelle kábula ya fuláni hatassa ku tokéa, he came before N. N. made his appearance; kabula asijenda mesgidini, before he went to the mosque.

KÁBULI, s. (Arab. قبول), acceptance; hapána kabuli tena.

KÁBURI, s. (ya, pl. makáburi), a tomb, a grave (efr. kiunza and jenénza); Arab. قبر, inhumavit, sepelivit; قبر, sepulcrum.

KACHA (KAJA), s. (ubabi), to fasten a clasp or list with nails on the sides (R.).

KADÁMISHA (or KADÍMISHA), v. a. (Arab. قدم), praecessit, praecivit, to go before, to advance, to send before (= ku tanguliza or péleka mbelle; n'mekadámisha watu kumi, I have sent ten men

before or beforehand. The word sounds like gadámisha, makáburi like magáburi, in the pronunciation of many Arabs.

KADÁMU, s. (Arab. خادم), a servant (efr. خدم ministravit, inservivit; خادم, famulus); efr.

Bp. Steere, page 288, "kadamu," a servant, the lowest of the three chief men usually set over the slaves on a plantation. On the Zambezi the man who stands at the head of the canoe to look out for shoals is called kadamu.

KÁDI (or rather KATHI, vid.), s. (Arab. قاضي) (wa, pl. makádi), judge = muámzi wa nti; efr. قضى, decrevit, judicavit.

KÁDIRI, v. n. (Arab. قدر), to think, suppose, estimate; Arab. قدر, potuit, valuit, magni estimavit, in magno pretio habuit; nakádiri maneno haya ni kuelli, I think this matter to be true.

KADIRIKA, v. n., to be supposable; e.g., maneno yasiokadirika = yasioneneka, the words which cannot be supposed, cannot be said or estimated; anatakábari mno, hakadiriki, he is exceedingly proud.

KADIRIWA, v. p., to be supposed.

KÁDIRI, s. (Arab. قدر), measure, capacity, amount, value, about, nearly (Arab. قدر, quod ordinatum est, quantitas, mensura, pretium); kádiri ya watu kumi wamekuja, about ten men came; ame-ni-pa kádiri ya reali mia,

he gave me to the amount of 100 dollars (about or nearly 100 dollars); kádiri gani or kadri gani? to what amount or how much? kadri gani pipa hi ya barudi, what is the price of this barrel of gunpowder? what does it cost? kadiri akitia hukáza, whenever or as often as he puts in, &c.; kádiri utakaokúa, whenever thou art, &c.; kadiri utakapofániôa maôvu, ni-pigia ukémi, nani ta-ku-tokéa marra, whenever you are wronged, give me a call and I will come to you at once.

KADÓGO, adj., small, little (efr. dógó).

KAFAPANÚ UNGO, s., uncovering of the sieve; vid. kilíngé.

KAFÁRA, s. (ya, pl. ma—), a superstitious charm made of a little bread, sugar-cane, and the eggs of a hen, &c. It is thrown into a cross-way at night or early in the morning, to expel an evil spirit, which is supposed to have caused the sickness of a person. The kafára-maker writes some lines upon the eggs or cocoa-shells, &c. (ku fánia kafára). The natives make makafára or masádaka (sacrifices) in a time of general distress, e.g., in famine, war, &c. They blindfold a black cow with black cloth and bury it alive in

the dead of night, following the direction of the wind. This sacrifice is made, "ku sukumia maovu," to avert an evil (*vid.* makafara). If any one passing takes up the ingredients of the charm which have been thrown in the cross-way, he is supposed to carry away the misfortune or disease, &c.

KAFPI, *s.* (pl. makaffi), a paddle (kasía la niúma), a small oar used (in rowing a boat) by the man who sits behind at the helm.

KÁFILA, *s.* (ya) (Arab. قافلة), a caravan; safari kuba; e.g., inakúja kafila ya Wakamba (*cfr.* nganiáwa and kinúngu). The word kafila is not much used by the real Suahili, but rather by the Arabs. قافل, reversus fuit ex itinere; قافلة, iter simul facientium cohors or turba ex itinere redeuntium.

KÁFINI, *v. a.*; ku-ji-káfini, wana-ji-káfini ngúo or wavá nguo ku-ji-kafini (R.); *cfr.* كفن, involvit.

KÁFIRI, *s.* (Arab. كافر) (wa, pl. ma—ya), infidel, one who is not of the Muhammedan religion; káfiri wa Kinika, makáfiri ya Kisegeju ni makáfiri ya kwisha (*vid.* Msegeju), the Wanika and Wasegeju are the worst infidels; Arab. كفر, textit, abnegavit; كافر, Dei beneficia abnegans, infidelis, Muhammedicæ religionis dogmata negans. Majefiri, infidels, pro makáfiri, is obsolete.

KÁFIRI, *s.* (Arab. قفطان), the long upper-coat of the Arabs, resembling the European nightgown.

KÁFU (or KÁVU), *adj.*, dry; kitu kilicho kaúka, a thing which is dry; kúni káfu, dry wood; malindi makáfu, dry corn; kita kíkáfu, dry matter; *cfr.* قفص, aridus, siccus fuit.

KAFUKIA, *v.*, to cry, to call out, to raise a cry.

KÁFULE (or KÉFULE), *s.*, dog! odds-bobs! an exclamation of contempt; káfule wá or uwáe ngúo, ondóka or uondoke, if a child is seen naked, they will say, "Thou dog, wear a cloth and get thee hence."

KÁFURI, *s.*, camphor; كافور, camphora.

KAGA, *s.* (ya, pl. za), a kind of swelling, tumour (nelle wa kaga) R.; kaga ya or za malinau, &c.

KAGA, *v. a.*, to protect anything by means of a charm; e.g., ku kaga muili, kaburi, shamba, &c.; kua uganga; ku kaga kaburi = ku fania uganga kaburini fissi asi-m-fukie meiti, to put a charm upon the grave lest the hyena dig up the corpse; ndilo kágo la fissi (pl. mágo ya fissi).

KAGÁRA KAGÁRA; alikia hakujúa kagára kagára (*cfr.* Kiniassa raga and laga), he did not know what to do (R.).

KAGO, *s.* (la, pl. ma—), protection of anything by means of a charm; e.g., kago la ngúe, la mtu, la fissi, &c.; *vid.* kága ya.

KAGONGO, *s.* (cha) = fimbo fupi, a little stick; kakongo cha ku pigia uzi = a hasp.

KAGONGONGO (KAFURI), a very little stick.

KAGUA, *v. a.*, to go over and inspect (St.).

KÁHA, *s.* (la, pl. ma—); káha la i, an egg-shell; ngóvi la kaha la i, the embryo in the egg-shell.

KÁHABA, *s.* (wa, pl. ma—) (Arab. قحبة), a prostitute, male or female.

KÁHADI, *s.*, an epidemic? (R.); the name of a sickness like cholera, small-pox; hi ni káhadi alio-tu-shushia Muegniewe Muungu; *cfr.* قهد, incessit contracto gradu.

KAHAF, *s.*; ya kofia (Sp.)?

KÁHAWA, *s.*, coffee; *cfr.* قهوة, vinum et tum decoctum ex baccis nostrum kaffee.

KAHENGÁ, *s.*; ku fania kahenga?

KAHINAT, *s.*? *cfr.* Arab. كهن, praesagivit, praedixit occulta, hariolatus fuit; *vid.* káhini.

KÁHINI (pl. makahini), *s.*, a priest, a soothsayer; Arab. كهن, praesagivit, sacerdotio functus fuit.

KÁIDA, *s.* (Arab. قاعدة), regularity (St.); ya kaida, regular; *cfr.* also قاد, duxit, passus fuit duci se obsequentem reddidit, obedient.

KÁIMA; akiliyakwe kaima?

KÁIMU, *s.* (Arab. قائم) (pl. makáimu), (1) muegni ku amúa máhali pa sultani, waziri or wakili wa sultani, the vicgerent, representative of the king; (2) mganga, *vid.* ku punga pepo.

KAJUA, *s.* dimin., little sun (when he goes down at sunset); kajúa ni kapi, where is the little sun? resp., he is nearly down.

KÁKÁ, *s.* (la), *vid.* kākā (la ju and la tini).

KÁKA, *s.* (ya) 'ugónjoa wa vidole pia), a kind of disease which consumes the fingers, commencing with the flesh under the nails. The disease called mdudu consumes only the flesh of one finger (under the nail); ku fania kaka kido-léni.

KÁKĀ, *s.* (la, pl. makākā), shell; e.g., kaka la i, la limáu, the shell of an egg, or the rind of a lemon which is thrown away after having been used, pulp of oranges (Er.).

KAKA, *s.*, a brother (Kikadimu) (St.).

KAKAMUKA, *v. n.*, to groan like a woman in travail or like a person in severe sickness, or to strain (*vid.* jika), to say eh in lifting up a heavy load.

KAKASSI, *s.*, a little bitter; *vid.* utungu; kitu kikassi, like tea without sugar.

KAKÁTA, *v.* = ku úma, to have mulligrubs (?).

KAKATUA, *v.*?

KAKAWANA, *v. n.*, to be strong, capable of great exertion, well knit and firm in all the muscles (St.).

KAKKI, s. (ya, pl. za), a kind of very thin and hard-baked cake, having many holes in it; mukáte muembamba, una tundu tundu ndógo ndógo.

KALA, s., fox? (2) kala or kál, word; kala esháiri, the word of a proverb or the word of a verse.

KALAFATI, v. a. (Arab. قَالَفَ); ku —, to caulk.

KALÁLA, s. (la, pl. ma—) (sing. ukalála wa mnázi); (1) kalála la mnázi, the kalála is a shoe-like covering of the inkúa wa mnázi (vid. mkúa). The leaf which conceals the flower-bud of the názi (Fr.)? (2) Kalála la niúki, honeycomb (ásáli ni ndáni).

KALÁMU, s. (ya, pl. ma—) (قَلَمٌ, calamus serip-torius), a native reed pen for writing; kálamu ya muánzi, reed-pen. The natives like best the kálamu ya msinzi, which is a kind of black shrub. The nibs of this reed-pen are cut obliquely. Sasa fuza kálamu khiyári, now write with a good pen.

KALASHA, s. (Arab. قَلَاشَة), a little piece of ivory of the value of 4 to 5 dollars; pembe ya kalasha.

KALÁSI, s., Lasear?

KÁLE, adv., (1) old, ancient; watu wa kále, the ancients; nimba hi ni ya kále mno, this house is very very old; mtu huyu ni wa kale; hapo kale palikua simba, long ago (in olden times) there was a lion; (2) kale (of a tree), alburnum.

KALFATI (vid. kalafáti) (ya, pl. za), caulking, the piece of cotton which is put between the planks of the vessel to make it water-tight.

KALFATI, v. a.; ku-jombo = ku tia pamba na mafuta jonubóni, yasingie maji, or maji yasipate pita ndáni, to caulk with cotton.

KALFATIWA, v. p.

KÁLI, adj., sour, sharp, savage, strong, fierce; tembo káli, strong (intoxicating) cocoa-liquor; kitu kikáli; mtu mkali, a savage; júa káli, a hot sun.

KÁLI, v. n., (1) ku káli, to be, to exist (ku kélé); mtu huyu ákáli mzima, akaliko, akele mzima or hei, he is still living; watu wákáli hei; úsaha ukali-mo, there is still something (pus) in it; (2) perhaps, pray, likely; káli kitu hiki ni changu, this thing is likely to be mine; kali hatakuenda, perhaps he will not go; kali hata kuja, sijui; kali (lábúda) adáka ngome, perhaps he wants the fortress.

KALÍA, v. obj. (vid. kóa), to sit up or wait for one, either to do him good or harm, to remain for; ku-m-kalia ndiáni, to wait for one or to waylay one on the road = ku-m-otéa; ku-m-kalia mtu kua wema au vibáya; ku-m-kalia matánga or ku ká matánga, to sit mourning for one who has died. The Suahili make a mourning of three days over the dead. Afterwards the wife of a freeman keeps profound silence and remains at home for from three to five months; if she is the wife of a slave, she mourns for two and a half months. She speaks in a very low voice, does not

leave the room, &c.; this is called, "ku-m-kalia múme éda" (ku-m-kalia tãmu, to remain as he would wish).

KALIÁNA, v. r., to wait for another, e.g., ku pigána.

KALIKA, v. n., to be habitable.

KÁLIBA, adj., to be sharp, hot, acid; e.g., siki ina káliba, the vinegar is acid; cfr. كَلْب, vehemens fuit.

KÁLIBU, s. (ya) (قَالِبٌ), forma in qua aes funditur vel ad quam res fingitur, (1) mould, furnace (ku tia kalibuni); (2) kidáde cha ku fania pópó, the instrument for making bells; kidude eha ku subia pópó (vid. júbú).

KALIFU (or KELIFU, KILIFU), v. a. (= kálā), to do violence, to molest, to trouble, to be disagreeable to one, to inconvenience, to oppose, to contradict; ame-ni-kalifu maneno, or ame-ni-kania, amesema sifio sifio kábisa; كَلِف, subire jussit rem molestam.

KALIFIANA, v. rec.

KALIFISHA, v. a.; ame-m-kalifisha maneno yakwe.

KÁLIMA, s. (vid. muunguána), lit., word; e.g., watúma hawána kalima ya uafisizao, slaves have no words of their own, i.e., have no self-dependence, they are not of their own selves; cfr. Arab. كَلِم, verbum protulit; كَلِمَة, verbum, dictio.

KALIPÍA (rectius KARIPÍA), v. a. = ku fán'a ukáli, to scold, to threaten; cfr. كَلَف.

KÁLUBU (or KULABU), a hook (rid.); but kalibu is a mould.

KÁMA (or KANA KUAMBA), conj., like as, as if, supposed; ngúo kama hi, a cloth like this; kamáni = kamanini? as what = very much; kuna mpunga kamáni, there is exceedingly much rice; kama awezávio, as he can; kama hio nlio-ku-ambia, as I told you; kama siku kumi mbelle or kadiri ya siku kumi mbelle, ten days ago; cfr. كَل, sicuti, prout.

KÁMA, v. a., to milk; ku kama gnombe maziwa.

KAMIA, v. obj., to milk for one.

KÁMOA, v. p., to be milked.

KAMA MANGA, s., a pomegranate.

KÁMÁSA, s. (nnapata kámasa), something beautiful?

KÁMÁSI, s. (ya, pl. ma—) (Kin. mamíra), mucus from the nose; ku fíta kámási, to blow or wipe one's nose; yuna makámási mangi kama kóndó, he has much running at the nose like a sheep; ku shíkóa ni mafúa ya kámási, to take cold; siwézi kámási, I am ill from a cold.

KAMÁTA, v. a., to catch (e.g., muifi), to arrest, to take, to seize; to be distinguished from ku gúya, ku kábithi, ku shika, ku zuia, ku kuta; ku guya, to catch a beast; katika mtámbo, in a trap; ku kábithi máli; kábithi mahiyangu usi-m-pe mtu, take or keep my property, do not give it to any

man; ku shika, to take it into one's hand; ku zuia, to seize or keep back; nazuia fethayáko, shert mipe Mkamba sababu ya deni, I keep back your money to pay the Mkamba your debt; ku kúta = hu ona, nime-m-kuta mtu huyu niumbani muangu, I found him in my house.

KAMATANA, *v. rec.*, to grapple, to seize one another.

KAMATIA, *v. obj.* (kamatia kuku).

KAMÁTOA, *v. p.*

KÁMBA, *s.* (la, *pl.* ma—), the cell-comb of a bee; makamba ya niuki ndio yalio na ásalí, yalio kamuliwa, ikatolíwa ásalí (*vid.* jana, *s.*).

KÁMBA, *s.* (wa, *pl.* za), a shrimp? (a large shrimp is called mikamba, *pl.* mikamba), a crayfish.

KÁMBÁ, *s.* (ya, *pl.* za), rope; kámba ya makúmbi ya mnázi, the husk of a cocoa-nut softened in water and beaten, and then twisted into ropes, strings, or cords. The kámba ya makúmbi (from the fibres of cocoa-nut shells) is to be distinguished from the ukambā, a rope made of mia or gongo (*pl.* kambā za mia), and kámba uláyiti, a European or hempen rope, and kambā or kambāa, a plaited thong or whip used by school-masters and overlookers.

KÁMBA, *s.* (la, *pl.* makamba); (1) kamba la kikápu, the twisted handle; (2) kamba la niúki, the honey-cell, which having been squeezed out, is called tápu la niúki (*pl.* matápu ya niuki).

KÁMBO, *s.*, a step-child; baba wa kambo, a step-father; mama wa kambo, a step-mother. Mr. Erh. writes "kambu."

KÁMBU, *s.* (ya, *pl.* za), a shoot, sprout; e.g., kámbu ya mgómba = mte wa mgomba or múa; kambu za mgómba za manáwe, but walio kando kando ni kambuzakwe.

KÁME, *adj.*, said of ebbing (R.), quite dried up, utterly barren (St.).

KÁMI, *s.*, a bulbous plant with large head of red flowers (St.).

KÁMIA, *v. a.*, to reproach, to threaten; ame-kamia sana ku-m-piga, he threatened him much to beat him; ji-kamia, to reproach one's-self; (2) to demand something from one, e.g., a creditor from a debtor who always endeavours to evade; na-m-kamia sana; (3) to be revere.

KÁMILI, *adj.* (Arab. كامل), perfect, whole, complete = kúa kámili; كمل, integer, perfectus fuit.

KAMILIA (TIMILIA), *v. n.*, to be whole or perfect.

KAMÍLIFU, *adj.*, perfect, wanting nothing.

KAMILIKA, to be perfect.

KAMILISHA, *v. a.*, to make perfect or entire (= timiza); e.g., nime-u-kamilisha muezíwangu, I have made my month full = I have served a full month.

KÁMŪE, *adv.* (= kábisa), by no means, not at all, never; e.g., sídákí kitu hiki kámoe, I do not

went this thing at all. Compare the Kikamba expression, ká ímŏe, one time, once.

KAMU? kaskazi kamu, Ukambani? (R.); probably kaimu, rising, travelling to Ukambani.

KAMŪA, *v. a.*, to press out by twisting or wringing. to squeeze well; e.g., ku kamúa ipu, mafúta jingua, ngio, &c. (cfr. tumbáa, popotóá).

KAMULIA, *v. obj.*; ku kamulia ndimu muilini, to press out lemons and put the juice upon the body.

KAMULIWA, *pass.*, to be pressed or squeezed out.

KÁMUS, *s.*, Arabic dictionary.

KANA, *s.*, a tiller (St.).

KÁNA, *conj.*, if, as, like; *vid.* kána.

KANA, *s.*, the wooden handle of the rudder (Sp.).

KÁNA, *v. a.*, to negative, to deny, disown; baba ame-m-kána manáwe = baba ameséma, si wángu mana huyu; kwanza muifi amekana, sasa yuwa ungáma, the thief formerly denied, but now he confesses.

KÁNIA, *v. obj.*, to deny or disown in favour of somebody; *prov.* ku-m-kania muifi, ni muifi yée; baba ame-m-kania manáwe ku iba, the father denied for his son, he said, my son has not committed the theft imputed to him; baba amesema, manangu si muifi, hathubudu ku fania uifi.

KÁNIA, *v.* (= ku-m-katáza); mimi ninge kuenda, laken baba ame-m-kánia, I would have gone, but the father refused or prevented me; baba ame-m-kánia manáwe ku iba, amemkataza, asitende jambo hili.

KÁNIA, *v. p.* (Er.), to be denied by; muana amekanika, na surayakwe ningine, si ya babai.

KÁNISHA (or KANIISHA), *v. c.* (hakukiriri), to make to disown or deny, gainsay; feláni ame-m-kanisha iduguye bakiyákwe, a certain man denied his brother's right; mtumke huyu ame ku-kánisha manawáko, this woman has denied thee thy child, i.e., she declared she did not get the child from thee, but from another man; she said, mana huyu si wáko; ame-m-kánisha = ame-mu-ambia muana huyu si wangu. They say, kanisha, kanusha, kaniusha, kanusha; ku kanusha moyo, to deny one's-self.

KANIWA, *v. p.*; ku kaniwa ni watu, tuajúa si muifi, suisui tua-m-kánia, hatu-mu-oni siku zote aki-fania kazi bi.

KANÁDILI (*pl.* ma—), a little side-chamber in native vessels containing the chō or water-closet.

KANADINA, *vid.* darehe (R.)?

KANAMA (= kumbe)? (R.).

KÁNDA, *s.* (la, *pl.* ma—), (1) a great bag made of mīa or of ukúndu or mfúmo leaves. In the Kimrma language kanda is called kitumba. Dr. Steere calls kanda a long narrow matting-bag, broader at the bottom than at the mouth. (2) A thong; ku m-piga kanda, to scourge one.

KANDA, *v. a.*, (1) to knead with the hand unga (flour) or udongo (clay in potter's work); (2) to shampoo, to press with the fingers any part of the body which is in pain; ku kanda matumbo kua mafuta. This often gives relief, especially when done by an experienced person.

KANDAMANA, *v.*

KANDAMANISHA, *v. c.*

KANDAMIZA, *v. a.*, to press upon.

KANDIKA, *v. a.*; kua udongo ku kandika niumba, to plaster a house with mud.

KANDARIGNIA, *s.* (ya, pl. ma—), a kettle used for boiling water, tea-kettle.

KANDI, *s.* (ya, pl. ma—), a great mass or stock of stored things; haihesabiki, ni kandi, plenty, treasure; kitu kilijo kingi or kamili or kilicho wēkoa akiba, kandi ya mali. In the Kisanibara language kandi or kande means "food or provision." Kande zika-mu-ishiia, wakapatiwa nindia; kandi yenu ilipo, ndipo moyowenu nao utakapo kua, Luke xvii. 31.

KANDIA, *dim. of ndia*, a small path; kandia kadogo, a small slightly trodden path.

KANDIKA, *v. a.* (cfr. kanda, *v. a.*), to plaster; ku kandika niumba kua udongo, to plaster the wall of a pole-house with mud.

KANDILI, *s.* (pl. makandili), a lantern; Arab. قَنْدِيل, lucerna, lampas.

KANDO, *s.*, a deserted dwelling-place; mahali palipo tamūa, ndilo kando (cfr. gofū), narejca kandoni pangu, a house which has fallen in, is kiwanda? (R.).

KANDO, *s.* (ya, pl. za), side, brim, bank, coast, strand; kando ya bahari, kando ya or kando kando ya mto, beside a river or along by the side of a river.

KANGA, *s.*; kanga la muāzi, the switch-like end of a cocoa-branch from which the vidāko (vid. vidāko) shoot forth, and from which the cocoa-liquor is obtained; vid. gēma, *v. a.* (cfr. tāwi, *s.*).

KANGA, *s.* (wa, pl. za), a guinea-fowl; niūni wa vitōne tōne.

KANGA, *v. a.* (vid. kaanga), to fry, roast, to burn by roasting; ku kanga niāma kua gāi; kanga ni ku oka kua samli, laken ku oka or oja, ku weka mottōni halisi. Ku oka is to roast the meat on the bare fire, but kanga is to fry with butter or fat or any other substance; ku kanga motto, to warm.

KANGA, *v. obj.*; kangoa, *v. p.*

KANGAGA, *s.* (la, pl. ma—), sword-grass in stagnant water.

KANGAJA, *s.*, (1) a small mandarin orange (St.); (2) a kind of fish without mamba and a little horn projecting from the head (R.).

KANGO, *s.* (pl. makango), vid. kaango.

KANI, *s.*, energy, potency? cfr. كَيْس, acquisivit.

KANIA, *s.*, a medicine applied for the māradi ya mshipa. It is the root of a trec (kama kāmūa).

KANIA, *v. obj.* (vid. kana, *v. a.*), to deny a person.

KANIAGA, *v. a.*, to tread upon or to trample under one's feet; to be distinguished from ku vioga, which means to tread when walking; e.g., ku vioga mtānga or uti; vid. fioga; labuda kuku ana-m-kaniaga, most likely the hen trode upon it (the hen-chicken).

KANIAGIA, *v. obj.*; kaniagiwa, *v. p.*

KANIKI, *s.*, dark-blue calico, called Nile-stuff, much demanded in East Africa.

KANISA, *s.* (ya, pl. ma—), church of the Christians; كَنِيسَة, synagoga Judaeorum, et ecclesia (templum) Christianorum, from كَنْس, in latibulum se receipt dorcas.

KANISUA, *v. p.*, to be persecuted backwards and forwards (R.)?

KANJA, *s.* (la), vid. pl. makanja.

KANJI, *s.*, arrowroot, starch.

KANJU, *s.* (la, pl. ma—), a cashew-apple, a kind of chestnut; mkānju huvia kanju, na kanju likawia dunge, na dunge likipefuka hutoa kōrōsho. Dunge na kanju hukua saua saua, hatta kanju likifania uekundu wa ku iva, dunge limekua korosho, na watu wala.

KANJU, *s.*, vid. kanzu.

KANO, *s.* (la, pl. ma—), sinev of animals (kano la gnombe used for bow-strings) (Sp.); cfr. pambika and upōte.

KANO, *s.* (la, pl. ma—), mouth.

KANSA, *v. a.*, to warm; kansa motto (vid. kaanga), to heat.

KANSI, *s.*, a large knoll of a creeper (E.).

KANTARA, *s.* (ya) Arab. قَنْطَرَة, pons, altum aedificium, bridge; more generally called dāraja ya m'to, a bridge of a river.

KANU, *s.* (wa), weasel (with white tail) (E.), or rather a kind of marten which eats poultry (Sp.).

KANUDI?

KANUNI, *s.* (cfr. قَنْ, perquisivit; قَانُون, canon, regula), a matter implied by necessity, a necessary condition = yakini, thābidi, hālisi, of necessity, truth; najāda kanūni, I know verily, really.

KANUSHA? vid. kanisha.

KANZI, *s.* (ya) (cfr. كَنْز, sub terram recondidit thesaurum; كَنْز, thesaurus reconditus sub terram), (1) a treasure; (2) a dish or mess of food prepared of various ingredients (of mtelle, pojo, bisari, meat, pilpili, samli, &c.) which a Muhammedan bride sends to her lover during the time of the Ramadan in sign of love (alāma ya ma-

pendáno), in return for which the bridegroom sends a handsome cloth (kisúa jema); kijuugu cha kanzi cha ku-mi pelekéa mtumbawákwe adakai ku-mu-áa.

KÁNzu, s. (ya, pl. za), coat; kánzu ya júma, coat of mail; kanzu is a long shirt-like garment worn both by men and women in Zanzibar. Men's kanzus are white or of a brown-yellow colour, with ornamental work in red silk round the neck and down the breast; they reach to the heels; woman's kanzus are generally shorter, and made of every variety of stuff, frequently of satin or brocade, but are always bound with red (St.). Kanzu za chuma mbámbele, a coat of mail doubly lined.

KÁo, s. (la, pl. makáo) (= máhali akaápo), a place of residence, dwelling-place; kaolángu Rabbai; kikáo, the place where a few men sit and eat together.

KAOLENI, s., one whose words are not to be trusted, a double-tongued man (St.).

KÁóMUA, s. (vid. káúma), calumba root.

KÁPA, s. (pl. ma—), a dress like a coat (ngúo kama kanzu), the sleeves of which are open.

KAPI, where is it, referring to the diminutive form ka (kajua).

KÁPI, s. (ya, pl. za and makapi), a pulley, roller; kapi ya jombóni, ya ku peniesea kámba, a wooden block through which ropes run on a native vessel.

KAPI (pl. makápi), bran, husks.

KAPINDI?

KÁPO, there is not.

KÁPU, s. (la, pl. ma—), a large basket; kikápu, small basket.

KÁPUAL, s., a kind of rice (St.).

KAR, s., a million (Indian expression).

KARAFU MAYITI, camphor (St.)?

KÁRAMA, s., weight, value, importance; ulimi wa mtu huyu ni karama sana = ni sherifu; manenoyakwe yana karama, that which he says has great weight (Sp.).

KÁRAMA, s., a special gift of God, an honour; كَرَمٌ, generosity indolis et nobilitate superavit honoravit; كَرِيمٌ, nobilitus, generositas; Luke v. 29.

KÁRÁMU, s. (ya), a feast, a festive entertainment in honour of somebody (takrimu). Food and drink is supplied plentifully on such an occasion, e.g., on the arrival of a stranger or friend or on holy days or after a successful journey.

KARÁNI, s. (كَرَى, legit librum; قَرَأَ, lectioni deditus), a clerk, secretary, lit., a reader.

KARAE, the woody flower-sheath of the cocoa-nut tree (St.).

KARASI, s., a vessel in which the people of Zanzibar fetch their milk (R.).

KARATA, s., cards (vid. Sp., who mentions the names of some), playing-cards.

KÁRATHA, s. (ya), a loan of money, borrowing, credit, trust without interest given or taken for a short period; nimetoea káratha ya reali máa kwa Baniani, ya siku setta ku-m-rudisha; nadaka haja, nashikua ni úthuru, ni karathi, leina ya leo ua kesho, kesho kítua taku rejeza muniewe or taku-pa muniewe; قَرْضٌ, (1) aes alienum eontraxit; قَرْضٌ, aes alienum, debitum, citra certum temporis terminum; (2) retribuit, rependerit in viem bonum vel malum; ata-ku-karithi kama ulivio-m-karithi wewe.

KÁRETHI (or KÁRITHI or KARATHI), v. n., to borrow money for a short time without interest; ku jipasha deni is "to borrow money upon interest;" v. a., to lend money, to accommodate one with money without taking any interest; ku-m-pa fetiha kua karata; ku ji-karathi (borrow) or ku toa kua Baniani ya siku sita ku-m-rudisha.

KÁRIA, s. (قَرْيَة, urbs, pagus), town (old language); kária zote na mji ilikuénda kikúndi, all men of towns and villages went en masse.

KARIADU, s., a kind of cloth (R.).

KÁRIB, (1) adj., near; (2) come near, come in.

KÁRIBU (KÁRABU), s. (Arab. قَرِيب, pl. اقْرَابَا) (ya, pl. za or ákrába), a relative, a near relative; utu huyu karibuyangu, this man is my relative; watu hawa karibuzangu or akrabazangu, these men are my relations.

KÁRIBU, v. n. (Arab. قَرِبَ), to come near, to approach; vid. jongea; karibu na or ya, near to; karibuyangu or karibu nani, near me; walikuja karibuyangu; pale karibayakwe, there near him; kúa karibu nai, to be near to one; hivi karibu, recently, lately; markebu imekuja karibu ya (na) poani, the ship came near the cove.

KARIBIA, v. obj. (kúa karibu nai), to come near to one, to draw near to one.

KARIBWA, v. p.

KARIBIÁNA, v. v., to approach each other; karibiána hatta ku kéli karibu, to be near to one another.

KARIBISHA, v. e., to cause to come near, to invite in, to offer, e.g., jakúla, kíti, &c.

KÁRIMU, adj., liberal, generous; vid. karama.

KÁRIPIA (or KALIPIA), v. a., to rebuke, to reprove, to admonish, to snub one, to use one roughly, to scold; ku-m-fánia maneno ya ukali.

KARIRI, v.

KARIRIA, v. obj.

KARIRISHA, v. a., to recite.

KARO, s., wages, payment, fee, but given in natura, in corn, &c.; (2) karo (= kano or hasira ya haraka), sudden anger; wa-ni-fania karo mimi, thou art angry with me suddenly (utungu) (Sp.).

KARTASI (or KARATASI), *s.* (*vid.* kertási), *paper.*

KAS (or KASIRI), *less; e.g., reali kas robo* ($\frac{2}{3}$) (*cf.*

Arab. كَصْر, abbreviated).

KASA (or rather KASSA) (wa, *pl.* ma—), *a turtle* (*vid.* kassa).

KÁSA (or better KAZA, *vid.*), *v. a., to strain, to draw, to take strongly, to tighten; ku funga or vuta kitu kua ku kaza hodári, si kua ku legéza, to tie or bind a matter by drawing tight, not by slackening off or loosening; كَز, contractus fuit; kasani or kaseni kidogo, tighten a little the rope of the sail; ku kázoa ni marathi.*

KASABU, *a cloth interwoven with gold; uzi wa kasabu ya fetha na tháhabu, tissue.*

KASAMA, *cf.* hanámu, *s.*

KASARA, *s., vehemence, anger; maueno ya kasarani; ku tukilia kasarani, offend (vid. muhali); ku-mtia kasirani moyonimuakwe. Usi-m-tukulie kasirani moyonimuako, or usi-m-fanie hasira, or usi-m-kasirikie, or nisi-m-tukulie taksiri; all these are synonymous terms, meaning do not be angry.*

KASARANI, *s., grief, sorrow; cf.* كَسْر, fregit; كَسْرَة, contritio, afflictio.

KASÍSI, *s., revenge, retaliation, reneance; cf.* قَسَّ, resequit, retaliavit, coequavit rationes; قَمَاص, talio, vindicta.

KASHA (la, *pl.* ma—), *a chest, a large box; kasha la fetha, money-box.*

KÁSHIFU, *v. a., to slander, depreciate (opp. to praise); cf.* كَشَف, detexit, vitia ostendit; كَاشِفَة, res ignominia afficiens.

KASHÚSI, *s. = to the Kínjassa word kapnisi.*

KÁSI, *s. (ya, pl. za or ma—), business; vid. kazi; ku fania or tenda kazi, to work; kazi gani? what business?*

KASIA, *s. (la, pl. ma—) (cf. kása), oar; ku vuta makasia, to row.*

KASINA, *s. (Arab. قسيمة) (ya, pl. ma—) (cf. قَصِيْمَة, arundo, tubulus) (kasiba ya búnduki), the barrel of a gun.*

KÁSIDÍ (or KÉSÍDÍ) (makusidi). *s. and adv. (cf. Arab. قَصَد, intendit, proposuit sibi; قَصْد, propositum), the intention, purpose; adv., intentionally, on purpose.*

KÁSIKI, *s. (ya, pl. ma—), a large earthen jar; kasiki ya maji, ya ásihi, sauli, &c.*

KASIMBI (KAZIMBI), *s. = kazi mbi or mbáya, hard work or labour; kazi ya ngúvu or sílubu, kazi ngúmu. Prover.: kasimbi si mtesa mema, mite-sáwe hanna heshima or úgira, hard labour is not good play, playing has no wages, i.e., though*

hard labour is not play, yet a man gets money by it, but by playing, though it be pleasant, he gains nothing; kazimbi ni bora saidi ya mteso mema, hard labour is far better than good play.

KASÍMÚI (or KAZIMUI), *s. (vid. kaa) (pl. makazimui), a dead wood-coal, in opp. to kaa la motto, live-coals which are burning.*

KASIRANI (= mfundo), *vid.* sononeka.

KASIRI, *s., end; قَصْر, brevis, finis, extremum; قَصْر, brevis fuit, abbreviavit.*

KÁSIRI, *v. a., to provoke to anger (ku-m-vunda moyo), to make one angry, to vex one.*

KASIRIWA, *v. p.*

KASIRIKA, *v. n., to get angry, to become vexed = ku ji-tia kasira or kasrani or kinjongo, to take exception at or to.*

KASIRIKIA, *v. obj., to be angry at one; e.g., Saidi ame-wa-kasirikia Waárabu kua kutóa ku-m-fuáta mauenoyákwé, Saidi was angry at the Arabs because they did not follow his words.*

KASIRIKIWA, *v. p.*

KASIRISHA, *v. e., to cause one to be angry, to vex one.*

KASIRIANA, *v. rec., to provoke each other (or ku tukizana); قَسْر, violenter traetavit; but كَسْرَة means "grief."*

KÁSIRI; lasiri kasiri, *from 4 to 5 o'clock p.m., but "jua likiaga miti" is near sunset.*

KASKÁZI (KASIKASI), *s. (ya), the time of the wind blowing from the north-west; wakati wa jásho na wa ku yabesisha nti, the hot season when the ground dries up from want of rain—in December, January, February, and March; kaskazi mkuba, when it is very strong; kaskazi matope, when there is much rain. The kaskazi is opposed to the kussi (masika) which is the time of rain, coldness and wetness of the soil (wakáti wa mvúa na beredi, na msisimo wa nti); kaskazini, in a northern direction, to or from or in the north (= kibula); ussowakwe ni kaskazi = unafigui-ána.*

KASO, *s., sound?*

KASSA, *s. (wa, pl. za), turtle, of which there are various kinds; (1) kassa, (2) gnamba, (3) dúfi, (4) kóa, (5) kóbe. The guamba is of great value on account of its shell, and must be delivered up to Government under penalty. The dúfi is sometimes poisonous, hence the natives rub its oily substance on the hand. If no itching pain be caused, they consider it safe for food. The kassa is caught by means of the táza fish, which the fishermen carry alive with them. When they see a kassa, they let the táza go after it, to stick fast to the kassa. When the táza has seized it,*

the fisherman throws a harpoon and takes the kassa out of the sea, the taza letting go instantly when exposed to the air. Hence, taza avindai kassa, a-m-gandamana, ha-mu-ati.

KASSA (or KASORO), less by (cfr. قَصَصَ, abbreviavit) (vid. kas); reali tano kassa robo, five dollars less a quarter of a dollar.

KASSI, s. (ya, pl. za), twine, linen thread; ku tia or pigia kassi, to twist, to twine, to tighten, to twist or twine thread; mtu alipotia kassi yuwasekóta póte (upóte) za ku shonéa ngúo; úzi unangia kassi; usowakwe unangia kassi or usowakwe wa kassi kassi; ku enda kassi, to rush along (= to go with violence); cfr. قَسَا, duruit, obduravit se; قَاسٍ, durus; úzi hu ume-u-tia kassi mmo, you made this thread too tight.

KASSIMÉLE, s. (vid. kifumbu), the pure milk of nazi without being mixed with water, the milk pressed from the grated cocoa-nut; tui la kassi-mele = maji ya nazi yalio = kamuliwa mbelle katika kifumbu, the first water which is pressed out of a cocoa-nut which has been ground on the mbási (vid.) and strained in a kifumbo. The first straining of the ground cocoa-nut; kassi = sito, méle = mbelle (unga wa kassi = ni unga msito, wa ku niumbuka) = tui la kwanza, mtu asitassa tia maji. Tui hili halina maji, ni tui halisi. But the second straining (tui la niúma), which is mixed with water, is first put into the cooking-pot, and at last, when the rice, &c., is nearly boiled, they put in the tui la kassi mele or tui la kwanza, which serves instead of ghee. Kassi mele, the heavy milk-like substance expressed from the ground nazi (Kisegúá mére = milk, Kimrima mele, Kimwita maziwa).

KATÁ, s.; kata ya niimba, adjustment of the different apartments or divisions of a house (R.).

KÁTA, s.; ku funga káta, to tie on a charm (cfr. shufu shufu).

KÁT'A, s. (ya, pl. makáta ya or za), drawer of water, scoop, bowl; káta ya ku noéa maji, a cocoa-shell used instead of a tumbler by the natives. This kind of dipper or bowl may hold from a quarter to half a pint.

KÁTÁ, s. (ya, pl. za), a bunch or ring of leaves or grass, &c., which the natives put on their heads to carry a water-pot or a load; kátá ya ku-ji-tuekéa mzigo or kátá ya ku tukulia mzigo.

KATA = ukuráza moja, a leaf of a book, a section, a volume (Sp.).

KÁTA, v. a. (Arab. قَطَعَ), to cut; fig., to decide, settle; ku káta shíma la mti, to cut the root of a tree; ku káta or tinda maneno, to cut short a matter, to decide upon, to settle it; ku kata tamáa, to despair; ndia ya ku káta, the nearest

way (the shortest way); ku káta nakshi (vid. nakshi).

KATÁNA, v. rec.; wanakatána kua vissu.

KATIA, v. obj., to cut for —.

KATIANA.

KATIWA, v. pass., to have cut or cut out for one; ni kiazzi changu kama nalikatiwa mimi, it is my measure, as if I had been cut out for it.

KATIKÍA, v. obj. = fundikia, to cut to or for one.

JIKATA, v. refl., to cut one's-self.

KU KATIKÁ, v. p., to be cut off, to be decided, to break; úgue unakatika felaki amekatiwa hukumuyakwe leo or hukumuyakwe imekatika leo, he has been sentenced, his judgment has been decided; amekatiwa hokumu ya ku wawa, he has been sentenced to death; ku katia ndia mbelle, to strike on the former road; ku katia, to cut off to in an account = to deduct; tufanie hesabu, tukatiane, to strike the balance; kussi ku katika, the S.W. wind is over, lit., cut off.

KU KATIANA (= ku koleana), to upbraid or tar each other with a guilt.

KÁTÁ (or KATÁA), v. a., to refuse, to oppose one; wali ame-m-kátá, the governor refused him.

KATALÍA, v. obj., to refuse to one, to check one, to refuse credence; ame-m-katalia manenoyákwe, he refused or opposed his word; bakuya-penda manenoyákwe neno ukatalialo ni neno gani?

KATALÍKA, v. p.

KATÁZA, v. c., to cause one to refuse or omit, to prohibit, to forbid one a thing; wali ame-m-katáza neno hili, the governor forbade this matter.

KATAZÓA, v. p., to be refused (asinendo).

KATIANA, v. rec. = iana, to be due or owe each other. I owe him three dollars and he owes me two; tumekatiana ni-pa reali mmoja, zile mbili zi kuangu.

KÁTABÁ, v. a., to write (Arab.).

KATA KATA, v. a., to chop up.

KATÁNI (or KATOÁNI and KETÁNI), s. (ya), hemp or linen; úgue wa katáni, string made of hemp or linen which the natives buy from the Europeans. They like it on account of its solidity (úzi wa katani); cfr. كَتَانٍ, linum; كَتَنِ, cohaesit.

KÁTHA, s.; yuna katha ya damani, he is in hurry, to go in damani; cfr. كَثَا, pressus negotiis.

KATHA, v. n. = ku sili, to become too much;

kazi iki-ku-kathi (iki-ku-sidi); كَثَا, gravavit ut bene respirare non posset; safarii ikiwa katha = karibu sana.

KATHALIKA, adv., likewise; katha wa katha or kethe wa kethe, this and the like, this and many more, so and so; hili hilo, such and such, such

things; Arab. كَدَّ, sic, talis, isto modo (compositum ex ك and د).

KATHANI, s., *that part of the town of Mombas in which the Mission-house stands; kathani is an old Swahili word instead of the handaki of the ngóme (R.);* *cf.* كَتَان, incoluit locum.

KATI, s. (ya), *inside, the middle or midst, the court within a house; ku súa kati, to bore through, to perforate; kati na kati, in the middle.*

KÁTIBU, s. (wa, pl. ma—), *writer, secretary (= karáni) = muandishi (كَتَبَ, scripsit); kátibu mdái, a quick writer.*

KATIBIA, v. obj.

KATIBIWA, v. p., *to be written.*

KATIKA, prep., *in, at, about, as to, among; katika Mvita, at Mombas; katika nti hi, in this land; katika safari ile, on or during that journey; katika kuku huyu, as regards this fowl; simama katika genge, to stand as a precipice (E.); katika sumu li ha-i-úi tungu, as to this poison it does not kill the ants; hawatarejéa katika upotevu, they will not return from their perverseness; námi nímó amalini na katika ku andá, I am in business and in preparing for the war.*

KATIKÁTI, prep., *lit., middle, amidst, between, among; katikáti ya niunba, in the middle of the house; uta-m-pata manawáko katikati ya watu waliokutana, thou shalt find thy child among the assembled people.*

KATI NA KATI, *in the middle.*

KATIKIA, v. obj. (*vid. fundikia, v. obj.*), *vid. káta, v. a.*

KÁTILI, s. (Arab. قَاتِلٌ) (mtu auwai watu), (1) *a manslayer; (2) one who is brave and courageous in war, and slays a great many enemies; cf.* قَتَلَ, interfect; قَاتِلٌ, interfector, percussor.

KATILI, v. n., *vid. kadiri.*

KATIRI, adv., *little (St.).*

KATIZA; ku katiza, *to put a stop to, to break off, to interrupt (St.).*

KATO (la, pl. ma—), *a cutting, a breaking off.*

KÁTŪ (or KATU), s.; kátu ya ku tafania ughaibu; kattu is a kind of gum brought from Arabia. *The natives mix it up with popo, tambu, tombako, and toka, and chew it with betel. It gives a red colour, as the popo also does. The kattu is also used for plastering the wound caused by the operation of circumcision (vid. uraibu toka, tambu, tombako, utembe).*

KATŪA, v. a., *to clean, to polish, brighten (= ku toa or ondóa kútu, e.g., ku — bunduki).*

KATŪKA, v. p., *to be bright, to be polished.*

KATULIA, v. obj.; letta kigereguénsa cha ku katulia bunduki, bring a small potsherd to polish or clean the musket (by rubbing it with oil and potsherds).

KATULIWA, v.

KAUKA, v. n., *to become or get dry; nti imekaúka, imekúa káfu, the country is dry.*

KAULI, word; Arab. قَالَ, dixit; قَوْلٌ, dictum, verbum; kauli i-m-tokáyo mbelte, *that which comes first into one's mouth.*

KÁŪMA, s., (1) *columba root; (2) ni msi wa ubúgu, kana viási, kana mandáno, ni daua ya mshipa, ni utungu.*

KÁŪMU, s. (ya, pl. za); kaumu ya Muhammadi, *contemporary of Muhammed; قَوْمٌ, populus, quidam, aliquot; pl. wakáumu, people; akwamu, soldiers.*

KAURI, a corry.

KÁŪSHA, v. e., *to cause or make dry; ku fania káfu.*

KÁWA, v. n. (*vid. káa, v. n.*), *to be delayed, to remain, to stay out, to tarry; amekáwa hatta jua limeika vitoáni, he tarried till the sun arrived over the head, i.e., till midday; kesho ku enda ku kawa jua, to-morrow there will be fair weather.*

KAWIA, v. a., *to delay one.*

KAWILIA, v. n., *to remain long, to be late, to make delay, to loiter about a business.*

KAWISHA (or KAWISA), *to cause to stay, to keep, to detain, to put one off; ku-m-weka mno lililo-m-kawisha neno gani?*

KAWILISA, v. a., *to delay one.*

KÁWISHA, v. e., *to cause one to tarry, to cause him delay, to put him off = ku-m-wéka mno.*

KÁWA, s. (la, pl. ma—), (1) *a plaited cover made of mūā in the shape of a pyramid; kidúde cha ku finikia wali. The cover is used to protect food from dust, &c. The natives use this word also for the European millhopper, as the kawa has the form of a funnel. (2) Mildew, spots of mould; ku fania —, to get mildewed or mouldy (St.).*

KAWÁMI, s. (pl. ma—), *a bad man (a term of reproach).*

KAWÁIDA, s. (ya) (Arab. قَاعِد, pl. قَوَاعِد), *necessity, conjecture, supposition (cf. kiasi); neno asiloli-óna wala asilo-ambiwa, yuwatoalia tháná bassi nafsi-nimuakwe, certainty which rests only upon guessing; nime-m-pa kawaida ya pishi ya mtelle, sikupima, laken natháni (حُكْنٌ, opinatus fuit) ni pishi or sana sana na pishi, I gave him a measure of rice, but I did not measure it, but I think it is one pishi or equal to one pishi; ku fania kawaida ya kitu hiki, kiwe sana sana, to hit this matter right by guessing, so that it be equal to what it should be by measuring.*

KÁWE, s. (ya, pl. za), *a pebble (ya jiwe or jaugawe); ka-iwe = contr. káwe, little stone. The kawe is to be distinguished from dongó (la, pl. madongó ya) udóngo, which is a jiwe la udóngo-lililotimboa katika nti ya ndóngo or madóngo.*

KAWILI, *v. n., v'd.* káwa, *v. n.*

KAYA, *s.* (la, *pl.* makaya), a kind of shell-fish.

KÁYA, *s.* (ya), the chief place, the residence, meeting-place of the Wanika; the kaya is usually fortified in case of sudden war.

KAYÁMBA, *s.* (la, *pl.* ma—), (1) stalks of mtama which the people fill inside with grains, to cause a noise. It is used in dancing, and when the evil spirit is expelled from a sick man (*vid.* punga pepo). (2) A sort of rattle or sieve.

KAZA, *v. a., to fix, to tighten*; ku kaza mbio, to run quick or hard; ku kazama, to fix one another, to hold together tightly; kazika, to become tight or fixed.

KAZÁNA, *v. r., to adhere firmly*; kitu liki kina-kazána na muenziwe, this thing adheres to the other.

KAZIA, *v. obj.*

KAZI, *s., work, labour, business, employment*; kazi mbi si mtézo muema? is not poor work as good as good play?

KAZIMŪI, a dead wood-coal, in oppos. to the living coal.

KAZO, *s.* (la), pressing tight, nipping.

KE, *female*; n'ke, kike, wake, *ke* is the ground-syllable of this word; batta jike, a female duck; mabatta make, female ducks.

KEBÁBA, *s.* (cha, *pl.* za), a measure, usually the fourth part of a pishi, but some natives use the kebába cha utátu, not eha nne, therefore one must always ask in buying, "Hace you a kebába cha utátu = cha ku pimia vitátu kua pishi ku timia pishi kamili, or have you a kebába eha nne?" in order to guard against deception. The people of Mombasa say "kebaba," but those of Kijomfu and Changamwe say "kigunda."

KEBI, *s.*; muifi kebi na mniagi (R.)?

KEEZO, *s., a lathe, a machine for turning.*

KÉFIA KÉFIA, *v. a. (vid. nioniossa, v. a.), to treat with contempt, to tease, to put in low spirits.*

KEFU; si kefu wewe (R.) (?), perhaps pro pefu.

KÉFULE! *vid.* kafule!

KEJEJEJELE, *s., a shout*; ku piga —, to shout, to make merry.

KÉKE, *s.* (ya, *pl.* za), (1) a drill, native borer; kidúde cha ku sulia mti; the iron is called kekée, the wood in which it is fixed msukano, the handle in which it turns jivu, and the bow by which it is turned uta (St.); (2) round bracelet of silver, which the native women wear on the arm; kekee ya fetha ya ku vā mikononi watuwake; each bracelet costs usually two dollars; *gr.* furungu, *s.*

KEKÉVU, *s.* (ya, *pl.* za), hiccup, occasioned by the kiungulia cha moyo (*vid.*).

KÉKŪE (or KŪKŪE), *s., a weed (Kin. pókūe).*

KĒLĒ, *r. n.* (pro KĀLI) (káa) (in Kĩnĩka kala), to be,

to exist; e.g., yúkĒlĒ, better yúkālĩ hei, he is alive; yúkĒlĒ, he is; perhaps contracted from ka and ele = kele (R.); wa kele ku ji-taabisha, ku kele usiku, it is still night.

KĒLĒA, *v. a. (gr. keréza)* (= ku káta kua msu-méno), to saw into, to jay, to turn, to notch in order to fit, &c.

KELEZA, *v. c. (e.g., muotto)*; kenga cha ku kele-zéa muotto.

KĒLĒLE, *s.* (ya, *pl.* makĒlĒle), noise, alarm, outcry, shouting; ku ji-inúlia sana kua kĒlĒle, ku zi-toláa n'de, to raise a great outcry, so that it is heard far; ku sema kua kĒlĒle (ku piga fumi), to talk aloud; usi-ni-weké kĒlĒle; kana lĒlĒlĒle, he is not noisy (in Kĩnĩka).

KĒLETI, *v. n. (Kimr.), to sit.*

KĒLIKA, *v. (vid. hajiri), to be habitable?* = ketika.

KEMĀ, *v. a. (Kĩanau)* = ku isha, máliza.

KEMA, *v. a., to use one roughly, rebuke, to scream* (ku piga kelele).

KEMBA, *v. a., to pour out into*; kidude cha ku kembéa.

KEMBEMBE, *s., hairs standing on end from cold or fever.*

KĒMĒA, *v. a., to snub one, to use him roughly, to scold* (= laumu), to bounce out in speech.

KĒNDA, *adj., card. number, nine* (Arab. تسع, novem); *ord. num., wa kenda, the ninth.*

KĒNDA, *v. n.* = ku enda, to go; kĒndápi for ku enda wapi? (going where?) where are you going?

KĒNDE, *s.* (la, *pl.* ma—), scrotum, testicle; koko za makende.

KĒNENE, *s.?*

KĒNGA, *v. a.*; Kĩnĩka and Kimrima language pro dangánia or susia, to deceive, to cheat, defraud.

KĒNGÁNA, *v. r.* = danganiána, to deceive each other.

KĒNGŪA, *v. p.*

KĒNGE, *s., a large water-lizard with slender body and long limbs and tail* (St.).

KĒNGĒA, *s.* (ya, *pl.* za), the blade of a sword, knife, &c. (without a handle); kenge or kengea ya upanga usio kipini.

KĒNGĒE, *s.*; (1) kengĒe ya júa, the disk of the sun, used of the sun in the morning and evening, when his glare blinds or dazzles the eyes; (2) kengĒe ya mléli wa mbuni, &c.; kengĒe ndio mashina ulipoondóa mléli. Mleli are the large feathers of the ostrich or cock, of which the natives make the kirũ, a tuft of feathers which they tie around their heads in battle or on other solemn occasions. After all the hairy part has been removed from the feather, it is called kengĒe.

KĒNGELE, *s., a bell*; ku piga kengĒele, to ring a bell.

KENGEÚA, *v. a.*, to turn aside; mtu huyu ana-m-kengeita pundawangu.

KENGÉÚKA, *v. p.*

KENGÉWA, *s.* (wa, *pl.* za), a kind of vulture, a hawk (mūwe), very dangerous to poultry.

KERA, *v. a.*, to trouble; ata-ni-kera mimi, ata kua na kero, a-ji-tendekeza tu hatta ya-mu-je? (R.).

KERANI, *s.* (vid. karāni), a clerk, secretary.

KEREFU, *s.* = uerefu (probably contr. from kierefu); *vid.* ueréfu.

KEREGNÉDE, *s.* (wa, *pl.* ma—), the quail? the red-legged partridge, dragon-fly?

KEREGNESA, *s.*, a little potsherd (E.); kigai is larger.

KEREKÉTA, *v. a.*; (1) to irritate, to choke; e.g., roho-yāngu ya-ni-kerekéta, my throat is irritable internally = ya-ni-washa kidogo kua sébabu ya kula tóbāko, tobacco ya-ni-kereketa; (2) to grate like sand in the eyes, descriptive of pain, said of one who lost his eyesight from small-pox (R.).

KERÉZA, *v. a.* (vid. keléa) (to saw off), to rasp, to turn (kua tupa).

KEREZANA, *v. rec.*

KÉRIBU, *adj.* (vid. káribu), near, nigh.

KÉRIMU, *v. u.* (vid. karimu), to be liberal to, to feast.

KÉRO, *s.*, disturbance, trouble, uproar (= udia); mwegni kero or kelele (vid. kera).

KERTASI, *s.* (ya, *pl.* za), blank paper; isioandikoa; waraka ni kertasi ilioandikoa; *cf.* قَرِطَسْ, charta;

قَرِطَسْ, folium quaecunque sit; *vid.* hatti, *s.*

KESA, *v. a.*, to turn; ina-ku-kesa (sc. niumba).

KÉSHA, *v. n.*, to wake, watch, not to sleep; e.g., ngóma ku tesa kúcha, usilále marra moja, to beat the drum the whole night without sleeping for one moment; ku keshia na ngóma; ngoma ya vijana hai keshi.

KÉSHA, *s.*, a night-watch, a vigil; nna keshayāngu usiku kucha kua sababu ya nádiri nlioweka, nlipokua ngónjoa, I keep watch the whole night in consequence of a vow I have made during my sickness (when I vowed to watch a whole night after my recovery).

KESHÉZA (KESHÉSHA), *v. e.*, to cause or make one to watch, to keep awake; ku-m-fānia ku keti na máto.

KÉSHO, *adv.*, to-morrow; kesho kútoa (vid. ku tua) (kúchua, Kiung.), the day after to-morrow; mtundo bada ya, or ku shinda kesho kútoa, the third day; mtundo góá (ku shinda or bada ya mtundo), the fourth day.

KESO, *s.*

KETANI (or KITANI), *s.* (vid. katáni), linen, flax.

KÉTÉ, *s.* (ya, *pl.* za) (la), a kind of shell called conry (ngútu in Kikamba).

KETÉWA? (R.).

KETÉZO (or KIETÉZO), *s.* (cha, *pl.* vietézo), censer, perfuming-pan; kitu cha ku fukizia ufumba.

KETHEMISHA (= kánisha), *v. c.*, to cause to lie, to deny; كَذَبَ, mentitus fuit كَذَبَ, mendacium.

KÉTI, *v. n.*, to sit down, dwell, reside, to live, to stay (vid. ku ká); kulla (pahali) palipo ketiwa.

KETIA, *v. obj.*

KETIWA, *v. p.*

KETIKA?

KÉTISHA, *v. c.*, to cause to sit down.

KÉU, *s.*, a stroke (= péu); ku piga kéu or péu, to give a few strokes of the hatchet; kua sababu ya ku niósha mti.

KÉUKÉU, *s.* = kikéukéu (cha ku lia), sobbing.

KÉWA, *s.* (ya, *pl.* za); kéwa ya udongo ya ku kingia mifua, isipate motto, the pots of clay in which the bellows of the blacksmith are placed in the fire, to protect them from being burnt or injured by the fire; kéwa ya ku fugutia kiwanda.

KHABARI (or HABARI) (ya, *pl.* za), information, news; *cf.* خَبَر, scivit, nuntiavit; خَبَر, fama, historia.

KHADAA (vid. hadaa), *s.*, fraud.

KUAFIFU, *adj.*, light, not important; *cf.* خَفِيف, levis

pondere, dignitate, moribus; خَف, levis fuit.

KHAINI, *s.*, a traitor; *cf.* khini.

KHALABA (MUKHALABA), *vid.* khelibu.

KHALIFU (vid. halifu), to resist, oppose, rebel.

KHAMASTASHARA, fifteen.

KHAMI, *s.*, a chess bishop.

KHAMSI, five; خَمْس, fuit quintus.

KHAMSIKI, fifty; Arab. خَمْسِيْن.

KHARDALI, *s.* (خَرْدَل, semen sinapi), mustard.

KHARAJI, *v. a.* (vid. haraja), to spend.

KHÁSHIFU, *v. a.*, *vid.* kashifu.

KHATARI, *s.* (vid. hatari or hathari), danger, bold; e.g., Omar chatari, Omar the Bold, who carried Muhammed's letter to Herakl, the governor of Damascus, to adopt Muhammedanism.

KHATI, *s.* (vid. hatti), letter, note, document, handwriting.

KHATIA, *s.* (vid. hatia) (crimen), fault, sin.

KHATIBU (كَاتِب scriba), writer, secretary, preacher.

KHATIMA, *s.* (vid. hatima), end, completion.

KUATIMISHA, *v. c.*, to complete; *vid.* hatimisha.

KHAZANA, *s.* (vid. házana), treasure.

KHEIRI, *s.* (vid. héri), happy, fortune, happiness; watu wa kheiri, happy men; ni kheiri, I had better; kua heri, adieu! for good.

KHILIBU (KHILIBIKA) = ku-m-fania hada.

KHENA (*vid.* hema), a tent.

KHINI, *v. a.* (*vid.* hini), betray; خَانَ, decepit.

KHITARI, *v. a.* (*vid.* hitari, *v. a.*), to choose.

KHITIMA NZIMA, a complete copy of the Quran (Hifima); *cf.* Juzuu.

KHOFISHA, *v. c.*, to frighten; *vid.* hofisha.

KHOFU, *s.*, fear, danger; *vid.* hofu; ku tia khofu, to frighten; kungiwa na khofu or kúa na khofu, to be afraid.

KHORI, *s.*, a pad used as a saddle for donkeys.

KHUBIRI, *v.*, *vid.* hubiri and habari.

KHUSUMA, *s.* (*vid.* husumu), enmity.

KHUTUBU, *v. a.* (*vid.* hutubu), to preach.

KHUZURUGI (or HUTHURUGI), a stuff of a brown-yellow colour, of which men's best kanzus are made (St.).

KI (*see* Dr. Steere's remarks, page 293).

KIA, *s.* (cha, *pl.* via) (*Kiurima*); (1) a kind of latch; kia cha mlango (cha fungia mlango), the wooden bolt of the door, to shut from within; oppos. to konocho, the bolt which shuts the door from without; nkisha kia kisingiti, as soon as he steps over the threshold he forgets it; (2) kia cha (*pl.* via via) muli = flesh.

KIA, *v. a.* (= kiúka, *v. a.*) (*Kiurima*), to step over; e.g., ku kia (or kiúka) gógo, to step over a trunk of a tree (ku tupa kua magú); ku kia, e.g., ants in the road.

KIWA, *v. p.*; isiukiwa, impassable.

KIA, *s.*, a kind of lath (St.).

KIADA, *s.*, slowly, distinctly; *cf.* كَادَا, (1) tardum habuit incessum, (2) voeem katá katá edidit avis; katha?

KIÁFIA, *s.*, that which comes into one's nose and causes sneezing; e.g., yuwaenda kiáfia cha ku jeniú; roho ya kiáfia, a changeable being? (R.).

KIAGANO, *s.* (1) promise, (2) place agreed upon for meeting; but maagano is agreement.

KIALI, *s.*; kiali cha motto (*cf.* kitéte), a spark of fire; kiali cha barudi, rocket? *cf.* muali wa muotto.

KIALIO, *s.* (cha, *pl.* vialio), (1) eorn requisite for preparing the food taken in the evening; supper; nkisha kula kialio, utalala; in Kipemba kijio = jakúla cha jiúni; Kin. kilariro; kialio cha mvua, rain with which one goes to sleep; (2) eross pieces put in a cooking-pot to prevent the meat touching the bottom and burning (St.).

KIÁMA, *s.* (ja), (1) overflowing, inundation of the whole earth. The Muhammadan Suahili believe that at the end of the world the whole earth will be overflowed by water, after which will be the resurrection of the dead; (2) قَامَ, stetit, erectus

fuit; قِيَمَةُ resurrection, resurrection of the

dead in Arabic. Kiáma kimetúka, nti imehari-bika, watu wote wamickuffa, the deluge has overflowed everything (tuka = ghariki), the earth is spoiled and men have died.

KIAMÁMBA, *v. n.*, to become too dry by long exposure to the sun; mtelle lu unakiambamba sana, usiate ku kiamamba (yabesika) hautakuja ku sagika wema, this rice has become too dry, do not let it be dried too much, it will not be well ground, it will be difficult to grind it.

KIAMNA, *s.* (cha) (muámba mdogo), a small rock in a river or at sea.

KIAMBÁZA, *s.* (*vid.* kiwambaza cha nimba), the side-wall of a house made of poles and plastered with mud; to be distinguished from kiwambáza cha mília na cha ngáo; pembe (peúpe) ya kiambaza? jiwe la kitoo cha kiambáza, corner-stone, Eph. ii. 20.

KIAMBILÉCHO mimi, wewe, yeye, suisui, nuigui wao, that which I say, &c.; kiambilécho wewe somo = hayo unenayo (R.).

KIAMBO, *s.* (Kip.) = muádo.

KIÁMO (or KIÁMO), *s.* (cha) (= dánga); maziwa ya muanzo ku viá gnombe, bestings; tupike kiámo túle; when a cow calves for the first time she has a great quantity of bestings, which grows less with each calf.

KIÁNA, *s.* (cha, *pl.* viána) (*Kiurima*) = kibia cha ku finikia wali, the lid of a pot.

KIÁNGA, *s.* (cha, *pl.* vi) (*vid.* muanga), clear weather or sky after the fall of rain; ikipussa nivua, ni kianga cha jua; mvúa hi ukómo wa ku filiza siku mbili lizi, siku ya tatu itatóa kianga cha jua, the coming out of the sun after rain; kianga cha mgema (*vid.* massu). Though all other work may be interrupted in consequence of rain, yet the Lord will grant at last the kianga cha mgema (*vid.* gema); inafania kianga cha mgema, a short interval of sunshine during the rainy season which the mgema (the taper of the palm-vine) uses for his work.

KIANZI, *s.*, *vid.* muanzi.

KIANZI, *s.* (cha); ku piga kianzi cha ubincha?

KIAPIO (*pl.* viapio), ery of jubilee.

KIÁPO, *s.* (cha, *pl.* viapo), an oath, an ordeal; kú la or fania kiápo, to eat, or to take one's oath = ku ápa; (2) the sign of oath put up in the plantations to frighten thieves; ku-m-tilia or pigisha kiápo, to cause one to take an oath; *vid.* áfia, *v. c.*

KIÁRA, *s.*; ku rusha kiára?

KIÁRABU, *adj.*, Arabic; Muárabu, an Arab; maneno ya Kiárabu, Arabic words, Arabic language.

KIASA NGÉU, ni daua for the homma ku ji-paka.

KIÁSI, *s.* (Arab. قياس) (cha, *pl.* yi-) = kipimo, measure; kiasi cha barúdi ya ramia moja, or simply kiasi cha bunduki, the measure of gun-powder requisite for one charge, a cartridge;

kiasi gani? *how much?* muegui kiasi, *a temperate man*; neno hili liuanza kiasi, *long ago, long since*; kiasi gani unakúza, *at how much do you sell?*

KIATE, *s.* (pl. vi—), *orphan??* (alicátóa).

KIATI, *s.* (pl. vi—), *a squib, cracker (of firework)* (Er.).

KIÁTU, *s.* (cha, pl. viatu), *shoe, a sandal (of the natives)*; viatu via mti, *a sort of tall wooden clog worn in the house, and especially by women. They are held on by grasping a sort of button (msuruaki) between the great and second toe (St.).*

KIATÚXU (or JIATÚXU), *s.*; kitu cha túnu, kitu kisi cho kuáno katika mti, *kikipelékóa kua rafiki wa mbali ku-m-tunúkia, a dessert of sweet pastry, any curiosity of food or other matter which is sent to a distant friend to please him with something which is not found in his own country or town, e.g., bungo (the fruit of a tree) is found at Mombas, but not at Zanzibar.*

KIAWÁXIO, *s.* (pl. vi—), *measure (pishi, kobabu)*; — cha ku gawánia (Sp.).

KIÁZI, *s.* (cha, pl. viazi), *a sweet potato*; kiazzi manga or kiazzi kikū, pl. viazi vikū, *yams, various kinds*, (1) kiazzi jéauppe, (2) kiázi cha badáda (of red colour), (3) kiázi cha mriha (big, short, and white); kiázi kikū, pl. viazi vikun, *yam*; kiazzi cha Kizangu, *European potatoes.*

KIBÁRA, *s.* (cha, pl. vi— or za) (*vid.* kebába), *a measure which is about a pint-basin full, about a pound and a half (St.), fourth part.*

KIBAGADA, *s.*, *dim. of pagada (R.)?*

KIBÁGO, *s.* (cha, vi—), *footstool*; (1) kipánde cha mti cha ku kalía or wékéa mágū, or cha ku ketía, *a kind of footstool, any piece of wood to sit upon (e.g., kibágo cha mbúzi) or to put the feet upon*; (2) kibágo cha ngázi ya ku kueléa, *the round of a ladder or step of a staircase*; (3) kibágo cha kisingiti cha jū na cha tini; *the hutel and sill of a door.*

KIBAGU KIBÁGU, *vid.* kipupéue.

KIBÁKU, *s.* (cha, pl. vi—), *spot, stain, any mark which a sore or the small-pox, or the ghce spilt upon a cloth, leaves behind*; máhali pa aláma ionekaniyo katika muili au ngúo, &c.; kibaku cha jua, *the spot where the sunbeams fall into the room?* *cfr.* kipára or doa doa or nsora.

KIBAKULI, *s.*, *a kind of mtama.*

KIBALI, *v. n.*, *to prosper (St.).*

KIBÁMBA (rectius KIRÁMBA), *s.* (pl. vi—), (1) *a little cotton dipped in oil and applied to (Er.)*; (2) *cha mūá = makumbi ya mūá kana miba (bamba la mūá)*; kibámba cha niama, kibámba cha mafuta, *fat, grease.*

KIBANAWÁZI, *vid.* kibanawazi.

KIBÁNDA, *s.* (cha, pl. vi—) (*vid.* bánda), *a little*

shed to shelter from the rain and sun, a hotel, a hut; (2) kibanda cha usso, *the forehead, which is also called kijunchu or kigómo cha usso*; *cfr.* kihéma, uliugu, and dúngu.

KIBANDE cha sakafu, *vid.* kipánde.

KIBANZI, *s.* (pl. vi—), *a splinter*; kibanzi cha ukuni cha ruka ukuni ukipassuliwa, *a piece of wood split.*

KIBÁO, *s.* (cha, pl. vi—), *a small board or plank, a shelf*; *a large plank is called ubáo, pl. mbáo*; *in Tumbatu a chair is called kibao (St.).*

KIBAPARA, *a destitute man, a pauper (an insulting epithet) (St.).*

KIBAKABARA, *a long fish*; trop., *a talker, prottler.*

KIBARANGA, *s.*, *a cudgel, club.*

KIBARÁNGO, *s.* (cha, pl. vi—), *a small heavy stick*; fimbo néne ilio fupi (kipigi in Pamba), *a small cudgel*; mbarángo *is a large club.*

KIBARÁRE, *dim. of baráre.*

KIBÁRAZA, *s.* (cha, pl. vi—), *a small seat of stone (cfr. baraza).*

KIBARUA, *s.*, *a little wilderness*; kibarra cha Makupa, *between Changanue and Makupa (near Mombas).*

KIBÁRŪA, *s.* (cha, pl. vi—), *a ticket, a note (cfr. bárua or bároa)*; Dr. Steere says, "Kibaruá is now used in Zanzibar to denote a person hired by the day, from the custom of giving such persons a ticket, to be delivered up when they are paid."

KIBÁTA (*vid.* mbáta, *s.*); kibáta cha kidázi liki ni kibáta, *hakikuniki kua mbúsi, chasukúka katika kifúfu, this little cocoa-nut has no water, it is dry inside, hakina tui.*

KIBÁTO BÁTO, *s.* (cha, pl. vi—), *the various colours of a leopard or a cow, &c., white, black, red, &c. (marakarára), vid. bato bato (la, pl. ma—), variegation of colours in general.*

KIBATU, *s.*, *vessels of tin, plates of tin.*

KIBAULO, *s.* (*vid.* madoro), *miserable talk.*

KIBÁWA CHA KANGA, *a kind of serpent, resembling the guinea-fowl in colour.*

KIBÁYA, *adj.*, *bad (physically)*; *vid.* báya.

KIBE, *s.*; ku-m-tia kibe katika mateso ya túngnja za mitune; *cfr.* madessi and kodue; *cfr.* kodue.

KIBEBÉRU, ndéfu, *ya mbúzi mume (vid. beberu).*

KIBERÁMU, *s.*, *vid.* berámu, *s.*

KIBÉTE, *s.*, *a small foot*; *cfr.* kuku huyu yna mágū mafúpi kana batta, *this hen has small feet like a duck*; ndé kuku kibéte.

KIBETI, *s.*, *a dwarf (?)*.

KIBÍA, *s.* (cha, pl. vi—) (kibía cha ku finikfa wali), *a dish (not glazed and of clay, to cover the boiled rice, an earthen pot-lid) (cfr. kibungu, kikángo)*; Kime. kibía = diana (in Kilindini).

KIBILIBILI, *s.*; gnuelle za kibilibili, *the usual*

wooden hair, in contradistinction from guelele za funga (vid. singa).

KIMONGO (cha, pl. vi—), a person bent by age and infirmity (kibóboe).

KIMINKA, s., vid. birika.

KIBIRITI (or KIBERITI), s. (Arab. كبريت), vid. kibiriti, sulphur; pl. viberiti, matches.

KIUTI, adj., fresh, green (vid. bití).

KIBOA, s. (pl. vi—), vid. jiboa, a dog.

KIBÓBUE, s. (cha, pl. vi—), a piece of cloth tied round the loins by women when working or dancing; ku jikáza or ku jifunga kibóbue or mkumbú or ngúo pána kiunóni ku pata ngúvu za mulli katika kazi. This has reference to a piece of cloth which the women tie round their loins when they pound corn in a mortar or perform other hard work. It serves to fasten their dress and strengthen them in their work. Kibóbue is to be distinguished from nkája wa mñázi afungai matumbo na kitámbi kiréfu, yasi-kúe makúba. A Swahili woman, after parturition, is bandaged with a long piece of cloth, to preserve her form. The Wanika women, who do not observe this Kiswahili custom, are much distended.

KIBÓBOO, s., a little piece of wood with which a rope is drawn tight.

KIBÓFU (or rather kibónú), adj., bad (morally and physically), decaying, worm-eaten.

KIBÓFU, s. (ja); kibófu cha gnombe, &c., (1) bladder; (2) the crop of a bird (R.)?

KIBOGÓSHI, s. (cha, pl. vi—); (1) kifúko cha ngófi, a small skin or leather bag for money or powder; (2) kibogóshi cha ku kama (vid. kama) maziwa. The Galla make fine bags from rapes capable of holding milk.

KIBÓKO, s. (cha, pl. vi—), a hippopotamus (mfú in Kínika); niáma mkúba aketié majini najú ya barra.

KIBÓNDUE, s. (cha, pl. vi—), rice ground with water, anything which is only pounded, not cooked, e.g., pounded mawelle and scraped nazi; kibóndue cha mawelle; mawelle mabívu yatavundoa, yakisha vúndoa, yapepétóa, zitóke kúmfí, zilipotóka kúmfí, mutu avunda názi akúua, akisha kuna, atia na tukizákwe, akapónda tena hatta ku tangamána nazi na mitele wa mawelle; matangamáno haya ndícho kibóndue (cfr. búmbúfi).

KIBÓNGO, s.?

KIBOSANGE (pl. vi—), glass-beads (E.).

KIBRÁNI, s. (ya) (= feida) (vid. jibráni), profit, advantage; حبر, benefecit; حبر, beneficium, laetitia.

KIURÍKA, v. n.; ku pata feida, to obtain profit.

KIBIRISHA (= ku-m-pa or ku-m-patia feida), to make one obtain profit.

KIBIRITI, s. (cha, pl. vi—) (vid. kibiriti), (1) sulphur; (2) match, pl. vi—, matches.

KIBUETA (KIDAUATI), s. (cha, pl. vibneta) (vid. búeta), a little desk, box, canister.

KIBÚGU, s.; ku umíka kibúgu ninazini, to hang up the kibúgu to a cocoa-nut tree for tapping cocconut liquor (vid. ku gema).

KIUUGUSA, s. (vid. kipukusa), disease among cattle.

KIBÚHUDI, s., grief (= sumázi, sigítiko); kibúhudi kime-mgá rohoñi; ameshíríki kibúhudi, grief overtook him, and he took it deeply to heart; cfr. بئس, molesta fuit res, gravior afflicto.

KIBULA (and KIBULI or KEBLA or KEBLIA), s., the point towards which Muhammedans turn in prayer, viz., in the direction of Mecca, which is situated nearly north of the Swahili coast, wherefore kibula means "north" in general; ku lekéa kibula, to turn to the north; cfr. قِبْلَة, tractus antrorsum oppositus, pec. quo quis se dirigit inter precandum, regio templi Hierosolymitani vel Mecani; amri ndie kútubu suhéli na keblia, God rules south and north.

KIBÚMBA, s. (cha) (dim. of bumba) (la, pl. ma—, a small case or box of anything; cha tómbako kibúmba, packet of tobacco; tómbako hufúnoa (kátoa), ikisha kátoa ikátoa ku pata jua robo ya saa; ikaondoléwa ikakátoa na manni ya magómba, yakatandikoa mahali pamoja, ikatoaliwa tombako, ikawekoa iote, ikatoaliwa magomba mangine yakafinikoa tombako, kuamba isipate beredi ikalaribika, ikatoaliwa na magógo ikawékoa jù, ku lemézoa hatta siku ya tatu, siku ya tatu ikaondoléwa tombako, inakwisha iva, inakúa niekúndu, ikafungoa ju ya niumba isio na motto, wala isiokua na beredi sana; ikakauka, ikisha kauka ikaondolewa ikakuagnuliwa (ku kuagníua), ikafungoa mabumba kua mñá, ikatiwa gandáni lililotiwa mbelle maji ya poáni, ikafungoa ikalewaléwa hatta Wabaráwa wakija wakinunúa kua dóti au fetha; k.bumba cha uzi, dew of thread; niuki wanaká kibúmba, the bees sit in clusters when they swarm; kibumba cha udongo; kibumba or kitopa cha mashúke ya mtáma, the head of ripe maize (vid. kitopa); kibumba cha unga, lump of flour.

KIBÚXITU, s., a large tress-work (containing gisila mbili) for preserving corn.

KIBÚXÚ, s. (búngú la udongo la ku pozéa uji); kibúngú cha ku pakulia wali, a-dish of clay for holding boiled rice; kikángo cha ku fania mtúzi.

KIBÚXSI, s. (cha?), the end of the year (Nerunzi); نورز, Pers., primus anni dies apud Persas, novi anni principium, et temporis illius festum (ku tia siku za kibunsi).

KIBUXZI, s. = kibunsi.

KIBURE, s., bronze wing-dove (R.).

KIUURI (or KEBURI), s. (ya), pride (cfr. Arab. كبر, magnitudo, superbia, haughtiness; ku enenda usafíhi or kiburi.

KIBURIPEMBE, s., a native bird (St.).

KIBURU ?
 KIBUYU, *s.* (*dim. of buyu*), used in ku gema; ku umika kibúyu (R.), to hang up kibuyu.
 KIBUYU MIMBA, *s.*, supposed pregnancy (Sp.).
 KIBŪZI, *s.* (KIUME) (*dim. mbuzi*), a kid; nina kibuzi changu na kúsa.
 KICHAA, *s.*, lunacy; muegni kichaa, a lunatic.
 KICHÁKA, *s.* (cha, *pl. vi*—) (*cf.* kitáka), a heap of wood or sticks, a thicket.
 KICHÁLA, *s.* (cha, *pl. vi*—), a bunch; kichála cha mzebibu, a bunch of grapes.
 KICHEKO, *s.* (cha, *pl. ki*—) (*vid. kitéko*), a laugh, a giggle.
 KICHIKICHI, *s.* (cha, *pl. vi*—), the small nuts contained in the fruit of the palm-oil tree (St.).
 KICHILEMA (cha, *pl. vi*—), the heart of the growing part of the cocoa-nut tree, which is eaten as salad and in various ways (St.).
 KICHO, *s.* (cha, *pl. vi*—), a fear, danger.
 KICHÓA (for KITOÁ), *s.* (cha, *pl. vitoa*), head (in Kiung.).
 KICHOSHÉO, *s.*, an instrument for pushing wood farther into the fire, the act of pushing.
 KICHOSHORO, *s.* (cha, *pl. vi*—), a very narrow passage generally left between the houses in Zanzibar (St.).
 KIDÁKA, *s.* (cha, *pl. vi*—), (1) the cocoa-nut in its first stage of growth. 1, Kidáka, 2, kitále, 3, dáfu, 4, kóroma, 5, nazi. These are the different stages of the cocoa-nut. At first it is very small (kidáka), then it gets water (kitále), after that it gets flesh and agreeable water (dáfu, la, *pl. ma*—), then the water becomes sour and the flesh hard (kóroma), at last it becomes nazi, when it is only sought for cooking, not for drinking. (2) Kidaka (cha, *pl. vi*—) cha niumba, a niche or recess in the wall of a house; (3) kidáka cha kanoa? (*cf.* kirinda masira in Kinyassa).
 KIDÁKO, *s.* (cha, *pl. vi*—), (1) hemorrhoidal piles; kidáko ni shina la or uwinda wa úme, which, if destroyed by continual sensuality, the evacuations and urine do pass involuntarily; (2) kidáko is the suture between the anus and the penis; mtu akitoka kidáko, ni mgónjoa; huyu anatoka kidako.
 KIDÁNGA, *s.* (cha, *pl. vi*—); limáu janga lianzálo valiwa, hálina maji, a young juiceless lemon; émbé kidánga, lianzálo toka uáni; émbé hili ni kidanga, the mango just after the blossom. When it is a little larger, it is called embe janga (*vid. njanga*); ndógo linakúa kana i la kuku, linakúa rika, it is grown as large as the egg of a hen, neither large nor small, but middle-sized; ma-émbe vidanga or vidanga via maénbe.
 KIDANGO, *s.*; ku piga kidango cha mūā (*cf.* furari).
 KIDANGU (or KIDENGU) (*obscene*).
 KIDÁPO; kidápo cha homma, shivering from fever; *vid. kitapo*.

KIDÁRI, *s.* (cha, *pl. vi*—), the breast-bone, sternum, chest, breast of meat (E.); kidari is used of men and animals, but kifúa refers to men only.
 KIDÁTA (KITÁTA), *s.* (*pl. vi*—), (1) a bandage; (2) pounded simsim, which when squeezed is called shudu (*also utata*); kidáta cha mafuta, oil-cake when not fully expressed.
 KIDAU, *s.* (cha, *pl. vidau*), a small vessel (or boat); hence kidau cha wino, an inkstand.
 KIDAUATI, *s.*, a little box, case (*cf.* kibubeta), a band-box; *cf.* كِبْطِيَّة, atramentarium.
 KIDAWATI, said of vessels or instruments for making bricks? (R.).
 KIDÁZI, *vid. kibata*.
 KIDÉFU (or KIDÉFU), *s.* (cha), chin and beard on the chin; ndévu, beard in general (or kiléfu).
 KIDÉME (or KILIMI), *s.*, speaking with the tongue always on the teeth; mtu huyu yuna kidéme, yuwaŭmba manéno ulimi, hainú ulimi, yuwa-táŭna or zuia ulimi kua meno.
 KIDÉME, *s.* (cha) (Kimirima), *vid. kisáfu* (kando ya tumbo lililo na máfi), the large intestines; *vid. kisafu* and tumbo.
 KIDÉRI, *s.* (cha); ni makóngo or mārathi ya kúku, disease of poultry and cattle, from which they die suddenly.
 KIDÉTE, *s.* (cha), a little four-footed animal, the size of a rat, with a long tail, weasel?
 KIDĪ, *v. n.*, to be enough or sufficient; *قَدْنِي*, *قَدْنِي*, sufficit mihi.
 KIDĪA, *v.* (*vid. kifia* or toshéa), to satisfy one.
 KIDIKU, *s.*, (1) a certain precious stone from Jagga (R.); (2) something broken, *e.g.*, kissuchangu kinakatika, ni kidiku; *cf.* Kinyassa kidúkua.
 KIDIXBU (cha, *pl. vi*—), a pool left on the beach by the falling tide (St.).
 KIDIMU; kuku wa kidimu or wa kibaráwa or kuku kidimu, a fowl with naturally ruffled feathers (R.). In Kis. kuku wa kibarawa (malaika-yakwe yasimama).
 KIDINGA POPO, *s.*, the dengue fever (St.).
 KIDINKURI, *s.*, a small poisonous fish = muegnia in Kinyika (R.).
 KIDÓGO, *adj.* and *adv.*, little, small, a morsel, crumb.
 KIDÓKO, *s.* (cha), smacking with the tongue, a click; to smack or clap with the tongue into the ear of one's wife, to incite her for embrace (an expression of conjugal mysteries, wherefore this word must not be used in common language); ku piga or ku-m-pigía kidóko.
 KIDÓLE, *s.* (cha), the little finger (*vidóle viwili*) (*cf.* udóle); kidóle, a finger, a toe; kidóle cha gumba, the thumb.
 KIDÓNDA DÓNDA (*pl. vidonda donda*); ku fania (= tondóka muii), to get many sores (*cf.* tondóka), a small sore, a wound.

KIDÓNDÓ, *s.* (cha) (cha kúni), *thin sticks which one collects in the vicinity of his house to kindle a fire quickly, twig, sprig* (kijidondo, fuel).

KIDÓNGE, *s.* (cha, *pl.* vi—), *a very small round thing, a pill, a lump in flour*; kidóngé cha dau; kidonge cha úzi = kibumba, *clew of thread*.

KIDONGÓÁ, *s.*, *a small clod of clay* (vid. dongóá, madongóá) *as hard as stone. The land where such clay is found is called nti ya ndongo. The Swahili like to plant rice on such land; vid. mgagnando.*

KIDÓTO, *s.* (cha), *a piece of cloth or mat tied over the eyes of camels while turning the oil-mill, to prevent them from seeing and drinking the oil*; kidóto cha ku finikia mato ya ngamia, wasióné mafúta ya kinúni, wasinóe; ku funga vidóto, *to blindfold*; ndia ya kidotóni.

KIDÚDE, *s.* (*dim.* of dade), *a little thing*.

KIDÚDU, *s.*, *confusion or perplexity about a way which one at other times knew well*; ku shikoa ni kidúdu (E.), *to be perplexed*.

KIDUDUMI, *pembe ya kungu ya ku lindia unguúe usiku mashambani asile malindi*; ku piga.

KIDUGU, *s.*; kidúgu kimoja (vid. ndugu) (ku penda na kidúgu).

KIDÚLU (or KILUDU), *rebel?*

KIDUNÁRI, *s.*: mpunga wa kidunári, *this sort of rice is short and broad* (mbén ya gassi), *opp.* to mpunga wa msindano, *which is thin*; mpunga wa kinika, *red and not very good*; ndio uhisi-biwao damu (R.).

KIDÚXDU, *s.* (cha) (= kitóma), (1) *a calabash. The Lamu people use the word kidúndu for the Mombassian expression "kitóma" and "kibori" in Kigania; kibandúo in Kimrima.* (2) Kidúndu cha usso = kikóno, *the forehead, brow; dim. of tundu (a hole), vid.*

KIDUNGA, *s.*, *dim. of dunga* (= dsenkua ya koma in Kiniassa), *a broad-edged basket*.

KIDZISU, *s.*, *a small knife* (*dim.* of kissu).

KIDZOI, *adj.*, *referring to the Wanika, who are called Wadzoi (sing. Mdzoi) by the Wakamba.*

KIELESA and MUELESA NA MAGONGE (on a net), *of the mgosa and mbawa tree* (R.) ??

KIELÉZO (or KIELELEZO or KIELELEZI), *s.* (cha, *pl.* vielézo), *a pattern*; ku eleléza kazi, *to imitate any work from a pattern*; ku tezama na ku fuza; but ku endeléza (from endeléa, *to go on, to spread about*), *to spread about, so that the matter runs farther, e.g., ku endeléza keléle* (vid. kiendelézo, *s.*).

KIEMBE, *s.* (cha, *pl.* viembe), *a small mango* (vid. embe).

KIEMBE (or JEMBE), *s.* (cha), *the triangular point or head of the kigumba, which is that part of the arrow which is of iron, fixed into the wood.*

EN DELÉZO, *s.* (cha) (cfr. kielézo, *s.*), *progress =*

kianzo or janzo, *the beginning and progress of a work, e.g., ukianza utaendeleza mbelle kua ku suka shupātu; kiendelezo cha kazi, the progress of the work.*

KIENGCE, *s.* (cha, *pl.* vienge); kiéngce eha motto, *a bunch of dried cocoa-leaf* (makiti), *to set anything on fire, e.g., in destroying the siáfu, a kind of ants, but kinga eha motto is a firebrand, a piece of wood burning.*

KIENZI, *s.*, *a rude kind of beer or litter.*

KIÉYU, *s.*, vid. kidéfu or kidévu.

KIFÁ, *s.* (cha, *pl.* vifa); kifá eha bunduki, *the pan of a flintlock* (nipple of a percussion gun?); ku tia barudi kifáni.

KIFADURO, *s.* (cha) = kikohózi cha vijána.

KIFÁFA, *s.* (cha) (= kichá), *epilepsy, fits; amepáta or amekamatua ni kifáfa, to be epileptic; Arab. قَفْ, furtim subduxit surripuitque; قَفُفٌ, erecta fuit prae terrore coma; قَفَقٌ, tremor febrilis.*

KIFÁLUME, *adj.*; Tangai anaunda jomboehakwe kifalume (or kisuatani), *Tangai built his vessel like a king (in a kingly manner).*

KIFAMFANI, *s.* (Kimrima) (or PAPASI or PÁSI) (kama kupa), *an insect (like the bug) which stinks dreadfully. It is said to exist at Zanzi-bar. It is a great nuisance in Taita and Usambara and other countries.*

KIFANI, *s.*, *the like, a similar thing* (*pl.* vifáni).

KIFÁNO, *s.* (cha, *pl.* vi—), *image, likeness = sura; kiláno eha mtu, the likeness of a man* (ku fanána).

KIFANÚA, *s.* (vid. fanúa, *v.* a.), *uncovering; kifanúa cha ungo, the uncovering of the sieve; vid. kiluge eha nganga.*

KIFARÁNGA, *s.* (cha, *pl.* vi—), *a chick, a pullet, which does not yet lay eggs. The various stages of development of a fowl are: (1) kifaránga, (2) póra, (3) mtetá, (4) kó, which lays eggs the first time* (yuna nimba ya kwanza) (kó la kuku). *Reb. takes kifaranga for cockerel.*

KIFÁRASA, *adj.*, *French; manéno ya Kifárasa, the French language; Mfárasa, a Frenchman. The natives distinguish maneno ya Kiangreza (English), ya Kispaniola (Spanish), ya Kiamerikáni (American), ya Kiportugés (Portuguese), ya Kifárasa (French).*

KIFÁRASI, *s.* (cha) (Arab. قَرَس with *q* of comparison), *a little horse, or like a horse, horse-like; ywóna mbio kifárasa (= unénda kua ku ruka, si kua ku fúliza māgú), he walks quickly like a horse.*

KIFÁRU, *s.* (cha, *pl.* vi—), *rhinoceros (= péa, Kin. péra), a small rhinoceros* (cfr. kafarupfu in Kiniassa).

KIFAUME, *s.*, *royalty, a kingly kind; ya kifaume, kingly, royal; ameváa ngúo za kifaume, he wore royal garments.*

KIPAUONGO, *s.* (= *Kin*, kifolongo) (R.), a beetle which on being touched feigns death.

KIPFI, *vid.* kivi.

KIFIA, *v. obj.* (كَفَى, *v. n.*) (كَفَى, satis fuit, sufficit alicui), to give one sufficient, so that it be enough for one's purpose; e.g., ame-ni kifia hajayangu = kitujangu = ame-ni-toshia or ame-ni-kidia (*vid.* kidi) hajayangu, he has given me enough, so that I need not buy more elsewhere.

KIFIALIA (or rather KIVIALIA), *s.* (cha, *pl.* vi—), a person, especially a slave, born in the country where he at present resides, in contradistinction to slaves who came by sea and with the beating of the drum; mtu, alievialiwa hapa, asiekuja na goma; kifialia means in general "a native whether he be a slave or free man" (in Kiamu mazalia). When a ship arrives with a cargo of slaves, the sailors make a great noise with drums, hence mja na goma = a fresh or new slave or telca (*pl.* matelca); mtuma aliekuja na mamai maongoni, a slave who arrives by land but is still a young child carried on the mother's back. All fresh slaves are called wajinga (*idiots*) wasiojia maneno ya huko (laken akili anazo) (*cf.* kiviao kivialo, *vid.* mpungufu).

KIFIAZI (or KIVIAZI), *s.* (cha), (1) birth, the act of giving birth; kifiazi cha mtumke huyu ni jema, hakusumbuka, amevia marra moja; kifiazichao ni kimoja; kifiazichao cha mlangowao, tangu asiliyao wafuanao; kifiazi cha mlango wa watu hawa haikutangamana na mbeu niongene, imekua mbeu ya Abrahami tupu (R.) (*of one kindred*); (2) generation, kabila.

KIFIDIO, *s.* (*pl.* vi—), payment (made also in natural products) (ku filifilia).

KIFITU (or KIVITU), *adj.*, lazy.

KIFIKO, *s.* (cha, *pl.* vi—), arrival, the end of a journey.

KIFINIKO, *s.*, a coverlet, small cover or covering (*vid.* mfiniko), generally that which covers or stops the mouth or aperture of vessels; kana kibia cha ku finikia wali. It must be distinguished from kisibiko, stopper (cork?).

KIFIRI; ku kifiri (= kuenda), to the stool (jooni), to continue (R.)? *cf.* قَفَرٌ, secutus fuit vestigia.

KIFISIFISI, *adj.*, one who does not wish to have to do anything with another (mfisifisi); mambo-yakwe ni ya kifisifisi or ufisifisi; قَرَرٌ, recēssit ab aliquo.

KIFITOFITO, *s.*; mamboyakwe ni ya kifitofito, he endeavours to conceal or hide everything (*vid.* ita, *v. a.*), this is his habit (R.).

KIRO, *s.*; hawakuona kifochakwe alipokufia, they did not see where he died; *vid.* kú fā, to die.

KIRO (or KIVO), *s.*, overplus, surplus, yielding much; from kuvā = ku fura (*cf.* falia, *v. a.*), to

yield much, to swell up; e.g., unga unafūnia kifo (= baraka) sana, the flour yields much more than was expected (unga unavā); kitu hiki chāvū, niamā hi haina kivo, this meat (cow) has not yielded as was expected; waliwakwe hauna kivo (*cf.* the word ntūpa in Kiniossa) or hankufūnia kifo, his rice did not prove abundant; kifo langu a-ji-fia kwa uongo (R.)?

KIFU, *v. n.*, to suffice; كَفَى, *vid.* kifia.

KIFU XDUGU, (1) the os coccygis, the bone which the Mohammedans say never decays (St.); (2) a pain in the chest in connection with a cough, but without kāmasi.

KIFŪA, *s.* (cha), (1) breast, chest, congh (?); (2) kifūa cha m'ti = kiléro cha mti (kijāno), a small trencher. It is not deep, and is of a circular shape; kifua cha ku oshéa mikono. A large one is called jāno.

KIFUETE, *s.*, squirrel?

KIFŪFU, *s.* (cha, *pl.* vi—); kifūfu cha nazi ilio kūnoa, the hard and empty shell of a cocoa-nut, which has been scraped out; nazi isio kūnoa is called kisio.

KIFŪFUTI? *adj.*, blue?

KIFŪKO, *s.* (cha, *pl.* vi—), a purse, pocket, a small bag cha ku tafūnia ughāibu; kifūko cha ku tifia fetha, a money purse; (2) a small jar for carrying water (mtūnge mdogo wa ku tukulūa maji) (Kinirima).

KIFŪLU, *s.*, shade, shadow (cha mtu); ufūli wa mti.

KIFULIFULI, *s.*; fuli ni—

KIFUMÁNZI, *s.* (Kinika); kifumānzi cha Kihindi, a little bell brought from Arabia and India, called njōga in Kiswahili. The natives, especially the women, tie it to their loins to attract the attention of people and of lovers especially. It is different from muangalla (*vid.*).

KIFŪMBA, *s.* (cha, *pl.* vifumba) (*vid.* fumba, ya, za); kifūmba ni jamvi lisilopassuliwa ku jifita beredi, a mat made up in the form of a bag, with which the sailors, &c., cover their bodies to protect themselves from the cold.

KIFUMBI, *s.*; leo kuna kifūmbi cha kaskasi.

KIFŪMBU, *s.* (cha, *pl.* vi—); kifūmbu cha ku tujia nazi, a small round bag or basket made of miā, used for squeezing out the cocoa-nut after it has been scraped on the mbūzi (*vid.*). The thick matter remains behind in the bag, after the milky substance has run through it. This milky substance is boiled together with the rice. It supplies the place of ghee or butter. It looks exactly like cow's milk (*vid.* kassimele, *s.*).

KIFUMFU, *s.* (cha), grief, affliction, dejection.

KIFŪMI (or rather KIVŪMI), *s.*, (*pl.* vivūmi), roaring, humming (e.g., kifūmi cha watu wangi waliokutāna); kifūmi cha ngoma, the sound of a drum; ngoma hi ina kifūmi = yafūma sana.

KIFÚMO (or KIVÚMO), *s.*; kifúmo cha mgúrúmo, the rolling sound (mlio) of thunder (*vid.* mtitímo); kifúmo cha simba (= mgurúmo wa simba), the growling of the lion (with anger, or when he catches his prey), different from mlio wa simba, the roaring of the lion; mshindo wa magu ya simba, the noise of the footsteps of a lion.

KIFUMU WALE, *vid.* muale.

KIFUNDE, *s.*

KIFUNDO, *s.* (cha, *pl.* vi—), knot; (1) kifundo cha ngúo ku fundika kitu, a knot made in the cloth to bind up something, *e.g.*, ku fundika reali ngúoni (*vid.* fundo) (kifundio); (2) kifundo cha mguu, the heel (St.).

KIFUNDO FUNDO, *cfr.* marugu rugu.

KIFUNGE, *s.*?

KIFUNGO, *s.* (cha), anything which binds or fastens; (1) a button, *e.g.*, kifungo cha kanzu; (2) a prison, confinement; (3) kifungo cha pingu (minió), with shackles or fetters of the legs; (4) kifungo cha mkatále, when the legs are put into the stocks; (5) kifungo cha mnió = mkuffu mréfu shengoni, with chains on the neck; (6) kifungo ja dini. The followers of Muhammed represent him as the "button of religion" (kifungo cha dini), as ndumbézi (pro muombézi) wa kiamáni (the intercessor at the judgment), and as the utúngu wa úmíni (the angry one with the faithful). In his letter addressed to Herkal, the Greek governor of Damaseus, whom he admonished to adopt the Muhammedan religion, he lays a stress on these qualities.

KIFUNGU, *s.* (*dim.* of fungu, part), small part.

KIFUNGUA, *s.*, an opener or unfasterener; *e.g.*, kifungua kanoa, breakfast, early food; kifungua mlango, a present made by the bridegroom to the kungu of the bride before she allows him to enter the bride's room on the occasion of his first visit (St.).

KIFUNGUO, a little key.

KIFUNIFUNI, *s.* = kitumbotumbo; ku lala kifunifuni = ku fuamía or funamía, to sleep on the belly; *vid.* fuama and wama.

KIFUNIKO (or KIFINIKO), *s.*, a cover or lid; *vid.* kifiniko.

KIFÚNO, *s.*, harvest (*Rev.* xiv. 15), crop.

KIFUNÚO, *s.*, *vid.* funua, *v.* a.

KIFÚO (cha, *pl.* vifuo), a stick which is stuck in the ground to rip the husk off cooca-nuts with.

KIFÚPA, *s.*, *dim.* of mfupa, a bone.

KIFÚPI, *adj.* (*vid.* fupi), short; kidogo kua kimo.

KIFÚRUSHI, *s.* (cha), something bound or tied up in a cloth, a small packet or parcel, *e.g.*, of rice, flour, &c.; a large one is called fúrushi.

KIFÚSI, *s.*, rubbish found in old buildings.

KIFÚU (cha, *pl.* vi—), a cooca-nut shell.

KIGÁGA, *s.* (*pl.* vi—), a seab (St.).

KIGAI (or KIGÁYA or KIJÁYA), *s.* (*pl.* vigai), a

piece of broken pottery or glass; kigai cha ku palia (pā) motto, a potsherd for taking off or catching fire in (kegeregn-nsa); kigaya is often taken for the tiles of the roof of a palace, *e.g.*, of the house of the Sultan of Zanzibar.

KIGÁDA (or KITANGA) CHA MUKONO, the palm of the hand; (2) *dim.* of ganda.

KIGÁNJA (cha), — mukóno (*cfr.* kitángá) cha —, palm of the hand.

KIGE (cha, *pl.* víge)?

KIGÉGO, *s.*, *vid.* kiléta and kijégo, *s.*

KIGELEGELE (*pl.* vi—) (*vid.* kijéjéjé), shouting, a shrill scream which is a sign of joy on certain occurrences, *e.g.*, when a governor is appointed or a child is born, &c.; ku piga kigelegele.

KIGÉRÁHA, *dim.* of geraha.

KIGEREKENZA, *s.* (*pl.* vi—) (kigeregenza cha niungu), a splinter, a very small piece of potsherd about the size of a dollar; kigai is larger.

KIGESO, *s.* (juguzo).

KIGEUGEU, *s.*, changeable, fickle; maneno haya ni ya kigeugau.

KIGIRI, *s.*, a bribe.

KIGISO, *s.* (cha kuku), pullet.

KIGNIA, *s.*, *vid.* kigniesi.

KIGNIEGNIEVU, *s.*, a tickling, a tingling.

KIGNIÉSI (or KIGNIA), *s.* (cha mafi), (1) human excrements (máfi yalióza); (2) dirt, filth in general; mukonyakwe yuna kigniesi; mafi ya gnombe yanafania kignia kua kua mengi mno; kignia hiki mñaniacho ni cha nini? Niasi zinajā niumbani, niumba inafania kignia kua taka kua nigi.

KIGNIO, *s.* (from kúgnia); kiguio cha ku gniéa máfi (Kínika). In Kiswahili *vid.* mkúnda.

KIGNIOGNÓXIO?

KIGNÓGNO, *s.*, a twang; ku sema kua puáni, to speak with a twang.

KIGNUGNIA, dough, paste (R.)?

KIGÓFI, *s.* (*dim.* of ngofi, a skin, hide), a little skin or hide.

KIGOFIA, *s.* (R.)?

KIGÓGO, *s.* (cha), (1) a short but thick trunk of a tree, a block; (2) the crust of a wound; kionda kina kigógo.

KIGÓMBA, *s.* (*vid.* mgómba), a small banana-tree.

KIGÓME, *s.*, *dim.*, *vid.* gome.

KIGÓNGO, *s.* (cha), (1) a club; kigongo cha mti = kibarango or fimbo nène; (2) the hump of a humpbacked person; muégni kigóngo, a humpback (St.).

KIGÓSHO, *s.* (cha), a bend, a hook; fimbo hi ina kigósho, this stick has a hook, curvity; mtu huyu ametekéa motto, amefania kigósho cha mukono, this man burnt his hand, he got a curved hand or an arm which cannot be straightened.

KIGÓTA, *s.* (*pl. vi—*), a sweet stalk of mtama which maybe chewed (*ku tafuna*); nabúa haya ni vigota.

KIGUBA, *s.*, the rolled leaf of the mgaddi tree; *vid.* guba.

KIGUDŪIA, *s.*, a piteher; *cf.* kuzi.

KIGŪE (or JŪGUE), *s.* (*cha. pl. vi—*), cord, string, especially for lacing or bordering a cloth; (1) kigūe eha uzi meaupe, meauusi, mukunda eha ku vaa kiunóni or shengóni, for ornament, a string or little cord of thread of various colours which men wear on the loins, or women on the neck for ornament; (2) kigūe cha mtámbo eha ku tegéa niáma, a cord used in traps laid for animals.

KIGUGU, *adv.*, close together; mtama hu ulipanda kigugu, this millet is sown too close together; mawelle haya ni ya kigugu (*cf.* kigugu in Kintassa, and *cf.* also mpada); niumba zile zambázo kuamba zi karibu karibu, ndizo zinajengna kigugu or ndizo ziambiwazo ni pada pada, which is not used for plantations.

KIGUGUMIZA (or KIGUGUMIZI), *s.* (*— chā* maneno, stuttering, faltering of speech); mtu huyu ana —, this man falters; hawezi ku sema sana.

KIGUGŪTA, *s.* (*cha*) (*— cha hindi*), the cob of Indian corn when the grains are plucked off; mahindi yamepukúsoa or puaíwa.

KIGŪLŪ, *s.*, horror, fright (anakuffa kua kigúli, he died from terror) (*Er.*).

KIGŪMBA, *s.* (*cha*) = kiúmbe cha m'li, the iron barb or head of an arrow. *Prov.* kigumba kua ungúe, kua mlimengu kintángu. The arrow-head is meant for the wild swine, nobody will mourn when it is killed, but there is great mourning when a dweller of the earth (a man) is killed.

KIGŪMU, *adj.*, hard; *vid.* gúmu.

KIGUNAMÁWE, *s.*, a kind of small fish (ni vidago na vigumu).

KIGUNDA, *s.* (*vid.* kungu), an antelope's horn, a war-horn.

KIGUNDU, *s.*; fulani ana kigundu cha juu kisipo dandasika (*R.*) (*cf.* shuri, *s.*).

KIGUNGU (*cf.* kibungu), refers to the kikombe cha udongo, which is not glazed as in Europe.

KIGUNNI, *s.* (*cha. pl. vi—*); kigunni eha tende = kanda la tende, the small oblong matting-bag in which dates are brought from Arabia for sale on the Suahili coast. A large bag, guni or gunni (la tende).

KIGUSI, the day before the siku ya muaka.

KIGŪTA, a grove; ni mahali pegni mizimu.

KIGŪZO, *s.* (*dím.* of ngizo, support), a little post.

KIHÁLIMU (and MUHÁLIMU)? (*R.*); *cf.* حَلِيم , and حَلَم .

KIMARUSI, *s.*, *cramp* (*St.*).

KIMEMA, *s.* (*cha*) = kibánda (cha upánde mója)

eha kujiitíia mvúa majíra akilinda shamba, a little shed which is open in front, to look upon the plantation. It shelters the watchman from rain and heat.

KIHÉRE HÉRE, *s.* (*eha moyo*), (1) palpitation, trepidation (of the heart); (2) doubt, anxiousness, fear, impatient haste.

KIHINDI, *adj.*, of the Indian kind; maneno ya

Kihindi, the Indian language.

KIHÓRI = kidau, a little canoe.

KIKUGU, *s.*, a small cloud (*cf.* uwingu).

KIKIPI, *s.*, (1) the heart or pith of a tree; móyo kati-kati ya m'ti; (2) kiini eha i or yáyi, the yolk of an egg; *cf.* uto.

KIKI CHA YÁYI (Kiny.) or CHA I, the yolk of an egg.

KIKIMATA, *s.*, juggling tricks, artfulness.

KIKIMATO = kiini eha mato (*cf.* tofúka), spoiled as to the eyes = blind (*cf.* kilimato). A great sorecerer who professes to be able to blind the pupil of the eye, and to render himself invisible. He can carry off a man's property in his presence without his knowing it. Kasimu Angaráibu (the name of Kasimu's father in Gassi) was a kiinimato sana, aka-ji-geuza kisiki eha mti, wa meida hawa-mu-oni, anaona kisiki tu; uganga muerévu ana kiinimato, yuwa-ji-geuza kua uganga. or buge kuba (*cf.* jamba cha jito and kiini).

KIKŪTA MGÓNGO, *s.*, drink-money, gratuity (*R.*); *vid.* mgóngo.

KIKSHA (or KISHA), this being ended, afterwards.

KIKUVU, *adj.*, ash-coloured.

KIJA (or KICHA), *v. n.*, to dawn; kesho ya súbukhi ku kija tafánia kazi kēthā wa kēthā, to-morrow at dawn I shall perform this or that business: ku kija = ku anza ku passua uwingu jua; kuna kuja, kuna kwisha kuja; kuna kúa kuja, kuna kuja, kuna kwisha kuja. *Opp.* (1) jua latúa; (2) linakua latua; (3) jua linatua, the sun sets, has set, is setting.

KIJĀ, *s.* (*eha*), frenzy, madness; mtu huyu ana kija = yuna wasimu, this man is mad.

KIJAJE (or KICHACHE), *adv.*, a little (*vid.* ehache or jaje).

KIJĀZI, *s.* (*eha. pl. vi—*), a little slave-girl (*vid.* mjakazi) (anakuja kazi).

KIJALŪBA, *s.* (*eha. pl. vi—*), a small metal bar, also a box made of wood or mūā which the women carry on their breasts; kibuéta kidogo eha mūā or kuni, of fetha, &c.; ku tilia wanda, sūbadi, ambári, toká, popó, &c.

KIJAMÁNDU, *s.* (*eha. pl. vi—*), a small long-shaped box or bag of mūā in which the natives carry the (ughaibu) betel and areca-nut (*vid.* jamánda, la. *pl.* ma—).

KIJAMBA, *s.* (*pl. vi—*), a small rock (*cf.* muamba).

KIJAMFI, *vid.* kitanga.

KIJANA, *s.*, *dim.* of *manana* (cha, *pl.* vi—), a boy or girl between 7 and 12 years of age; kijána manamuáli, a girl between 10 and 15 years.

KIJANGA, *adj.*, unripe, green, young; the various stages: (1) mana mjangu, (2) kijána, (3) mana, (4) mfulána, (5) mtu mzima, (6) mzé or sháibu; kijána jume or kike or kiúme.

KIJAPI, *s.*, the sign which the people of Jagga and Usambara make on their foreheads (R.).

KIJÁRAHA, *s.* (*pl.* vi—), a small wound or ulcer = kidonda kidogo (*vid.* garaha or geraha); kijárahā cha mboóni, sores on the penis, syphilis, chancre.

KIJEGO, *s.* (cha, *pl.* vi—) (*cf.* kileta) (*vid.* jégo), cheek-tooth. Children born with cheek-teeth (upper teeth) already protruding (mana alie-vialiwa na meno ya jū) are considered as bad omens portending distress befalling the country. Hence they are strangled by the pagan Wanika, who assert that such a child will become a criminal. But the Suahili take them to the mosque and read the Quran over them, leaving them in the mosque over night. If the child be found alive in the morning, all very well, but if taken away by an angel (as they suppose), the child would have become a nuisance to the country, therefore God took it away just in time; u kijégo muna wewe, thou art a villain, reprobate (timfi).

KIJELEJELE (or KIGELEGELE), *s.*, the cry "elele, elele elele," shouting, exultation (*vid.* kigelegele).

KIJENJELE (cha ajári), an acid sauce prepared (for ships) of mango and sweet tembo; kijenjele ja ngúo, a good dress; kijenjele has reference to something that is good and excellent.

KIJIBOA, *s.* (cha); muana wa mboa mdógo, the son of a dog, a young dog.

KIJIBÓKO (*pl.* vi—), a little hippopotamus.

KIJICHO, *envy*, an envious glance (St.); *lit.*, a little eye.

KIJIGÜ (*pl.* vi—), a little leg.

KIJILI, *s.*, a little town (*cf.* mji), Acts v. 16.

KIJIKANGO, *s.* (*vid.* kikángo); jungu kidogo cha ku kangia niana, a small pan for frying meat.

KIJIKILI, *vid.* kichikichi.

KIJIKO, *s.*, a small spoon (a large one mniko).

KIJIMBI, *s.* (cha, *pl.* vijimbi), a cockerel.

KIJINGAJINGA (*vid.* mjinga or ujinga); the Mom-bassians say that the language of Zanzibar is maneno ya kijingajinga, i.e., the language of fools.

KIJIRI, *s.* (cha), the coming, advent. In Kipemba jakula cha jirúi = kialio kijio cha usiku, the coming of the night.

KIJIRI, *s.* (cha, *pl.* vi—), a bribe given to a judge (jijiri or kikiri); ku toa-jijiri = mali ya ku-m-pa kathi, ku pata haki or ku amuliwa, to bribe a judge to obtain his verdict in one's favour.

KIJISKAFIRI, *vid.* mjiskafiri.

KIJISSU, *s.* (*dim.* of kissu), little knife.

KIJITANSU, *s.*, a very small branch.

KIJITI, *s.* (*pl.* vi—), a small tree, a splinter, a piece of wood, a bush, a shrub.

KIJITO, *s.* (*pl.* vijito), a small stream, a brook (*vid.* mto) (*vid.* kijáto, a brook, rivulet).

KIJITO (or KIJICHO), a small eye (*vid.* jito or jicho, eye); yuna kijito cha rohani (= yuna husuda), he is jealous, he wants all that he sees, he is a covetous man; hana kijito nawe, he is not envious of thee; ana kijito rohani = ku tamáa, to covet; kijito ya ku ona kitu cha mtu adaka ku toa, he wishes all that he sees (mtu wa roho jóje); ku fania kijito, *lit.*, to make a pinky or little eye, i.e., to envy, to be jealous of—; kijito, jealousy.

KIJIROA, *s.* (*pl.* vi—), a little head; muigni kijitoa, a man with a little head.

KIJIVE, *adj.*, thievish (St.).

KIJIVE, *s.* (*pl.* vi—), a small stone; vijive vijive denotes a slight eruption on the face, especially incidental to young children; in reference to a person who has this eruption, the natives say: "wapéndoā," "he is loved" (R.).

KIJO, *s.* (cha, *pl.* vi—), fear, apprehension, danger (*vid.* ku ja or cha, to fear).

KIJÓBUA, a little bunch or cluster (R.).

KIJÓGO, *s.* ?

KIJOGÓO (*pl.* vi—), a mussel, a kind of shell-fish (St.).

KIJÓLI, *s.*, a band of slaves; kijóli kimója, about six or eight slaves belonging to one master; kiniúmba kimója or tumba mmoja huvia mja na muungu-ána, brothers and sisters who have the same father and the same mother (tumba mmoja).

KIJÓMBA, *adj.*, referring to Suahili; maneno ya Kijomba, the Suahili language; Mjómba, a Suahili man.

KIJÓMBO (*dim.* of jombo), a little vessel or boat.

KIJÓNGO, *s.*, *dim.* of mongo, back? (the nembesi sickness is said to produce kijongo or kidari; *cf.* kigongo), bending, bent, inclining, hump-back; mtambo unapiudamana unafania kijongo; mtu hayu yuna kijongo, this man is hump-backed.

KIJORÓKO, *s.* (kilácho kuku sana), a wild animal very destructive to fowls (which eats poultry) (very likely a Kisegua-word) (R.).

KIJÓYO (*dim.* of móyo), a heartlet, little heart; sebu sebu na kijóyo kimúmo, he refuses a thing, and yet he would fain have it (R.).

KIJUKÜ, *s.* (*cf.* kiduku), a great-grandchild.

KIJUMBA, *s.* (*dim.*), a little house, closet, hovel.

KIJUMBE, *s.* (cha, *pl.* vi—), a go-between (a match-maker, St.).

KIJUNCHU CHA USSO, forehead (R.).

KIJUSGU, *s.* (cha), *cf.* juangu.

KIJUNI, *s.* (*dim. of kúni*), a little piece of wood.

KIJUNI, *s.*, a small bird; *cfr.* niúni, bird.

KIJUTO, *s.* (*dim. of mto*, a river), a brook; *riculet*.

KIKANGO (or KIKANGO), *s.* (*pl. vi—*), a small earthen pot for frying with oil or fat or for cooking = kijungu cha ku ojéa or cha ku pikia mtúzi (*vid.* kibungu, kibia); *dim. of ukango*, a frying-pan.

KIKÁKA, *s.*, *hastiness*; kuani ku fania kikaka cha moyo? *why are you so hasty?* nimefania kikáka hatta ku sehau jakúla cha ndia, *I was so much in haste that I forgot to take food for the road.*

KIKÁKA, *s.* (káka, *la, pl. ma—*); kikáka cha limán, the lemon-rind which is thrown away after the lemon has been squeezed out.

KIKÁLE, *adj.* (*vid.* kale), of old, of the old style or kind; ya kikale, of old times, *e.g.*, niumba ya kikale, a house of the old style, kind, or time.

KIKÁLI, *adj.*, sharp, acid, sour (*vid.* kali).

KIKÁMBA, *adj.*, referring to the Wakamba people or their language.

KIKANDA, *s.* (*dim. of kanda*), little bag.

KIKÁNZU, *s.*, a little shirt; kikáanzu cha mtoto, a little shirt for children.

KIKÁLO, *s.* (= mahali pa ku keti, makási), (1) seat, residence or dwelling-place; *e.g.*, kikaojangu or makaoyangu ni Rabbai, *I reside at Rabbai, there I have my permanent residence, not at Mombas*; (2) a company of men who eat together (= mess); (3) kikao signifies the dignity of a chief; Muegni Ngusi anatóa kikáo cha nduyuye Shehe, Muegni Ngusi took the chieftancy of his brother Shehe; (4) kikáo = conduct; kikaochakwe si jema, his conduct is not good (*R.*).

KIKÁPU, *s.* (cha) (*dim. of kápu*), a small basket (kápu, a large one), a matting-bag.

KIKASIKI, *s.* (cha, *pl. vi—*), a small pitcher with a handle and neck for liquids and preserves; kikasiki cha úsali, &c.; kitu kitwájó or kikaájo siki.

KIKATE? (*R.*); *cfr.* mkáte or mukáte (*dim.*).

KIKAFU (or KAFU or KAFU?), *vid.* noesa and kávu.

KIKÁVU, *adj.*, dry (*vid.* kavu).

KIKÁWE, *s.* (*pl. vi—*), a small pebble (káwe, *vid.*).

KIKÁZA (cha, *pl. vi—*), the pieces of wood above the windows of a house, timber over a window or door.

KIKE, *adj.*, feminine.

KIKERE, *s.*? (*R.*).

KIKÉTI, *s.*, a kind of blue bead, especially valued by the Wakamba in the Interior.

KIKÉUKÉU, *s.* (*vid.* keukeu), a little sobbing; kikeukcu cha ku liá.

KIKIA, *s.* (*dim. of mkia*), a little tail; wana wa pánia wana vikia.

KIKIRI, *s.* (*vid.* jijiri or kijiri), a bribe.

KIKIRI, *v. a.*, to pull about, to seramble for?

KIKISSA, *v. a.*, to speak in broken words; ku sema kua ku kikissa, *i.e.*, kua ku tafúta or kua ku tossa júa maneno sana; manéno yame-m-kikissa = hatoléi manéno n'de sana, yuwaséma kua usito; jambo hili lakikissa = halipatikána kua upési.

KIKO, *s.* (cha, *pl. viko*), a pipe, tobacco-pipe with a nazi. The native pipes consist of a vessel half full of water, with two stems, one leading to the bowl and one to the mouthpiece; the water-vessel is properly the kiko. See the Author's more enlarged description under the word bori, page 28; *cfr.* tōza, digali, malio, shilani.

KIKO, *s.*; (1) kiko cha mukóno, the elbow-bone; (2) kiko cha mmotto (*pl. viko*), a fire-place out of doors and without meko; watu waashia motto viko vitatu.

KIKO, *s.* (cha); kiko cha Wagalla, a Galla market-place; máhali pa n'de pa ku fánia biáshera. Such a Galla kiko is for instance in Barria (or Béria), in the territory and on the frontier of the Wanika of Kiriáma, in the vicinity of the river Sabáki. Galla, Wanika, Wakamba, Wasuahili, and Arabs go there on mercantile business, and live peacefully together for some weeks.

KIKÓLA, *s.* (cha, *pl. vi—*), (1) a banquet among friends given according to agreement by turns (kúla kikóla); chakúla cha shíríka; kikóla cha chakúla na muenziwákwe; léo kikoachángu (kúla kikóla); watu wála kikóla majira ya masíka hatta mvúa kungia. The people save in this manner many expenses and trouble of cookery, especially when rituals are scarce, or before the rainy season. *Prov.*, m'la kikóla asilípe ana kipára jeauppe. If a partner in kikóla will not take his turn to give an entertainment when it comes round, his head is shaved in several parts, in order to put him to open shame; chakúla cha shíríka; leo kikoachangu kúla. (2) Kikóla ja fetha kú tia katika búnduki or jambia, silver ring on a gun or dagger (mabámba ya fetha) as an ornament.

KIKÓAKU (or rather KIKUAKU), *s.*; pepo ya kikoáku, a whirlwind.

KIKÓBA, *dim. of nkoba* (*vid.*).

KIKÓFI, *s.*, the inside of the fingers.

KIKOFU LINDI (dofu and kidófu)?

KIKOHÓZI, *s.* (cha) (*dim. of kohlózi*), a little cough, a dry cough, constant coughing; kohlózi lite-móalo is a cough where mucus is vomited; *cfr.* ukohózi.

KIKÓI (cha, *pl. vi—*); ngúo ya kikói, a white cloth around the loins with coloured stripes below (near the border).

KIKÓKA, the name of a species of grass which grows around heaps of stones.

KIKOLÓLO, *s.*; kikólólo cha mtúzi, a sauce made by roasting peas, grinding them, and cooking

them with cocoa-nut milk, &c.; ni mtuzi wa mbázi kavu ku kangúá, zikasagúá unga zikafaníaó mtuzi (Sp.).

KIKÓMBA, s. (cha), a ravenous appetite; ndá ya kikómba or kikomba cha ndá or makázo ya ndá, an intense hunger, in which a man eats anything he can find; devouring famine. *Erl. takes it for the "hungry evil."*

KIKÓMBE, s. (eha, pl. vi—), cup; kikómbé eha kúnoa káhawa, coffee- or tea-cup; kikombe cha bilauli, a drinking-glass (*vid. kombe*); kikombe cha nuru, lustre?

KIKÓMBO (ja), a little crooked thing (*efr. ukómbo*); kitu kilicho kombo, kilicho potóka, a curvity; e.g., mti ukisongamána.

KIKÓMO, s. (cha, pl. vi—) (ja), (1) the end, termination; e.g., kikómo cha ndia (ndia ilipokóma), there where the way ends; (2) kikómo cha usso, front, projecting forehead, brow; usso ulipokóma, pasipo méa nielle, mbelle ya usso, jū ya mato.

KIKÓMU, *adj.*, fully ripe (*efr. péfu*); kikomu is properly a *Kinika* word.

KIKONDÓO, s., a little sheep; *efr. kondóo*, sheep.

KIKÓNGO (or KIKUÁTA), s., a large curved thorn.

KIKONGÓMA, s., a little worm of a red colour (R.) (*perhaps Kinika?*).

KIKÓNGUÉ, s. (pl. vi—), a very old person (*mtumke mzé*).

KIKÓNIO, s. (pl. vi—), flower- and fruit-stalks, the stalks of cloves (St.).

KIKÓNO, s.; (1) kikóno cha upána wa imáni (una vikóno viwili) (*vid. kitúra*); (2) the hand-like prow or beak of a small native vessel (*kikóno* cha ómo); *efr. gubéti*.

KIKÓPE, s., the eyelid; *vid. kópe*.

KIKORÓMBUE, s., a cry made into the hand by way of signal, a call (St.).

KIKOSSÍ (or UKOSSÍ), s. (cha, pl. vi—), the nape of the neck, the lower part of man's neck from behind, the hollow part of the neck below the back part of the head; niúma ya shéngo ni kikossi; kishógo, the dimple or pit of the neck; kógo (*occiput*), then kishógo, and then kikossi.

KIKOTÁMA, s. (*vid. kotáma*); kissu cha kotáma, a long knife.

KIKÓTO, s. (cha), a kind of whip made of mñā (ku suka kua gnongo) ku piga watóto used in schools; overlookers of slaves also use this whip (*efr. fiatisa; kikúto?*); ku songa or piga vikóto, to wreath (— cha nuelle); (2) a bracelet of brass-wire (*efr. vitanga, tzango, migunsu in Kinika*) (R.).

KIKÓTUE, s., a long and flying fish.

KIKÓZI, s., a band of men who watch for and way-lay somebody; kikózi cha watu, vikózi via watu; wame-ji-funga kikózi cha watu (kádiri ya watu

wanáne or kumí) na selakhazao, ku-m-gojáa mtu fuláni ndiani, akipita wa-mu-úe; ku keti or ku ká kikózi; askari mká kikózi, sentinel; kikózi cha askari, a company, party, body of soldiers (*efr. kitángu*).

KIKÚA, s.; the root of the mlilana tree which grows on the coast; its fruit is called kungurossi (ni kónde za mlilána).

KIKUÁJU, s. (*efr. mkuáju*); ku piga kikuaju in case of the umbézi sickness (R.).

KIKUÁKÚI, s. (cha, pl. vi—) = pepo za ku zungúka, a gust or puff of wind, a whirlwind (*kikulukúlu* or *kuakui*).

KIKUÁPA, s. (cha); kikuápa cha tómbako, the small leaf growing on the stalk of the tobacco-plant; the kuápa is always cut off, to promote the growth of the shrub; (2) kikuapa cha kánoa, the bad smell of the mouth, e.g., fuláni anúka kuapa (R.); (3) the perspiration from the arm-pit.

KIKUÁSI, s., stumbling-block (from ku kuáa or kuá, v. n.).

KIKUÁTA, s., a large curved thorn (*vid. kigongó*), mimosa inga et Farnesiana (Er.).

KIKÚBA cha mkādi, mti utóto marúa mema ya hárua, watu wake wapenda (*vid. mkadi*); (2) kikuba cha dau la mbáo (the name of a boat); (3) great, *vid. kuba*.

KIKUÉZO, s., a ladder, a flight of stairs (Er.).

KIKUI (pl. vikui), a thousand, ten thousand (*chiefly used in poetry*). The pl. zikui for vikui is obsolete.

KIKUÍLI (*vid. kuili*), a kind of serpent.

KIKUJÁ, s.; kikuja cha ukúja, (1) a little piece of the root of the nail, a piece torn off from a nail of the fingers or toes; e.g., mtu huyu ame-ni-úmiza kikuchia (pl. vikuchia via) cha chanda cha mukóno, kikuchia cha ukuja kina toka, kinaúma sana; (2) vikuchia via mkéka, the ends of ukundu which are left to remain on one side (*efr. ku tabúa ukuja*).

KIKUJU, s., elbow? (*efr. kikiyu* cha mukono).

KIKUKÚ, s. (cha, pl. vi—), an arm-ring of lead (an ornament of women), a bracelet; kikákú cha ku pandia ferasi, a stirrup; kikuku cha pingu (*vid. mli*).

KIKUKÚ, s. (*dim. of kükú*) = kitu cha kale, an old matter, something of the old time (Er.)?

KIKULI, s., *efr. kiwewe*.

KIKÚMBA UNGUÉ, s. (*lit.*, the passing or sweeping by of the hog), a small knob of Turkish corn which the wild hog passes by, snatching rather the larger ones (*kikumba unguue* = *kisegere* or *kimbúge*).

KIKÚMBO, s. (eha); ku-m-piga kikumbo = ku-m-kumba, to thrust or push one aside by touching with the arm; ku pigana or sukumana vikumbo, to thrust one another with the arms, to shove out of the way.

KIKÚNDA (*in Kilindini*) = kebaba *in Kimw*.
 KIKÚNDI, s. (cha), a small company of men (*from* 12 to 20); kuája kikundi cha watu, *there comes a troop of men* (*cf.* kinungu and kitungu).
 KIKÚNDU, s.
 KIKÚNGU, s., *vid.* mfinánsi.
 KIKÚŴA, s. (Er.) ?
 KIKUTA, s., a small wall of stones (*vid.* kuta); kikúta cha káburi, tomb, monument.
 KIKÚTÍ, s. (cha) (= nta ya kuti), the top of the kuti, bough of the cocoa-nut tree; (1) kumbi, (2) kuti, (3) kikuti, *dim.* of kuti; *fig.*, kikuti jema = bakhti ngema, happiness; *c.g.*, nimetia mukono wa mbelle chakuláni, na mtu huyu wakuja kikúti jema, níni mema.
 KIKÚTO, s., tiger (Sp.); rather mbōa mitu, *jackal*.
 KIKÚYU CHA MUKÓNO, s., *clbow*.
 KILA, s. (= khófu), fear, dislike; rokhoyangu inangia kila, I am afraid; Arab. ^{كَلْب}, tremor, or ^{كَلْب}, languor, calanitas.
 KILÁLO (or KILALIO) (pl. vi—) (ku lála, v.), a camping- or sleeping-place on a journey; kilálo cha kwanza, cha pili, cha tatu, &c. Tumelala vilálo kumi hatta túkafika. Kilalo means also a native sleeping-place made of sticks, which rest on little forked posts fixed into the ground (kilálo eha mtu).
 KILAMO, s., *beestings*.
 KILÁNGO, s. (pl. vi—), (1) a narrow entrance; kilángo cha bahari, a strait or straits of the sea; (2) kilángo cha jaha, the gate of paradise.
 KILE, *pron. demonstr.*, that, yonder; kile alichio lalia, *vid.* Luke v. 25.
 KILÉFI, s. = kidau or kihóri, small canoe (kiléfi eha ku tezēa).
 KILÉFU, s., *vid.* kidéfu, s.
 KILEGESAMBWA, *knee-bone, knee-pan* (R.).
 KILÉLE, s. (cha, pl. vi—), a summit, top, a pointed shoot in a tree or plant, pinnacle; kilele cha mnázi = nta ya mnázi, the summit of a cocoa-tree; Arab. ^{قَال}, caeumen rei, vertex montis.
 KILÉLETA, s. (cha), apex = kiléle cha nta, top of tree, pinnacle.
 KILEMA, s. (cha, pl. vilema), a blemish, a deformed or maimed person; si wema ku teka (cheka) muegni kilema, it is wrong to laugh at one who is deformed; *cf.* bunduka in Kiriassa; *cf.* Luke xiv. 13.
 KILEMBA, s. (pl. vi—), (1) a turban, diadem (given as a present to great men); ku piga kilemba; (2) a crest, the comb of a cock.
 KILÉMBŴE (KILÉMBŴE), s.; kilémbŵe cha titti, the nipple of the breast (kilémbŵe cha mtu na niamā).
 KILÉO, s. (cha, pl. vi—), any intoxicating matter, intoxication (kitu kiléfiácho) = sákāra, uléfi; mtu huyu yuwála viléo; *c.g.*, afiuni, jabangi,

tembo, mayúni, winiú, all these things are viléo; kiléo kime-m-páta = ameléwa, he is tipsy.
 KILÉTA, s., a child which cuts its upper teeth first; muegni méno ya jū mbelle (*cf.* kijégo). A child born with the upper front-tooth is taken into the mosque, and the Coran is read over him (ku soméwa mesgidini) lest some distress come upon the country. The Wanika strangle such an unfortunate creature.
 KILÉTE, s. (pl. viléte), metal rowlocks (St.), crutches ?
 KILÉVU, s. (*vid.* kidevu), the chin.
 KILÍCHO, that which; *c.g.*, kitu kilicho jema, a thing which is good (*vid.* Gram.).
 KILIFU (pl. vi—), the cloth-like envelope of the young cocoa-nut leaves (St.).
 KILIHÁFU, s., first stomach in quadrupeds (katika tumbo la gnombe), the maw, belly, paunch (tumbo kuba).
 KILÍLI, s., a small bedstead; *dim.* of ulili, bedstead.
 KILÍMA, s. (pl. vilima), a rising ground, a hill, a mountain.
 KILIMANJÁRO, s., the mount Njáro, a snowy mountain in the Kijagga country.
 KILIMATO, s., lit., all eyes; mganga aonai killa mato, mbelle na niuma na kando, a sorcerer who by means of witchcraft looks in every direction before and behind; his eyes reach everything. The leaders of caravans frequently ascribe such a power to themselves, and their superstitious followers believe firmly in their manifest impositions (*cf.* kiini máto) (*cf.* kiwi cha máto). Yuna kilimato, he who opens his eyes or makes people sleep when he wishes to rob them.
 KILIMBILI, s., the wrist.
 KILÍMI, s., the wrula ?
 KILIMIA, s., the Pleiads; kilimia cha niota (?).
 KILIMO, s. (cha), a piece of cultivated ground, agriculture, produce; muaka hu amepata kilimoehakwé míso (m'so = 60 pishi) setta mía; muaka hu watu anaongokéwa ni kilimo, mashambaninuáo; vilimo vina-wa-ongokéa or vina-wa-vília (ku via, to burn) havi kuongóka; kilimo eha nini? what will the crop be or become? vilimo vipia premics = first-fruits.
 KILINDI, s., the deeps, deep water.
 KILINGE, s. (cha), complicated question, dark or unintelligible language; manéno ya fumbo, mtu asili-júe neno hili; maneno ya kilinge ni ku letta neno kua mifano lisilokua lile udakálo; *cf.* kingózi. Kilinge cha uganga is the cunning and mysterious process through which an mganga goes in curing rheumatic pains of the legs, &c. When a person has this disease, he calls for an mganga, who promises to come after having received the úgira wa múto, the wages of calling, which consists of a jembe (native hoe). Having

arrived, he asks where the pain is. When told the pains to be in the leg, he says, "It is an *ámali*," i.e., a secret medicine applied by an enemy who wishes to kill the person by having put nails, needles, &c. into the leg. The *nganga* promises to remove the *ámali*. Then he demands half a dollar and five pishi of rice for going to the forest to fetch medicine by digging roots, &c. (uinda). Having returned from the forest, he boils the roots, &c. in a kettle, and covers the sick man with a mat, to saturate him with the smoke of the medicine. Then he touches the body until he comes to the place where the *ámali* is hidden. At once he puts his hand to his mouth and sucks, as it were, the *ámali*, and spits it then into another kettle, which he covers quickly with a sieve. After that he requires a hen, which is the fee for the *kifanúa* ungo or the uncovering of the sieve. At last he says, "Now open the kettle," which the people do, and in which they, to their surprise, find an *ámali* or amulet filled with nails, needles, &c. "Now," they say, "we have found the cause of the pains. Some enemy intended to kill the sick man, but the *nganga* has defeated his design by the *nganga*." He then gets one dollar, the sieve and the kettle. But the deceived people do not know that the impostor brought the *ámali* with him, and put it secretly into the kettle. However, the sick man thinks himself cured. (2) *Humbug*, trick; watu hawa vilinge hivi wa-nifaniafio ni via nini?

KILINGO (ja); (1) ku piga kilingo mti = ku tonga kua shoka la tisi, to plane a tree with the hatchet, planing, hewing; (2) *ngáso* nne yaliosimikoa shambáni ku lindia niúni wasilic mtáma, a shed erected on four pillars and used in guarding a plantation against birds, &c. It is like a rostrum or balcony. A large one is called ulingo.

KILINGO, s., (1) notch (E.), protuberance, prominence, boss; (2) a shed for squaring timber in (ku linga, to aim at); kilingo cha jua; (3) ndia ya kilingo ni ya ku zunguka (vid. ku linga = ku dadia, dadisa).

KILINSI, s. (cha), a bracelet of beads; vid. kikúku and kingája.

KILIO (cha, pl. vilio), a cry, wailing, weeping, mourning, lamentations; kilio cha utungu, Rev. xviii. 9; ku niamáza watu kilio; ku-m-kumbusha kilio.

KILIWA, s., meal? cfr. كِلَى, edit consumsit; قَعَرٌ, quidquid editur.

KILLA (or KULLA), every, all; e.g., killa kitu; killa acndápo, wherever he goes, or every time he goes; Arab. كُلٌّ, universitas, omnis.

KILONGOLA (pl. vil—), the guide for a journey; watu hawa ni vilongola (ku longola in Kin. =

ongoa in Kis.); kilongola huyu ni muema; cfr. ku rongora, to lead into, to guide (cfr. rubani).

KILUBE (KILUPE?), red and roundish beans? (R.).

KILUDU, s. = *ngúo kúndu* (Er.), a red cloth (cfr. kidulu).

KÍMA, s. (cha) (Arab. قِيمَةٌ, valor, pretium), (1)

price, account, value = *támáni*; kimachákwe ni kadrigáni? how much is its price? (2) then, afterwards, finally, like *muisho* and *hatima*.

KÍMA, s. (wa, pl. za), a kind of ape, a monkey with long hair; (1) kima; (2) *tumbiri*, baboon; (3) *mbéga*; (4) *niani* (large).

KIMÁDA, s., counter of eggs (R.)?

KIMÁDO ku iba kimádo (vid. *Kiniassa mbāndo*), to make an attack for plunder (kimado kimado).

KIMÁJI, adj., damp.

KIMAKO, s. (R.)?

KIMAMU? (R.) (cfr. قَمَامٌ, res quae a domo scopis evertuntur, quisquilae), sweepings, dirt.

KIMÁNDÁ, s. (cha); kimánda cha mai ya kuku, the beating of eggs, to make a kind of omelette; ku pika kimanda cha mai ya kuku.

KIMANDÁNO, s., something yellow (vid. *mandáno*).

KIMÁNGA, s., (1) a kind of very fine grain like *uimbi* (vid.). (2) Arabian, Arabic from *Manga*, Arabia. Hence ku bádlili Kimangáni kua Kisuahili, to translate from the Arabic into Kisuahili.

KIMANGO, s.; *túii* or *chui* kimango, a full-grown leopard.

KIMÁNGO, s. (vid. mango), (1) a small, round, hard and heavy stone used in grinding flour; (2) a nickname for a hard and avaricious man.

KIMANNI MAWITI, cfr. ukakui.

KIMASHAMBA, s., belonging to the country, a country dialect (St.); ya kimashamba, countrified.

KIMÁTO, s.; ku lala kimato, to watch, not to sleep.

KIMBA, s. (cha, pl. vimba), carcass, dead body; nimeóna kimba cha mtu, I saw the corpse of a dead man; kinabuúgoa kimba (= *Kiniassa* ku fa tumbi).

KIMBIA, v. n., to flee, escape, to run away, to go quickly = ku enda mbio.

KIMBILIA, v. obj., (1) to escape to one or from one; mtu wangu ame-ni-kimbilia, my man ran away from me; ku kimbilia roho, to flee for one's life; (2) to run, to pursue, to fetch him; mkimbilie upesi, go quick to catch him up, to come up with him, to overtake him.

KIMBILIKA, v. p.

KIMBRIZA, v.; udongo ukimbriza uli maji, uka kauka, huta-u-weza, prov., beat the iron while it is hot, do thy business in time, do not defer it; ku kimbriza ku-li-tumbúa harraka ipu lisilo tassa ku ivúa.

KIMBIZA, v. c., to cause to flee, to make to run away, to put to flight.

KIMBIZIA, *v. obj.*, to cause to run away from one
ame-ni-kimbizia watumawangu, he caused my
slaves to run away from me.

KIMBILIZA; ku-m-kimbiliza mtu ipu, to open too early
a tumour or swelling, to be too rash in speaking;
wa kimbiliza-ni?

KIMBIZI, *s.*; maji ya kimbizi, when the flow follows
the ebb immediately.

KIMBOSANGE, *s.* (eha), a kind of fine red beads which
are polished and highly prized (*vid.* mar-jani).

KIMBÚGUE, *s.* (Kimr.) (eha, *pl.* vim—); kimbúgue
eha hindi (= kisegere eha hindi), small Turkish
corn, which is not grown to any extent; hindi
linavia or linaharibika kua jua, gugutalakwe ni
fupi or ndogo, the corn was burned or spoiled by
the sun, therefore, &c.

KIMBUJA, *s.*; maji yakimbuja, *i.e.*, maji yaanza ku
aika or ku kúa, kúa mangi (Sp.).

KIMBURU, *s.*; kipanga kidogo eha ku guya kuku
wadogo na niuni, a vulture, a bird of prey.

KIMBÚYU, *s.*, standstill, stop, cessation; *e.g.*, maji ya
kimbúyu = maji mafu (*lit.*, dead water), neap tide.

KIMELÉA, *s.* (R.), that which is grown of itself, *e.g.*,
a wild tree which has not been planted; mtambo
wa kimelea, a trap made of a young tree which
grew on the spot.

KIMÉNE, *s.* = kiburi or kibri, pride.

KIMÉITI (or KIMERITI), *s.* (probably for bánduki
ya Merki (*Ameriki*?) = tabanja, a pistol. The
natives speak of a bánduki (1) ya viándi; (2)
ya gumeleme; (3) ya shugalo; (4) ya Merki (=
ya mrao, a matchlock gun); (5) bunduki ya
buferekin, a double-barrelled gun; (6) bunduki
ya Sérbocha, a flint gun; (7) Rugu (*vid.*), short
and big (probably a blunderbuss); (8) bunduki
ya pisto (*Arab.* buftak), pistol? (9) kizuri bú-
guma, percussion gun (?).

KIMÉTE (KIMÉTA), *s.* (eha, *pl.* vi—), splendour,
sparkling; kimete eha jua, the glare of the sun,
brightness; muoto unafania kimete.

KINÉTE MÉTE, *s.* (eha, *pl.* vi—), a firefly, glow-
worm, an insect flying at night from one bank to
the other on rivers (kimete mete eha mtoni);
mdudu wa ku meta, *lit.*, a worm of to glitter, glitter-
ing insect. An mdudu wa mawā mawili (of two
wings) is an insect of red and black colour. When
it opens the wings the red colour is seen; when it
shuts them, huona kiza, it is dark. The natives
maintain that this insect gives pain under the
nails of man's finger, so that mdudu wa kidole
(paronychia or whitlow) will be produced; jua
lafania vimetemetete matoni.

KIMIA, *s.* (eha, *pl.* vi—), silence, stillness; mtu wa
kimia kimia, a still, quiet man; ku salli kimia
kimia, to pray silently; ku niamaza kimia; kimia
kingi ni mshindo mku (a circular casting-net, St.).

KIMIO, *s.* (eha), ulcer of the throat, quinsy, croup,
especially with children, who easily die of suffo-
cation (maradi ya ku fura mio); mtu huyu
yuwagua maradi ya kimio, this man has an
ulcerated throat, which the natives consider very
dangerous, they therefore very promptly dip
their finger into butter and tear up the ulcer
(kimio ipu la rokho). Dr. St. takes this word
for "an enlarged uvula."

KIMISHA, *v. a.*, (1) to be angry at one, to reprove;
(2) to satiate; niama hi ina-ni-kimisha, the meat
will satiate me.

KIMKUMU, *s.* = urongo, a lie; maneno ya kim-
kumku, lying words (R.).

KIMO, *s.* (eha), stature, size; *e.g.*, kimo eha mtu,
the size of a man; a-ku-pitaye kimo, one who
is greater than thou (*lit.*, one who surpasses thee
in size).

KIMIO, it is or was inside.

KIMOA (or KIMUA), *v. n.*, to be tired, weary, dis-
gusted with one's business, not to like it; kujoka
or kúa na ndia; tajaia kuamba unakimoa; ku-
m-shibisha hatta yume kimoa kua chakula.

KIMÓJA, *one*; *vid.* moja.

KIDÓYO MÓYO, fear, apprehension (Kin.).

KIMRIMA, *vid.* Mrima.

KIMTUNTU = madarajali (R.).

KIMU, *v. n.*, to be out or stay out above one year.

KIMUA = ana juki, haste, sudden anger (R.).

KIMUGNINE, *s.*, a small kind of gourd resembling
the egg of an ostrich (*cfr.* mtowa), a kind of
cucumber.

KIMUI? (R.); gupulia ju ya kimui?

KIMUMUNIA, *s.* (Er.)?

KIMUNGU (ja, *pl.* vi—), corn-bird, weevil, calender
(katika mtama, &c.).

KIMUÓDO (*pl.* vi—), a missile, a shooting star,
because they are said to be thrown by the angels
at the jinns (St.).

KIMURIMURI (*pl.* vi—), a firefly; *cfr.* kimete mete.

KINA, *s.* (eha, *pl.* vina), depth; kina eha bahari =
shimo kuba la bahari, nanga heisimami, a depth
of the sea which does not allow anchorage.

KINA, *s.* (ja), genus, family, race, lineage, house,
blood. Watu hawa ni wa kina nani? or ni wa
nani? resp., wa kina Rashidi = ni wa Rashidi,
of whose family are these people? resp., of
Rashid's. Ni hawa kina Rashidi makasha haya
ni ya kina nani or ya nani mueniwe? or *pl.* ya
kina nani wegniewe? resp., ni ya kina Rashidi,
to whose family do these boxes belong? to the
family of Rashid. *Cfr.* ⁹ق, qui totus ab hero
possidetur, matre et patre servus.

KINAI, *v. n.*, to be self-contented in a good, but more
especially in a bad sense, to be self-satisfied, to
want nothing from others; mtu huyu amekina
sana = ameshiba sana, this man is full of him-

self, surfeited, loathsome, to nauseate, revolt at; mimi nime kinai, I feel persuaded (cfr. قَنِىَ, contentum reddidit, acquisivit); ana-ku-kinai wewe, he wants it from thee; cfr. also قَنِعَ, contentus fuit.

Ji-kinai, to be full of one's-self; e.g., Scidi ameji-kinai kua ng'vu, hapana awczai ku pigina nani, Scidi is full of himself on account of his power, for he thinks nobody is able to fight him.

KINAİKA, v. p.

KINÁİSHA (KINİSHA ?), v. c., to make one unable to eat any more, to withhold or take away the desire of —; chakula biki kina-ni-kinaisha rohani, this food has satiated me, so that I now loathe it; maneno haya yame-ni-kinaisha, these words have disgusted me, I cannot any longer endure them, I must express my angry feelings; ata-ku-kinaisha siku m' moja, he will disgust thee in one day.

KINAMASSI, s., (1) wet ground; nti ya rishai, nti ilio na maji maji or bredi bredi, palimoapo mpinga, a moist soil fit for rice-cultivation; mtanga wa Usambani una kinamassi = una rutuba, unazima kua bredi, the soil of Usambani is moist; (2) curdy matter; e.g., mafuta yamefania kinamassi, the oil has got a crust or become thick (takayakwe ilioganda).

KINAMISA, s., stillness of death (E.).

KINAMIZI (or KINAMIZI), s., (1) the stooping or bending of a person to his work, e.g., in slaughtering an animal; niama ya kinamizi is that portion of meat which is given to the butcher as a kind of wages for his trouble. He receives the shingo. Kinamizi sababu ya ku inama akitinda niama (cfr. matuni ya niama). (2) An abandoned or deserted place.

KINANDA, s. (cha, pl. vi—), a stringed instrument, a kind of guitar; ugnewakwe ni utumbo wa mhuzi.

KINAPU, ni kitu jema ? (R.), something that is good, agreeable.

KINARA, s. (cha, pl. vi—), (1) a little tower, a candlestick; (2) ku tia vinara, to put in the lower seam of the collar (a tailor's expression); كِنَارَا, cithara.

KINAYA, s. (ja), want of respect (= usafihi, kiburi), pride, self-complacency, insolence (asiejali watu); neno la kinaya kinaya.

KINDA (la, pl. ma—), chicken, a young one of fowls and birds in general (kinda la niuni); kinda kiboa, a whelp (used of dogs).

KINDANA, v. n., to contradict, to object to, to stand in the way of —; this verb seems not to be truly Suahili.

KINDANIA, v. obj.

KINDI, s. (wa, pl. za), a little animal with a long tail, squirrel; kindi yuwala mahindi.

KINDORO, sweet potatoes (in Kipemba) (miokūe in Kis.).

KINDU, s. (la, pl. ma—), the fruit of the kindu tree (cfr. ukindu).

KINDUGU, s.; mambo ya kindugu, relationship, brotherhood (the abstract of ndugu).

KINEMBE, s. (= maniota ya kuma, kana kilima katikati ya kuma), the clitoris in its natural state.

KINEMI, s.; kinemi cha mvua, cha mto.

KINENA, s. (— cha suruali), (1) flap of the trousers; (2) mons veneris (Er.), the lengthened clitoris as is the custom with the Waniassa and Wagindo.

KINENE, adj., big, thick.

KINGA, s. (cha, pl. vinga), (1) a brand; kinga cha motto, a fire-brand, a half-burnt piece of firewood, &c.; (2) = bakhti, fate; kingachangu kua Mungu, my fate, misfortune, accident is from God; e.g., gnomhezangu, mbuzizangu pia wamekufia, ni kingachangu (bakhtiyangu), nisilie, my cows, goats, &c. are all dead, this is my fate, I shall not weep on that account; (3) a limit or stop put to a matter; (4) kinga, s. (cha), a conduit of rain-water running from trees.

KINGA, v. a., to parry, to ward off a stroke by protecting one's-self or by being protected by another with a shield, to obstruct, to protect, preserve, to guard or shield, shelter in general (ku kinga na—); nimekinga muiliwangu kua ngao, upanga wa Mgalla usi-ni-pate, I protected my body with a shield so that the sword of the Galla could not reach me; kinga, jiwe hili lita-anguka, guard thyself, this stone will fall; Mungu ame-ni-kinga = ame-ni-nisuru or linda, God has preserved, protected me; ngao ya ku kingia selakha za adui, a shield for guarding one's-self against the weapons of the enemy; ku kinga mvua, to put something to catch the rain-water.

KINGANA, to protect each other by a shield.

KINGIA, v. obj.

KINGIKA, v. n. (mkingiko).

KINGIZA, v.; m-kingize apate ku pita palipo watu.

Ji-kingiza; ku ji-kingiza mvua or juu.

KINGAJA, s. (cha, pl. vi—), a string or bracelet of beads, worn by females on the middle of the arm, and mixed with corals.

KINGALINGALI, adv., backward; ku lala kingaliningali or kitanitani, to sleep or lie on the back (ku tanuka).

KINGAMA, v. n., to lie across; e.g., gogo linakingama ndiani, sipati ku pita, a trunk of a tree lies across the road, therefore I cannot pass; mti umekingama ndiani, a tree lay across the road; ndia ningine inakingama ndia ya kitofu or ndia ya mbelle ilionioka, another way crosses the right way which lies before us.

- KINGAMÁNA, *v.*, to go across to each other; tume-kingamána mimi nai.
- KINGAMÍA, *v. obj.*, to lie across before one, to prevent him; e.g., nioka ame-ni-kingamía ndia, sikuwéza ku pita mtu ame-ni-kingamía ndiani, a serpent lay across the road, therefore I could not pass it, a man lay across my way.
- KINGAMISHA, *v.*, to cause to lie across = to spoil, thwart, stop; amekingamisha manenoyangu = amepotóa ameháribu, amebátili, amefania kombo, yasinioke, yasitendéke; amekingamamishoa ni kitu or kitu kime-m-kingamía.
- KINGÁNA, *v. r.*, to protect each other by a shield; *vid.* kinga, *v. a.*
- KINGÁWE, *s.?*
- KINGI, *adj.*, much; kitu kingi, much matter.
- KINGILIZI CHA MAJI, a groove (?).
- KINGINE, *adj.*, another; kitu kingine, another matter.
- KINGIZA, *v.*; ku-ji-kingiza kua ku salli salla ndéfu, hawa wataóna húkumu ya ku sisi ku batilison, Luke xx. 47 (patilisoa).
- KINGO, *s.* (skin, hide); inafunda kingo kando kando (R.).
- KINGÓJO, *s.* (cha), watch, guard, place or time of watching; ku linda kingojo, to be on the watch or guard = ku kéleti zámu or ku pána zámu; ku ngója or keti kingójo, to be upon duty.
- KINGÓJÉZI, *s.* (cha, *pl.* vi—), *vid.* kingojo (*cfr.* mgojézi).
- KINGÓZI, *s.* (ja); (1) manéno ya watu wa kale, old dialect, especially of Malindi and the northern region; (2) manéno ya kiréfu (?) or ya fumbo, mtu mungine asi-li-júe neno hili, dark and unintelligible talk (*vid.* kilinge); e.g., when a guest or stranger comes to you and it is necessary to treat him most liberally, but wishing to save expenses, you talk to your servant in a somewhat unintelligible language. The stranger, understanding it superficially, thinks that you have given the strictest orders regarding his entertainment, whereas your servant, who understands you, will take great care not to comply with the high expectations of the stranger. You would say to the servant “m’pe, usi-mu-ime (= usi-m-nime) utukúni (= sokóni) asénde, wala kitoéo asiómbe,” *lit.*, give him, refuse him not, he must not go to the market (to buy food himself), and as to kitoéo, he shall not be obliged to beg for it. With all these smooth words the Swahili wishes to say, m’pe kidógo or m’pe kua hádiri, give him a little or give him moderately. In this respect kingózi is cunning language, and in general a play upon words.
- KINGÚBUA, *s.*, the spotted hycna (St.).
- KINGÚNE, *s.* (*vid.* mgáne), a small crippled mkóna tree, of a small size; hence mtu huyu ni kingúne, hana kimo, ni mtu mpefu, laken yuwarunda anafundika fundika ni mfupi, this man is of short stature like the kingume, he is a full-grown person, but he is under-sized. It implies a nickname (neno la ku-m-tharau mtu); e.g., muashi Hamis kingume or kifupi, the mason Hamis, the under-sized (better mfupi).
- KINGÚO, *s.*, a piece of cloth of a small size (*vid.* ngúo); *prov.* kikulajo kinguonimuako, that which eats or bites thee is in thy own cloth. This expression refers to the bug which is in a man’s cloth and bites him. But the proverbial meaning is “you have your enemy in your own house or family, like Judas Iscariot,” John vi. 70, 71.
- KINI, *s.*, the heart of a tree (*pl.* vini); (1) the centre or hardest part of a tree; (2) kini (*pl.* vini) cha mato, pupil of the eyes; (3) kini ni hali za mtu; kinizakwe hazikadiri kani; kiini, yolk; kiini eha yáyi, yolk of an egg.
- KINI, *v. n.*, to be true or probable; khábari hi yakini, this news is true; yamkini viómbo ku vunda, it is probable or rather true, that the ships were broken; hai-m-kini, it is not true to him, he does not believe; hai-m-kini kuja, probably he does not come; *cfr.* كَانِي, perscrutatus fuit, perquisivit.
- KINIÁ, *s.*; kiniá cha máfi, human excrements; ndia hi heipitiki kua kiniá cha máfi.
- KINIÁGO, *s.* (cha, *pl.* vi—), rhyme, verse; viuiago via uimbo; kiniágo cha ku-m-teséa muári (*vid.*). The Swahili cut the branch of a tree and fix it into the ground (at no great depth). Then they order the muari to pull out or draw out the branch, which he cannot do, until the instructors show him the reason. This is a kind of play with the natives. They fix the branch like an anchor in the ground, so that it will not come out. Kiniago signifies also a thing to frighten people, such as a mock ghost, &c. (St.), and a ngoma ya watoto (muari) (Er.).
- KINIGÉRE (KINIECHÉRE), *s.*, a ferocious animal, of which the natives tell many exaggerated stories; felix lynx? It is of the size of a large dog, of an ash colour; it puts to flight bees and mice by the stink emitted from its posteriors, eats the honey, and catches the mice; it attacks even man, especially near the privities. One must never mention its name, for in this case a spear musket, &c., will not kill it. It can only be destroyed with clubs. Ku pigoa vigongo bassi ni kagolákwe, it jumps high over walls. This is the native account concerning this curious, rather fabulous animal (the *Bryetropus*??).
- KINÍEMI, *adj.*, good, pleasant; *cfr.* necma, grace.
- KINIKI, *v. n.*, to be certain or ascertained, it is credible; ya-m-kinika Scidi ku sáfari kesho, it is ascertained, it is credible that Scid will depart to-morrow; hai-m-kini kámoe ‘mimi ku fania

neno hili; ya-m-kini or ya-m-kinika ni kuelli; haita-wa-kini ku-mu-ata; yakini, it is true; laboda ni kuelli.

KINIKA, *adj.*, (1) *belonging or referring to the Wanika, their country, language, and manners*; (2) *to be certain or ascertained about*; *cfr.* kini, to be true.

KINIMATO, *s.*, *playing at hide and seek, taking one's-self away, making one's-self invisible*; *vid.* kilimato and kiinimato.

KININGINA (*pl.* viningina), *great-great-grandchild*.

KINIOA, *s.*, *a drink, or kinioaji*, *s.*, *a beverage*.

KINIONGA, *s.*, *chameleon*.

KINIONGE, *s. and adv.*, *weakness*; ku keti kini-onge (*vid.* kuniata) = *to sit lamenting like a man imploring mercy*.

KINIONGO, *s.* (*dim.* of niongo), *bitterness*; rokho-yakwe ni suafi, haina kiniongo; ku enda kua kiniongo, or kua kisengesenge.

KINIORI, *s.*, *name of a sickness from eating nazi* (R.) (*Kin.*).

KINTOZI, *s.*, *a barber* (at Zanzibar).

KINIUMBA, *s.* (*vid.* kijoli, mbari), *kindred on the mother's side*; (2) *a kept mistress*.

KINIUME (or KINIUMA), *s. and prep.* (cha), (1) *afterwards, behind, after*; kiniumechangu, behind or after me; kua kiniume, on the contrary; khábari ya kiniúme sijui, the subsequent (late) news I do not know; (2) *alteration, an enigmatic way of speaking, in which the last syllable is put first* (St.); kiniume cha ku tumai ameamini kua ku tumai, Rom. iv. 18; kiniúme niúme, backwards (obsolet), too late.

KINIÚNIA, *s.* (cha, *pl.* vin—), *a kind of bread mixed with honey, flour, tembo, &c.*; sima ya mukáte-hutiwa ásalí ya ngizi; (2) *a little cake made to try the quality of the flour* (St.).

KINIÚNDO, *s.* (*dim.* of niundo), *a small hammer*.

KINIUNDU, *s.* (*vid.* nundu, a hump), *a little hump*.

KINIÚTA, *s.*, *lengthened clitoris* (Er.).

KINJUNJURI, *s.*; ku kata —, *to shave all the hair except one long tuft* (St.).

KINOA, *s.* (*pl.* vinoa), *a mouth*; *vid.* kanoa.

KINOÁJI, *beverage*; *cfr.* kú nóa.

KINOÓ, *s.*; maji yanoéwa (hunoéwa) na kinoó-matúpu yasonga moyo, this prov. refers to him to whom water is offered, but who is hungry and wants to eat, not to drink (R.).

KINÓFTU, *s.* (cha niamá ?), *cha unga, dough ?*

KINÓXO, *s.* (*pl.* vinono), *a fattening*.

KINÓO (or KINÓ), *s.* (cha, *pl.* vinóo), *whetstone, hone*; jiwe la ku nolá; *a large grindstone which is turned like a wheel is called jérehé* (*cfr.* noléo and nóo) (ku futa kinó ?) (kinó cha mkono).

KINSA, *v. a.*, *to refuse, to negative, to dispute, quarrel about* (ku fánia ubishi), *to object, to contradict*.

KINSÁNA, *v. rec.*

KINSANIA, *v. obj.*; wa kinsania-ni, about what do they dispute? usi-tu-kinse manéno, do not object to our words (*vid.* ukinsani, shindania).

KINU, *s.* (cha, *pl.* vinu), *a mortar for pounding, a mill, oil-mill*; kinu cha ku tuangia; kinu cha juma, a mortar of iron; kinu cha mti, a wooden mortar; kinu cha ku shindikia, a mill for pressing oil; kinu cha moshi, a steam mill.

KINUA MCHUZI, the imperial, the place where the imperial grows (St.).

KINUBI (*pl.* vin—), a harp (St.).

KINUKAMIDO, *s.* (R.), a restless moving about from one place to another.

KINUNDUNDU, *s.* (only used in the *pl.* vi—), little lumps or knobs of lime or clay formed by water which runs down on the wall.

KINUNGU, *s.* (*vid.* nungu); kikúndi kidógo cha watu, a small band or company of men, from 12 to 20; kinungu cha Wakamba wegni biáshera, a company of Wakamba traders; but nganiáwa is a large caravan of 300 or 400 traders.

KIÓ (or KIÓO), *s.* (cha, *pl.* vió), a looking-glass, a piece of glass (kidude cha ku tezamia).

KIO, *s.* (cha, *pl.* vió), a fish-hook (cha ku vulia sámaki).

KIODÁRI, *s.*; ngúo ya kiodári, a checked cloth (ya marakaráka).

KIÓGA, *s.* (cha, *pl.* vio—), a mushroom. There are various kinds of mushrooms which the natives eat: (1) kióga cha kumfi, (2) cha mbási, (3) cha ndófu. The last kind is the largest. When a Suahili finds a great number of kioga cha ndófu in one place, his superstition considers it a very bad omen. He cries out, throws off his garments so as to become quite naked, and destroys all the mushrooms.

KIÓJA, *s.* (cha, *pl.* vio—), a curiosity, a fearful sight; vioja vitisháño (Luke xx. 11).

KIOKÓSI (*pl.* vio—), a reward for finding a lost thing and returning it to the owner.

KIOMO; kiomo cha nti, lit., lip of the land, i.e., neck of land.

KIONDA, a taster or tasting; kionda mtúzi, tasting of grary.

KIÓNDA, *s.* (cha, *pl.* viónda), a wound; ku-m-tia kionda, to wound a person; nashuku kionda = nathanni tafania kionda, I suppose or suspect I shall get a wound or sore; (1) kitóne ja tonesha (muano wa kiónda); (2) kitoróngo, which is about the size of a quarter-dollar; (3) kionda kikúba (large wound) (*vid.* tondoa); kionda ndugu, an old wound which refuses to be healed; ku-m-tia vionda vionda, to bring many wounds upon one.

KIONGOTO, *s.* = kungojéa chakula, the time of tatling and eating, from sunset till isha at the mtama time.

KIONGŌZI (*pl. vion—*), (1) *the guide or leader of a caravan*; (2) *an obsolete Kiswahili dialect with Arab and foreign words internixed.*

KIONGŪE, *s.* (= *mibishi*); *punda kiôngue, a refractory ass unfit for riding, such as the Gulla asses are (vid. punda). They are good for carrying loads.*

KIŌPŌ, *s.* (*cha, pl. vi—*), *a pole with an iron hook lowered into a well of water to fetch up things which have fallen into it; kiopō cha ku opolēa ndō kizimāni (vid. opōa).*

KIOSHA MŌTŪ, *a present made by the bridegroom to the kungu of the bride on the occasion of his first visit (St.).*

KIŌSHO (or *josho*), *washing; vid. josho.*

KIŌTO (*R. kiota*), *s.* (*cha, pl. vioto*), *a hen's nest, a place prepared by a hen for laying her eggs; kuku yuwafania mähali pa ku viafia mai kua ku timba fuko = shimo; kuku amefania kioto akāta (kū t'a = ku dāka ku viā i). Kiōto eha kuku ni mahali kuku aviāpo ilākwe.*

KIŌVU, *adj.*, (*morally*) *bad.*

KIOWEVU, *s.*, *a liquid (St.).*

KIŌZA, *s.* (*cha*), *rotteness, any thing putrid, putridity; mti hu una kiōza ndāni, haufai ku fania mbāu, this tree is rotten inside, it is not fit for planks; or mti hu ni muoma niāma hauna kiōza; niāma li ina kiōza, this meat is putrid.*

KIPA MKONO, *a present made by the bridegroom to the bride when he first sees her face (St.).*

KIPĀA, *s.* (*pl. vi—*); *kipāa cha mbelle, the front slope of the thatched roof of a native cottage; the back slope of the roof is called kipaa cha niuma; pāa is the large side-roof which covers the cottage.*

KIPĀGO, *s.*, *the lintel of a door (vid. kisingiti), step of a ladder (Er.).*

KIPĀJE, *s.*, *a kind of mtama?*

KIPĀJI, *s.* (*cha, pl. vi—*), (1) *gift; vipāji via Mungu, the gifts of God; (2) forehead and temple of the face (kipaji cha usso). Majira ya hārusi ku paka vipāji via usso, watu wasipāte hārufu mbāya harusui. It is a mixture of ambari tibu udi na ufumba, together with sandal oil (ku nūka vizūri), to give perfume. The females anoint their forehead and temple (waandika kipaji cha usso) with this kind of cosmetic. (3) A black spot on the head or neck of a wood-pigeon or ring-dove.*

KIPĀKAJA (*vid. pakāja*), *ni tumbi ya nia, a little basket of mia for fishing (vid. tumbi).*

KIPĀKU, *s.*, *a black spot or tuft of hair on the head; kuku wa mitūme yuna kipāku jeusi kitoāni. The son of Muhamed asked his father (the Prophet) for medicine, who said, "I will give it to you for wages." The son replied, "I have*

nothing to give you." Muhamed said, "Have you no eggs?" The son brought an egg, on which Muhammed wrote a few lines and placed it beneath a brood-hen. The pullets looked all white except the one which had a black spot on the head. No doubt this story has been contrived by the native physicians to show the people their right of demanding wages for medicine given.

KIPĀMBA, *s.* (*cha*), *a fat piece of meat (kipamba kimoja); kipamba cha mafūta, kilijo nona sana, it looks white, like cotton (pamba); ku andika kipamba kifūāni (to put a fat piece of meat to the chest) is a medical expression with the natives. They take eggs and mussel-line (tōkā ya kōmbe), na tui la nazi la kasimēle, and mix them together over the fire, then put this mixture upon a piece of paper, and apply it to the breast. This kind of sinapism burns considerably, and leaves a mark behind on the skin. The remedy is applied katika māradi ya kifūa cha ku kohōa (for pulmonary disorders) (tui la nazi lazīma or lapungūza ukāli wa tokā).*

KIPĀMBO, *s.* (*pl. vi—*), *adornment; kipāmbo cha niumba, finery of the house. The natives like to display all their finery by putting it up in their rooms, so that people may see their plates, coffee-cups, trinkets, baskets, and many other things. You may often observe a large chamber-pot among the household stuff, which they use as a milk-pot. Niumba li heina kipambo, this house has no ornaments, the proprietor must be a poor man.*

KIPANAWĀZI, *s.*, *a kind of hare. The kipanawazi is believed by the Muhammedans to ferry souls over a river. It will ask them who has beaten it with a muiko; pale ulipo-ni-muiko hu ni mbuene? and will then say a-ku-pindusha.*

KIPĀNDE, *s.* (*cha*), *a small piece, chip, chop; kipānde cha niama, a piece of meat. From upande (side, piece) are made pande; if these are large they are called mipande, if small vipande. Ku kata vipande, to cut into slices. Dr. St. takes the word for a piece, an instrument, a small rammer for beating roofs; vipande via ku pimia, nautical instruments.*

KIPĀNGA, *s.*, *a large bird of prey, horse-fly.*

KIPANGO, *s.*, *vid. panga.*

KIPAPA, *adj.*

KIPAPĀRA, *s.*; *kipapāra cha mgūrumo (radi), thunderbolt.*

KIPARA, *s.* (*cha, pl. vi—*), *a shaved place on the head; cfr. kikōa; ameniolēwa kipara jcupe, he was shaved on the side of the head to disgrace him.*

KIPĀRIA, *s.*, *a small calabash, used by the natives instead of a drinking-glass. When the Wanika*

are assembled in a drinking company, one of the party fills all the viparia from a large jar of tembo. When he has filled the kiparia of the last man, he cries out "kiparia kizigota" (kwisha); they all respond "hōi, hōi." When he begins filling it again, the last man cries "kianza hiyo (kiparia) ēh;" resp., "hei, hei."

KIPÁTU CHA KIKÓJO, chamber-pot.

KIPÁWA, s., step of a ladder.

KIPAWÁLE, s., a kind of bean (large ones mapawále).

KIPÁYO CHA NGÁZI (or CHA KU ELÉA).

KIPÉLE, s. (pl. vi—), a pimple (St.); vipéle havi-ni-toka kábisa.

KIPEMBÉA, s.; niumba ili kipembéa (R.)?

KIPÉNDI (or KIPENDO), s. (eha, pl. vi—), a beloved one, darling, favourite, intimate friend; Seidi Soliman ni (kipendo) kipendi cha Seidi, S. S. is the favourite of S.; mtu huyu kipendoehangu = mtu mimi ni-m-pendāi.

KIPENGĒ (or KIPENGĒE), s. = tartibu (R.)? manene-yakwe haya kipengĒ = haja ku tataniúka (cfr. tataniúka), this matter is not yet cleared up; kipengĒ eha mitu, cha úa, &c.; ku tafuta kipengĒ, to endeavour to evade in a dispute (R.); (2) kipengĒe eha mto, bend of a river.

KIPÉNIO, s. (eha); mahali pa tundu, pa pitāpo kua udia na kua ku inana (vid. péniā), a small opening or window, or place through which one must make his way by stooping and great exertion; (2) hiding-place (Er.).

KIPÉNU, s. (eha, pl. vi—) (kipénu eha niumba), (1) a lean-to, a small miserable hut which is built against the walls of a large house, usually by servants or poor people; (2) the side-cabins of a ship; cfr. upenu.

KIPÉO, s.?

KIPÉPO, s. (eha), (1) a flat fish with a high arched back, large head, and spread (?) tail, eaten by the natives (yuna mléli kana jimbi); (2) an instrument or fan for blowing the fire (kidúde eha ku pepeléa motto, or kipepéo kipepeleaho motto); (3) butterfly (?).

KIPÉREA, s. (eha), a small canoe carrying two men (= kidau or kihori).

KIPÉSI, adj., light, not heavy; kipesi (or kipesi) ku jua, it is easy (quickly or all at once) to know.

KIPÉTO, s. (eha, pl. vi—), a packet, the standing end of a bag which is only partially filled with corn, &c. (kikúto in the Kilindi language) (kipeto eha niaraka).

KIPÍ (or KIPÍÁ), s. (eha), a claw, a cock's spur; miba za magú ya jogói, or kija eha niúma katika

jú ya kisigino eha jogoi, the claw on the hind part of the feet of a cock. Kipi eha jogoi.

KIPÍÁ, s. = ghórofa (Er.).

KIPÍGI, s., rainbow?

KIPÍLA, s., a curlew (St.).

KIPÍPÍLI, s.; nielle za kipilipili, woolly hair; cfr. singa.

KIPÍMO, a measure (vid. pima, v. a.).

KIPÍNDÁ (eha), in Kinika pro kitúmba or kikánda, a small bag made of mīa.

KIPÍNDI, s. (eha), a measure or period of time, an hour, time in general; tangu súbukhi hatta jioni ni vipindi kumi na viwili, there are twelve hours from morning till evening. Very likely this word has been formed by observing the various turnings or stages of the sun (ku pinda, to bend) (cfr. pindi). Wajómba anasali vipindi vitano, the *Suahili* pray five times: (1) kipindi eha elfágiri; (2) kipindi eha dóhori; (3) kipindi eha elásiri; (4) kipindi eha mágribi; (5) kipindi eha ísha. Kulla siku ni vipindi vitano. Kulla kipindi, kulla saa, kulla majira, kulla wakáti, all times = always, constantly (miléle) (every bout); kipindi = úduru, occasion? kipindi chote, at every period; kipindi kimepita or kimengia; ana ondóka kipindi (synon. with kitambo, majira), he went off for a time.

KIPÍNDU, s. (eha, pl. vi—), the cloth into which a dead person is put before he is washed and put into the sanda (kipindo, small, upindo, a large one).

KIPÍNDUPINDU, s., cholera (St.).

KIPÍNGEA CHA MANENO?

KIPÍNGITI, s., the small ring forming the knot of the stalk of a sugar-cane; pingiti ya mūa, the joints or knobs of reeds or canes.

KIPÍNGO, s. (eha), a necklace of beads or pearls.

KIPÍNGOÁ, s. (eha) = kía eha ku pingia mlango kua ndáni, a door-bolt inside (vid. kía and koméo); vid. kupinga, v. a.

KIPÍNI, s. (eha, pl. vi—), (1) handle (eha kissu, of a knife) (mpini, a large handle); (2) a stud-shaped ornament, a piece of lead or tin which women put into the ear or nose (kipini eha rusási ku tía shikióni or puáni).

KIPÍPA, s., dim. of pipa.

KIPÍTO (PÍTO), passage.

KIPO, dim. of po (la, pl. ma—), the fruit of the mpo tree (Kimr.) = mtorá.

KIPÓÁ, s. (vid. m'poa), (1) a small space where the bottom of the sea is laid bare at the ebb; (2) rocks in the sea.

KIPÓFU (eha, pl. vi—); kipófu eha máto, blindness; mtu huyu ni kipofu or yuna kipófu eha mato, this man is blind; máto yanapofúka, haóni

tena (*vid.* pofua alie tota mato, *his eyes are destroyed, he can see no more*; vipofu via mato = hawana nathari.

KIPONDE PONDE?

KIPÓNDŌ, *dim.* of pondo (*vid.*).

KIPÓNDŪE, *s.*, something that is *pounded together*, e.g., maére and nazi.

KIPOÓZA, *s.*, *paralysis* (St.); *vid.* pooza, *v. n.*

KIRÓPŌ, *s.*, *dim.* of popō (*vid.*), a *little bundle of tobacco*.

KIPÓRA, *s.* (eha), a *cockrel*; yuwaánza ku ondokéa or ku kúa (póra, la, *pl.* ma—, a *large eock*), he is *growing*, but not yet *crowing*.

KÍPŪA (*pl.* vi—), *rocks in the sea* (St.); *vid.* kípōa.

KIPŪÉPŪE, *s.*, a *cutaneous disease seen in small red spots on the skin*. This word is also used for jóa, if they wish not to use the real name of this eruption of the skin; *cf.* jóa and báto.

KIPŪJA, *s.* (eha); kipúja eha mtáma, a *bunch of mtáma*; kibumba or kitópa eha mashuke ya mtama.

KIPUKUSSA, *s.* (*vid.* pukussa, *v. n.*), a *disease among cattle* (*cf.* puku puku), and among men?

KIPŪLI, *s.*; kipúli eha shikio la wake wa Wanika, an *ear-ornament of the Wanika women*. It is made of brass, about two inches long and very thin. You may often see five or six pieces of this ornament worn round the outer circumference of each ear, and they are sometimes of silver.

KIPŪMBA, *s.* (eha) = mpumbáfu, *fool*; mtu huyu ni kipumba = asiesikia, *asietafákari, thoughtless, deaf*; siku zote ni-mu-ambiayo ha-ya-shiki, a-ni-fania kipumba (*obstinacy*); wewe ū kipumba, *thou art a blockhead*.

KIPŪMBU, *s.*, *vid.* maniota, *s.*

KIPUMSÍKO (or PUMSIKIO), *s.*, *rest-place*.

KIPUNGU (eha), (1) a *kind of fish with dangerous fins*; (2) a *large vulture which carries off snakes, turtles* (kobe), *sheep, goats, &c.*; it breaks the shell of a tortoise by dropping it on a rock.

KIPUNGŪO, *s.*, *defect, deficiency*; ku pigoa kipungúo?

KIPŪRA, *s.* (eha); pupa la kúla, *greediness of food*; mtu huyu yuna kipúpa eha kula, *this man is voracious*; hajui shibayákwe, kulla kitu aonájo adáka kúla tu, *he does not know when he has enough, but wants to eat everything he sees*.

KIPŪRŪE, *s.*, the wind which blows at the time when the mtama is blooming, and therefore the farina is blown away and much mtama spoiled; the cold season (in June and July); beredi ya kipápue,

KIPŪRE, *s.*, a *kind of dove*; *vid.* fúkáa.

KIRAHŪ, *s.*, (1) *insolence* (R.); neno hili ulilo-ni-

ambia ni la kirahi (or ikirakhi); (2) *kirahi or kerahi, cf.* kirihī, *v. a.*; ku faniakerahi (*cf.* Arab.

كِرَاهِي, bellum, infortunium), akaona kirahi sana ku pigua ni mtuma; *vid.* kirihī.

KIRÁKA, *s.* (eha, *pl.* vi—) (كِرَاكَا), panni pars qua vestis reparatur; كِرَاكَا or كِرَاكَا, *emulus arena-rum*, (1) *patch, blotch, rag*; (2) *shallow places, want of depth* (Arab. makán erákāa, hence mapóáji ya kiraka, the sea-coast of shallows, i.e., the Suahili coast.

KIRATHA, *s.*; ku-m-lekéa —; *cf.* muari.

KIRÉFU, *adj.* (*vid.* réfu), *long*.

KIRÍBA, *s.* (ja, *pl.* vi—), a *water-skin, a tanned bag made of the skin of a goat for carrying water* (Arab. gérbe); borachio; *cf.* كِرْبَا, *uter eoriaceus in lactis usum et interdum inservit aquae*; from كِرْبَا, *ivit itinere nocturno, ut mane ad aquam perveniret*.

KIRIMI (or KIRIKHI), *v. a.* = ku thárau, to treat one *disrespectfully, to slight, hence to provoke one* (ku kirihī watu, to provoke people by disrespect as many frivolous children do); *cf.* كِرِي, *aversatus fuit, ingratum, invisum et exosum reddidit*.

KIRIMIKA, *v. n.*; ku — moyonimuakwe, to be irritated or provoked in one's mind, to be offended. The irritated person goes to the father to complain of the disrespectful child, but the father will not listen, but increases the irritation by a disrespectful behaviour.

KIRIHISHA, *v. c.*, to make offended.

KIRIMU, *v. a.*, to treat and honour one by feasting him.

KIRIMIA, *v.*; báraza ya ku kirimia watu, the verandah where people are seated when they are entertained at a banquet; káramu ya ku kirimia watu.

KIRIMIWA, *v. p.* (ku-m-kirimu ehakula) (*vid.* karimu); wageni wamekirimiwa, *vid.* karaniu (كِرَم); n'najiwa ni wageni, watoka mbali, *sina kitu ku-wa-kirimu*.

KIRINGO, *s.*; kiríngo kimója = upande mmoja.

KIRITHI, *v. a.*, to borrow (money, &c.); *vid.* ká-ratha.

KIRIWA (eha), *screw-vice*; *cf.* jiriwa.

KIROBŌTO (*pl.* vi—), a *flea, poultry-louse*. Dr. St. says, page 301, The Hathramaut soldiers are nicknamed viroboto, and their song as they march is parodied by kiroboto, kiroboto, tia motto, tia motto.

KIRÓNGO ? (R.) (kirongóe).

KIRRI (or KIRI), *v. a.* = ku-m-kubali, to accept, to receive or acknowledge one, to confess him to be such as he wishes to be; e.g., Wanika wame-kirri Seidi-Seidi, the Wanika have acknowledged Seid-Seid (the Imam of Mascot) to be their king (or mzé, elder, chief); (2) to confess; كَفَرْتُ, mansit, ad confitendum coegit aliquem; confessus fuit veritatem.

KIRRIANA, *v. rec.*

KIRIRISA, *v. c.*, to make to confess; (2) ku ambia uongo nengi; (3) kú la hatta ku wimbiwa (Er.) (?).

KIRRIWA, *v. p.* = kubaliwa, to be received.

KIRÚ, *s.* (cha) (Kigunia), (1) anger; ku fania kirú = ku ngiwa ni hasira, to become angry; (2) a leathern mask used in war, a bunch of feathers which the natives tie round their heads on solemn occasions or in war. Kirú cha ngóvi ilidungoa ikatiwa miléli ya mbúni, or maniôya (?) ya kuku (kirú cha m'leli).

KIRUKIA, *s.*, a kind of parasite growing on fruit-trees (St.).

KIRÚMBI, the magic wand of a caravan-leader; ni fimbo ya mkurugenzi ilio na pingu na hirizi uengi. Many charms are appended to the stick, which is fixed into the ground at evening time, and there must be the encampment for the night. If it falls during the night, the caravan-people pack up, fearing some disastrous accident from wild men or beasts.

KIRÚNGU, *s.* (cha), a small club; rungu, a large one.

KIRÚO CHA NUELLE.

KISA, *v. a.*; ku kisa kitanda.

KISA, *v. n.*; kuku yuwakisa = yuaviá leo, kesho haviá, siku ya tatu aviá tena. Katika mimba ya kwanza mai haya pefiki harraka, laken ko la kuku laviá kulla siku essúbukhi, to lay eggs every third day, as is done by a fowl which has not laid eggs previously.

KISA (or KIZA), *s.* (cha), darkness; katika usiku wa kisa, in the dead of night.

KISA (*pl.* visa), (1) a cause, reason, a short tale (*cf.* قِصَّة, res gesta, scriptum, historia); visa vingi, many matters or affairs; (2) kisa cha koko, a kernel of a fruit.

KISÁFU, *s.* (ja) (kidéme), the large intestine of an animal, which is full of filth (kando ya tumbo lililo na mafi).

KISÁGA, *s.* (cha), a measure equal to two kobaba = vibába viwili; nime-m-pimia kisága cha mahindi, I have measured out to him half a pishi of Indian

corn (or vibába viwili) (*cf.* kizio cha názi, half of a cocoa-nut).

KISÁHANI, *s.* (cha) (*dim.* of sáhani), a small plate or dish (Arab.).

KISANDUKU, *s.*, a small box or chest (Arab.).

KISÁSA, the present time, of now; maneno ya kisása, words of now, of what is told now; *cf.* sasa.

KISÁSI, *s.* (*cf.* قَصَصَ, talio, vindicta; قَتَلَ, resecuit, secutus vestigia), retaliation of bodily harms, like for like, if no makombozi be accepted; talion, revenge, blood-money; ku daka ku-m-tolea kisasi, to demand blood- or revenge-money; ku toa or ku lipa, to give or pay blood-money according to the demand of the relations of the murdered or injured person (from 100 to 2,000 dollars), or to kill the murderer instead of taking fidia; *vid.* mlandu in Kiniassa.

KISÉBABU, *s.*, strife; hapo kwanza ana kisébabu (*cf.* sébabu).

KISEGÉRE, *s.* (Kimv.) = Indian corn burnt by the sun; mahindi yanávia (*pl.* visegere), Kimr. = kimbugie (kikumba unguie).

KISÉLEMA, *s.* (?); jembe lina-ku-kiselema; *prov.*, usi-m-thárau kiselema chalima, kikapita jembe zima ?

KISÉMBE, *s.*, *dim.* of msémbé, slow (*vid.*).

KISENGE SENGÉ, *s.* and *adv.*; ku rudi or ku enda, to go or return backwards (R.).

KISHA, *adv.*, after, afterwards = punde, kháláfu bado ya; kisha ya dóhori, after mid-day.

KISHADDA, *s.*, a little bunch of beads; *cf.* shadda.

KISHÁKA, *s.* (cha), a little forest, grove (kidúa).

KISHALI SHÁLI BÁT ?

KISHÁNDU, *s.*, a children's game, clapping with the hands and leaping with the feet, to which they tie (njúga) rolls, applied in Europe to horses; kishando cha muamlólo.

KISHÁSI, *s.* (*cf.* tunga, *v. a.*), a string of fish (— cha sámaki).

KISHENZI, *s.*, referring to matters of a people called Washenzi (*lit.*, subjected or subdued people, subjects), a tribe residing between Usambara and the coast; manéno or lókha ya Kishenzi, the language of the Washenzi. Perhaps better to write Washinsi, from ku shinda, to subdue or conquer.

KISHI, *s.*, a chess-queen (St.); malkía, queen; kishi, chess.

KISHIGINO (or KISIGINO), *s.*; kishigino cha gū, the heel, the end of the hind part of the sole of the foot; kishigino cha mukóno, elbow.

KISHIKU, *s.*, a stump (also said of a nail); *cf.* kisiki cha mti.

KISHIMO, *s.*, *dim.* of shimo (depth, abyss).

KISHINDA, s.; mtu huyu ni kishinda wagānga (*pl.* watu hawa ni vishinda waganga), *this man is baffling all the doctors, as no medicine will take effect on him*; (2) kinu telle ni kishinda kimója, *a portion for pounding in a mortar* (Er.); (3) a small residue in a vessel, e.g., kishinda cha maji mtungini, *a small residue of water in the bottom of a jar*, but shinda la maji is a large quantity, about half of the jar; shinda la kinu, karibu na ku ja, *but kishinda ni haba, ni tini.*

KISHINDI, s., *one who excels.*

KISHINDO, s., *dim. of mshindo, noise, sound, tune; e.g., nti yapiga kishindo, lit., the country makes a noise, it is roused, it is in agitation; the sound of footsteps, tramping.*

KISHITU, s. (ku shituka), *different from kishiku.*

KISHOÁRA (KISHUÁRA), s.; cha — gnóngo za ku funga kassia mbavini mua dan, *the rope which is tied to the side of a boat (by means of a small hole bored through the board), in order to fix the oars*; (2) ku vuta kishoára hatta ku teta, *to cry and rage against an adversary so that the arbiter cannot settle the quarrel, because one party will not be silent and listen to him. This increases only the strife.*

KISHÓGO, s. (cha), *the pit or hollow of the neck* (cfr. kíkossi); *proc., a-ku-pai (a-ku-lekezai) kishógo si muenzi, he who turns the back toward you, he who is gone away, him you cannot catch to tell him what you may have forgotten, he is gone, he is not your friend*; (2) *the back part of the skull, the hinder part of the head.*

KISHÓKA, s., *a hatchet, a small axe.*

KISHÓNDE, s., *vid. shónde (or KIDÓNGE)*; kishónde cha mafe ya uama, *a small cake* (shonda, la, a large cake) *of animal's dung used as fuel by the Makúá, Wakuaí, and other nations. It is dried in the sun.*

KISHÓPO, s., *vid. mlío.*

KISHÓRÓBA, s. (cfr. ushóroba) (or shóROBA), *a small patch of mulúgo.*

KISHUÁRA, s., *loops of rope to haul by in dragging a vessel into or out of the water* (St.).

KISHÚBAKA, s., *a pigeon-hole, a small recess* (cfr. shúbaka, *window*).

KISHÚNDA, s., *a small basket made of grass. It serves to keep little things in (e.g., tobacco), and is exported from Shéhiri, a town in South Arabia.*

KISHÚNGI, s. (*pl. vi—*), *lappet, the ends of a cloth*; (2) kishúngi cha nuella, *a tuft of hair left on the top of the shaved head, a tuft of feathers.*

KISHÚPI, s. = ndómo wa kikánda.

KISI (or KISSI), v. a.; ku kisi tanga = ku weka upande wa pili, *to turn over the soil, to put it*

on the other side in tacking; (2) ku kisi manéno, *to make an estimate* (e.g., amekisi mtama) (= ku fania akili or nadari, *to guess, to consider*); ku fania mawázo nafsini muakwe, *to ponder in one's mind*; ku furahisha roho na ku-ji-kissi nafsiyakwe.

KISIÁNDA, s.; in *Kinika* kisi ya ndá = ku sía ndáni, *to shut the belly of a woman*; in *Kisua-hili* = ku tinda mimba, *the closing of the womb = the last child which is born by a woman = the youngest child*; muana huyu ni kitinda mimba, *this is the last child, with which the womb is closed as it were*; (2) *a dwarf, a child which does not grow in body and understanding.*

KISIBÁO (or KISIBÁJO), s. (cha ku siba —), *a waistcoat, with or without sleeves*; kisibáo cha mikióno, *a sleeved waistcoat*; kisibáo cha vikápa or vikuápa, *a sleeveless waistcoat. Wadaka kisibáo cha bilana, au cha ku vuta?*

KISIBÍKO, s. (cha), *a cork, a stopper.*

KISIBITI, s.; mbóga za kisibiti, *cummin, caraway-seed.*

KISIBO, s. (*vid. msibo*), *a nickname*; ku-mi-toalia kisibo, *to give one a nickname.*

KISÍCHO, rel., *that which is not*; *vid. Grammar.*

KISIFU (or KIVIVU), *adj., ripe, vid. ifu or ivu*; kitu kisifu or kivivu, *or thing which is ripe or ready* (= kitu kitayári); wali ni msifu (or msívu) = wali unewékóa tcári (or tayari), *the boiled rice is ready.*

KISIGÍNO, s., *vid. kishigino*; kishigino cha gū, *the heel.*

KISIGITÍKO, s., *cfr. lia ngóá.*

KISIKI CHA MVÚA, (1) *a rainbow*; (2) kisiki, *stump, trunk*; kisiki cha búá, *stubble?*

KISIKUSÍKU, s. (= kiza kiza), *evening, twilight, to grow dusk* (cfr. raukia).

KISÍMA, *adj., living, being in good condition, whole.*

KISÍMA, s. (cha); kisíma cha maji, *a well of water.*

KISIMBA, s. (cha); (1) kisimba cha kuku, *a henhouse, cage or cot for fowls or doves*; (2) kisimba cha ku tegéa tui, *a trap to catch large animals, e.g., leopards, &c.*; (3) kisimba, *a little lion*; kisimba marára, yuna madóá dóá or marakarára, *a striped (?) lion*; simba is a large lion.

KISIMBO, s. (cha) = cha niúgū ya ku tungia sámaki, *the rope with which the fishermen lay hold of a fish, but which carries them often very far into the sea, so that many fishermen perish.*

KISIMI (obscene), *the clitoris.*

KISIMU, s., *blighted corn* (Er.), *mildew, smut* (R.).

KISIMŪI, s. (cha, *pl. visimui*), *an empty cocoa-nut, i.e., without water and flesh inside*; mnazi unaviá visimui.

KISINDA, *s.* (cfr. sinda, *v. a.*), *the hymen of a virgin*; ku-m-tomoléa (tomóá) kisinda or ku-m-bikiri manamuali, *to remove the hymen of a virgin by the first coitus. To remove that which makes hard, contracts, closes the passage* (vid. sinda), *the hardness or obstruction*; kisinda uzi kidógo ndáni ya kuma, *uzuiliáo mbó ku pita.*

KISINDE, *s.*; hábari za kisinde (R.)?

KISINGA, *s.* (cha), (1) *a small cannon*; (2) kisinga cha niúki, *a native beehive, which is made of a small trunk hollowed, and put upon the branch of a tree (it looks like a piece of a cannon)*; (3) *a small drum* (R.)?

KISINGIA, *s.* (cha); (1) kisingia cha maji, *a whirl-pool*; (2) kisingia cha kió cha juma cha ku vulia papa (kóto), *an iron fish-hook for catching sharks*; (3) kisingia cha jiwe la poáni liumiálo mágu, *a small ho'low stone which injures the feet on the shore.*

KISINGINO, *s.*, *heel.*

KISINGISO (or KISINGUA?), *s.*, *pretence, pretext* (e.g., *for going a begging*).

KISINGITI (or KIZINGITI), *s.* (cha); (1) kisingiti cha mlángo, *the threshold of a door (the lintel is called kipágo)*; (2) kisingiti cha muamba wa bahari, *a reef of rocks in the sea, allowing only here and there a passage to vessels.*

KISINGO (or KIZINGO), *s.* (cha), *crooked, winding*; kisingo cha m'to, *the winding course of a river*; mdauara, mazungúko (ku sioga singa); cfr. msingo.

KISIO, *s.* (cha); kisio cha nazi isiokúuoa; cha ndimu zisizo kamuliwa (cfr. kassiméle), *a cocoon-shell with its flesh*; vid. kuna.

KISIRANI, *s.*, *an owner* (= muthanna); ni wewe ulio-tu-piga kisirani.

KISIRI; maneno ya kisiri yanasidi.

KISISI (or KIZIZI), *s.* (cha); kisisi cha gnombe, *cow-house* (cfr. zizi); kisisi mtama or cha náfaka, *a granary.*

KISIWI, *adj.* (cfr. sito), *heavy* (si kipési).

KISIWA (or KIZIWA), *s.* (pl. visiwa), *an island* (dim. of siwa), *a place limited by water or land, hence island and lake*; kisiwáni, *on the island.*

KISIWÉMO, *it is not there* = kitu kisicho kuámo, *a matter which is not found at a place where it is sought*; e.g., nimetafuta tende Mvita, laken siwémo, sikupata, nimerudi.

KISIWI, *s.*, *a man hard of hearing* (pl. visiwi), *who is almost deaf*; ywasikia kua keléle, or kua ku-m-kuniúa or kuniúra, *he hears when a cry is made to him, or when people nip him. He is, however, not búbúi, asiesikia wala asienóna.*

KISIWIISO (or KIZUIZO) (cha); kisiwiso cha chóo cha úma, *constipation* (R.), *lit., the retention* (suia or

zuia) *or suppression of the stool pains, is causing pain* (uma, vid.).

KISIYANGU (Tumbatu) = kisingiti (St.).

KISMA, *s.*, *a part*; cfr. قَسَمَ, *divisit*; قَسَمَ, *portio, pars divisae rei.*

KISMARI CHA KU ANDIKIA.

KISOÉA; mvua-i-kisoéa (R.) = kignictesa.

KISOGÓA, *s.*; ku fania kazi kisogoa (R.) (vid. ku soéa).

KISÓLÓTI, *s.* (Kivarima), *a piece*; kisólóti ni kipande cha Amerikano (nikono miune), *cha ku vā tini ya kiuno, a piece of four yards of Amerikano cloth, to wear under the loins*; kisólóti *is the third part of a doti*; ثُلُثٌ, *una pars vel portio ex tribus.*

KISÓMBO, *s.* (eha); kisómbó matangamáno ya mbázi na mihógo yaliósóngoa pamoja, *a paste or mixture prepared of mbázi and cassava mixed and bea'en together*; visómbó cha kunde.

KISÓNGO (or KISÓRO); kijiti cha ku songéa or fungia miá. *The women use the word kisópo, the men kisóngo; a piece of wool to twist cord or rope with, e.g., a bundle of grass or brushwood.*

KISONÓNO (or KISUNONO), *s.*, *flux of the sperm, gonorrhoea*; ni ngonjoa wa mkójo pamoja na damu (blood) au usaha (matter); kisonóno cha mkójo, *with constant micturition (venereal disease).*

KISSA, *s.* (cha, pl. vissa), (1) *cause, story, tale*; kissa cha ku-m-piga nini, *what is the cause or reason of beating him*; kissa gani? *wherefore, why?* waka-m-toléa kissa kinginc = sčabu ningine. (2) *A curious thing, not having been seen before*; muaka hu utaóna vissa vingi (= mambo mangi) visifio onéka mbelle, *this year you will see many things not seen before.* (3) Niáma wa mitúni aliwai ni watu, *an animal of the forest, which is eaten by men. The Mombassians call this animal mfurúmfu. Kissa is the Kinika name. In Lamu it is called ngúrúfu.* (4) Kissa cha kóko, *the kernel of the stone of a fruit called ukónde or ukóngóa, e.g., wa tendé (of dates), but ndáni ya ukonde (pl. konde) or ukóngoa (pl. kongoa) mna kissa.*

KISSU, *s.* (cha, pl. vissu), *a knife of moderate size*; kijissu, *a small knife*; jissu *is a large one*; cfr. kotáma and shembéa.

KISTAHAMILIFU; e.g., kitu hiki ni kistahamilifu (R.).

KISTARI, *dim. of mstari* (line).

KISTIRI, *s.*, *cover or shelter*; said of a kiwambasa, *of a water-closet* (choóni).

KISUA, *a suit of clothes* (kisua jema, *a pretty cloth*); cfr. msuani.

KISUAHILI, *referring to* —; ndicho Kisuahili hása.

KISUDÚO (pl. vi—), *food which is gotten after the work has been done.*

KISUGULU (*pl. vi—*), a mound of earth, an ant-hill (St.). Mound of stones is bōma.

KISUŪO or KISUŪSI (or KIZUTO or KIZUZI) (*ja*), a stop or hindrance, anything which stays or hinders; kisūo cha ku suia pahali, &c., a preventive instrument, e.g., the faucet of a barrel or cask (kisuisi cha ku sulia maji ya pipa).

KISUKARI, of sugar; *cf.* ndizi.

KISŪLI, giddiness, vertigo; usije ukafania kisūli, do not turn giddy when you stand on a genge (*vid.*).

KISUMENO, *vid.* msumeno (*saw*).

KISUNGUA, *s.*, spraining of the foot (R.).

KISUNGŌ, *s.* (wheel?).

KISUNGŪRA, *s.*, a little rabbit or hare (St.).

KISUNSI (*pl. vi—*), dizziness, giddiness, vertigo, swimming of the head.

KISŪSE, *s.* (cha, *pl. vi—*), a kind of scorpion (in Kimvita) (in Kijumfu n'ge); kina ushingo sana, it is very poisonous.

KISUSHI, *s.*, an occurrence; kitu kime-m-sushia, a thing that happened to him.

KISŪSHI (or KIZUSHI), *s.*, a diver; mtu huyu ni kisūshi or mpiga mbisi ku sūa or tafita nanga, this man is a diver, he dived to fetch the lost anchor; watu hawa ni visūshi, these men are divers, plungers. *Dr. St.* takes it in the sense "intruder," page 304.

KISUSI (*pl. vi—*), the hip of a roof; *vid.* St. page 302.

KISUSŪLI (or KISUSUI), *s.* (cha), a kind of kite which children let fly to the sky (ukūti uliobaliwa); kidude ja ku tesca watoto. It consists of two leaves of the cocoa-tree, which are tied together on a switch, on which they tie a string lest the wind carries it away. (2) A whirlwind?

KISŪTU (or KISUTO), *s.* (cha), a kind of coloured cloth, a large piece of printed calico. The kinds of cloth known to the Swahili are: (1) kisūtu, (2) lungi, (3) shédōro, (4) kikói, (5) debnáni, (6) bersāti, (7) kitambi cha iwishoa mpunga, (8) tausiri, (9) masnáfi, (10) sebáia ya mtānde wa kilili, (11) Kánike, (12) Ismaéli, (13) usso wa nianni, (14) sábare, (15) shúke za mafúndo or mandúndu, (16) bafuda dono, (17) Amerikáno, (18) Lamáli, (19) shotara. Most of these cloths are exported from India and Arabia.

KITA, *s.*, the half-rooted tree will not fall as it has already kita, i.e., stays (R.).

KITÁBU (*pl.* vitábu), a book; كِتَابٌ, liber, codex, epistola.

KITAGĀ, *s.*, dim. of tagā; *cf.* taga and tansu.

KITAKATÁKA, *s.*, a mote, any small particle of dust or dirt; kitakatáka cha mato, dust falling into

one's eyes; amengiwa ni kitakatáka, dust entered his eye.

KITAKIZO (*pl. vi—*), the head and foot pieces of a bedstead, the two cross-pieces of a bedstead (*cf.* mfumbati) (*Reb.* writes kidákisa).

KITÁKO, *s.* (cha); (1) kitáko cha názi iliokúnoa, ikasásoa kidógo kifufuni, the remainder left in a cocoa-nut after its having been ground; (2) sitting, backside, fundament; ku kéli or kaa kitáko or matáko, to sit on the backside, to sit down and remain on one spot (ku kaa kitáko); kulla kitáko uketipo, wherever you sit or dwell.

KITÁLE, *s.*, a cocoa-nut beginning to grow; dafu janga lianzálo ku tia ugúndi or urambirambi, a young cocoa-nut which begins to get water and flesh inside (niama na maji), the second stage of the growth of the cocoa-nut; *vid.* dafu, *s.*

KITÁLI, *s.*, sailecloth.

KITÁLU, *s.*, a stone fence, a wall.

KITÁMBA, *s.*, a little cow; *cf.* mtámba and ndáma.

KITÁMBĀA (or KITÁMBĀ), *s.* (cha), a rag, a rinsing napkin taken from an old (or new) piece of cloth; kitámā ni kipānde cha ngúo kilicho tatúka or rarúka; kitambāa cha ku futia mukóno, a towel; kitambāa cha méza, a table napkin; vuta vema sáhani hizi kua kitambāa, wipe these plates well or carefully with a towel.

KITÁMBI, *s.* (cha), a piece of cloth measuring 5 or 6 mikóno; 12 mikóno make a dóti in the Swahili shop; with the Wanika, Wakamba, and in general with the people of the Interior 4 mikono make a kitambi, and 8 make a dóti. Thus the Swahili gain 2 mikono in the Interior from every kitambi, which costs $\frac{1}{4}$ German crown or $\frac{1}{4}$ dollar (one shilling) on the coast. Kitambi cha Americano, a piece of American cotton-cloth of which usually at Mombas 6 or 7 (sometimes 8) mikóno are obtained for $\frac{1}{4}$ dollar. 2 mikóno are equal to 1 English yard. Kitambi cha kilimba, a piece of stuff for making a turban.

KITÁMBI, *s.* (cha) = mafita ya matumbo ya gnómbe, the fat caul or epiploon of an animal's body.

KITÁMBO, *s.* (ja), a space of time or of place; amekāwa kitámbo cha wakati, he stayed a space of time, a short time; amekuenda kitámbo kizima or jéma, he went a considerable distance, si káribu; kitambo from ku tamba = tembéa, to walk, to travel (Kinika, ku hámba); nna-mu-ata kitambo kizima, I left him at a considerable distance; a good while, ndia nrefu; kitambo cha kúla chakúla, as long as is requisite for eating; wahindi wana kitambo, in prayer at noon.

KITÁMIRI, *s.*, a kind of evil spirit (St.).

KITAMU, *adj.*, sweet; *vid.* tāmū.

KITÁNA, *s.* (kitána cha ku taná ndéfu), a small

- comb for combing the beard*; shanúo, s. (la, pl. ma—); la ku tania nuelle, the comb for combing the hair, made of bamboo-cane.
- KITÁNDÁ, s. (cha), a native bedstead consisting of four legs, two long side-poles, with two little poles fastened at the head and foot. The whole is connected with ropes across. Kitanda cha uchaga. To be distinguished from malázi.
- KITÁNGA, s. (cha); (1) kitánga cha mizáni, the scale of a balance; mizáni ina vitánga viwili; vitanga via tárāju; kitengele cha tárāju; (2) the palm of the hand (kitanga or kigánja cha mukóno); (3) kitanga cha kijámvi kiwekoájo tini ya jiwe la ku sagia, kitanga cha ku sagia, a piece of mat (kijamfi) laid beneath the grinding stone to intercept the flour, also mat used in prayer; (4) also a round mat used to lay out food upon; (5) kitanga cha pepo, the name of a dance.
- KITANGAMUKO; kiwiliwili jangu hakina kitangamuko (R.).
- KITÁNGO, s.; kitángo cha ku funga matango, &c. (or ku piga kitango), to sew up, e.g., a kitóma (cfr. makinini).
- KITÁNGO PEPÉTA (pl. vitango pepéta), a kind of small pumpkins, the seeds of which are called pepeta; kitángo via godoro, little pieces of cloth; ku piga or pashisha or shaliki kitango cha viafu.
- KITANI, s., flax, linen; vid.
- KITANITANI (or KITANUTANU), adv., backwards (= kingalingalli); amelála kitanitani or kua ku tanúka, kua ku atana viungo, kua ku ji-tupa viungo, he slept on the back, stretching out his limbs, as man does when returned from a fatiguing journey.
- KITANSA, s.; mbao za kitansa, planks lying obliquely near the bottom of the vessel; mbao za wajehi kitansa (R.).
- KITANSU, s., dim. of tansu.
- KITÁNU, s., splinter, splint; cfr. utánu.
- KITÁNZI, s. (ja), a noose, a little loop of a rope or string, a button-loop; tanzí is a large one; kitánzi (cha kifungo) cha ku fungia or angikia kitu or cha ku tegéa niáma.
- KITÁO, s.; ku fungua kitáo cha pingu.
- KITAOWA, the kind proper for a devotee; amevaa ngúo za kitaowa, he is dressed like a devotee (St.).
- KITÁPO, s. (kitápo cha beredi, cha homma, cha khófu), shivering caused by coldness, fever, or fear; kitápo cha homma, the beginning of fever with cold; muili wa-ni-tápa or tetéma kua bérédi or homma or khófu, my body trembles with cold or fever or fear.
- KITAPUKÚZI, s. (cha mti), a little sprig of a tree (vid. tepukúzi or tapukúsi).
- KITÁRA, s. (cha), a curve. (1) Upánga wa kitára, a curved sword like that of European soldiers. (2) Upánga wa íclogi. This kind of sword is beautiful, and its blade is of hard iron (jumajakwe kígúmu sana). (3) Upánga wa imáni, the sword of safety; hauteteméki or haupotóki, yuna vikóno viwili via juma, na jumajakwe ni jéma. This sword does not bend. It has two pieces of iron (like long nails) protruding between the handle and blade in opposite directions, which make it safe. Its iron is good. (4) Upanga wa msánáa (wa mgnárizo). This kind of sword is of inferior quality and not much liked by the natives. The iron is soft.
- KITÁSA, s., a lock, a box lock (St.).
- KITÁTA, s. (cha), entangling, complication = táta (la, pl. ma—) uzi unangia kitáta or matáta, the thread is tangled; uzi unasongomána or unasongamána, twigs fastened together like a hurdle.
- KITÁWI, s. (cha), (1) a small shrub with red blossoms, branch, bough, bunch; táwi la mtende, a bunch of dates; (2) a kind of weed much disliked on the plantations; 1, kitáwe, 2, ndágo, 3, muámba niáma are the principal kinds of weed on the plantations; (3) kitawi cha ku fumia, a shuttle?
- KITÁYA, s. (cha), jaw (hattámu yatiwa kitayáni); ku-m-guya punda kitayani, to seize the ass by the jaw. The bridle is applied to the jaw. Ku funga vitaya.
- KITE, s. (cha); (1) kite cha mfazi, the groaning or moaning, wailing of a woman in labour; ku piga kite, to groan in labour or severe sickness (cfr. tumbúisa); (2) certainty (?).
- KITEFTÉFU, s. (cha) (or KITEFTEFI CHA KILIO), the sobbing which precedes the weeping (cfr. ku sina sina, v. n.).
- KITEFUTE, s., the cheek, the part of the face over the cheek-bone (St.).
- KITÉKO, s. (cha), laughing for joy (cfr. kihaka), show of joy especially on the receipt of good news, a giggle; ku aishi katika kitéko.
- KITÉKU, s. (cha, pl. vi—), a kind of iron pick-axe; kitéku cha ku tekúa or timbúa (cfr. wekúa, v. a.) vitéku = viombo visito ku vunda máwe.
- KITELELE, s.; mahali kitelele (Luke vi. 17), the plain, an open place whence you can see far = weuni ndipe mahali kitelele = kiwandani mahali pasipo kua na ukúta wa ku ji-siba, a site without enclosure.
- KITELLE KITELE.
- KITEMA KUNI, s., an insect, dwelling in a nest of wood very cleverly made.
- KITÉMBE, s., a heavy tongue, lisping, stammering,

a lisp, a defect in the speech (*cfr.* kilími) (kitémbe cha kánoa or cha manéno), the speaking of people who can or will not lift up their tongue above the teeth, which renders the understanding of the words somewhat difficult. Hence, in general, "broken language," such as is only half understood.

KITEMBE (or KITHEMBE), s. (nna sikia kitembe), alarm?

KITENDAWILI (*pl.* vitendawili), an enigma. The propounder says, Kitendawili; the rest answer, Tega; he then propounds his enigma (St.).

KITÉNDE, s. (*pl.* vi—), action, occupation (= kitúo, R.).

KITENDE GŪ (*pl.* vi—), *dim.* of tende gū (*vid.* tende, s.).

KITENDO, s., a deed or action; kitendo cha kazi or mambo, especially an exploit of eating and drinking, in which the heroic feats of the natives greatly consist; kiténdu ni káramu kuba, shéha akitaúsoa, akipigoa kilémba ku pata kúa mkuba, wakati huo yuwaténdu kitendo, when a chief is installed, and when he is crowned with a turban, he gives a great feast to his people. This is a kitendo. Kua neno na kua kitendo, by word and deed.

KITENGÉLE, s. (*dim.* of tengele) (= mdúara or mduara), rounding, roundness (ku tengelea, to be round), a round stripe of anything; júa lináfania kiteengele jiekúndu, mvúa káribu ya kúgnia, the sun forms red round stripes, the rain will shortly fall; ku shona kitengele jiekúndu ja jamvi, to sew a round red stripe on a mat.

KITÉO, s. (eba), (1) a little sieve or a sifting basket (a large one, utéo; in Kipemba, ungo); (2) provision; ku-n-péleka kitéo mtu aliefiwa, to send fool (kitéo) to a person who has lost somebody by death. The friends and relations each send one pishi of rice or of Indian corn or mtama, &c., to honour the unfortunate mourner. (3) Mtumke anangia kiteóni or damúni or katika mési, the woman has her monthly courses. It is disrespectful to say, "anangia damúni." Decent language requires to say, "anangia kiteóni or muezini." (*Dim.* of uteo, a large sieve.)

KITEPUZI, *vid.* kitapuzi.

KITETE, s., *vid.* kiáli.

KITÉTE, s. (kiniáma kidogo kana kindi), a little animal like the squirrel.

KITETEMESA, s., unsteadiness of the hand (from nervousness) (R.).

KITETEMO, s., trembling; kiteteméso cha mkono = mkona watetemesa, the hand trembles, is unsteady.

KITEWATÉWA, s. = kijongo kidogo ja ifuifu jem-bambo, a small thin worm.

KITÉWE (or KITEWETEWE), s., (1) a worm smaller than the jongoo; (2) loss of the use of the legs (St.).

KITIMEI, v. n. (*cfr.* Arab. كَثَرَ, multus fuit); ku kitiri, to grow large, to increase; umekithiri ku zaa, it has borne more than before; ku kithiri, to be made. Kitibirishiwa; yupi mmoja wapo aliekitibirishiwa mapenzi, who loves him most? (R.).

KITHÚLE, *adj.* (*vid.* kitule), poor, miserable hana kitu; Arab. ذَلَّ, abjectus silisque fuit, humilis et submissus.

KITHÚTHU, s.; ku shúkoa ni kithúthu, an insect = kinia; *cfr.* mbumbuasi.

KÍTI, s. (cha, *pl.* víti), (1) a seat, a native chair; (2) a European chair; kiti cha enzi = chair of power or dignity; kiti cha mfalme alie katika enzi or ngúvu, the chair of dignity and power, of the king who is in power (*vid.* enzi); kiti eba ferasi, a saddle; kiti cha puesa, a star-fish, asterias; kithi cha shikoni?

KITIBA, s. (eba), custom (*vid.* matibabi, matilāba, and maumbile), original institution proceeding from God; كِتَابٌ, liber, mandatum, lex; kitiba, something new or original, kitiba = milla or mathihabi, custom; ku zua kitiba kingine, to introduce produce or brouck something new; ku sumbua kitiba hiki cha sasa kinang'ia siku hizi or muaka bu; kulla mtu yuna kitibachakwe or maumbiliyakwe.

KITIKITIKI, s. (*pl.* vi—), shivers; kúa vitikitiki, to be broken into shivers.

KITIMBI (*pl.* vi—), an artful trick, an artifice, a stratagem (= lila).

KITIMBO, s., lit., digging (ku timba); fig., intrigues, cabal.

KITINDA MIMBA (Kinika, kisiánda, s., *vid.*), the last child to which a woman has given birth; mana huyu ni kitinda mimba, the last and therefore youngest child of a mother (*lit.*, the closing of the womb); (2) mume buyu yuna kitinda, a man who loses all his wives by death, ni kitinda; *vid.* p. 156.

KITINDIO, s., the place for resting at noon; mbuzi zina or wanakuenda kitindióni.

KITINDO, *cfr.* tinda. Kitindo cha bádali ya thámbi, a sacrifice for sins; *cfr.* sadaka ya ku tekézoa or ya utekésu, a burnt-offering.

KITISHO, s. (*pl.* vi—), fear, a frightening or terrifying thing (*cfr.* tisha, to terrify).

KITITI (or KITINITINI), s.; kititi cha usíwa, (1) the bottom of the sea, deepest depth; (2) kititi, a little thing, a rabbit, a hare (*cfr.* Luke viii. 33); mimi ni jinui wa jinani wa kititi cha bahari, I am the jin of the deep under the sand of the

sea; genge lasimama kititi, ku simika mti kititi mlima ulio simama kititi, in *oppos.* to tambarisha.

KIRO, s.; kito cha péte, a red precious stone (carnelian?) worn in a ring on the little finger of the left hand. It comes from Jagga, where it is called mboro.

KITŌA, s. (cha, pl. vitoa), head.

KITOAKITO, topsy-turvy.

KITOAMGOMBA, s. (*vid.* pindo), tumbling, somersault; ku piga kitoamgomba or ku piga kitoa pindu or ku pindukia na kitoa, to tumble over, to make a bob (ku enenda vitoa pindu); fig., the head hanging downward like the fruit of the banana-tree; kitoa tini kana mgomba. The Waánga (*sing.* Muánga) of Pemba are reported to be celebrated tumblers. There is an abominable set of men and women on that island, said to go naked in the forest on their festivities. They place themselves on their heads with their legs pointed to heaven. They kill persons and hang them on a tree, until the corpse is eaten by the worms and one piece after the other falls to the ground. The last worm is roasted and ground, and from that powder they prepare the unga wa ndére, which, when eaten, is said to destroy man's life to a certainty.

KITŌANA, s. (= kijana kidogo kilijo nunuliwa), a slave-boy; *opp.* to kijakazi, slave-girl. A full-grown slave is mtoana (*vid.*) (mtu mana) (kitu mana = kitoana).

KITŌEO, s., *vid.* kitoléo, s.

KITŌFU, s., navel; tŏfu, a large navel such as is seen protruding with many Wauka and Sualili, &c. It is an hereditary evil in many families. It protrudes two to three inches. Kitofu lindi? (R.).

KITŌJA, s. (ja), the needle-like end of a coarse species of grass (of great length) which pricks a little. The species is called niassi ya óndo, pl. maóndo.

KITŌKA (or KISŌKA), s. (ja), hatchet (kitŏka cha ku katia miti, for cutting trees, &c.).

KITOLÉO (or KITOELÉO or KITOÉO), s. (*efr.* toea or toelca), some relish with wali, vegetables, herbs, pulse (= kitu kitiwájo katika wáli), something which is put into the boiled rice or mtama, &c., to make it more relishable, e.g., fish, curry, fowl, meat, ghee, &c. Mbŏga ya mtángo, ya kunde, ya Kihindi, ya muangáni, &c., are likewise sought for the kitoléo. The wali is too dry to be relished, there must be some sauce or relish added to it.

KITŌMA, s. (cha), a general name for calabash

made of a small round pumpkin or gourd; búgu la mtŏma is the creeper of which the tŏma is the fruit. The pumpkin is placed near the fire for some time, until the (moyo) core is dried. When the neck of it has been cut off and a little of the core has been taken out, the natives put hot ashes into the hollow. Afterwards they take a long awl of iron and pierce the core until it falls out little by little, when the calabash will be ready for water, milk, or grain.

KITONATONA; damu ila ikali kitonatona (R.).

KITŌNE, s. (1) a drop; (2) kitŏne cha kiŏnda, a little wound of the size of a sirpenee. When it becomes as large as a quarter-dollar it is called kitorŏnge.

KITŌNGA, s., a chief, great man with the Wakamba (= bana in Kis.). Hydrocele? (St.).

KITŌNGE, s. (cha, pl. vi—), food pressed into balls in the hand and conveyed to the mouth (*vid.* ménia, v. a.).

KITŌNGŌJI, s., a village (Kiamu).

KITONGŌTŌNGO, s., one-eyed, a side-look; e.g., mtu luyu yuna usáfihi yuwa-ni-tezána kitongŏtŏngo, this man is proud, he looks askance at me. Besides he shuts one eye, yuwapeta jito moja (mark of contempt).

KITŌPA, s., the bunch of ripe maize (mtama) = kibúmba cha mashúke ya mtáma) = cha makúti, tangale (*vid.* kibumba); *efr.* mgnánda.

KITŌPLA, s. (cha), the fruit of the mtŏria tree. It is eatable (kana limán or bungu).

KITŌRŌNGE, s., a bowl larger than kitŏne (*vid.*); when the kitorŏnge gets as large as a quarter-dollar it is called géráha.

KITŌTŌE, s. (kichoché in Kiung.), a pair of tongs, with which a piece of wood (having burned off a little) is taken and thrust into the fire again (ku totca vinga via motto = ku songeza ndáni na ku pepéa motto). Kitŏtŏe ni koléo or kueléo cha ku totelca motto.

KITŌTŌRO (pl. vi—), (1) a little child; *adj.*, childish; kijana kitŏto kiume; kitŏto kielánga, a baby; (2) a narrow space between two houses; amesiba vitoto, he blocked up the narrow passes; (3) a small basket.

KITŌTŌRE, s., a kind of white-fish.

KITŌVU, s. (*vid.* kitofu), the navel.

KITŌWŌO (pl. vitŏwŏo), *vid.* kitŏo or kitoléo, a something to be eaten with the rice or other vegetable food, a relish (*vid.* kitoleo).

KITŌWE (kishakini) (R.).

KITU, s. (cha, pl. vitu), a thing, matter (mapigano yetu hama waúme kitu); ku-m-túisa kitu, to

give one one thing after the other, e.g., cloth, gold, silver, &c.

KITÚA, *s.* (*pl.* vitúa), (1) *the shade of a tree*; túa, *a large shade of a large tree*; hukéti kituáni, *let us sit in the little shade of a shrub which is* (tepuakúzi) *from three to ten feet high*; (2) *a small shrub or bough*, manni ya mti ndíomatúa, yasiba júa. Tepukúzi *is the shoot, sprig of a tree which though cut off shoots again*; kitúa *is a small shrub sensu proprio*; túa (*la*), *large shrub* (*pl.* matúa), *a bush*.

KITÚANA, *s.* (*cha*, *pl.* vituana), *a boy*; mtuana. *a youth*; tuana (*pl.* wa), *a full-grown youth* = mtu mpefu.

KITÚEA, *adv.*, *alone, solitary*; mtu huyu akéti hapa kitúea, *this man lives here quite alone*; mtu huyu yuna rokio ngúmu, *this man is strong-minded, because he is not afraid of living alone*.

KITUGUTA, *s.*, *cheek bone* (R.).

KITURŪ, *s.*, *a small quaking bird on the shore* (*ni kijūni cha poāni, chawinia winia*).

KITÚKA, *s.*, *a shrub* ? (R.).

KITUKIZI, *s.*, *a busybody* (= manenoyakwe hayana kitúo, *ni ku-m-rukia tu*).

KITÚKO, *s.* (= kiója), *fright, startledness, shrinking back at the sight of a monstrous thing, e.g., of a serpent* (*cf.* kutúka, *v. n.*); *ku tia watu vitúko via khófu, to make people shrink back with fear*; mtu huyu yuna kitúko = mtu muóga, *a man who is afraid, a timid man*; nti hi kuna vitúko or imengíwa ni kitúko, *this country is full of fear*.

KITŪŪ (or KITUKŪ), *s.*, *a great-grandchild*; *cf.* mjukū or mtukū.

KITUKŪTA (?) *s.* (= ku fānia kitúko or ku-ji-tuka), *to startle*.

KITŪLIZO, *s.*, *a quieting or soothing thing*; *cf.* ku tūliza.

KITŪMBA (?) *s.*, *cf.* tumba.

KITŪMBI, *s.*, *dim. of tumbi, a basket made of green leaves of the cocoa-nut tree*.

KITŪMBO, *s.*; kitúmbó cha mfúmo, *the bough of an mfumo tree*; (2) *dim. of tumbo*; muana huyu yuna kitumbo kama mnára, *this boy has a belly like a tower*; (3) *ali-ni-tia kitumbo maji*.

KITUMBOTŪMBO (kifunifuni), *on the belly*.

KITUMBŪA, *s.*, *a kind of paneake*; mukáte mdógo ulipókua kua mafúta, uliotumbulíwa uíve (*cf.* mandási). *It is baked in oil, and is perforated, in order to promote its ripening, as they call it. It is made on special days, e.g., at Kibansi. The people of Zanzibar like it.*

KITŪMOA, *s.*, *cf.* punguáni; anatangamána na maji ya kitúmoa.

KITUNÁRI, *s.*, mpunga wa kitunári, *a kind of rice,*

short and broad (mbéu ya gassi); *opp. to mpunga wa msindána* (*thin*); ndio uhasibiwao damu, *laken mpunga wa Kinika is red and not so good*.

KITŪNDA, *s.*, *a chess-pawn* (St.).

KITŪNDUI, *s.*, *a water-jar* (Tumbatu).

KITŪNGA, *s.*, *a small round earthen dish*.

KITŪNGU, *s.*, *a little heap* (túngu, *large heap*); e.g., *ku weka niama iliotindoa vitungu vitungu, to put up the meat of a slaughtered animal in little heaps for dividing amongst the people*; (2) *kitungu cha watu* = kikundi, *a little heap of men* (*a little troop*); watu wana simama kitungu (*cf.* kundi, kikundi); *cf.* kifungu, kikozi, *here a company, there a company of men*.

KITŪNGŪ (or KITUNGŪ), *s.*, *an onion* (*pl.* vitungū).

KITUNGŪLE, *s.*, *a hare*; (1) *kitungŭle wa mágū manne, yuwakéti mitúni*; (2) *kitungŭle ndogo wa mágū mangi hutambā viambazāni, a spider*.

KITUNŪZI, *s.*, *a large fish which devours men when they are bathing or diving in the sea*; kitunúzi am-m-túuka mtu, *the kitunuzi has swallowed a man* (*vid.* tunuka). *The natives believe that a ghost or Satan sits in the fish and instigates him to swallow a man*.

KITŪO, *s.*, (1) *a resting-place or encampment on the road, usually under a large tree, &c.*; mahali palipo na uvúli wa mti, watu wapumiskápo; huondóke sasa kitúoni, hushike saflari, tuende-zétu; mtumke huyu hana kituo, *this woman is never quiet at home, she always goes about to others*; (2) *hana kitúo, he is unstable*; hasubuthu mtu kutu (*vid.* kitokizi); Kisuahili hakina kitúo, *the Suahili language is not settled*; (3) *section or paragraph of a book* (*chapter* ?).

KITŪPA, *s.*, *a little bottle, a vial* (*vid.* tupá).

KITUSHI (*pl.* vitushi) (R.).

KITUTANI, *s.*, *environs* (R.); Rabbi na kitutani-chakwe, *Rabbi and its environs*.

KITUTUMI, *s.* (E. ?), *little horn* (tu túmi).

KITWA, *vid.* kitoa, *head*.

KITWANGOMBA, *a somersault*; *vid.* kitoamgomba.

KIU (cha) (mod'a), *thirst*; nina kiu, rokoyangu imckaúka, nadáka maji, *I have thirst, my spirit or throat has got dry, I want water*; kúa na kiu, *to be thirsty*; ku ona kiu, *to feel thirst*.

KIŪA, *s.*, *the name of a fish*.

KIŪAJI, *a thing which kills*; *cf.* mbuaji.

KIŪKA, *v. n.*, *to step over* (*vid.* kia, *s.*).

KIUKIA, *v.* (kirukia).

KIUMA, *s.*, *a fork*.

KIUMA MŪZI, *a small, dark-coloured lizard* (St.).

KIUMÁNZI, *s.*, *a little insect which kills flies, &c.*; kiumánzi (ku úma n'zi) ni adui wa n'zi.

KIŪMBE, *s.* (*cha*, *pl.* viumbe), *a creature, that which is created* (ku umba); kiumbe kaishi ku úmboa cha kua siku ya kufia, *a creature is subjected to*

continual changes till it dies; kiunbe eha mana Adam or viunbe via wana Adam, *human creatures* (vid. umbo).

KIUMBIZA, s., *beating of the drum accompanied by the song "Shetáni ndó, tupigáme fimbo."*

KIUME, *adj.*, male (vid. ume); askári ndúme bóra, *very heroic soldiers*.

KIUNDA, s., *a certain trap* (R.) ?

KIUNGA, s. (eha, pl. vi—) (Pers. bustān), (1) *a plantation of fruit-trees*; kiunga ni mahali pa ku yā mināzi, mičembe, mičenesi, midānsi, mijungoa, nigōrba, &c.; kiunga is different from shamba (vid.); (2) *kiunga = a suburb, the outskirts of a town*; kiungani, *near the town*.

KIUNGA, s., *a kind of red fish*.

KIUNGO, s. (eha, pl. viungo), *union of various parts, hence* (1) *joint of the body* (kiungo cha imāni, *article of faith*); (2) *condiment*; kitu kikāli cha ku ūnga mtūzi or kiungiwājo mtuzi or kiungamanācho na mtūzi, *something acid or sour which is put into the mtuzi*, e.g., malimāu, ukuāju, siki, mačembe, mabīti, &c. (vid. dību), samli, malimau, munui, &c., *used to add a uniform and better taste to food*; huko viungo vina atāna, *in this region or place joints leave each other*; manenoyakwe haina (hayana) kiungo; (3) *makūti ya kiungo or ya kike, yaliósúkoa ni watu wake* (vid. makanja).

KIUNGUANA, *adj. and adv.*, noble and free; maneno ya kiunguana, *the language of the free men or nobles, not of slaves, gentlemanly, noble, grave, civilized, courteous, becoming a free man*; mtu huyu yuwāffa kiunguana or kikondō, *this man dies like a nobleman, or like a sheep, which does not cry nor resist*; manamke wa kiunguana, *a lady*. The Masrūc (the former dynasty of Mombas) were like sheep, they died nobly (as becomes great men) when they were expelled (by Said-Said); Masrue ni kikondō, wafa kiunguana.

KIUNGUJA, *adj.*, referring to matters or to the language of Zanzibar.

KIUNGULIA, s. (kiungulia eha moyo), *rising of the stomach, eructation, rumbling, a breaking of wind, heartburn*; n'naŋania or n'na kiungulia eha moyo, nilāmbé ívu la motto, *my stomach rumbles, I have heartburn, let me lick the ashes of fire (which is considered by the natives to be a remedy against eructation)*; cfr. kekefu.

KIUNGURUMO, s.; kiungurumo cha tūi or jūi, *the growling of a leopard* (vid. ku unguruma).

KIUNO (cha, pl. vi—), *the loins, the hip*; kiúno eha súrūali, *that part of the trousers which covers the loins*.

KIUNZA, s. (cha); kiúnza ni ubáo wa ku sikia niuffu kaburini, *the board or plank which is laid over the dead in the grave. The corpse, after having*

been carried on the jenčsa (vid.) to the grave, is lowered down to the bottom, where it is covered with the kiunza, so that it rests, as it were, in a box. In place of a plank, the Suahili put a quantity of branches over the corpse, and then fill the grave with earth. Coffins are not used.

KIUNZE, s.; kiúnze eha maneno ya kiníume níume or maneno ya kiúnze, *the turning or contortion of the words, so that they are not naturally pronounced, the last syllables being spoken first*; e.g., maji they pronounce jima, wali they spell liwa, tupa = patu, mafuta = tamáfu, mkebe = benke, nenoma = maneno.

KIUNZI, s., *an edifice of wood*; ku unda = *to build a ship* (ehombo kiunzi).

KIUTUNGU, *adj.*, bitter, acid; kitu hiki kiutungu, hakitāmu, hakiliki, kana shibiri, *this is bitter, it is not sweet, it cannot be eaten, it is like aloes*.

KIUWÁJI, s., *killing, murderous, deadly*; náma kiuwáji (pl. viuwáji), *a wild beast* (ku úa, *to kill*), *in general everything which kills, like sumu, bunduki, &c.*

KIÚZE, s.; maneno haya nda kiúze = kiníume níume = maneno ya fumbo (R.), ndio maneno ya kiníume níume.

KIVI, s., *the elbow*.

KIVIMBA, s. (vid. kiwimba, *the girth of a tree*), *the circumference*.

KIVÚKO (or KIFÚKO), *a ferry, a ford, a crossing-place* (vid. vuka).

KIVÚLI (pl. vivúli), *a shade, shadow* (a ghost).

KIVÚMI (pl. vi—), *a roaring, bellowing sound* (ku vuma, *to roar*), or noise.

KIVÚNGA (or KIWÚNGU), s.; kivúnga eha nuelle, *long hair*; yuwaweka kivunga cha nuelle, hazinói kama mtóro, *he lets his hair grow, does not shave it as the robbers do. The Wanika let the hair grow in time of mourning*.

KIVYÁO, kivýázi, kizáo, *the bearing (child), birth*; vid. kifao, kifázi.

KIWÁ; muana kivá ulimi wa kiwá; nnasema na ulimi wa kiwá.

KIWAFWAFU, *adv.*; ku angúka—, *to fall sideways*.

KIWÁJI, s. ? vid. kiuwáji, s.

KIWAMBÁZA (or KIAMBÁZA or KIWIAMBÁZA), s., *a mud-wall*; kiwambáza eha uáfu wa niumba, *the side wall (chief wall) of a native mud-house* (uáfu, pl. mbáfu, vid.); kiwambáza eha kati, *the middle wall*; kiwambáza eha ngáo ya mbelle, *the front wall*; kiwambáza eha ngáo ya niúma, *the hind wall. The whole figure of these architectural expressions is taken from the human body*; kiwambáza uávu, *side, rib* (pl. mbávu), *forms the outside or out-wall of the human body*; ngáo ya muili is its front and hind wall; ya ku finika ndáni (to cover the interior of the body).

KIWÁMBO, *s.* (ni kitu cha ku ámbisha na kitu kingine ku gúyána), *anything fitted for overlaying, covering, or joining a thing together with another, to hold fast; e.g., kiwámbo cha ngóma, ngófi ilioambiwa ngóma; ku amba ngofi ngoma, to cover a drum with a skin, to put a skin upon it, in order that it may give a powerful sound, something strained tightly over a frame, like the skin of a drum; kiwámbo cha makuti; kiwámbo cha kitanda, overlaying with leaves of the cocconut tree, overlaying of a bedstead.*

KIWÁNDA (KIWANJA), *s.*, (1) *an open place within a town, village, or house, a yard; (2) kiwanda cha muhunzi or ya ku fulá júma, a shed under which the native blacksmiths do their work, a workshop; uwánda, a free place around the house (a yard); (3) mahali pa ku jenga niumba, building ground or lot; hi ilikúa niumba, inavundika, sasa ni kiwanda tú.*

KIWÁNGO, *s.* (cha) (*cf.* ku wanga, *v. a.*, to count, to number), (1) *a number; kiwango kadiri za watu mia, about 100 men in number (walipita vivango via ku fiá); ku pita viwángo, to exceed the number; (2) = deraja, degree, position in the world, dignity; e.g., ni kiwangochangu, ku sema hivio na wali, my degree or dignity requires that I should speak thus to the governor; si kiwango cha mtúma ku sema hivio na mnungwana, it does not belong to the slave, is not his degree, to speak in such a manner to a free man.*

KIWÁNGÓA, *s.* (in *Kin.* mueri), *a kind of snail on the sea-coast, from the shells of which the Suahili make ornaments which they sell to the Wakamba. At first they separate the upper part of the shell by burning, then they rub the kitako cha kiwángoa on a stone, afterwards they perforate and put a string into it, to wear it on their necks or breasts. The Wakamba call it mavúo, and pay a fowl for two pieces.*

KIWÁXIO (not **KIWÁXI**), *any slip of wood used as a wedge to fasten with, a little wedge* (R.).

KIWÁO, *s.*, *a great feast* (Tumbatu) (St.).

KIWÁVI, *s.* (pl. viwávi), *a nettle, a sea-nettle* (St.).

KIWÁVU CHÁNA, *ribs.*

KIWE, *s.* (pl. viwe); *kiwe cha usso, a kind of pimple on the face. The viwe will also rise on the hind part of the head, when a man is shaved for the first time; aliekunia nuelle hizi haja ku nioa, ndipo ukafania viwe katika usso.*

KIWÉKO, *s.*; *kiwéko cha mkono, the arm from the shoulder to the elbow, the wrist.*

KIWELLE, *s.* (cha), *the udder; vid. maziwa.*

KIWÉO, *s.* (cha); *kiweo cha asamu, the upper part of the thigh (vid. maenga engu, s.) (Kinirima); Kimev, Kimev, thigh, refers to animals, but paja to men (paja, la, pl. ma—); Kinika, kiga.*

KIWÉTE, *s.*, *lame, the loss of the use of the legs from rheumatism, a cripple who cannot walk.*

KIWÉWE, *s.* (*cf.* wewedeka), *amazement; kiwéwe kilikúa, kina-m-shika, Luke v. 9 (kungiwa ni kiwéwe); kiwéwe kika-wa-jia wote.*

KIWI, *adj.*, (1) *shy, bad = kibaya, si jema, kitu hiki kiwi (Kinika); (2) dazzling, moonblindness; ku fania kiwi, to dazzle; kiwi cha mato, dinness; kiwi cha mato, shyness from weakness of sight; mtu akiona mtana usiku haoni, ana kiwi. Er. states that the muegni kiwi cha mato sees more at night than in day-time, and that kiwi is the transition to the grey cataract.*

KIWIALIA or **KIVIALIA** (pl. viwialia), or **KIWIAO** or **KIVIAO** (pl. viwiao), *s.*, *a native of a place, one who is born in a certain place or country; mtu huyni ni kiwiao cha Mvita, this man is a native of Mombas; mimi ni kiwiao or kiwialia cha Uzunguni, I am a home-bred or native of Europe (kiwiao cha nti hi, a native of this country). Kiwialia or kiwiao cha Pemba amekúa sasa mtu wa Mvita, the man who was born at or who was a native of Pemba has become a native of Mombas; mkási wa Mvita, a dweller at Mvita. He is m'ja na maji, he came by sea, he is a free man, not m'ja na goma, who is a slave.*

KIWIDA, *s.*, *the hole in the beam into which the mast of a vessel is fixed.*

KIWIEWIE, *s.*; *mbuba za kiwiewie.*

KIWIFU, *adj.*, *ready; vid. kisifu, mbifu, kiifu; but kiwifu fiu, vid. kusuru kusuru.*

KIWIKO ? *kiwiko cha mkono, the wrist; kiwiko cha gũ, the ankle* (St.); *vid. kiweko.*

KIWILIWILI, *s.* (cha), (1) *the trunk of the human body, the body without the limbs; (2) the body in general; nguvu za chakula jema ni nguvu za kiwiliwili; kiwiliwili ni kipande cha muili; (3) the circumference of something = unéne; una-ki-pima, kiwiliwilichakwe cha pata-je ?*

KIWIMBA (or **KIFIMBA**), *s.* (cha); *kiwimba cha mti, the size, bigness, girth, circumference of a tree. Ku wimba, v. n., vid. wimba.*

KIWINGU, *s.* (dim. of wingu) (cha, pl. viwingu), *a small cloud; kiwingu cha mvúa chagioniótá = chafania mvúa ndógo, nti isipáte maji sana, the rain-cloud gives only a little rain, so that the land does not get much rain; wingu la mvúa, a large black cloud, especially of rain (pl. mawingu ya mvúa); uwingu is the blue sky; mbingu, the seven heavens of the Muhammedans (heaven in general). Kiwingo cha usso, forehead.*

KIWIXIOWIXIO, *s.* (cha), *the shaking of a little child held in one's arms (ku-m-tesésha mana); (2) the trembling motion of the buttocks after evacuation (cf. ku müniamünia and gniámgnia).*

KIWITI (or **KIBITI**); *janni kiwiti, green; nioka ya*

janni kiwiti, a green snake which climbs the cocoa-nut tree in quest of tembo (cfr. mauni).

KIYAMA, s., the resurrection (vid. kiamā).

KIYAMÁZA, vid. kiwambāza.

KIYAMBO (?), neighbourhood (St.).

KIZA, s., darkness; ku tia kiza, to darken, to dim.

KIZAO, s. (pl. vizao), one born in the place, a native.

KIZÁZI, s.; (1) = kiviázi, birth = cha ku víaa wa-tóto; (2) generation.

KIZĒ, s. and adj., (1) maneno ya kizē, sayings of old people; (2) kizē cha kale, an old woman; (3) kizēkiganga, a hag.

KIZIA, s. (?); ku lala vizia = ku otēa (vid.).

KIZIBO, s. (pl. vizibo), a cork, stopper.

KIZIMBI, s., a cage.

KIZINDA, s., a virgin (St.).

KIZINGITI, s., threshold, the top and bottom pieces of a door or window-frame.

KIZINGO, s., windings of a river, bends, &c.

KIZIO, s. (pl. vi—), the half of a cocoa-nut or of an orange, &c.; kizio cha nazi; kizio cha nazi cha pika kisaga, which wants only half a nazi for cooking (vid. kisaga).

KIZIWI (pl. vi—), deaf.

KIZIZI; kizizi cha mtama, a room full of maize, to which there is no access through the door, but only from above by means of a ladder.

KIZIZI (or KIZIZUI), s. (pl. vi—), a stop, a hindrance (cfr. ku zuia), kizuio, kizuizo.

KIZUKA, s. (pl. vi—); (1) nke aliefiliwa ni muméwe, a woman whose husband died, and therefore is in mourning; mtumke huyu ni kizuka, this woman is mourning; kizuka alie na éda haonekani na watu, yuwaketi niumbani bassi, asoma kua polpole, ndie kizuka, she remains excluded and quiet during her mourning; (2) an evil spirit, e.g., the Portuguese left a kizuka, i.e., an image of Mary, at Rabbay, when they abandoned Mombas.

KIZUNGU, adj., European, referring to a European; maneno ya Kizungu, European language.

KIZUNGU CHA MAJI.

KIZUNGUZUNGU, s., giddiness; mzungu mambo-yakwe ni ya kizunguzungu; naona kizunguzungu (kitoa ku-m-sulika).

KIZÚRI, adj. (zuri), beautiful, fine; amc-m-pa kitu kizuri, he has given him something which is fine, pretty.

KIZUSHI, s., an intruder, an occurrence.

KIZŪU (pl. vizūu), a kind of evil spirit which kills men at the order of his master (St.).

Ko, a particle denoting direction to a place and residence in it; e.g., yuwakaa Mvita, ndiko aliko kueniwa or ndiko aliko, he dwells at Mombas, there it is where he went to, there it is where he is or dwells; ko kotte, whithersoever.

KŌ, s. (la), a projection of the larynx; kō yammizā chakūla (Er.).

KŌ, s. (la, pl. ma—), a mother either in the human or lower creation; kō or goma la nke, la gnombe, la mbūzi, la kūku; a woman previously to her becoming a kō was manamuali (a virgin), but the animal was mtāmba, a cow-calf or heifer (e.g., mtāmba wa gnombe, a cow not yet having given birth); kō la kūku, a laying hen; kō la mbūzi, a breeding goat.

KŌA, s. (la, pl. makōa); (1) kōa la fetha (= bamba la fetha), a thin band of silver which wealthy people put on the scabbard of their sword, or on a musket to hold the barrel on the stock; (2) a kind of ornamental ring worn on the legs by females (cfr. furūngu; ukōa, pl. koa).

KŌA, v. a., to bathe one's-self (Kinrūma) (kuōga in Kimv.); ku-m-kōa maji = ku-m-tia maji or ku muāya or muāyisa maji muilini, to wet, sprinkle one or one's body with water.

KŌA, used of the sun, of fire and salt (Reb.)?

KŌA, s. (wa, pl. makōa or with za), a snail. The *Swahili* do not eat it, but the *Wanika* do. The *Swahili* make a medicine for the itch from it. Nadāka daua ya niūngu niūngu (vid. niungu) magū yānīca, yawāsha kana pēle; majira ya mvūa, nkipāta ūte wa kōa nkijipāka magūni, hayawāsbi tena, I want the medicine for sore legs, they burn me like the itch at the rainy season; if I could get the ute of the snail, and anoint my legs with it, they would burn me no more.

KŌBE, s. (la, pl. ma—), a small land-tortoise. It is eaten neither by the *Swahili* nor the *Wanika*. Only the makōbe ngūlu is eaten, and its flesh is agreeable. It is of a large size. The sea-tortoises are: (1) kassa, (2) gnamba, (3) dūfi.

KŌBO, s.; kobokobo, s. (R.)?

KŌBU, adj., convex; ku fania koba (kobu), to be convex; cfr. ku fukūka, to be concave, said of a plank which has been sawn unequally.

KŌBUE, s. = kobo?? (R.).

KŌCHE, s. (pl. ma—), the fruit of a kind of palm; mkoche, the tree.

KŌDO, s. (la, pl. ma—), that part of the master's plantation which belongs to a slave. Shamba pia ni jūmba la bana, laken mtūma yuba kipānde cha shamba la nāsiyākwe, apāte chakūla, asiūbe kitu cha banawākwe. Well-disposed masters allow their slaves to work for themselves on Wednesday, Thursday, and Friday. Kua siku hizi tatu mtūma yuwalima kōdo. On the four remaining days he works for his master (siku za muunguāna). The kodo or kipānde cha mtuma is all around the master's plantation, which lies in the midst. When the master thus allows his

slave three days of labour for himself, he gives him neither food nor cloth, but the slave is to maintain himself. If he takes from his master's property he is beaten or imprisoned. Besides, the slave is allowed to work for himself on the kodo before sunrise and a little before sunset. Those masters (like the Banians and some others of liberal mind) who do not allow the slave a kodo, give him a daily posho or allowance of rice or Indian corn, and clothes from time to time, but then they require the whole strength and time of their slaves for themselves. Other masters, who are less well-disposed, grant them only two days or only one day of labour for their own maintenance. Hence the slaves will steal and pilfer wherever they can. (2) Kodo (koto) (ku-m-piga mtu kodo), a stroke with the knuckles? (R.); ku lima kua kodo (cfr. koto).

KODŌA, v. a.; ku — mato, to open (one's eyes) wide, to stare at, to have or keep the eyes open like a dead person (ku gnārizā).

KODOLĒA, v., to stare at one, to keep a fixed look upon one (especially as insolent persons do); kuāni ku-ni-kodolēa mato, wherefore do you fix your eyes upon me?

KODŪE, s., a kind of game in which little stones are thrown upwards and caught with the hand. If the player does not catch the falling stones, his playfellow yuwa-m-tia kibe, i.e., takes up the play in his stead (cfr. madessi).

KOLĒO, s. (ya ku kolea), forceps (vid. koléo); koléo kidude cha ku epulia or shikia chuma, a pair of tongs to hold hot iron with.

KŌFĪ (or KOFFĪ), s. (la, pl. ma—), the flat of the hand; ku-m-piga kōfī la shikio, to give one a box on the ear with the palm of the hand; ku-m-piga kōfī la uāvu, to strike the side with the open hand (vid. oya, s.); ku piga makoffi, to clap the hands, e.g., in native dances, keeping time with the drum (ngóma); kofi, s., a stroke with the open hand.

KOFĪA, s. (ya, pl. ma—), cap, such as the Orientals wear: (1) kofia ya halifia (beautiful and expensive) (probably brought from Aleppo in Syria); (2) kofia niekundu tūriki (the Egyptian or Turkish red cap); (3) kofia nēauppe ya shāmu (the white cap from Syria).

KOFILA, s. (vid. kafilā), a caravan.

KŌFU (or KŌVU), s. (ya, pl. za) (cfr. gofu), (1) the scar of a wound or burn; kofu ya kiōnda cha motto, a scar of a brand (cfr. mkōfu); kefu la mtama; mtama umengia kofu, mustiness, to become mouldy; (2) kōfu (pl. ma—), ruin, ruins, e.g., la, pl. ya niumba (makofu ya kionda).

KOFUA, v. a. (= ku-m-kondēsha kábisa), to emaciate, enervate, wear out, waste his strength.

KOFŪKA, v. n., to become very meagre (R. gofūka), to pine away.

KOFŪSHA, v. c.; maradi ina-m-kofusha, the sickness has reduced him very much.

KŌFULI, s. (ya, pl. za), a padlock (opp. ufungio wa kasha, &c.); vid. kŭfuli, s.

KŌGA (or KUOGA), s. (la, pl. ma—), the dirt which accumulates on a vessel not in use; ngofi ku fania kōga.

KŌGO, s. (la, pl. ma—), the back part of the skull, occiput (= niūma ya kitoa) (vid. kikossi and kishōgo), the hind part of the head; kogo za mato; mtu muegni mato makuba sana (tumba kua nene); kōgo za mato, large eyes protruding.

KOGODO (rectius KOKŌTO), s. (pl. ma—), a small stone? (R.).

KONO, s., a large bird of prey; cfr. tai, firkomba, pungu, kipanga.

KONŌA, v. n., to cough.

KONŌZA, v. a.

JI-KONŌZA, v. r., to cough on purpose to attract the observation of him with whom one wishes to speak.

KONŌZI, s. (ya, pl. ma—), expectorations, phlegm (vid. kikohōsi). The native doctors prescribe mandāno (vid.) ground in a kibia, and mixed with uji of mtama flour, and drunk as a remedy against expectoration.

KONKŌI, s. (pl. ma—), a sort of evil spirit (St.); to be distinguished from boihoi, cry of joy.

KOJA, s. (pl. makoja) (R.)?

KOJŌA, v. n., to make water, micturate = ku tōa mikōjo or ku tabāūlu or tabāwāli.

KOJŌZI, s. (la, pl. ma—), urine; ndizi hizi ni kojōzi, these bananas cause much urine. There is a kind of small banana which has a great effect upon urination.

KOKA = ku oka, v. a. (cfr.).

KŌKA, v. a. (Kigunia), to set on fire = ku tia motto, ku anza ku fufia, or toma motto tange (Kimrila) (cfr. tange).

KOKA, v. a., to roast on the fire = ku ōka or ōja = ku weka mottoni hālisi, si ku kanga kua samli, to put into the fire really, not to fry with ghee.

KOKĒA, v. a. (Kigunia); ku kokēa mōjo = ku tia motto, to set on fire, to burn.

KŌKE, s.; kōke ya motto, the large fire made of wood on clearing the ground for a new plantation; ku fania kōke ya mōjo (Kigunia); ku kokēa motto tange or ku tia or vuta (kienge cha kōke) motto tangeni, to burn the wood of a new plantation (tange); shamba la tange (new plantation) is opposed to fūe or shamba la kāle (an old

plantation). When the natives commence a new plantation, they first cut down the trees and shrubs, and only large trees are left standing, after the bark has been peeled off. At the dry season they assemble on an appointed day very early in the morning, each man carrying a red cock and a loaf of bread with him. At first the muálimu (Muhammedan teacher) reads prayers and some portions of the Coran, after which he gives a sign for slaughtering the cocks. The heads of these and a piece of bread having been thrown into the fire, the burning of the shrubs and trees begins. Heaps of dry grass have been preciously accumulated in different places, so that, when the wind rises, the fire burns furiously and presents an awful spectacle, for you may then see a tract of country for many miles exposed to the rage of the fiery element. When the fire has done its work all over the tänge, the natives take some extinct firebrands, and fasten them to their bodies, which they bedaub with coal-dust and ashes. Then they return singing and dancing to their homes, where the women meet them with jars of honey-water, to refresh them after the heat to which they were exposed. The blackened firebrands having been suspended to the door of the house, the whole ceremony terminates, and soon afterwards the ploughing of the new plantation begins, after the native fashion, with the little hoe, not with the European plough, which is yet unknown to these East Africans. However, in the colony of Frere Town (near the island of Mombas), the European plough was introduced in 1878, to the amazement of the natives.

KOKO, *s.* (ya, *pl.* za and makoko), stones of fruits; *e.g.*, koko ya koma, ya émbé, &c., but kissa (*vid.*) is the kernel which is in the stone.

KOKO, *s.*, bushes, thickets, brushwood; hence mboa koko, a roving dog which stays in the bushes and eats all that it can find.

KOKÓÁ, *v. a.* (*vid.* pukussa); ku kokoa = ku soa taka; ku kokolewa; mtanga unakokolewa na maji.

KOKOLÉÁ, *v. obj. and instrum.*; kidúde cha ku kokoléa, tongs (*vid.* koeléo). They use koeléo and koléo.

KOKOMÉÁ, *v. a.*; ku kokomea jembe, to wedge a hoe, to put a wedge into it.

KOKOMÓKA, *v. n.*, to vomit or retch violently, to belch out.

KU JI-KOKOMOSHA (or JIAPÍSHA), *v. refl.*, to cause one's-self to vomit, *e.g.*, by the application of a feather irritating the throat.

KOKOREKA, *v. n.*, to cackle, to be distinguished from the peculiar sound which a hen makes when about to lay her egg; after the cackle the hen yuwat'et'ea (cries in travail, káribu na ku viá).

KOKÖRÖTA, *v. a.*, to drag on the ground (= kokóta).

KOKÓTA, *v. a.*, to draw, drag, trail, *e.g.*, miba ku vuta sana. Ku enda kua ku ji-kokota, (1) to march away or off like one who has been given a refusal; (2) to protract, to lengthen a speech = ku endeléza; (3) to stammer, to stutter, ku kokóta maneno (to speak slowly) or ku gogóta manéno (to prolong words); (4) ku kokóta kóo, to rattle the throat; ku kokóta roho, to breathe hard.

KOKOTÉZA, *r. c.*, to do anything slowly but carefully.

KOKOTÉKA, *v. n.*, to tug?

KOKÓTO, *s.* (la, *pl.* ma—), cockle-stones or small pieces of stone put (by beating) into the clay or lime of a wall to make it solid.

KOKUA (*pl.* ma—), nuts, stones of fruits (St.).

KÓLA, *v. n.* (Kin.) (*vid.* kora, Kiswah.), to satiate.



KÓLE (or SIÁWI) (la, *pl.* ma—); kóle la nazi, the cluster of cocoa-nuts (*cf.* tana, la).

KOLÉÁ, *v. a.*, (1) to apprehend somebody for debt, to take forcibly the property of a man (on the road, &c.) on account of the debt of another countryman or of a relation who owes the taker some money, but has not yet paid him. After the real debtor has paid, the property must be restored to its original owner, from whom it was forcibly taken; *e.g.*, Gabiri ame-m-koléa Mnika pembezakwe zotte ndiáni, Gabiri (a former powerful chief at Mombas) has taken on the road from an Mnika all his ivory (which the Mnika wished to sell at Mombas). (2) Ku koléa, to put the proper proportions of ghee, názi, &c., into the food so as to render it well flavoured; ku koléa sanli, názi, &c., katika chakúla, lipate támu (ku tia ndáni); koléwa, *v. p.* Kertási ya koléa, writing-paper (in old language).

KÓLEKÓLE, *s.*, a kind of hay-fish which the natives catch at sea; kú la puju na kangája ni utófu wa kolekole.

KOLÉO, *s.* (la, *pl.* ma—), tongs; *vid.* koeléo.

KOLÉSI, *s.*, apprehending somebody for debt (*cf.* koléa); kolési tupu zinangia nti, hapána mambo ela ku koléa watu.

KOLFA, *s.*, fore-skin; *cf.* , cortice nudavit, rescuit preputium, circumcidit; , preputium.

KÓLÓHA, *v. a.*, to stir.

KOLOKÓLO (KOKOKORO?), a turkey.

KÓMA, *s.* (la, *pl.* ma—), the fruit of the mkóma tree.

KOMA, *v. a.*, to cease, to end, to leave off (in the languages of Jagga, Usambara, and Pare koma means to die, to kill); utakomá-pi, how far wilt thou go? where wilt you end? koma,

die in the imperative; *akomá-po*, wherever he stops; *koma*, usije, come no farther.

KOMÁNIA (or KOMÁGNIA), *v. a.*, to get, to comprehend; *si-m-komanii* or *komagni*, I cannot comprehend him (the active form of *koma*) (R.).

KOMÉA, *v. obj.*, to lock in, to shut up.

KOMELÉA.

KOMESHA, *v. e.*, to cause one to cease to do anything = to forbid, prevent one; *ku komesha maneno* or *makéléle*, to stop talking or making a noise; *nime-m-komesha mtu huyu kuja kuangu*, *si-m-kúbali tena*, I have forbidden this man to come to me again; *Mungu a-kukomeshe* or *a-ku-epúshe na maóvu*, may God prevent you from evil.

KOMA, *s.* (wa, pl. za), a man who died and who is believed to exist in the grave, whence he sometimes appears to a relative in a dream, in which the *koma* gives him orders with regard to sacrifices and offerings in order to avoid public calamities. The *Suahili* are almost as superstitious as the pagans in this point. They believe that the dead care for the living, wherefore the latter must honour the graves of the dead every year.

KOMAA (or KOMĀ), *v. n.*, to be full grown; *fig.*, to make boys and girls ripe by reproachful names referring to the sexes.

KOMÁFI, *s.*, the fruit of the *mkomáfi* tree, a kind of creeper (cfr. *mkúa*, *s.*).

KOMA MÁNGA, *s.* (la, pl. ma—), pomegranate; Arab. *مُرْجَان*, *malum punicum*.

KOMÁZA, *v. a.*, to mock, to make game of (St.).

KOMASHA, *s.* = *ngumu*? (Arab. *قمش*) (R.) (of cloth).

KOMBA, *v. a.*, to hollow out, to chisel out, to scrape out, e.g., a trunk, with an instrument of iron, to make a drum or mortar (*ukombe wa chuma wa ku kombéa ngoma* or *winu*); *ku komba pishi*, to hollow a pishi (a certain measure, *vid.*); to clean, e.g., *ku komba dafu*, to clean a cocoa-nut; *ku-m-komba mtu*, to draw away all the money or property of a person by begging, and by showing apparent attachment to him, but when he has spent all his property and has become destitute, to leave him to his fate. There are many *Suahili* who were once wealthy people, but who lost all their riches by aspiring after greatness, influence, and a large retinue. *Watu wame-m-komba maliyakwe pia iote*, the people got all his money = *wame-m-fukarisha* (*vid.*); *dafu la ku komba*, a cocoa-nut in which the knotty part is but just forming, which is then reckoned a delicacy (St.).

KOMBÉKA, *v.*; *maliyakwe pia imkombéka* or

imepangusika, all his property is exhausted, to be cleaned out, to have had all one's money got from one.

KOMBA, *s.*, a galago, *s.* (St.).

KOMBA, *s.* (wa, za); *niamá arukai kana kindi*, a kind of squirrel which is very fond of the bananas and of tembo. *Erh. takes this animal for a small monkey which is very fond of palm-wine* (*simia antellus*).

KOMBA MIKO (pl. *nia*—), a creeping insect, cockroach, a kind of beetle (in *Kiniassa pemfu za rumá*).

KOMBA MÓVO, *s.* (la, pl. *makomba moyo ya*), the main rafters or main poles on which the thatched roof (*pā*) of a native cottage rests.

KOMBÁTI, *s.*, a framework (of sticks?) for a wall of clay? or only thin poles? (R.).

KÓMBE, *s.* (ya, pl. za); (1) *kómbé za poani*, cockle or mussel shells of which the natives make a good kind of lime; *kombe la mukono*, the shoulder-blade (St.); (2) (ya, pl. *ma*—) a large oval dish, plate (*kombe la udongo*, pl. *ma*—), it is deep and long; *kikombe*, small plate, coffee-cup; *kikombe cha bilauli*, a drinking-glass; *kombe la ku lía wali* (*kombe hili*), a dish for rice; (4) *kombe* (ya, pl. za), a shell (*kombe za kúnóá vinu*, a wineglass, R.); (5) *kombe*, a rake, scraper like a little hoe (R.); *kombe ya chuma ya ku kunia ngoma*, an instrument for hollowing out trees for canoes, mortars, &c.; (6) in *Kinika*, *ukombe* (pl. *kombe*), nail, claw (*Kisuhili*, *ukuja*, pl. *kuja*) *nanga ya párua ina makómbé manne*, laken paura ina makómbé mawili, *vid. ranga*.

KOMBÉO, *s.*, a sling (St.).

KOMBERÉKA, *v. n.*, he has been stripped of all his property, he has become a poor man (*vid. komba*).

KOMBERÉSHA, *v. e.*; *ku — mtúzi kua wáli*, to let the sauce be absorbed in the wali, so that there is no more *mtuzi* in the plate.

KÓMBO, *s.* (ya, pl. *ma*—), defect, crookedness, curvity, an uncommon projection of the bottom; *mti hu una kombo*, this tree has a crookedness, *haukunioka*, it is not straight; *mti hu u kombo*, this tree is crooked; *kitu hiki kikómbó*, this thing is curved or crooked (cfr. *gosh* or *goshi*); *hapana kombo* = *hapana shaka*, there is no dispute; *ni kombo nayo*, *lit.*, I am crooked with it, cannot reach it. *Asie kómbó na túa* is one of the pretended qualities of *Muhammed* (He who is without crookedness and blemish).

KÓMBO, *s.* (la, pl. *ma*—), the remainder, residue of food after one has eaten one's fill, scraps; *kombo la wáli* or *makómbó ya wáli*, the remainder of boiled rice left after eating.

KOMBÓA, *v. a.* (= *ku tia kombo*), to make crooked;

e.g., mimi nimelekéza maneno, nawe umekuja kuya-kombóa (= ku ya haribu), *I have settled this affair, but you came and made it crooked (=you thwarted or spoiled it again).*

KOMBÓA, *v. a.*, to redeem, to obtain a person or thing back after having paid a ransom (ku letta ukombózi); mkombózi, the redeemer; ukombózi or kombózi and makombózi, redemption; ku kombóa mtu alieuza, to redeem, to buy back a man who was sold.

KOMBÓZA, *v. c.*, to redeem.

KOMBOLEÁ, *v. obj.*; ame-m-komboléa ndugúye.

KOMBOLEZA, *v. c.*, to cause to redeem.

KOMBOLEWA, *v. p.*

KOMBÓKA, *v. n.*, to become crooked, curved (= petemána); *e.g.*, usso or mukono umekoméboka kua maradi, the face or hand got crooked by a disease; kitanda kina kombóka, the bedstead went asunder; mti umekoméboka, the tree became crooked; maneno haya yamekombóka sana, seabu-hayana sháhidi, na kuamba sháhidi yupo, yangelekéa harraka.

KOMBO KOMBO, great crookedness, crooked; mti hu u kombo kombo, this tree is very crooked, is full of curves; yuwaangalia kombo kombo = yuna tongo, he squints.

KOMBÓRA, *s.* (la, pl. ma—), a bomb, shell. The Mombassians felt the power of this missile when the Sultan Said of Zanzibar bombarded the town in 1836 (?).

KOMBÓZI, *s.*, a ransom (*vid.* kombóa).

KÓMDA (KUMDA), *s.* (la, pl. ma—), a coffee-pot (dila ya kahawa) (or kómnda ya ku pigia eahawa, coffee-mill ?).

KÓME, *s.* (la poáni) (pl. ma—), (1) a kind of fine mussel (pearl oyster ?), the meat of which is eaten, and its shell sold to Indian traders (*Reb. writes it gome*); (2) kome (ya, pl. za), the small flag of a caravan-leader.

KOMÉA, *v. a.*, to bar, lock up with a native lock, which, together with the key, is of wood (ku koméa kua koméa) (*efr.* kía, *s.*; ku tia kía). Kía or via (old) ja muili, members of the body.

KOMLEA, *v.*; ufungúo wa ku komléa koméa, the key for locking the door.

KOMÉO, *s.* (la, pl. ma—), rail, bolt of a door with a wooden lock, fastened to the outside of the door.

KÓMESAHA, *v. c.* (*vid.* koma), (1) to stop, to make to cease; *e.g.*, Muhammad ndie aliekomesha utume, Muhammad has closed the series of prophets; (2) to send one away roughly, though he was ordered to come (*Er.*).

KOMIO, *s.* (kō and mío) (ya), (glottis ?) the canel-bone and that part of the throat through which the water passes in drinking (*said of men and*

animals). Ni mío miwili, (1) umio ni ndia ya chakula, the oesophagus; (2) komio ni ndia ya maji; umio is sing., mío pl.

KÓMO, *s.*; kómo la usso (or ukómo wa usso), forehead, front; fulani una komo = usso baya uliotokéza, or komo and kikómo katika usso baya, a forehead which projects very much.

KÓMOE, *v.* (ya, pl. za), the patch applied to the bottom of a mortar.

KÓMOE, *s.* (la, pl. ma—), fruit of the mkómoe tree, the seeds of a large climbing plant abundantly furnished with curved thorns; the natives play the game of bao with this fruit (*efr.* báo) (*St.*); ku teza báo na kómoe or kórosho, &c.

KOMU, *s.*; ni komu dafa hili (R.) (?).

KONDA, *v. n.*, to become thin (*opp.* ku wanda, to get fat); muili umekúa muembamba, the body has got thin.

KONDÁVI, *s.*, (1) large beads worn by women; (2) (ya, pl. za) kernel of fruits.

KONDE, *s.*, a fist; ku piga moyo konde, to take heart, to resolve firmly.

KÓNDE, *s.* (ya, pl. za), (1) a cleared spot of land for planting rice, &c. (*Sp.*); (2) stones or kernels of fruits; ukonde, sing.; ndani ya ukonde is the kissa (*vid.*).

KONDEKÓNDE, *s.*, the bee-eater (*Merops philipensis*) (R.).

KONDÉSHA (OR KU JI-KONDÉSHA), *v. c.* (*vid.* konda, *v. n.*), to cause to get thin; *e.g.*, kua ku jiónsa nafsiyakwe or rohoyakwe, to be pining with grief, for loss of friends, &c. If one takes poverty, sickness, loss of friends, and other misfortunes too much to heart, akishiriki haya, he will become thin; roho heina takáto (neapupe), ina sigitiko bassi, ina kibúhudi or sinási bassi (*vid.* kibúhudi). Usi-ni-kondésha, usi-ni-nonse, says a husband to his wife who has maneno mabaya (R.).

KÓNDÓ, *s.* (ya, pl. za), quarrel, strife, war, enmity (mkóndo, the enemy).

KÓNDÓO, *s.* (wa, pl. za), a sheep; yuwáfa kikondóo, he dies like a sheep, silently.

KÓNDÓ YA NIÚMA (ya mfiazi), the after-birth (mji). *Prov.*: ku viá mana si kazi, laken kóndo ya niúma ndio mambo ya uvizi, i.e., to give birth is no great business, but the difficulty consists in the after-birth, whether that will go off safely. Kóndo ya niúma imesalia, laken mji na mana umetoka.

KÓNGA, *v. n.*; kúa mzé, to get old and feeble; mzé huyu amekónga, hawézi ku fánia kazi na ku pata chakula (*vid.* ukóngúe).

KONGÉSHA, *v. c.*; mtu huyu ni makamu-ni uelle

ulio-m-kongéshe (R.), to make old (wabaniani wa hápa wakáa hatta wakakonga hapa).

KONGE, s. (la, pl. ma—), the bark of a fibrous plant (?), which is beaten with clubs until it gets soft, when it is buried in the mud of the sea until it begins to rot; then (watu waponá) the people strip it off and make of it ropes called niáfu, which being twisted several times produce upote (pl. pote) strings. Niáfu ya pote za kóngé (niúgue niembáma yaliosokótea mua ngovi ya kóngé).

KONGE, s.; (1) muezi kongo, the first quarter of the moon = muandáno; (2) marathi (Er.).

KONGE, s.; mnazi kóngó, an old high cocoa-nut tree; mnazi kongo, mrefu na wa kale; (2) an old forest which grows no longer.

KONGE, s. (pl. ukongo); kóngo za mbúba, pain of the joints and eruption produced by the mbúba, small-pox (Kin. franj, ndúú); afania kongo za mbuba; uelle wa kongo; mbuba udizo zi-ku-faniazo kongo; niumba ya kongo (ya mhiringo kama niumba ya Wakamba), a round house.

KONGÓ, s. (ya, pl. za), the fork-like bough or arm of the mkóma tree; kóngó ni panda ya or za mkóma.

KONGÓ, v. a.; ku — meno, to pull out teeth, to take to pieces, to draw out nails; mtu ame-ni-kongóa meno kua fimbo.

KONGOLÉWA, v.; nioka amekongoléwa meno, to be pulled out.

KONGOLA, v. n., to totter, to walk with difficulty.

KONGOMÉA (KONGOMÉWA), v. a.; ku — mifi ? (R.).

KONGOMÉA (or KANGAWÉA), s., an old name of Mombas; other names are Mombasa, Fíladí, Mvita.

KONGUE, adj., worn out with age.

KONGŪE, s. (ya), the lead in singing; ku tóa kóngŷe, to take the lead in singing; the captain of a boat nakhoda or nakhuda yuwabuága nimbo (sing. nimbo), na wana maji wa-mu-itikía. He sings first, then the sailors respond to him.*

KÓNIA, v. a. (= ku kopa or kenga), to over-reach, defraud one by taking too much for one's share, whereas an equal division of a certain property should take place; ame-ni-kónia uiama (or sawádi), he took more meat for himself than was due to him on a just distribution; (2) to wink with the eyes (Er.), to connive.

KONIÉZA (or KONIÉSHA), v. a.; ku koniéza kua or na mato or na mukono, to make a sign with the eyes or hand, by raising the eyebrows, to wink; ku-m-pigía ukópe, ku pesa pesa mato or

ku fumba mato, to wink at one covertly (ku mu-ita kua fáruga).

KONIEZA, s. (la, pl. ma—), the passion-flower ?

KONIÉZO, s. (la máto, pl. ma—), a wink.

KONIÓA, v. a. (= gobóa), to break off (Indian corn in reaping it), to pluck off, break off fruits from trees or the stalk of plants in passing through a plantation; amekonióa ndizi; ame-ni-konióléa hindilangu (ku ondóa mfini), to break into small pieces, to crumble.

KONIÓKA, v. n., to fall off or down of its own accord, to be off, to have fallen.

KONIÓKÉA, v. obj.; mahindi yanakoniókéa, the Indian corn snapped off.

KONIOLÉA, v. obj.

KONKÓKA (KONKOKÉA); keké inakonkokéa mumo or humo; keke ana-i-konkoléa mumo, he left the borer there.

KOSO, s. (la, pl. ma—); kono la mtango, la mtouo, the offshoot or sprig of the bugu (its hand mukóno), a projecting handle, like that of a saucepan.

KÓSO, s. (ya, pl. za); kóno ya pili, ya tatu, two, three times (Kípemba) = defie; e.g., amepiga bunduki defie mbili, he fired the musket twice.

KONÓA, v. a., clear off; e.g., ku konóa mahindi, to break off the cobs of Indian corn (= ku púkúsa mahindi, to clear off cobs of Indian corn); ku konóa tembe za mahindi; ku-m-konoléa mahindi. *Reb.* takes konóa in the sense "to pound" (only of Indian corn when it is hard ?).

KONOLÉA, v. obj.

KONOLÉWA, v. pass.

KONO KONO, s., a snail.

KONZI (or KONZI), s. (ya, pl. za), fist, a fistful; konzi mbili za mtelle, two handful of rice (as much as one can take or grasp in the hand and clench it, ndio konzi); ku-piga or teka konzi, to scoop up a handful, to rap with the knuckles, to rap one on the knuckles; ku-m-piga konzi, to strike with the fist (Kimrîma, ku-m-piga ngúmi) (*vid.* oya, s.).

KÓNZO, s. (la, pl. ma—), (1) a long pole (konzo la mti mrefu lililo tóngoa nta, lililotiwa mottoni ku pata ugumu, ku ía nioka), a long pole which has been pointed and hardened in fire to kill serpents with (*vid.* pindi) (nkonzó, pl. konzo, za); (2) konzo (pl. makónzo), wooden nails applied in pits (marima) (R.).

KÓO, *vid.* kó (za), (1) throat; (2) a breeding animal, e.g., kóo la mbúzi; kóo la kuku, a laying hen.

KÓONDÉ (pl. ma—), a cultivated land, a piece of plantation allotted to a slave for his own use (*vid.* kodo).

KOPA, s. (la, pl. ma—) (*vid.* makópa), a piece of dried mihógo, which has been steeped and cooked.

* See a specimen of marine songs on page 182.

KÓRA, *v. a.* (ku kopa = ku vata, *old language*), (1) *to take goods on credit, to be returned at a certain period, to borrow*; e.g., *ninekópa mali kua Baniáni kua mda wa miézi miwili, I have taken goods from the Banián on credit for two months. I intend to buy a piece of cloth worth 1½ dollar, but I cannot pay the money immediately; thus the Baniáni says, "I will give you the cloth for 2 dollars, but I do not want the money now, I give you m'da (an appointed space of time) of four months."* By this means he gains ½ dollar. *The man who takes on credit must always pay more than the actual value is at present, but then he has not to pay immediately.* Siku-nunúá ngúo hi, laken nime-i-kopa kua reáli mbili. *The merchant gains on account of the m'da.* (2) *To cheat, deceive, e.g., if the man who took money or goods on credit escapes to another country, which is frequently the case (mkópi).*

KORÉA, *v.* e.g., *nime-ku-kópá mali kua Baniáni, I have taken goods for you from the Banián, you would not have got the goods from him, but I got them for you.*

KORÉSHA, *v. c.*, *to lend, to supply a trader with goods on credit*; Baniáni ame-ni-kopésha m'da miezi miwili, *the Baniáni gave me goods on credit for two months*; u-ni-kopéshe reali mbili, *will you lend me 2 dollars?*

KORÉWA, *v. p.*

KÓROL, *v. n.*, *to be cheated.*

KÓRE, *s.* (la, *pl. ma*—) (kope la tā), (1) *the wick of a candle, the snuff of the wick which must be cleared away with the snuffers*; (2) *kope za mato, eye-lashes (ukópe, *pl.*); kope za mato, the lower eye lashes; the upper lashes are called ushi, *pl. niushi za mato. Kikope (Rich. writes kigobe), the eyelid.**

KORÉSA, *v. n.*, *to wink?*

KÓRO, *s.* (la, *pl. ma*—), (1) *a cup, a large metal vessel*; kopo la maji; (2) *ku piga kopo (la, *pl. makópo*), to beat on the crossed arms (in dancing).*

KORÓA (or **TUBÚA**), *v. a.*, *to strip off, to flay*; ku topóa magofi ya māgú ya kuku, *to strip the skin off the feet of a hen (ku-m-kópá gofi la gu kua ku-m-kaniaga), to drag out of one's hand (chopoa).*

KORÓKA, *v. n.*, *to be played, to slip out of the hand.*

KÓRUE, *s.* (la, *pl. ma*—); (1) *kópue la mdómo, a can, a tankard which has a snout*; kopue la ku noéa maji; (2) *kópue la maji or mlisámu wa maji, the gutter of the roof of a house to carry off the rain-water. It is to be distinguished from mitilisi (*pl. mitilisi*) wa maji, which is only a kuti (cocoa-branch) tied to a tree (ku kinga maji), to convey the rain-water into a jar placed near the*

trunk of a tree (mitilisi mkinga maji, maji yangié mtungúni).

KÓRA, *v. a.* (cfr. كَرَى, laetus evasit), *to sate, jill, satiate one, to seem sweet to, to be loved by*; e.g., *ehakúla hiki kime-ni-kora, nikasása, this food has sated me, I left some of it*; kúa telle ndáni; (2) *to attach one to one's-self*; mtumke yunakóroa ni mume mungine, *the woman is attached to another man*; mume mungine una-m-kora mtunike = ame-m-tia táamu; (3) *ku kora manza or búága manza, to commit a hideous crime, e.g., to commit fornication with a king's daughter, for which crime the offender has to atone with his life (vid. manza)*; ku-m-kora mtu neno = ku-m-tia kasirani moyoniunakwe.

KORADÁNI (or **KORODÁNI** or **KORDÁNI**), *s.* (ya, *pl. za*), *a sheave of a pulley, the little wheel or block through which the ropes of the mast of a ship run.*

KORÁNI (or **KOROÁNI** or **KURUÁNI**), *s.*, *the Koran, the Bible of the Muhammedans*; cfr. Arab. كُرْآن .

KORBÁNI, *s.*; كَرْبَان , id quod offertur deo, saerificium.

KOREGA, *v. n.*, *to cackle (Er.).*

KORI = tenguri or denguri (R.).

KORJA, *s.* (ya, *pl. za*), *a score, a bale, a commercial expression, probably of Indian origin. Korja ya ngúo ni 20 doti (vid.), i.e., one korja of cloth consists of 20 doti; korja ya bóríti or miti, a korja of poles = 20 poles; a korja of beads is 20 hundred or 2,000 little strings.*

KÖRÖ, *adv.* = pia, *all together, throughout*; e.g., *wame-ni-gniagnagnia maliyangu körö, they have strip me of my property altogether, of my whole property*; (2) *koro or majonsi? asiekua na koro = mkundifu?*

KOROBÉSA, *s.* (la, *pl. ma*—), *a male of a gnome; la kondō, la mbuzi, la ferasi gnome korobesa.*

KORODÁNI, *s.*, *nautical term (vid. koradáni), a block, pulley.*

KOROFI, *s.*, *a bird of ill omen, a messenger of bad luck (St.).*

KOROFIKA (or **KOROFEKA**), *v. n.*, *to be poor, he is destitute*; hana kitu teca.

KOROFISHA, *v. a.*, *to cause one to arrive at emptiness*; = ku-m-rusha mali pia = ku-m-túa (= ku-m-tusha) mali koro kua uerefu, *to make poor, to distract, to strip one of his property, to ruin a man*; vid. komba.

KORÓGA, *v. a.* (= ku — máji, ku fánia maji tópe tópe, or ku piga mfumbi), *to make the water muddy (by stirring it with the feet), to stir up*; cfr. furunga.

KÓROMA, *v. n.*, (1) *to groan, to growl, to snarl, to rattle in the throat, to cry like an animal being*

slaughtered; gnombe akórúma akitindoa, yuwalia kua ku vúma; (2) *to snore* (Er.)? *cfr.* kungúrúma, *to rage*.

KÓRÓMA, *s.* (la, *pl.* ma—), *the fourth and last stage of growth of a nazi*; *vid.* kidáka. *It has ceased to be a dafu, and is not yet a nazi.*

KOROMÁNA? (R.).

KORÓNGO, *s.*, (1) *a crane*; (2) korongo (*pl.* ma—), *a hole dibbled for seed* (St.).

KORORA; ana korora tembo (R.)?

KÓRÓRO, *s.* (la, *pl.* ma—) (*Kin.* kolólo), (1) *the rattling in the throat of a dying man*; (2) = makohózi ku vuta, *to rattle in the throat*; *it must be distinguished from ku vuta misóno, to snore a little, and ku vuta mióno, to snore aloud so as to be heard afar*; (3) *a crested guinea-fowl.*

KÓRÓSHO, *s.* (ya, *pl.* za) (la, *pl.* ma—), *cashew-nut, the fruit of the mkánju tree. Its taste is like that of a chestnut.* (1) Dúngo, (2) kanju, (3) kórúsho, *are the names of the various stages of the growth of this fruit.*

KÓRÓTA, *v.* (*vid.* fóróta), *to snore.*

KOROWÉZA, *v. n.*, *to dun*; ku-mu-isa mno; mtambo unakoroweza, *the trap has caught*; niama anakoroweza; watu wakifungoa wanakoroweza.

KORTI, *s.* (ya, *pl.* za); ngúo ya korti, korti ya dóndo, *a kind of chintz or ealico*?

KORU, *s.*, *the waterbuck* (St.).

KOSHA, *v. n.*, *vid.* kossa, *v. n.*

KOSHI, *s.* (la) (ya, *pl.* za), *a leather-shoe*; kiátu cha koshi (*pl.* viátu via koshi), *a shoe wholly of leather (like that which the Europeans wear, not of wood)*; letta koshilangu, *bring my shoe (being of a larger size than koshiyangu, la and ya must be well attended to)*; koshi za Kizungu, *European shoes*?

KÓSI, *s.*, *a watchman, a look-out-man* = mlnzi; tumewéka kósi = mtu akúeá mti ku angalia ádui.

KÓSI, *s.* (wa, *pl.* makósi), *a large vulture, hawk*; kósi aguyai majimbi.

KOSI PINGU (wa, *pl.* makósi pingu) *is the vulture which carries off sheep, children, &c. It is very large. It resembles (in height) the fūrúkombe or fukombe, a large kind of stork, the adui wa sámaki.*

KOSS (or kossi), *s.* (la, *pl.* ma—), *the vertebrae of the neck*; ku vunda kossi or kikossi, *to break the neck*; anakwisha funda kossi, *he has really broken his neck, he must die*; yampasha ku-ji-inika, hawézi ku inúka, *he must bend himself, he cannot stand erect*; kossi la shéngo, *thick hind-*

part of the neck, when small kikossi; ku shusha kossi = ku wanda, ku fania niúma kuba.

KOSSA (or KOSHA), *v. n.*, *to err, fail, miss, not reach mistake, commit a fault, to offend any one, to wrong, do wrong*; amekossa ndia, *he missed the way*; amepiga búnduki, *laken amekossa niama, he fired his gun, but missed the animal*; ameta-futa, *laken amekossa katika nti zóte, he searched in all lands, but failed to find*; ana-ni-kossa sana leo kua vile vibaya alivio-ni-fania, *he has offended me very much to-day by those bad things which he has committed against me.*

KOSSA KOSSA, *v. intns.*

KOSSÁNA (or KOSHÁNA), *v. rec.*, *to miss each other, to fall out, to be at variance with one another.*

KOSSÉKA (or KOSHÉKA), *v. p.*, *the fault is committed*; neno limekosséka, *nifanícje? the fault is done, what shall I do? to prove a failure.*

KOSSEKÁNA, *v. n.*, *to be absent, to be missing, not to be there*; amefioléa watu kua makossekano ya imaniyao or imáni kaímo moyonimuá, *he reproved the men on account of the absence of their faith, because there was no faith in their hearts* = *he reproved them for their faithlessness or unbelief.* Allahu dáima, Mungu wa milele, *hakossekani wala hafi.*

KOSÉSHA (or KOSHÉZA), *v. c.*, *to cause one to fail or to do anything wrong, to lead astray, to cause one to miss or not to obtain what he wanted.*

KOSSA (or KOSHA), *s.* (la, *pl.* ma—), *error, failing, fault*; makosha ni juyáko, *the fault is upon thee*; lile kossa alilo kossa ni lipi?

KOSUDÍA, *v. a.*, *vid.* kusudia, *to intend, to purpose.*

KOTA, *s.* (la, *pl.* ma—), *crookedness, a crook*; goti linafania kota or kombo, *the knee is crooked*; yuna kota la matéje, *he has large crooked legs (téje, pl. matéje, vid.)*; mtu alie-ji-tia kota = kijóngo cha muili.

KOTA, *s.* (*pl.* ma—), (1) *the stalks of a kind of millet which are chewed like sugar-cane* (St.); (2) *kungia kota (crooked), alie-ji-tia kota or kijongo, ku tia mti kota?*

KÓTA, *v. a.* (= ku sunga nuelle)? kotéa? (gota?) Reb.

KOTA, *s.*, *a crook* (St.).

KOTÁMA, *s.* (ya) (kissu cha kotáma), *a long knife with a curved point or without any point, used in getting palm-wine (shembéa in Kigunia).* Kikotáma *is a knife used on the island of Pemba. On one side there is a mbúzi wa ku kunia nazi, and on the other an edge. With the mbuzi the natives grind the nazi secretly, when they are forbidden to do it openly.* Rev. xiv. 14, *kissu cha kotáma jegni makáli.*

KOTCHE, *s.* (pl. ma—), *the fruit of a kind of palm; vid. koche.*

KOTE KOTE (or KOTTE KOTTE), *adv., on every side, from all directions; huko na huko, nothing but, mere; ku fania thambi or maovu kote kote, to do nothing but evil; kissu kinakata kote kote, the knife cuts on both sides.*

KÓTO (KÍÓ), *s.* (la) (*vid. kisingia*) (kóto la ku fulia pápa), *a large hook used for catching sharks, &c. The koto is attached to an iron chain, which has at the end an iron ring (kikúku eha chúma kana péte), to which is tied the large fishing line (mshipi mnéne).*

KÓVO, *s.* (pl. makóvo), *scar.*

KÓWE (KOE, KOI), *s.*, *a small red crab eaten by the Wanika. The larger is called kā (Gelasinus vocans).*

Kŭ, *particle always prefixed to the infinitive, like the English "to," but ku is frequently omitted, especially after ku daka; ku penda, to love; cfr. Dr. Steere's remarks on "ku," page 307.*

Kŭ, *infix particle; ame-ku-penda, he has loved thee. Ku is also used for conjugating impersonal verbs; e.g., kulikua kuaja, &c.; huko niuma ta-ku-pata-je? there behind, how get I there? ku pro huko.*

KÚ (or KŪU or KÚBA), *adj., great, large; nti kú or kúba, a great country; kitu kikú, a great matter; mtu mkú, a great man; great men, watu wakúba.*

KU ANPE (or KU EUPE); *moyonimuangu wala si ku anpe (R.) (?)*.

KÚA, *v. n.* (pro ku a, hence kúa), (1) *to be, to exist; (2) ku kúa, to grow (said of men and animals), to become large; nadaka kúa mema, I wish to be or to become good; áwe, may he be (optative); pass. ku awa; mvúa inakúa yája, the rain is coming; kúa na, to have, to possess; amekúa na fetha, he had money; (3) neno hili lina-m-kulia kuba or sito ku-li-fania, this thing was too great for him to do it (lina-m-shinda); kitu ki-wácho chote, whatever it may be; (4) kulia, to grow up; muana huyu anakulia hapa Mvita.*

KULIA, *v. obj.* (*cfr. mkúa, Muungu mkua wetu*).

KUSA, *v. e.*, (1) *to cause to exist; (2) to magnify.*

KULIWA, *v.* (ku fania kazi).

KŪA, *prep., by, through, with, from, on account; kua sčabau, kua luja or ágili, by reason of, on account of; nimepata kua wali, I got it from the governor (vid. Gram.); Shimboa anakúa kua mamié au kua fulau, Shimboa was at home at his mother's or at such and such one's; kúa kúa rafikiye, Luke xi.; kua nuinui ku sema, ewe Muungu na-ku-shukuru kua mimi ku toa kúa kama watu wangine, Luke xviii. 11; kua*

watu kua wangi, Luke xix. 3; kua hali ya kúa karibu na, Luke xix. 11; na kua watu ku thanni kuamba ufalme wa Mungu haunabudi utabarisí sasa hivi; Bassi ni muanawe kua-je, Luke xx. 44; muonapo mambo haya yana kuapo, Luke xxi. 31; kuáni = kua nini, why? kuani or kua nini wewe ku fania hivi, why have you done so? kua-je umenunua, with what have you bought this?

KŪA (pl. mikúa), *the sprouts or shoots which grow out of the roots of the mlilana tree (vid. mipia).*

KŪĀ (or KUNGŪĀ), *v. n. (vid. kuāa), to stumble.*

KUA hifo nilifio sikia sifayakwe, *on account of the report which I heard about him (R.).*

KŪĀA (or KŪNGŪĀA), *v. n., to strike the foot, to stumble; e.g., ku kūaa or kungūaa na gogo, to stumble at the trunk of a tree which is in the way; (2) to stumble in speaking; e.g., if a man says sámāka pro sámaki, fish, he corrects himself by saying mbóna nimekūāa? what? I have stumbled, spoken badly; makuáo or makunguáo ya maneno, stumbling of speech.*

KUÁZA (or KUAZISHA), *v. e.*, (1) *to cause to stumble; (2) dau limekuáza mawēni, the boat slipped over rocks with a kind of roaring noise; (3) in eating to bite little stones, to crunch if one (in eating) finds a little stone, &c.*

KUÁZANA, *v. rec.; madau yakuzana.*

KUAFUKIA, *v. a.*, *to snub one so that he trembles and becomes very submissive.*

KUÁGNA, *a bird which cries with a clicking voice.*

KUAGNŪA, *v. a.; ku kuagniuliwa, vid. kifumba.*

KUÁJA, *v.*; kunakúa kuaja = kunakúa kŭéúpe, ulimengu (sky) unakúa mŭéúpe or meúpe, it dawns.

KUAJA (and KUAKUJA); *mulili wa-ni-kuaja (R.).*

KUÁJA kikundi eha watu, *there comes a company of men (R.).*

KUÁJE, *with what? at what price or amount? umenunúa kuáje?*

KUAKIA, *v. a.*, *to snatch.*

KUAKÚA, *s.* (la, pl. ma—), (1) *the fruit of the mikuakúa tree; (2) kuakúa, v. a., to snatch away.*

KUAKÚRA, *v. a.*, *to tear with claws, lacerate, to claw; simba ana-m-kuakúra mtu = ame-m-piga kuja, aka-mu-ata alipo-m-papúra, the lion struck his claws into a man, and having torn him to pieces, left him; ukila hapa nde utakuakúroa ni kingéwa, if you eat here outside you will be clawed by the vulture.*

KUAKUROA, *v. p.*

KUAKWE, *through him or her (vid. kua); kuákó, through or with thee, at thy place.*

KUÁLE, *s.*, a partridge? (St.).

KUALIKÚJA; kualikúja jana (*not kulikúja*) merkabu ya dokháni, *yesterday there came a steamer.*

KUÁMA, *v. a.*; ku-m-kuama (*Kipemba*), *defile?*

KUÁMA, *v. n.*, to be jammed, to be seized or pinched in the hand by the fork-like branch of a tree, so that one cannot free himself; (1) ku sakáma mukóno; (2) ku kuáma; (3) ku angáma (ju ya matúa ya mti); mukonowangu unakuáma (unashikoa) panda ya mti, *my hand is squeezed in or pinched in by a panda ya mti.*

KUÁMISHA, *v. e.*, to jam, to cause to squeeze the hand (*e.g.*, as a piece of wood may do in being cut or split by one); mti hu ume-ni-kamisha mukono.

KUÁMBA, *conj.* (*lit.*, na-ku-amba, *I say thee*), to say, to suppose, hence the *conj.*, although, notwithstanding, as if; na kuamba yuwadaka, mimi sita-m-pa, and although he desires it, I shall not give it him. Sometimes the natives say jamba or najamba for kuamba and na kuamba.

KUÁMO; kisécho kuamo, *that which is not therein* (*e.g.*, in a vessel).

KUÁNGU, *with me, through me, at my house.*

KUANGÚA, *v. a.*; ku kuangúa maji mtungini or kisimani, to draw off the last of the water from a jar or well. It is done carefully, so that the mud is not taken up. Ku kuangúa jungu = ku ondósha ukóko wa jungu ulioshika, to scrape up (*vid.* ukóko).

KUANGÚLA, *v. a.*, to draw out, to pull (R.)?

KUÁNI? *adv. interrog. conj.*; kuáni pro kua nini? by what? why? kuáni or kua nini wewe ku fania hiwi, *why dost thou act in this manner? wherefore?* for he himself saw it, kuáni yee mueniwe ame-ki-óna.

KUANIÚA, *v. a.* (= gobóa), to break off, to slit, cleave; *e.g.*, nínekuaniúá ndizi lizi mbili (*cf.* gniukúa) (vianda viwili via ndizi), *I have broken off (from the tree) these two bananas*; ku kuaníúá or babúa or tabúa makúti (kumbi) to strip off the dry leaves from the cocoa-nut trees. Kuaníúla, *v. obj.*; makúti kuaniúla, *I broke off for him, &c.*

KUANÚA, *v. e.*, to split down, to tear down (*cf.* kuaniúá).

KUANIÚKA, *v. n.*, to be split down like the boughs and branches of a tree which some one has been trying to climb by (St.).

KUANÚKA, *v. n.*; kijiko kilikuaniúka, *probably kilikuaniúka? the teaspoon was broken* (R.).

KUANÍKA, *v. n.*; panda ya mti inakuaniúka kua mtu nusito aliekaniaga, *the step (ladder) of the tree broke on account of the heavy man who ascended.*

KUÁNZA, *v. a.* (*cf.* auza), to begin, beginning, at first, formerly (kwanza); ya kwanza, *first, the first*; ngoja kwanza, *wait a little.*

KU ANZILISA, *v. e.*, to begin.

KUÁO, *s.* (*pl.* makuáo), a stumbling-block.

KUÁO, *with them, at their place* (*vid.* kua).

KUÁPA, *s.* (*la, pl.* ma— or ya, *pl.* za?) (*pl.* makuapa), the arm-pit, arilla; knapani, *under the arm-pit.*

KUÁRA, *s.*, a kind of vulture (R.)?

KUARÚZA, *v. a.*, to scrape along, to slide over stones at sea with a grating noise; jombo kimekuarúza muámba; mtelle hu wakuarúza watu, wafimiza komio (*vid.* wakuáza watu méno, it spoils the people's teeth), this rice grates in passing down the people's throats, and hurts them, because it is dry and without mtúzi; ku kuarúza, to be coarse in general, opp. to lainika, to be thin, soft to the touch.

KUÁSI, *s.*, name of an animal like ngúwe, it has small horns; Kín. bashe or búashe.

KUASSI, *v. a.*; ku-m-kuassi, to make him rich; *vid.* mkuasi.

KUÁTA, *s.* (*la, pl.* ma—), to strike with the hoof, kicking (of man or animal) (= tége, la); punda ame-ni-piga kuata or teke, the ass kicked at me, or makuata (matége), if he kicks often.

KUATO, *s.* (*sing.* ukuáo, *pl.* kuáo, za), the cloven hoofs of many animals, like cows, &c.; gu la gnombe lina kuáo mbili, the foot of a cow has two toes (because cloven), footsteps of hoofed animals (R.).

KUARÚA, *v. a.*, to rub, *e.g.*, knives, swords, &c., in cleaning them (R.) (*cf.* kuangúa).

KUAUPE (or KUEUPE), *lit.*, it is white = there is nothing to be had in the market; mvúa hakuna tena, kuaupe or kueupe, there is no more rain, it is all gone; essúbukhi kuaupe, *early in the morning, at twilight.*

KUAZA, *v. e.*, to make to stumble; kuaza meno, to jar the teeth like grit in food; *vid.* kuáa, *v. n.*

KÚBA, *adj.*, great, large (*cf.* kú or káu); also an elder, a chief.

KÚBÁLI, *v. a.*, to accept (ku pokéa means to receive), to assent to, to approve, acknowledge (= ridia or shika, *e.g.*, maneno); *cf.* قَبِلَ, acceptavit, admisit rem.

KUBALÍA, *v. obj.*; ku-m-kubalía maneno, to comply with his words; hata-m-kubalía ku enda, he will not consent to his going.

KUBALIWA, *v. p.*

KUBALIÁNA, *v. r.* (= ku ridiána), to receive one from another.

KUBALISHA, *v. e.*, to cause one to accept; ame-m-kubalisha maneno kua ngúvu.

KUBALIKA, *v. a.*, to be acceptable, to be accepted.

KUBBA, s. (la, pl. ma—) (= kuta la káburi, pl. ma—), the vault-like building constructed over the grave of Muhammedan saints or sheikhs; cfr. كُفَّة , concameratum opus, et tale sacellum, tabernaculum. Kubba la tōka katika káburi ku-m-jengéa babayakwe au manayakwe, ndio heshima bora, kaburi isipoté. Mana akijenga kubba, yuwafania hitima, yuwatinda gnombe, apika wali mingi, na wanaviōni wasoma koroāni, na muashi yuwakka kubba, akisha ku akka, watu wakāla ehakula wakenda viāo. From this we see that the act of building a vaulted grave is attended with many solemnities. To cover the grave with a building is considered an act of great piety, since the Muhammedans believe that the koma or departed person is in or about the grave.

KUBŪA, v. n.; maji yamekubūa = maji yamekūa kutukutu, ebbing (R.).

KUCHA (or KUJA) (za) (pl. of ukueha), the nail of man's finger, the claw of animals (kueha za simba, kucha za watu).

KUCHA (or KUMEKUCHA), the dawn; usiku kueha, all night, lit., night till dawning, morning, or sunrise.

KŪCHA, v. n., to be afraid (ku cha), to fear; yuwā-eha, he is afraid; pass., yuwaehēwa, he is feared.

KUDAMŪA (or KADAMISHA) (= pēleka mbelle), to send before.

KUDI (or GUDI ?), s., a tin of gunpowder (R.) ?

KUDU, s., 2 pos, syphilis (Sp.).

KUĒA, v. n., to go up, to ascend, to climb; e.g., ku kuā mnazini, to climb a cocoa-nut tree.

KUĒANA, v. rec.

KU-JI-KUĒA, to pride, boast.

KUĒZA, v. a., to cause to ascend = to raise, exalt, ku kuēza ngio kidōgo, to draw up the cloth much or too much.

KUEZANA, v. rec. (obscene).

KUELĒA, v. n.; e.g., kidude eha ku kuelēa, a ladder.

KUELĒKA, v. n., that which can be ascended, ascendable.

KUELĒZA, v. e.

KUEZOA, v. p.

KUEGŪA (R.), to dice, to tear off.

KŪĒKŪE (and KUĒKŪE), s. (ya, pl. za), weed in a plantation.

KUELĒA, s. (ya, pl. za); kuelēa ya wimbi or mawimbi, the rising and falling of a wave or waves. This is not so dangerous as the wimbi la ku ūmka, the breakers or surfs which come up with a white foam, and fill the boat with water.

In like manner the wimbi la mkōba is not very dangerous, because it lifts up the boat.

KUELĒO, vid. koelēo or kolēo, foreeps, pincers.

KUELLI, s. (ya), truth, veracity (si urōngo).

KUEMA, the adj. for the inf. ku; ku-m-zira hako si kuema (R.); kuema or kwēma, good, well, it is well there; kufa kuako kwema kutampendeza, thy good death will please him.

KUEMBE, s., a water-bird with a long bill; vid. domo.

KUĒMBE, s. (wa), a black bird with a large red beak (cfr. hondo hondo); cfr. toucan (peppereater).

KUENDA, interrog. = hali, perhaps; e.g., kuenda wanakuā ku angūka, Rom. xi. 11 (lit., it might be or go or fare), Luke xiii. 9; kuenda akaja leo, perhaps he comes to-day.

KUENDELĒA, cfr. tatausha, v. a.

KUENKUELE (R.); kissu changu ehali kuenkuele, kipapo hapo.

KUĒNSI, s. (wa), a green bird with a curved beak, the parrot (Psittacus).

KUĒTU (vid. kua), with you, at your place.

KUĒPA, v. n.; ku kuēpa, to start out of the way.

KUESHA = ku kaza or kasa, e.g., an old door (R.) (?).

KUETE, s. (pl. ma—), goose ?

KUETU (vid. kua), with us, at our place, by us, at us; mimi natoka mijini kuetu, nika potea katika barra.

KUEU, clear (St.) (kweu).

KUEUPE, adj., white; kuna kueupe, grey dawn.

KUĒZA, v. c. (vid. kuā, v. n.), to cause to ascend, to make go up, to raise, exalt; ku-m-kuēza jinalākwe.

KU FĀ (vid. fā, v. n., to die); ku fa maji, to be drowned; kú fa ni yetu sābili, death is our way.

KUFU, s. (la) = gāga or koga la māji, the green and dirty colour which the water assumes by stagnating and by the decay of various plants; maji yafania or yanaugia kŭfu or gāga or kōga (yamekūa janni kiwiti). When the green coat has been skimmed off the water can be used for drinking. On the road to Teita the water is generally of this description. Prov.: manamaji wa kual, kufu maji ni soele.

KUFULU, s. (ya), apadlock; قفل , obseravit portam ei pessulum obdidit; قفل , sera, pessulus.

KUFULI, e.g., in a debuani, stripe lengthwise; cfr. mualamu (R.).

KUFŪRU, v. a., to apostatize from God, to become an infidel, or to backslide from the Muhammedan

religion; ku áta dini, ku háliфу amri, ku fánia mambo ya-m-tukizáyo Mungu; yuwasema kúfuru, Luke v. 21; ku-m-taja Mueguizimu kua nóvu. KUFÚRISHA, v. c., to consider one an infidel (vid. makúfuru); *cf.* كَفَرٌ, texit rem, abscondidit, abnegavit impius fuit, incredulus fuit; كَفَرٌ, incredulitas; كَافِرٌ, accepta beneficia non agnoscens, infidelis, Muhammedicae religionis dogmata negans.

KÚGŪA, v. n. (vid. gnia), (1) to rain; (2) to evacuate the bowels.

KUGÚTO, s.; kugúto la ku tujia nazi, a kind of small sieve used for straining the nazi water. It is made at Zanzibar.

KUGÚXI, s., the hartbeest (boselaphus) (St.).

KUHÁNI, s. (pl. makuhani) = mkópi, a swindler, defrauder, deceiver; yule mkópi kuháni mkū, hakadiriki (R.).

KUIA, v.; ku kuia? (R.).

KUIBANA, *robbing one another.*

KUIKWE, s., hiccup (St.).

KUIPI, s., a kind of serpent; hence kikuli or kikuilikuli.

KU ISHA, v. a. = kwisha, ku yésha; nadaka ku isha or kwisha kaziyangu; nimeyesha madáfu, ameyesha, umeyesha = nime-ya-isha, I have finished them, sc. madáfu; nime-kwisha = nime-ki-isha, I have finished, sc. kitu hiki, shoka linakwisha wékoa, the axe is already put.

KUÍU (or kwíu), s. (la), the hungry evil for meat, greediness for meat, *cf.* uthū (= úju wa kitoó, ku t'ámani niáma). The desire one has for meat, after long abstinence from it. One eats then ravenously; e.g., nímétóa kuín leo, nímekúla kua kuelli niáma hatta ina-ni-piga moyo (kiwai-sha) or hatta ku ona vibaya moyonimoyoni. Sidáki tena, nime kinaisha roho.

KÚJA, s. (sing. ukúja or ukómbe, ugándo; pl. kúja, za, kómbe za), the nail of man's finger, the claws of animals; kuja za watu, za simba (ukombe is a Kinika word).

KUJA (or KUCHA), v. n., to be afraid, to fear (vid. já); he is feared, yuwajéwa.

KUJĀ, v. n., to come (vid. jā); kujā, v. obj.

KĪJA (or KUCHA), v. n., it dawns, morning-twilight; kunakuja, kunapambasúka, kunapambasúka, ukundu mmetoka.

KUJUKA? (R.), sengerere?

KÚKE, adj. (= kuúke, kíke), feminine; mukóno wa kúke or kíke, or wa ku shoto, the left hand, oppos., mukóno wa kuúme, or wa ku fúli, or wa ku lía, the right hand; kukéni, on the female side.

KÚKO, yonder, to yonder, just there; kua kuko, beyond, on yon side; huko.

KÚKU, s. (wa, pl. za), a hen, a fowl, poultry; muana wa kuku, a chicken. (1) Kinda la kuku, the pullet of a hen; (2) faranga; (3) msó (pl. mi—); (4) pora, larger than faranga; (5) mteéca (pl. mi—), the fowl which will soon lay eggs; (6) kó (la), a laying hen. Kuku wa mtúme, the hen of the Prophet (Muhammed), which had a black tuft of hair on the head; kuku mke, kuku kidimu, kuku wa mangisi, kipáku ni kuku wa mtúme (*cf.*).

KŪKŪ, adj., obsolete, old, torn to pieces, worn out; ngúo hi imekúa kúkú or kúkū (imelegéa, ime-rarúka), ngúo hizi zinakúa kúkú; vid. jáká, v. n., Luke v. 36 (sing. and pl. of kúkú are the same).

KUKU NA HUKU, backwards and forwards.

KUKURU? (R.).

KUKŪSSA, v. a. (= ku-m-hímiza ku toka), to bid one to depart or leave quickly. To thrust one out of the house in a quarrel, ku-m-sukúma kua ku-msbika hatta nde.

KŪKŪTĀ, v. n., to be stiff or hard (hence mkukutufu, wild?); tokā imekwisha kukutā, the lime is already hardened.

KUKŪTA, v. a. (= ku kumánga or pura kua fimbo), to shake off, to beat out the dust (e.g., ngúo) with a stick, to remove the dust from it, to dust.

KUKŪTĀ, v. n., to shrivel, to shrink together (Er.)?

KUKUTĀFU, adj., shrivelled, wrinkled.

KUKUTIKA (or ku KUTIKA MAJI), to dry the body after swimming.

KUKUTIKA, v. n.; roho ya-ni-kukutika = ya-ni-piga kua shindo.

KUKUTIKO, apoplexy?

KUKŪTU, adj.; maji ni kukátu = kame, the water is quite dried up.

KÚLĀ, v. a. (vid. lā), to eat; ame-m-lia chakula-jakwe, he has eaten for him (in his absence) his food, i.e., the food which belonged to another; kú-la amáni, to eat peace, vid. amani; kula n'na-m-pa, I give him to eat. The infinitive expresses the continuation of the action, chakula would be only once.

KU LĪA, v. obj.

KU LISUA, v. c., to feed.

KU LĪWA, v. p., to be eaten.

KU LĪKA, v. n., eatable.

KULĀBU, s. (كَلْبٌ, calcar, harpago, fuscina) (ya, pl. za), (1) (kidude cha ku shikíja ngúo) a hook with which the tailors keep fast the cloth; (2) kulābu ya ku nanúfa pingu kua kámba (vid. nanúfa); letta kulabu ya ku nanúfa pingu, bring the instrument for putting asunder the chain of a prisoner; (3) a hook used in ships. Kulābu is different from kálíbu, which means a furnace for melting metal.

KULASTARA, *s.*, the name of a bird (*kulla stara*), which is said to go aside and conceal his head with one of its wings when eating? (*Reb.*).

KŪLE, *adv.*, thither, there, far off (*ni máhali pa kitámbo*); *pálé ni hapa káribu* (here near to us) *kuétu*. Native song: Mkassi (the name of a person) *kūlé ndó kuḡle kuenda tukapata mtoto*, kua Mungu kayakule (kaya mbali) wala hakuna jambo sito, usinifie kua majuto, kana muúa dira (*vid. dira*). Kule barani, *Luke iii. 2*.

KULÉ, yonder, very far off; *kuḡle kuḡle*, there, just there (*cf. kudali in Kiniassa*).

KULIA, *v. obj.* (*ku kúa*), to be for one great or hard; *anarudia-ni?* reply, *kuna-m-kulía mbali*, it was too far to him; *nenó hili lina-m-kulía kúba* or *síto* (*lina-m-shinda*) *ku li-fania*, this matter is too great or hard for him to do (*vid. mifu*) it.

KULIWA, *v. p.*; *amekuliwa ku fania kazi hi*, amehona kúa kuba, *amejoka*.

KULI KÚA NA MTU, *Luke iv. 33*, there was a man; *walikua wanatoka*.

KULI KUA NA MTUMKE, there was a woman, *Luke xiii. 11*.

KULIKA MTITIMO; *ni ku kulika tu* (*R.*).

KULIKO, where there is or was, to be where is (*cf. ku li in Kiniassa*).

KŪLIKO (expressing the comparative); *niumba hi ni njéma kiliko ilé*, this house is better than that; *mtu huyu ni muema kuliko yule*, this man is better than that, lit., good where this man is, and therefore better than that man. *Dr. St. remarks rightly* (page 308): "Because if a quality becomes evident in anything by putting some other thing beside it, the first must possess the quality in a higher degree than the other."

KULIKÓNI? particle of interrogation, why? *kulikóni ku sema hivio*, why speak thus? *ku (to) li (to be) ko (where) ni (what?)*, where is, what or why? *mti hu ni mkuba kuliko ule*, lit., this tree is large where is that one (*scil. for comparison*), i.e., this tree is larger than that one.

KULIWI, *s.*, a certain insect.

KULLA (or KILLA), *adj.*, every one, all, each one; *kulla mtu*, every man; *kulla watu wamesikia neno hili*, all men have heard this word; *kulla mmoja*, every one.

KULŪKA? (*R.*).

KULUKISHA (?).

KULŪLA, *v. n.*; *ku kulula* or *ku kula*, to take out or from; *fig.*, to outdo.

KULŪNGU, a kind of antelope.

KŪMA, *s.* (*ya, pl. ma—*), the female pudenda, vagina, vulva.

KUMA MUÁMBA, *s.*, a mussel in the sea, which, when

trodden upon, wounds severely. A man taking it for a woman intended to approach it, but was mutilated by it. Hence the name (*pl. makúma miamba*).

KUMÁNGA, *v. a.* (*Kijomvu*), to beat out the dust, e.g., *ku kumánga jámvi kua fimbo*, *vid. ku kussa*, *v. a.* (*ku tóa fumbi*) (*cf. kukúta*); *ngúo li i-kumange*, shake off the dust from this cloth; *niamá li yakumangia?* (*R.*).

KUMANGANA, *v. rec.*

KUMÁNI, an abominable nickname; *mana kuma niná we = kuma ya nina* (an abominable nickname of a child) (mother), or *kumanióko! O thou of the kuma! Oko is a kind of vocative in Kijagga*; e.g., *mangioko! O king!* (*R.*).

KUMNA, *s.* (*pl. ma—*), a fresh-water fish (*ni maji ya pepo*).

KUMNA, *v. a.*, (1) to shove, to push away or knock against one in passing (= *sukúma*); *ku-m-pita*, *ku-m-gussa*, *ku-mu-ambása*, to touch one in passing; (2) to take off everything; e.g., *muivi anakumba maliyangu pia iote akanenda nayo*, the thief took away all my property and went off bag and baggage; *ku kumba taka* or *fumbi kua mukono*, *ku kusánia*, to rake dust or dirt with the hand; *ame-ni-kumba kizani*, he touched me in darkness.

KUMBÁNA = *sukumana*, to push one against another unintentionally.

KUMNA, *v. obj.*

KUMBIA KUMBIA, *v. obj.*; *muivi ame-ni-kumbia maliyangu pia*.

KÚMNIZA (or KUMBIZIA) (= *sukumia*, *sukumisia*) *nenó baya*, to charge one with a crime, to lay it upon him; *ilume kana adamu amemkumbisia mkewe*, mkeapeate mashaka pekée.

KUMBA MOYO, *s.* (*pl. ma—*), rafter, pole, stake (*vid. komba moyo*).

KUMBATI? (*ya, pl. za*).

KUMBATIA, *v.*, to embrace, to clasp.

KUMBATIANA, *v. rec.*, to embrace each other.

KUMBE? an expression of surprise, a particle like *mbóha*, what? but now, &c.; e.g., *kumbe ndivio aliviofania*, why has he acted thus? *kumbe luku nenda ku-m-pa Mzungu amanayangu?* *kumbe anawazimu ndiposa asiwe na akili* (*kumbe = kumbuka*, consider—); *kumbe must not always stand at the beginning of the sentence*.

KUMBI, *s.* (*la, pl. ma—*) (= *shaha* or *nta ya mnazi*), the top of a cocoa-nut tree, which, when fallen to the ground, is cut off by the natives; *ku pata niáma ya nta*, a kind of white marrow (called *palmese* in the Seychelles) which is said to be a delicious food.

KUMBI, *s.* (*la, pl. ma—*), cocoa-nut fibre and the

fibrous mass out of which the leaves grow. The dry skin of a nazi is used (ku palia motto) to fetch or catch fire, as the dry fibres catch fire quickly. The fibres are also used for making ropes. Watu anasika kumbi la nazi katika maji ya tópe, lipáte ku legéa; baaden ana-li-gogóta anatoa niuzizakwe anasonga kámba or anapiga or anasuka kámba.

KÚMBI, *s.*, *circumcision* (Mer.).

KÚMBI, *s.* (*sing.* ukúmbi wa niúshi za usso); kúmbi za usso, *the hairs of the upper eyelashes.*

KÚMBI, *s.* (*sing.* ukúmbi, *the ante-chamber*); kúmbi za niumba, *the ante-rooms or ante-chambers of a house, in opp. to jámba, or niumba ya ndáni, the inner-room, where nobody is allowed to go without special permission. Ku-m-tia kumbini = ku-m-táhiri, to circumcise one, because he must stay in the ante-chamber until he is healed. Ku-m-tia kumbini is a more noble expression for ku-m-táhiri or ku-m-pasha tohára. There are usually ten or twenty boys circumcised together. They live together in one place.*

KUMBI KUMBI, *s.*, *ants in their flying stage, the white ants or termites, which get wings at the rainy season, when they fly about in large swarms. By roasting on a fire, their wings fall off, and then these insects are considered a delicious food (cfr. mtoa, pl. mitoa). Kumbi kumbi ni mtoa mkúba úlio na mbáwa; watóka teuni (a hill of clay) majira ya mvúa; niúni na watu wála.*

KÚMBIZA (or KUMBISHA), *v. a.*, *to lay a charge upon another man, to push off upon; vid. kumba, v. a.).*

KUMBIZIA, *v. obj.*, *to lay the charge upon one (ku-m-sukumia or sukunizia); Adam ame-m-kumbizia mkówe pekée, apate mashaka pekée (ku-m-kumbizia mtu neno baya).*

KÚMBÚ, *s. (pl. za) (sing. ukúmbú), a girdle, a belt, consisting of a narrow piece of cloth wound round the loins; vid. masombo.*

KUMBUÁYA, *s.*, *a kind of drum standing on feet; cfr. ngoma; cfr. msóndo and kiwámbo.*

KUMBÚKA, *v. n.*, *to remember (ku tafakari, ku tará-dádi), to recollect, to ponder over.*

KUMBUKIA, *v. obj.*; ame-ni-kumbukia juojangu, *he put me in mind of my book; sikumbukii, I have no recollection of it (viz., of the matter).*

KUMBÚSHA, *v. e.*, *to cause one to remember, to remind one of.*

KUMBU KUMBU, *s.*, *a mention, memorial, remembrance (= muanzo wa maneno ya ku-m-kumbukia kitu); e.g., some one spoke of the chúa eha siwáni, frog of the lake, the hearing of the word ehúa put me in mind of the word jóo (book), which I*

have forgotten to bring with me, but left it at a certain place. Hence I would say: mtu huyu amefánia kumbu kumbu ya juojangu, this man made mention of my book, he put me in mind of it. Kumbu na kumbuse (Er.)?

KUMDA, *s.* (*la, pl. ma—*), *vid. komda.*

KUME KU CHA, *there is dawn, it dawned; vid. ku eha.*

KUMFI (or KUMVI), *s.* (*sing.* ukúmfí, *pl. kumfi*); kumfi za mpúnga or mtáma, *de. (= wishoa), husk and bran of rice or millet, &c. As the chaff of Indian corn is larger, the natives call it makúmfí ya mahindi; whereas the empty husk of the mawelle they call kunúnu (la, pl. ma—) (kunúnu la mawelle, because this kind of grain has no wishoa, chaff proper).*

KUMI, (*la, pl. makumi*), *ten; kumi la kwanza, la kati, la kwisha.*

KUMIO? (*R.*), *roho, mio?*

KUMÓJA, *adv.*, *on one side (kna upande umoja); cfr. ulimi wa mti.*

KUMUNTA, *v. a.*; ku kumunta, *to shake out or off (St.) (Mer.).*

KUNA, *v. a.*, *to grate, to scratch (one's head); ku kúna (= puna) nazi (vid. mbúzi), ku kuna péle, but they say ku paa sámaki or sándarus, to scrape off the scales of fish (mamba ya samaki), or the clay from the copal.*

KUNA, *there is; kuna sauti ya — (Luke iii. 4); kuná-ni? what is the matter? kúna ku ambá-je? what do you say? (Tumbatu) (St.); kuna nini? what do these things mean? (Luke xv. 26); kuna siku sita za makazi ku páshoa ku tendoa (cfr. Luke xiii. 14); kunáye, depending on him (?).*

KUNA KUCHA (*vid. kuja, v.*) (*cfr. mtána*), *there is the dawning; kunafunga mvúa, rain encloses (the sky).*

KUNÁZI, *s.* (*la, pl. ma—*), *the small fruit of the mkunazi tree (a species of thorn), which is eatable, something like a sloe.*

KÚNDA (or KÚNJA), *v. a.*, *to fold up, to wrap, e.g., ugúo; (2) to knit the brows; ku kunda usso (kna ku tukiwa or kua ku fania koro).*

JI-KUNDA; ku ji kunda mabā (*bā, pl. mabā or mawā*).

KUNDA KUNDA, *v. intens.*, *to wrinkle (Mr. Reb. writes: kansa and kansa kansa, to rumple, to tumble a cloth).*

KUNDAMÁNA (KUNJAMANA), *v. n.*, *to lay in folds; usso unakundamana, the face looks or is sad or sour, frowning; kua ku tukiwa or kua ku fania koro (koro, anger in Kinika).*

KUNDÁNA, *v. r.*, *to fold itself; e.g., kua pepo.*

KUNDÍKA, *v. p.*, to be folded or capable of being folded; ngúo hi inakundíka wema or vibáya, this cloth is folded up well or badly (Reb. to crumble).

KUNDÍÁ, *v. obj.*, to fold for one.

KUNDÁÁ, *v. n.*, to be short and small of stature.

KUNDAMÁNZI, *s.*, a large white, but short snake.

KUNDE, *s.*, beans, haricot beans (ukunde, *wa*, *sing.*) (*pl. za*), a kind of bean (mkunde, *the tree*); kunde za Kipemba and za Kiteita are considered best. Various kinds: kúnda, fiwi, chóko, baazi.

KUNDI, *s. (la, pl. ma—)*, a flock, herd, drove, many together; kundi la gnombe, kundi la niáki, a herd of cows, swarm of bees; kundi la viombo (*vid. pambanisha and msoáni*) watu wanasimama makundi makundi.

KUNDU, *adj.*, red (*vid. kiludu*); kundu lamekameka muotto, *vid. muari*.

KUNDÚÁ, *v. a.*, to unfold, unwrap, unroll; *c.g.*, ngúo; ku kundúa moyo or usso, to make serene the face or heart.

KUNDÚKA, *v.*, to get unfolded, to grow larger, to expand, to become serene = imekua nieupe; usso umekundúka, the face is or looks serene, cheerful; moyo umekundúka, he is gratified (*Kingozi*); moyo ume-m-kundúka; aliekunduka roho = mkundúfu, to be serene.

KUNDULÍÁ, *v. obj.*, to unfold for one, in his favour, *e.g.*, ngúo, usso.

KUNDULÍWA, *v. p.*, to be unfolded; ngúo ime-kundulíwa ni watu.

KÚNGA, *s. (ya, pl. za)* = sirri, mystery; kunga záo na-wa-tambúá (*R.*).

KÚNGA, *v. a.*, to hem a cloth, to make a border to the cloth (ku kunga ngúo); ku kunga utépe, usirarúke harraka; utepe ni mahali pá embámba pa ku rarúka ngúo; ku kunga mshóuo, to encase.

KÚNGUA, *v. p.*, to be hemmed.

KUNGALI NA MAPÉMA RADO, while it is yet early.

KUNGAMÁNA, *v.*, to assemble in crowds, to be crowded.

KUNGAMANISHA, *v. a.*

KUNGÁNA, *v.*, to assemble from various quarters, and then depart in numbers to make war; ku toána katika mji, ku enda witani.

KUNGARIZI, *s.*, a remedy for a cough.

KUNGÁWA, though, although; kungáwa mbali, ta-kuenda, although far off, I shall go.

KÚNGE, *s.*; kúnge za muáfi, the hard black core of the muafi tree, the wood of which is so hard that hatchets are unable to cut it.

KÚNGE (KUNGU ? or KÚNJE LA NTI), *s. (la, pl. ma—)*, the mist rising from the ground, especially

during the rainy season. It must be distinguished from umánde (*vid.*). Kuna kunge leo, it is misty or foggy to-day; kungu yafuka, a fog rises or spreads (?).

KUNGI, *s. (la)* = sheha (*Ebr. v. 1*).

KUNGO, *s. (pl. za, sing. ukungo)*, brim; ku tíá maji mtungini hatta ukungoni, to fill the jar with water to the brim; ukungo wa kísima, the edge of a well.

KUNGO, *s. (ya, pl. za)*, the fruit of the mkungo and muafi trees, used by the potter ku kungúa or sugulía (to clean) or laibisha viungu (kungo za mfinanzi); the kernel is agreeable, and tinges the tongue.

KUNGÓJA, *v. n. (vid. ngója)*, to wait; ku-m-gojá, to wait for him.

KÚNGU (KUUNGU), *s. (wa, pl. za)*, a species of antelope with long horns, of which the natives make vigúda (war-horns). But the kunga mbáwá or female kúngu has no horns. Other kinds of antelopes are málu, kíro, which have very long horns.

KÚNGŪ, *s. (wa)*, a kind of raven or crow? (húyu, *pl. hawa*).

KUNGŪÁ, *v. n.*, to stumble (*efr. kúáa, v. n.*) (with the accusative of the subject); ku-gū ni heri ku kunguá gū wafunga kitambá, kama ku kungua ulimi.

KUNGUALISHA.

KUNGUÁZA, *v. c.*, to cause one to stumble.

KUNGÚA, *v. a.*, to pull off or strip off, and hence ransack; ame-m-kungúa nguoyakwe, he stripped him of his cloth; ame-tu-kungúa or toalia vitu-vitú viote, he ransacked all our things.

KÚNGŪI, *s. (la, pl. makúngui)*, the person (male or female) who instructs boys or girls in the mysteries of adult life (*efr. muari and kisinda*) (*vid. gunkui*); huyu ni kungui or gunkui langu; mtu aliefunsa kijana mambo ya niumbani.

KUNGÚMA (*pl. ma—*), the berry of the mkungúma tree.

KÚNGU MÁNGA, *s.*, a nutmeg.

KUNGÚNI, *s. (wa, pl. za)*, bug (which are abundant in native bedsteads).

KUNGURASSI, *s.*, the fruit of the mlilána (usio ubiána) The mkurassi or mlilána tree is very soft (*vid. kikúá*); it is used for cough (*Efr.*).

KÚNGURU, *s.*, a crow, a bird a little larger than a rook, black, with a white patch on the shoulders and round the neck; it feeds on carrion (*St.*).

KUNGURUMA, *efr. ku koroma*.

KUNGUSÚÁ, *v. a. (= kungúa or sappa sappa)*, to ransack.

KUNG'UTA, *v. a.*, to shake off or out.

KUNGUTO (*pl. ma—*), a kind of basket used as a sieve or strainer.

KUNGÚYU, a grey kind of owl ?

KÚNI, *s.* (*sing. ukúni, pl. kuni za—*), firewood; ukúni, one piece of wood; kunizangu una-zi-alia, hujui kuamba zina masumbúo, you burn my wood, dost thou not know that this causes trouble (to get it again)?

KUNIA, *v. obj.*, to scrape or scratch with or for (*cf. kuniúa*).

KUNIA, *v. a.*, to raise the eyebrows in contempt.

KÚ NIA, *v. n.*, to ease one's-self (*vid. nia*).

KUNIANÚKA, *v. p.*, to be torn, ragged, tattered ?

KUNIÁTA, *v. a.* (= *ku finia usso*), to show a sad anxious face or look, like a condemned man, who, by his melancholy look, seeks to obtain the favour of the judges or the mercy of the people; *ku ji-kuniáta kana meskini, ku keti kinióngé, ku jiónsa, watu wafanie hórúma kuniáta, to give an imploring look; amejikuniáta usso, amefinia usso kua ku tukiwa; ku ji-kuniáta kua sumasi or beredi, to draw one's-self together, to shrink from sorrow or coldness.*

KUNIKÍA, *v. n.*, to nod (?); *kunikía kua leppe la usingizi, to be drowsy.*

KUNIÚA (*or KUNIÚLA or KUNIÚRA*), *v. a.*, to scratch the skin so that blood flows, to hurt, injure, or wound one's-self by rubbing; *e.g., nimekuniúa jandajángu hatta ku toka damu, I scratched my finger until the blood came (sherti ku umiza, by rubbing or touching). Dr. Steere, page 309, says that this verb means "to touch secretly (with a scratching motion) by way of signal or of calling attention privately, to make a scratch on the skin."*

KUNILÚWA, *v. n.*; *kuniliwa ni mti, to be scratched by a tree, and lose blood.*

KUNIÚKA, *v. n.*, to bleed from a scratch; *nimekuniúka kua mti, I lost blood from a tree having scratched my skin on passing by it.*

KUNIÚRA, *v. a.*, (1) to graze, to touch one slightly; (2) = *ku-m-niukúra kua ku-m-niukúa, to call one (out of an assembly of men) by touching him = giving thereby a secret sign, watu wasitambúe.*

KUNJA, *v. a.*, to wrap up, to fold or furl (*cf. kunda, v. a.*); *kunja uzi, to wind thread; kunja usso (or ku kunja vipaji), to knit the brows, to frown.*

KUNJÁNA, *v. n.*, to fold together, to wrinkle, dwindle.

Ji-KUNJA, *v. ref.*, to shrink, to flinch.

KUNJAMANA, *v. med., vid. kundamána.*

KUNJIA, *v. obj.*, to fold for.

KUNJIKA, *v. n.*, to become folded, to be creased.

KUNJE (*vid. kunge*), mist, fog.

KÚNJÚ, *s.*, a kind of uwanga (*vid.*) which is eaten in a time of famine.

KUNJÚA, *v. a.* (*vid. kundúa*), to unfold; *ku kunjúa inagú or migú, to stretch one's legs; ku kunjúka, to become unfolded, to spread over; ku kunjuliwa, to be opened or unfolded.*

KUNRATHI (*for kun rathi*) (*in Arab. كون راعي*), be thou ready, give your consent, excuse, pardon, do not be offended.

KÚNSUI (*Kir.*).

KUNUKIA.

KUNÚNU, *s.*, *vid. kumfi.*

KÚO, *s.* (*ya, pl. za*), the measured tract of land within which a slave has to labour on a plantation; *kúo ni pembe or kando ya shamba, wátuma wakilíma; kulla mmoja afuáte kuoyákwe iliolekézoa kua muále. When the slaves begin to break up with the native hoc (ku lima) the ground of a plantation, the master or overseer measures out with a long stick (muále) the tract or extent of land which every slave has to work at. This portion of land is called kúo. Bana ameniósha kúo, the master has laid out or measured out the kuo sana sau. Mtúma asiongéze wala asipungúze kúo ya mpáka. (2) Nياما ya mitu (Er.).*

KUPÁ, *s.* (*pl. ma—*), a lock made of wood. *Kupá la mlango = koméo, the bar; ufungio, the key.*

KUPA, *s.* (*kupa unagandama na gnombe, ywáuúa damu*), an insect vexing cattle, a cattle tick.

KÚPA, *s.* (*la, pl. makúpa*); *kuti, pl. makúti, ya miá ya wimbía niúmba, the thatch (of the houses) made of miá, which is stronger than that which is made of the cocoa-leaves. Kupa la ku fungia kuni, ndilo úgue wa miá, the wood-fetching women tie up their bundles with miá.*

KUPE, *s.*, a tick, a cattle tick (St.); probably for kupa.

KÚPIA, *vid. pia.*

KUPÚA, *v. a.*; *ku kupúa mtáma, to pour the mtáma on the ground (= ku mnaya nti); (2) kn kupúa kofími ? to shake off one's dress; ku kupúka, to fall away or off, to drop off.*

KUPULIA, *v. obj.*; *ku kupulia mtama nti (vid. mtáma).*

KUPUKIA, *v. obj.*; *ina kn kupukia otte (R.).*

KURA, *s.* (*ya, pl. za*), lot, fortune; *fulani anapata kura; ku piga kura, to cast lots; ku fania or piga or túpa kura.*

KURÁKU, *s.*, a preparation of tobacco, sugar, and honey after Indian fashion (*kuráku ni Kihindi ?*); hailfíi kahisa.

KÚRASA (*sing.* ukúrása wa kertasi, *pl.* kurasa za —),
a leaf of paper; *cf.* كُرْسَى, pars libri.

KURISA ? wanakurisa makasha ndani ? (R.).

KŪRŌ, *s.* (*vid.* kungu), kind of antelope.

KUROFUU, *s.*, cloves.

KURUBÍA (or KARIBÍA); kurubía kúa káribu, to come near, approach.

KURUBISHA (or KARIBISHA) = ku fania karibu, to bring near.

KURUDIKA, *v. n.*; anakurudika ? (R.).

KURUMBISA, *s.* (*Kimu.*) (*Kiurima*, júpí), a bird which sings a long and curious tune.

KŪRŪRU, *s.* (koi mŭeúpe poani, apendai kula mafi mno kúrúru), little white crabs on the beach which are fond of dung (*cf.* ká uifu and ka dondo).

KURURUSI, *s.?* kururusi la gnombe, an ox ? ?

KŪRŪSI WA GNOMBE, a bullock; *vid.* nsáu.

KŪSA (KUEZA), *v. a.*, to exalt, to make great, to magnify. Mungu ame-m-kusa Seidi, ame-m-pa mali, watu, &c., apáte kúa mkúba.

KŪSĀ, *v. a.*, to make to grow (from kŭ or kuba, great), to make great, to exalt (kueza), to magnify; ku kusa jina = ku-m-kuéza jina, likáwa kuba or refu, or ku ongéza jina, to increase, lit., to exalt one's name. Muungu ame-m-kusa Saidi, ame-m-pa mali, watu, &c., apáte kúa mkuba. The father of my servant Kisúse was called Ngóme, hence the son was named Kisuse wa Ngóme, but the people added to his name and called him Babe Ngome, hence the servant is called by some simply Kisúse, by others Babe Ngóme (Kisuse). The father of the present Imam of Mascat was called Said-Sultani (Ben-Imámu), hence the son (who is the present Imam) is in Kisuahili called Babe Sultani Saidi (or in Arabic, Said-Said-Ben-Sultan).

KŪSA (or KÚZA), *v. a.*, to sell; lit., ku'úza or úliza, to ask, scil. a price, to ask people to buy what is exposed for sale. Hence kúza na kúa pro ku uza na ku nunúa, to sell and to buy, i.e., trade, traffic, commerce in general; lit., ku úliza na kú kúa-kitu kilijo úzoa kinakúa kikúba, kinaviá feida nengi-ndio biáshera ya kúza na kúa, e.g., robo ina-kúa reali. Nadáka úza or ku uza kiti hiki, I wish to sell this thing; nime-ki-úza, I have sold it, or nimekwisha ki-úza; na-ki-úza sasa, I sell it now; mza na kua, the trader.

KUSÁNA (or USÁNA or UZÁNA), *v. rec.*; watu wame-usána or wamekusána, the people sold to each other or bartered.

KUSA, *v. a.* (*Kin.*), to assemble.

KUSANA, *v. rec.*

KUSANÍA, *v. a.*, to gather, to collect; ku kusanía máhali pamoja, to assemble at one place.

KUSANIWA, *v. p.*

KUSANIÁNA, *v. rec.*, to assemble (one with another), i.e., kua nafsizáo.

KUSANIKÁ, *v. n.*, to be assembled, to meet together or gathered, to be capable of; kundi la watu linakusanika pahali pamoja = linakutana.

KUSANIKANA = dirikana.

KUSHÓTO, *adv.*, on the left (*vid.* kuke and kuume); mukono wa kushóto, the left hand.

KŪSHŪLU, *v. a.*; kúshŭlu kanzu; *cf.* شَلَّ, levi et latiore sutura consuit vestem.

KŪSÍ (or KUZÍ), *s.* (la, *pl.* ma—) (kŭsi la maji), an earthen pitcher with a handle and a narrow neck for carrying water. The kusi is larger than the gudúia, is porous, and brought from Egypt generally.

KUSIKÁNI (or KUZIKÁNI), a funeral.

KUSIMU (or KUZIMU), under the earth, in the grave (*cf.* tungulía).

KUSSA, *v. a.* (*cf.* kuta); ku-m-kussa masháka, to trouble one, to vex (*cf.* sononesha).

KUSSI, *s.* (ya) (= pepo ya shangáni or suhéli), the south or south-east wind, blowing from April or May till October. Kussi yavúma tangu Damáni hatta káribu ya Msimu or Mósimu. The south-east wind blows from Damani (from the end of August, when the south wind blows more gently, until near the Mosimu. Prov. kussi mŭjá na mtáma, kaskázi mja na súi (sámaki), i.e., with the south wind the boats carry corn to Arabia, but with the north wind they carry fish (dry fish) from Arabia to the Suahili coast. Kussini, southerly, in the direction of kussi = shangani and suhéli.

KUSTUBANI, *s.* (ya), a thimble (tondó ?).

KUSUBARRA, *s.*, coriander seed, used in curry-powder (*cf.* gilgilan), name of an Indian spice (or kurubasa ?).

KŪSŪDÍ (or KÁSÍDÍ, or MÁKSUDÍ or MAKÚSUDÍ), *s.*, intention, design, purpose; *adv.*, intentionally, on purpose; kua kusudi; *cf.* قَصْدٌ, intendit proposuit sibi; *vid.* kasidi.

KUSUDÍA, *v. a.* (= ku ukilia), to intend, purpose, determine.

KŪSŪRU, *v. a.* (= ku pungúza), to diminish, make short; قَصَّرَ, brevis fuit, abbreviavit.

KŪSURU KŪSURU, *s.*; e.g., kazi ya kúsuru kúsuru, work badly done = kazi ya kivifu vifu = uvifu.

KŪT, *s.* (ya) (*Arabic* pro ngóme), castle, fortress.

KUTÁ, *s.* (la, *pl.* ma—), wall, kuta zima, a large wall (*cf.* kiluta) (*sing.* ukúta).

KUTÁ, *v. a.*, (1) to see, to find, to happen, to befall, to be in travail or to suffer pain in giving birth; kuku anakuta, alipo kuta amebuága or ametóá i, the fowl is in travail, and after travail she brought forth or east down an egg = laid an

egg; kuku amekuta máí (*cf.* t'a); hujui ikum-kuta, *you do not know what will happen to him*; (2) ku kuta mashaka, *to be troubled* (= ku óua udia *or* mashaka), *to meet with trouble*; kum-kusha masháka, *to worry one*; ku-ji-kusha mashaka, *to trouble one's-self, to toil*; (3) ku kuta *or* ku songa mikúto ya nuelle.

KUTIA, *v. obj.*, *to happen to him*.

AMEKUTIWA, *v. p.*; amepatika ni mauti (*cf.* mauti).

KUTA, *v. a.*; ku kuta watu = ku kusánia watu, *to assemble people, but with the accessory notion*; kua ku tafuta.

KU KUTIWA, *v. p., e.g.*, na mivá.

KUTÁNA, *v. rec.*, *to assemble, to meet, convene, to come together*.

KUTÁNIA, *v. a.*; ku — niuzi, *to bring together the strings, to equalize the dimázi* (R.).

KUTÁNIA, *v.*, *to assemble in behalf of one, or around one who speaks, &c.*

KUTANIKA, *v.*, *to become assembled*; watu wamekutanika kulisha sídaka.

KUTÁNISHA, *v. c.*, *to cause to come together or to assemble, to bring together (men or things)*.

MAKUTANIKIO, *s.*, *tumult*.

KUTAKÚA, *v.* (*there will be*); na kilio na ku úma meno, *Luke xiii. 28*.

KUTA KUTA, *v. a. (e.g.)*, ku kuta kuta nguo fumbini, *to shake out the dust from a cloth*; ku futa fumbi means *to strip off or strike off the dust by smoothing the cloth with the hand* (*cf.* mkúto).

KUTANDA CHA KITUNGULE, *a spider's web* (Sp.).

KUTAONI (*or* KUDAONI) ? (R.).

KUTI, *s.* (la, *pl.* makúti) (*cf.* kikuti), (1) *the green or dry branch of a cocoa-tree*; (2) *the plaited cocoa-nut leaves used for thatching the native cottages* (ku suka makúti).

KUTO, *s.* (la, *pl.* ma—) (*cf.* mkúto); kuto la nuelle, *a ringlet (of hair)*.

KUTU, *s.* (ya, *pl.* za), *rust*; *e.g.*, kutu ya juma, *rust of iron*; kutu ya muezí, *rust of the moon, i.e., spot, speck of the moon, which the Suahili think has been created by God for the purpose of lessening the brightness of the moonshine, which otherwise would split a man's head, as is the case with cocoa-nuts, which they say are split by the moon*.

KUTŪA, *adv.*, *the whole day, from morning till sunset*; usiku kucha, *the whole night, till the dawning of the day*; kutua, *to be dark or black* (R.) ?

KUTÚA, *v. a.*; ku kutúa baridi (*by labour*), nenda nika kutúo baridi; ku kutuka; ku-ji-kutúa rohoye.

KÚTUBU, *s.*; jali na kútubu, *expressions refer-*

ring to the compass (R.), *or to a pair of compasses*; ku kútubu, *to write*; *vid.* kátibu, p. 132.

KUTÚKA, *v. n.* (*Kimima*, ku jekúka kua khófu), *to be struck with fear, to be frightened at the sudden appearance of a thing, to be startled*; mimi nimekutúka *or* jekúka, *or* nimejitúka níkióna nioka, *I was affrighted or shrank back at the sight of a serpent*.

KUTUKÍA, *v. obj.*

KUTUKÚTU, *s.*; kutukútu za mitu (= mitu mjanga), *a young forest or copse of underwood, bushes, budding wood*.

KUTÚSHA, *v. c.* (*Kim.* jekúá), *to affright suddenly, to startle, to alarm suddenly*.

KÚU (*or* kŭ), *great*; *e.g.*, niumba kŭ, *a great house*; ana mákŭ, *he is vain, lit., he has greatness or pride*; mkuba, *a chief, a noble* (mtu mkúba).

KUUKÉNI, *adv.*, *on the female or mother's side*; mtu huyu ni mkábala (= mbari) kua úke, kua upánde wa úke (*cf.* kumojá), wa kuukéni námi, *this is a relation of mine on the mother's side* (*vid.* kúke).

KUUKUNI ? (R.).

KUUMÉNI, *adv.*, *on the male or father's side*; mukono wa kuúme *or* mukono wa kuvúli, *the right hand* (*vid.* kuke) (jina la kuuméni —); kuumeni mua *or* kua sultani, *at the right of the king*.

KÚVE (*or* KÚWE in *Kia.*), *a field-rat* (?)

KUVÚLI, *adv.*; mukono wa ku —, *the right hand* (*cf.* fuli).

KUWILI, *twice over, in two ways*.

KUYU ?

KUZINU, *lit.*, *into cold, i.e., into the grave*; *vid.* gisikafiri.

KWANZA = ku anza, *to begin*; kwanza, *first, at first, formerly*; ya kwanza, *the first*; ngoja kwanza, *wait a little or a bit*.

KU ANZILIZA, *vid.* anza, *to begin*.

KWISHA, *v. a.*, *vid.* ku isha, *to finish, to complete*.

KWÍU, *vid.* kuúu, *s.*; *cf.* ujú.

SPECIMEN OF MARINE SONGS.

(Ad vocem "KÓNGUE," p. 170.)

1. The Captain sings first the following strain:

Mama alipo-ni-viá, jina aka-ni-ita Muakaje,
Aka-ni-tia vikúku vikalia nguéje nguéje
Ni mzuri, sina bakhti, kuamba nali mui
Ningalife ? kuna kijiuu jaliapi ?

2. The Sailors respond:

Jalia mgámbo kua Muatime-hóyáwe.

A LOVER'S SONG.

(A)

Kuna kertasi ya shamu, tumishi muegni ajiba,
 Ndakampe salamu, mana mznri haiba (haya)
 Umu-eléze afáhamu, mapensiyangu mahába
 Wala asidanni mingine, moyo asitie rákhuba
 (sumasi)

Kuani? ndio matilaba (milla), ku penda kiniwi-
 sajo (ku wisa = penda, kinipendajo).

(B)

Resp. of the Bride.

Mimi nna wasia wa baba, mojo sitiliwi kijo,
 Moyoni sina msiba, furaha nengi, si haba,
 Wala usidanni mingine, moyo sitie rákhuba
 Kuani? ndio matilaba ku penda kikuisajo.

(The Captain sings A and the Sailors B.)

Killefi mkáta jombo
 Pénderi sitangamáue
 Nakhúda mdáka jombo
 Si-m-jenge saffári.

(Translation.)

*In the Killefi Bay a man is cutting wood for a
 vessel.*

O harbour, do not meddle with him.

A captain is desiring a vessel,

Do not build him (help) a voyage.

L

LA, *adv. (in Arabic), no, not; Kis. sívio; Arab. non, minime.*

LĀ, *v. a., kú lā, to eat, to consume, to spend; amekúla, he has eaten; yuwála, he eats now, he is eating; atakúla, he shall or will eat; simba amé-m-la gnombe, the lion has eaten the cow; efr. Arab. أَكَلَ, edit, consumsit (the first and second letter having fallen off in Kisuahili); kú la ufundo, to eat rotten meat; kú-m-la utóto, to defile a girl? amekúla fethayákwe, he has spent his money; úle kádiri udakávio, eat as much as you like.*

LĀNA, *v. rec., to eat one another.*

LĀA, *v. obj. and instrum.; kijiko eha ku lĀa, a small spoon for eating; sáhani ya ku lĀa wáli, a plate in which to eat boiled rice; mukóno wa ku lĀa, the hand with which one eats, i.e., the right hand (opp. to mukono wa ku shóto, the left hand), for the right hand is used to eat with; jumba eha ku lĀa, the eating-room, the room to eat in; amé-m-lĀa waliwákwe, he ate (to him) his rice, i.e., he ate his portion of rice in his (the other's) absence.*

LĀKA, *v., to be eatable, to be eaten; kitu hiki hakiliki, this cannot be eaten; kitu hiki chalika, but kissu kinalika = kina kua kidogo.*

LĀLIA, *vid. lĀa.*

JĀ-LĀA, *v. ref.; muana amé-jĀ-lĀa mali ya babai, the child has eaten up his father's property.*

LĀĀNA, *v. r.; kulĀāna, to eat in turn; vid. ki-kōa, s.*

LĀSHA, *v. e., to cease to eat, to give one food (vid.*

posho), to cause to graze (e.g., a herd of cows), to lead to the pasturage.

LĀABU, *v. n., to sport, to play with; Arab. لَعَبَ, salivavit ore, lusit.*

LĀANA (ya, pl. malaana), *s. (لَعَنَ, abegit et procul esse jussit, male dixit; لَعْنٌ, maledictio), a curse.*

LĀANI, *v. a., to curse, to damn.*

LĀĀNISHA, *v. e., to bring a curse upon somebody.*

LĀBĒKA (or LĒBĒKA, LĒBEK) (shortened into ebbé or bee), *yes; the humble manner of answering when called by the master or somebody else; Arab.*

لَبَّكَ, paratus consisto ad gerendum tibi morem, ecce adsum et obedio.

LĀBI LĀBI, *vid. ushairi.*

LĀBŪDA (or LĀBŌDA), *adv. (Arab.), perhaps; lābuda atakuja léo, perhaps he will come to-day; efr.*

لَبَّ, لَبَّ, haud est evitandum.

LĀDŪ, *s. (ya), a native confection in the form of a ball, made of sugar, honey, pepper, and flour of sesame (tangaisi); it is baked very hard and is useful on a long journey by sea or by land; efr.*

لَبَّ, suave et jueundum comperit.

LĀFŪA, *v. a.*

JĀLĀFŪA, *v. ref.; asiékúa na haya (vid. pujúka), to be shameless and to want all that one sees.*

LĀFŪKA, *v. n., never to be satisfied, always to be hungry (roho hakinaí); mtu huyu yuwaláfuka, ni mláfi, this is a ravenous fellow, a glutton.*

LĀFUKŪA (Kin. lafuka) (?).

LÁFŪTHI, *s.*; láfuthi ya maneno tu, si manéno yegui máana or ya kuelli, si kuelli, ni lafuthi ya maneno tu (lafuthiyakwe), *excuse, pretence* (cfr. لَفْطٌ, jecit, de se ejecit, protulit verba; hence لَفْطٌ, vox, vocabulum), *senseless or false talk*.

LÁGA, *v. n.*, pro la ága; *e.g.*, júa lága or la ága mti, *the sun takes leave of the trees in the evening when it stands sauwa sauwa (equal) or level with the top of the trees, and consequently is about to set* (cfr. aga).

LÁHĀMU, *vid.* lēhēmu, *s.* (ya), *solder*; cfr. لَاحِمٌ, firmavit, consolidavit argentum aurumve auri-faber.

LAHAULA, *s.*, *blasphemy*; usi-tu-tie lahaulani = usi-tu-kufurisho or usi-tu-tie kufurūni, *e.g.*, kua ku-m-taja Muungu kua makossa (R.).

LAHU, *s.*, *a sheet of paper* (R.); cfr. لَوْحٌ, tabula lata, omoplate in quo scriptum est, لَوْحٌ.

LÁIKA, *s.* (sing. ulaika) (la, *pl.* ma—), *the short hair growing all over the body except the head*. Laika la niūni or malaika ya niūni. *Dr. Steere limits the hair only to the hand or arm*.

LÁINI (LEINI), *adj.* (Arab.), *thin, fine, soft to the touch, not rough or coarse* (vid. kuarúza), *delicate, smooth*; cfr. لَدِينٌ (لَدِينٌ), lenis ac mollis fuit res.

LAINIKA, *v. n.*, *to be soft, thin, without roughness or coarseness*.

LAINISHA, *v. c.*, *to cause to be soft, to make smooth*.

LAIŪ! *oh that! would that! an exclamation of regret, and a wish that things had been otherwise*; natāmani niaraka laiti kuamba za-ni-wasilia leo (ni neno udakalo liwe) (cfr. falaula) (vid. Luke xii. 49); cfr. لَيْتَ, utinam; laiti kuamba fulani alikúa hapa, neno hili ningalifania, *would that he had been here, I would not have done this matter*.

LÁKĒN (= ela or ila, conj., but, yet, nevertheless (Arab.); لَكِنْ, sed, attamen.

LAKI, *v. a.*, *to go to meet*; Saidi Thuen ali-wa-laki Wababia, *Said-Thuen went to meet the Wababi* (R.); cfr. لَقِيَ, obviam habuit, occurrit alicui.

LAKINI, *vid.* laken, but, however.

LAKKI, *a hundred thousand, a lac* (Indian number); lakki kumi, *a million*.

LAKRI, *s.*, *scaling-wax* (Hindustani?) (R.).

LAKWE (or LAKE), *his, hers, its* (the suffixes in the Grammar); lako, thy, *vid.* ako.

LÁLA, *v. n.*, (1) *to lie down for sleep, to recline, to be in a lying posture, to sleep*; (2) = ku ináma or ku wáma, *to assume a bending posture; e.g.*,

niumba inalála nti = imeangúka nti, *the house fell flat on the ground*.

LALÁNA, *v. rec.*, *to sleep, eat, &c., together, to be on intimate terms*.

LALIA, *v. obj.*; *e.g.*, ku-m-lalia or ketia matánga, *to sleep or sit on the sand when mourning*.

LALIANA, *v. rec.*

LALIKA, *v.*, *to be able to be slept upon, to afford convenience for sleeping*; kitanda hiki chalika, *hakina kungúni, this bedstead enables one to sleep (on it), because there are no bugs (in it)*; siku hizi hakulaliki niumbani tena kua harri, *in these days one could not sleep in the house for heat*.

LAZA, *v. c.*, (1) *to cause or bring to sleep*; mama yuwa-m-laza maawákwe, *the mother puts her child to sleep*; (2) *to put into a horizontal position*; ku laza laza maneno = ku takassia, tongelesa.

LÁZUA (or LAZOA), *v. p.*; alielazua horini, Luke ii. 16; *he was brought in a lying posture*.

KU-JI-LAZA, *v. ref.*, *to lie down*.

LALÁIKA, *v. n.* (= ku umia kua ndā), *to starve*; kesho niisipopata ehakula, talalaika.

LALÁMA, *v. n.*, *to confess, to cry for mercy, to supplicate, to entreat, to ask pardon promising not to commit the fault any more*; muivi yuwalálama, *apáte pona nafsiyakwe*; alipoungáma (confessed) muivi yuwaja ku kátoa mukono, sebaú hi yuwalálama, sitáfania tena, mniépige yámini; siku ya ku lálama miraji, *the annual fast-day*.

LALAMÁIA, *v.*, *to implore pardon from one*; ku-m-lalamia wali, *to implore the pardon of the governor*; mdeni ame-m-lalamia muegni mali ku-m-pa rubu; ana-ku-lalamia nini? *what has he told thee confidentially?* (cfr. mngamia).

LALÁMISHA, *v. c.*, *to cause one to ask pardon*; wali ame-m-lalamisha Abdalla, *the governor caused or ordered Abdalla to ask pardon, he said to him "ulaláme."*

LALAMÍWA, *v. p.*; muegni mali amelalamíwa.

LAMMI, *s.* (ya), *glue or tar* (cfr. berúu, *s.*, and shehāmi); lammi ya ku páka jómbo, *a kind of glue or tar, to lay on a ship* (cfr. láhāmu).

LÁNA, *v. rec.* (vid. la; kú la, *to cat*), *to be on very intimate terms, so that they give each other everything; they eat each other, as it were; watu hawa waláua*.

LÁNA, *s.* (properly LÁANA, *vid.*) (la, *pl.* ma—), *curse*; malána ya Mungu, *the divine curse, imprecation, malediction*.

LANGO, *s.* (la, *pl.* ma—), *gate, city-gate* (cfr. mlango).

LANGU, *my* (vid. Grammar), *pron. possess. first pers. sing., mine* (la class).

LANI (properly LÁANI), *v. a.*, *to curse, execrate one*; *vid.* laana.

- LANIKA (or LAANIKA), *v. n.*, to be disgraced or cursed, imprecated.
- LÁNISHA (or LAANISHA), *v. e.*, to bring curse upon one; *e.g.*, kua ugānga.
- LANIWA (or LAANIWA), *v. p.*, to be accursed.
- LÁO, *their*; *vid.* Grammar.
- LÁPA (or RAPA), *v. n.* (= ku shíriki ndá káli), to be sharp set with hunger so that one may eat anything obtainable, to be ravenously hungry; nitu húyu yuwalápa kua ndú. Ku lapa roho = or roho ku-i-pa mbelle = ku fania or fuata killa kitu roho idakájo, to eat quickly and ravenously.
- LASIRMÁLI, *s.*; amepata lasirmali nengi, he got much property.
- LATAMIA, *v. a.*, to bring up, *i.e.*, to have the oversight, care, *e.g.*, of a child; perhaps from the Arabic لَدَمَ, affixus fuit loco, effecit ut alter alteri affixus esset ac continuo adesset (*compare also the Arabic لَجَمَ*, fraenavit, instruxit fraeno).
- LÁUMA? (لَوْمَ, reprehensio, vituperium), blame, reproof. Kathi Ali said to Mr. Reb. that he had no lauma (blame), if the people did not follow him, as he had shown them the right way.
- LÁUMU, *v. a.* (Arab. لَامَ, reprehendit, culpavit, corripuit aliquem) (= ku shika ku-m-sumbulia), to go to law with one, to inform against one, to blame; *e.g.*, if a man has agreed with a merchant to buy a certain article, to which he took a fancy, but having no money about him, he says to the merchant, "Do not sell the matter, if you do, takujaku-láumu, *i.e.*, I shall come and summon you." If the merchant sells it in the absence of the other, who is gone to fetch the money, the seller can be accused (ku laumiwa), and must produce the article in question, or pay the value of it. Mr. Er. takes laumu in the sense of "taxing or accusing one falsely" (?). Láumu hi ya-nipatia-ni, nimetoā-ni? said a fidejussor to the debtor (R.). Ku láumu, to do one's-self harm by doing wrong (to get maumifu) (R.).
- LAUMIWA, *v. p.*
- LÁUNI, *s.* (ya), likeness, kind, sort, form, species; *adv.*, like; nadáka júo láuni ya hiki, I want a book like this = gissi ya hiki, or kama hiki, or launiyáke ive kama hiki, or mshébahe wa hiki, or shébihi ya hiki; Arab. لَوْنٌ, eonditio rei qua ab alia distinguitur, color.
- LAUNILAUNI, *adv.* = mballimballi?
- LAVIA, *v. a.*, to file, to pilfer, to finger (R.).
- LAWA, *v. n.*; ku lawa, to come from (Mrima) (St.).
- LAWANA, *v.* (*cf.* launiu), to blame or scold (St.); probably, *v. rec.*, to blame each other?
- LAZA, *v. c.*, *vid.* lala.

- LAZIMA, *s.* (la, *pl.* ma—), necessity, surety, bail, responsibility; jambo lililo pasha; natukúa lázima, I bail; Arab. لَظْمٌ, assiduus fuit, necessarium fuit alieui.
- LÁZIMU, *v. n.*, to be obligatory upon, to be compelled; wewe ya-ku lázimu ku nenda, thou must go, to bail or answer for; mimi nalazimu fetha ya Kisuse, I answer for the money of Kisuse, I will pay it; tuna-ku-lázimu wewe, we make thee responsible; ni lazimu juyako, thou art responsible.
- LAZIMIA, *v. obj.*
- LAZIMISHA, *v. c.*, (1) to compel; mdéni ame-ni-lazimisha fetha ya Kisuse, the lender made me pay the money of Kisuse; (2) to make responsible; nti hi unalazimishua mimi, kadiri litakalo kuja; la heri ama la shári, taúzia mimi ni Said Majid: "vili kuáje?" said Rashid Ben-Salim of Takaungu to Mr. Reb.; (3) ku-jilazimisha nafsiyakwe na or kua = ku-ji-funga nafsiyakwe na or kua, to devote or give one's-self to.
- LÉA, *v. a.* (*deriv.* mlézi, tutor; malézi or ulézi, education), to bring up, to nurse (ku possa); ku-m-léa mana, to bring up a child; ku lea nti, to secure the land? ku leza, to educate (*cf.* ku rera in Kiniassa).
- LÉWA, *v. p.*; (1) muana ameléwa vema, the child is well bred; (2) to be drunk, tipsy, amelewa kua tembo.
- LEBÉKA, *vid.* labéka.
- LÉFIA (or LÉVIA or LEWEA), *v. e.*, to make drunk to intoxicate (*vid.* kiléo, *s.*).
- LEWA; ku lewa, to be drunk or tipsy.
- LÉVIALEVIA, *v. a.*, to make giddy.
- KU-JI-LÉFIA (or LÉVIA), to make one's-self intoxicated, to get drunk.
- LEGÉA, *v. n.* (*cf.* regéa), to get loose or lax, to yield, to faint, to become soft; muiliwangu umelegéa (or tepetéa) kua homma; úgue umelegéa; ku legea kua ndāa, to flag from hunger; maungo yana-ni-legéa, to be seized with extreme lassitude, to feel an entire prostration of strength.
- LEGEA LEGEA, *v. redupl.*, to slacken very much, be very loose.
- LEGÉZA, *v. a.*, to let loose, to cause to become lax, to relax, to loosen; *e.g.*, legeza úgue, usikāze, loosen the rope, do not stretch or strain it; ku legeza mdómo.
- LÉGNI, *vid.* mūegni.
- LÉHÉMU (or LÉHÁMU), *s.*, solder; ku tia léhému, to solder (*vid.* láhamu).
- LEHEMIVA (or LIHIMIWA), *p.*
- LÉHÉMU, *v. a.*; ku léhému jombo, to solder a vessel.
- LEKÉA, *v. n.* (*vid.* elekéa), to take into one's eye, to turn toward, to face, to have something before

one, to be opposite to; cfr. **قَوَّ**, obviam habuit, occurrit alieui.

LEKEÁNA, *v. rec.*, to be turned opposite to each other, to face each other in sitting or standing; watu wamelekeána wao kua wao.

LEKEANISHA (**LEKANISHA**), *v.*, to place people fronting or facing one another.

LEKÉZA, *v. c.*, to cause to have its direction toward, to cause to face or to be turned against; ku lekéza búndūki, to level a musket at; ku lekeza jombo bendarini, to steer toward the harbour; ku lekéza janda, to show; ku lekéza ndia, to show the road.

LEKEZÁNA, *v. r.*, (1) to level (e.g., **sélākha**) arms against one another; walipo-onána wamelekezána bunduki wao kua wao; (2) to agree, to come to an agreement.

LELE, *s.*; yū lele, he sleeps; ameléle, he slept, scil., usingizi (amelele usingizi) (R.), ameléle, yū mato, he laid himself down, but was watchful, kept awake.

LELI, *s.*; usiku leli, midnight.

LEMÁ (or **DEMA**), *s.* (la, pl. ma—), a wicker-net, fishing-net or trap or basket; lema la ku fulia sámaki, wicker-work of branches of the cocoa-nut tree.

LEMÁA, *s.*, disfigurement; muegni lemáa, disfigured by disease (St.); cfr. **لَمَّ**, infortunium?

LEMBA, *v. a.* (**Kūka**, eha **dúrūma**), to cheat, deceive.

LEMBA, *s.* (la), the comb of a cock? (E.).

LEMBELEMBE, *adj.*, running over, fully accumulated or amassed (R.)?

LEMBÉZI (la, pl. ma—), hail (?) in **Kisegúu** (vid. maji ya balli?).

LEMÉA, *v. n.*, to lean, repose upon; mana ame-leméa mamai, to lie upon or above, to lie heavy upon, to oppress; kasha laleméa ju ya kasha lingine, a box lies upon or rather above another.

LEMÉÁNA, *v. r.*, to lie or lean one upon another; fig., to press or harass one another (as **S. Majid** and **Bary** did).

LEMÉZA, *v. c.*, to cause a thing to lie or lean upon another thing, to put one upon another, to heap upon; ameleméza makáša jū ya makáša, he placed boxes upon boxes.

LEMEZÁNA, *v.*, to press against, to place each other in such a position that both parties lean against each other, to force anything upon another; ku lemezana mzigo, to lay a load upon the head or back of each other.

JI-LEMÉZA MZIGO, to put upon one's-self a load (frequently taken from another in addition to one's own).

LÉNGA, *v. a.*, to take aim; ku lenga shéba, to

shoot at the mark; ku lenga kua bunduki, jiwe, &c.; cfr. **linga**, *v. a.*

LENGÁNA, *v. r.*, to level (bunduki) against one another.

LENGELENGE, *s.* (la, pl. ma—), a blister, especially one caused by a burn; mukonowangu umefánia lengelenge; natóka malengelenge or natókoa ni malengelenge.

LENU, *your* (vid. **Grammar**), *pron. poss. second pers. plur.*, your (of the la class).

LÉO, *adv.*, to-day; si leo, not to-day = long ago.

LEPPE, *s.* (la), drowsiness, snatches of sleep; leppe la usingizi, una-ji-niosha, nnapata leppe leppe la usingizi mema or wema.

LESÁNI, *s.* (ya), voice, language (cfr. **sauti**); nime-sikia lesaniyako ndiani, I heard thy voice on the road; **لسان**, lingua, loquela, sermo.

LESSO (properly **LAESSO**), *s.* (ya, pl. za), a handkerchief; lesso ya ku futia kamasi, a pocket-handkerchief.

LESTEKAWA, cfr. **kitúko** (R.)?

LETTA, *v. a.*, to bring, properly to cause to arrive, to send, to fetch, to convey.

LETTÉA, *v. obj.*, to bring something to one; ame-ni-lettéa wáraka, he brought me a letter.

LETTÉWA, *v. p.*; nime (nna) lettéwa wáraka, a letter was brought to me.

LETTOA, *p.*

LETU, *our* (vid. **Grammar**), *pron. poss. first pers. pl.*, our (of the la class).

LÉU, *s.* (la, pl. ma—), provision for a journey (cfr. **kú lá**, to eat).

LEÜLI, *s.*, a cloth worth 30 to 40 dollars (ku pigua kilemba).

LEVÚKA, *v. n.*, to get sober (St.).

LÉWA, *v. n.*, (1) to become drunk, tipsy (properly, to reel up and down); (2) to be bred, educated (mtu alewa, dau lalewa; dau lisilewe, vid. **pan-gana**).

LEVIA, *v. c.*, to cause to be, to intoxicate.

KU-JI-LEVIA, to make one's-self drunk, to get drunk; ku levialevia, to be giddy.

LEWALEWA (**TEWATEWA**), *v. n.*, to dangle, to swing or sway about like a drunken man.

LEWÉA, *v. obj.*; ame-n-lewéa ni kama mtu a-ku-tezéaye.

LI, it is.

LI (or **ALI**), he is or was; anakufa alikáfiri, he died being an infidel, e.g., if he dies in a state of inebriation; uli-ji-thilimu nafsiyako, anakufa uli kafiri (R.), if you kill yourself, you die as an infidel; huta-mu-ona hali alio, will you not see of what character he is? alie or aliye, he who is; nikali, and I am.

LIA, *v. obj.* (vid. **ku la**), to eat for one; niumba

yaor chumba cha ku lia, *an eating-house*; mukóno wa kulia, *the right hand, with which one eats his food*.

LIA, *v. n.*, to weep or ery, to ery out (especially used of animals); ku lia ngóá or ku lia uifu, to weep for jealousy; ku fania majonsi or kisigitiko, to weep for grief, if another person obtains something whilst one gets nothing.

LILIA, *v. obj.*, to weep for one, bewail.

LILIWA, *v. p.*

LISA, *v. e.*

LIZANA, *v. r.*

LIANGO, *v. p.* = sigitika (Fr.), but more correctly ku lia ngóá, to weep for jealousy; ku la ngóáyakwe, ku timia ngoayakwe, to eat or satisfy his desires; *vid. infra*.

LILIA, *v.*; ku-m-liaha, to allow one, Luke iv. 41; St. lieha, whether it be, if; kuamba.

LHAMU, *vid. Ichemu, v. a.*

LJÁMU (or HATTAMU), a horse's bit, in distinction from hattamu, a bridle (luguámu).

LIKA (*vid. kúla, to eat*), to be eatable.

LÍKA, *adj. and s.* (la, pl. ma—), an equal (Kin. rika) (*cf. somo*).

LÍKA = shindizika, *lit.*, to be eaten, to be wasted, to be worn out by use, to be blunted, e.g., mtainbo.

LÍKIZA, *v. a.*, (1) to dismiss, to give leave to go, to allow, to give holidays to scholars, to release; (2) to prevent, refuse = ku-mu-áshisa, to cause one to leave off, to hinder him, to prohibit or refuse him; mama ame-m-líkiza mana = hampi titti tona, ame-mu-áshisa titti, the mother has refused her child the breast, she has weaned him; wali ame-ni-likiza ku enenda, the governor kept me from going (*cf. lákiza in Galla, to leave off, release; cf. Tutsehik's Galla Grammar and Dictionary, page 155*).

LÍKO, *s.* (la, pl. ma—), a ferry, landing-place; máhali pa vukápo watu, na pa ku shusha vitu.

LILE, LILILE, LILILO (*vid. Grammar*) (la class), *pron. demonstr.*; nalihesábu ni lingine kumbe ni lilile lile, ni lile hili, ni hilo lilo.

LILIA, *v.*; ku-m-lilía, to weep or mourn for one, to bewail (one who has died); *vid. lia, weep*; niuni ana-m-lilía muema.

KU LILÍWA, *pass.*

LIZA, *v. e.*, to cause to ery or weep, e.g., mama ame-m-liza mana, asipo-m-pa titti (or kua ku-m-piga); ku liza bánduki or fetha, to cause a gun to make a report, to cause money to ring; ku liza gunda njúga, &c. = mamboyakwe ya-ni-liza; maaji yalisha kisimani? (*vid. rishai, v. n.*) (R.).

LIZANA, *v. rec.*, to weep by turns, e.g., matangáni; ku lizána vilífo, to make one another weep, to ery together.

LIMA, *s.* (= wali wa harrusi); wali wa lima, *nuptial eating* (R.).

LÍMA, *v. a.* to hoe, to cultivate, to till the ground with a native hoe which has a short handle of wood and a blade of iron. In Ukambani Proper and other regions of the Interior the natives use a pointed stick of hard wood to till the ground, on the superstitious plea, that the use of an iron hoe would prevent the fall of rain. It is therefore not want of iron (for the Wakamba have plenty of iron of a good quality, and their blacksmiths make many curious things), but sheer superstition which has become established by custom from time immemorial. Ku lima mashara? likely masháhara? msháhara? to till the ground for monthly wages?

LIMIA, *v. obj.*; jembe cha ku limía, a hoe; mimi nime-m-limia kuoyákwe, yee hawezi.

LIMIKA, *v.*, to be arable.

LIMISHA (or LIMIZA), *v. e.*, to cause to till the ground, to make to hoe; e.g., nókóá yuwalimisha watúma, the overseer of the slaves makes them till the ground; muálimu yuwalimisha watu = yuwaoniésa watu mahali pa ku lima, by prayer and the reading of the *Coran*.

LINIWA, *v. p.*

LIMATIA (or LUMATIA), *v. n.* (= ku káa, káwa, ku fania úsiri, ku kawília mno) (Kil.), to stay behind, to tarry, to delay, to loiter; watu hawa wanalimatia katika safari hi or safari hi inalimatia, these men tarried on the journey or the journey was delayed.

LIMATISA, *v. e.*, to cause one to tarry, to delay him.

LIMATIWA NI WATU (*pass.*) = ku wékoa ni watu, to be delayed by men.

LIMÁU, *s.* (la, pl. malimáu), a lemon, citron; mlímáu, the lemon-tree. The natives have: (1) the ndimu kali, lime; (2) the ndimu tátu, water-orange; (3) júngua, orange; (4) furúngu, a very large kind of citron (?); (5) jensa, of red colour and acid; (6) danzi, a kind of orange of agreeable taste. Pers. ليمون, malum citrium.

LIMBA, *v.*, *cf. ulimbo limbo*.

LIMBIA, *v. obj.*

LIMBIKA, *v. a.*, to stay for something, to leave till it is fit, to give one's time to —, to wait till it be time for action, to have patience and bear with until —, to allow a fruit to come to full growth (*cf. Kiniassa, ku limba, to be strong, vigorous, perfectly ripe, to exercise patience; fulani ana limbika vitu viakwe, hatumii harráka or vibaya*). Ku limbika maji = kuongojeka maji kisimáni, to wait for the water to collect in an exhausted well. In the dry

season the water-carrying women must often wait many hours until the water collects. Ku limbika maneno (= ku fania sáburu), to hold one's peace (not to interfere), although the other should abuse you three or four times, but then at last to speak out with energy and anger. Ku jikáza ku nena siku nengi, laken akinema, yuwanéna kua ukáli, kua koro zotte; huyu mbona hafanii kazi, unaká niumbani tu, gissi gani ku-mimbika tu, ni kiô, si mtu kama suisui; talimbika or tawéka ndizizangu, hatta zipéfike, taúza, nipáte nguó, I shall not use my bananas until they are ripe, then I shall sell them, to get a cloth; ku limbika nuelle, to allow the hair to grow without interference.

LIMBIKIA, v. obj.; ku-mimbikía maneno.

LIMBÚA, v. a., to eat the new fruit of a plantation; kúla muanzo wa tunda la shamba; limbúa, properly, to be out or over, to be at an end, to finish waiting by now enjoying the fruits for the first time.

LIMBÚKA, v. n.; watu analimbúka leo vitu via muaka, the people eat the first of a new crop to-day, i.e., the things which have been planted this year.

LIMBÚSHA, v. c., to cause one to eat or taste the new fruit of the year, e.g., slaves convey the new fruit to the master; watúma wa-m-limbúsha buana kilimo cha muaka.

LIMKI, v. n., to fail, to be out of a supply (R.); fuláni halimiki kua kitu fuláni, N. N. is never without such and such a thing (cfr. لَيْمَكِي, gustavit parum). The word is only used in the negative.

LIMÚKA, v. n. (=erefúka), to be intelligent, shrewd.

LIMÚSHA, v. c., to impart intelligence, to play tricks upon, to correct, to over-reach (ku erefusha).

LINDA, v. a., to wait for, to protect, preserve; ku-m-linda mtu ndiani = ku-m-gojáa ndiani, to wait for one on the road (in a good and bad sense); ku linda niúui or ndéce = ku linda or fania kingójo, niuni wasíle matunda ya shamba, to guard a plantation, lest birds, &c., should eat the fruit of it; mtu huyu angeúawa, laken Mungu ame-m-linda or sultani ame-m-linda, this man would have been killed, but God protected him.

LINDIA, v. obj.; niime-m-lindía shambalákwé, muegni hapo, I guarded his plantation in his absence.

LINDIWA, v. p.

LINDI, s. (la), pit, depth (in Kimrima = shimo or bopo, Kimwita) (pl. malindi, ya). This term reminds one of the town Malindi, which is probably the Rhapta of the ancients, urbs Rhapta, fluvius Rhaptus, promontorium Rhaptum (at

present Rias Ngoméni). Lindi (pl. ma—) ya ku panda mbeu, little pits for sowing the seed; kitofu cha lindí, a navel which forms a little pit.

LINDO, s., a watching-place.

LINGA, v. a., to swing the head round in dancing (St.); ku linga upepo?

LINGEA, v. obj.

LINGA, v. n. (Kinika), to make to be level or to match, to aim at.

LINGANA, v. n., to be level (= kúa saua saua = ku fanana) with one another; hailingani or haikulingani na wasi (cfr. the Kiniassa linga, to think, to consider, to compare, to liken).

LINGANIA, v. a.; (1) lingánia mti saua saua, usifanie mashimo mashimo, to make even; ku-ukata (mti) na musmeno; (2) trop. ku lingania katika sherria; ku linganiua katika sherria, to be settled after the law.

LINGANIKA, v., to be equal; mpáka umelinganika = umekúa saua saua.

LINGANIKANA, v.

LINGANISHA, v. e., to compare or put together two things, to see whether they are of the same size, length, &c.

LINGANIUA, p.

LINGÁNA, v. a., to call for one when near at hand, when far ku-mu-ita (cfr. Luke xxiii. 13) (in Kiamu, to invite, to call); tabibu hazui ájili roho ikisha lingánia bassi, a physician cannot prevent fate, when the spirit is called it is finished.

LINGINE, adj., another (la class); kasha lingine, another box; cfr. mungine.

LINI? when? atakuja lini? when will he come?

LIPA, v. a., to pay (a debt, &c.); ha-zi-lipi, e.g., sailcloths which cannot be sold, and are therefore used for patchwork.

LIPIA, v. obj., to pay for one on his behalf, to pay (somebody), to return by revenge.

LIPIKA, payable.

LIPOA, v. p.; ni-ku-lipe leo yale memayako uliotendéa juzi, let me repay you to-day your kindness of the other day.

LIPISHA (or LIPIZA), v. e., to make one pay, to cause to be paid.

LIPÍWA, p.

KU-JI-LIPIZA, v. refl., to repay one's-self, to get one's due; ku-ji-lipiza kisasi, to take one's revenge, to avenge one's-self; kaskázi leo a-ji-lipiza, the kaskázi (northerly wind) makes amends to-day (as it does not blow to-day).

LISA (or LIZA), v. e. (vid. lia), to make to weep; hakulía kásidi, amelisoa kua ku pígoa.

LISANI, s. (a tailor's expression), a gusset? a piece of cloth put in behind an opening, a flap to obviate the effect of gaping at the astenning (St.); lit., lingua, sermo, a tongue; لِسَانٌ; vid. lesáni.

LISHA, *v. a.* (*vid.* kú lā, to eat), *cause to eat, to feed or nourish, to pasture*; ku lisha wema hatta aki-shiba, *to tend well, to see that all eat to satisfaction.*

LISHISA (or LISHISHA or LISHIZA), *v. e.*, *to cause to be fed or to give one food*; ku-m-lishisa unga wa ndere ku-mu-ña, *to cause him by means of another to eat the flour of ndere (vid.) to kill him.* Unga wa ndere is a magic poison for the secret destruction of life (*vid.* kitom-gomba, s.).

LIWA, *s.*, *the odoriferous wood of a tree growing in Madagascar. The wood is reduced to powder, mixed with water, and applied as a cosmetic to the body. The women are particularly fond of this perfume, to please their husbands.* Laken sándali yapita liwa, *but the sandal-wood is superior to the liwa*; ku tega niáma na mtámbo wa liwa (*pl.* maliwa) (*twisted pieces of wood*).

LIWA, *v. p.*, *to be eaten, to be worn away*; *vid.* la (kú la), *to eat.*

LIWALI, *s.* (*pl.* maliwali), *a governor (liwali pro el wali)*; وَلِي, *valde (Arab. والى), propinquus fuit, praefuit, rexit*; وَالٍ, *praefectus provinciae.*

LIWATA, *v. a.*; ku liwata mafi, *to walk in mud or mire ? to tread upon mud.*

LIWAZA, *v. n.*, *to be careless.*

LIZA, *v. e.*, *to sell to.*

LIZA, *v. e.*, *to make to weep*; lizána, *to make one another weep*; *vid.* lia, *weep.*

LIZÚZA (TAKA) (R.) ?

LO ! (or LOO !), *an exclamation of surprise.*

LOGA, *v. a.*; ku loga, *to bewitch one (Kimb.)*.

LOGHA, *s.* (*Arab. لغة*) (*ya, pl. za*), *language, dialect*; logha ya Kiunguja na Kimvita ni mballi-mballi kidógo, *the language of Zanzibar and Mombas is a little different*; لَغَا, *locutus est*; لَغَاءُ, *voces, vocabulum, dietio.*

LO LOTTE, *whatever*; e.g., neno or jambo liwalo lotte, *whatever matter it may be*; hakufanía lo lotte, *he has done nothing at all.*

LOMA, *s.* (*la, pl. ma—*), *a fox ? (Kinika, gojo; Kiniassa, nengo), the badger ?*

LÓNIO, *s.* (*ya*), *something that one has only for a show, and never for making use of (R.)*; mlonieshua lonio ile.

LÓTTE, *all*; *vid.* ote.

LÓZI, *s.* (*ya, pl. ma—*), *almonds*; lozi ni matunda ya manga ya Maskati, *almonds are fruits of Maskat in Arabia (Manga = Arabia)*; لَوْز, *amygdalum.*

LUANGA, *a kind of bird.*

LUGUAMU (*fr.* luttamu), *bridle-bit*; *vid.* lijamu.

LÚJA, *s.* (*wa, pl. malúja*), *a great thief (Arab. ájári)*; muvi alietamburikana; luja wa nti hasámche kitu cha mtu; *efr.* لَجْوَج, *rixosus, pertinax in litigando.*

LÚKUMA = háliua, *s.*, *bride ? (R.)*; *very likely the Arabic word بُكْعَة, buccca, buccella*; بُكْعِم, *quod deglutitur bucccae instar.*

LÚLU, *s.* (*ya, pl. ma—*), *pearl*; لُؤْلُؤ, *margarita, unio.*

LUMBA, *v. a.* (*Kijumfu and Kinika*), *to make a speech* = ku eléza hábari kua tartibu, *muenziwe aki-mú-itikia (ku fania mlúmbo, vid.)*, *to tell or relate news in an orderly manner, one piece of news after the other, whilst one of the reporters responds to him by making the sound "mbu or hē" or by repeating the last word of the sentence. At the end the reporter says "m'būi shío," whereupon all who are present concur by saying, "mbu or hē, which is = amen. When the reporter is too prolix, they say, usifānie milumbo mingi, ukáte, do not make a long speech, cut off.*

LUMBKA, *v. p.*, *to gather little by little, to pick up small pieces one by one.*

LUMBO, *s. ?*

LÚMBUL, *s.* (*wa*), *chameleon. As this little creature proceeds slowly and circumspectly, they call it the sultani ya niamia iote (the king of all animals).*

LUTHHA, *s.*, *flavour, savour (St.)*, *probably referring to the Arabic word لَذَّة, suave et jucundum comperit*; لَذَّة, *pl. لَذَائِت, voluptas, delectatio.*

LUYA, *s.*, *sandal-wood ? efr. liwa, s.*

M

MÁ (or MAA), *v. n.*, *to be full*; *efr. Arab. مَلَأَ, implevit, plenus fuit.*

MAADÁM (*Arab. مَادَام*), *while, during the time when (St.)*; maadamu (= baada), *then, also, in addition*; maadamu ku tóa kauli (*from adamu*), *one must keep word.*

MAADILI, *adj.*, *favoured, preferred*; *vid.* adili.

MAÁFA, *s.* (*ya*); maáfa ana-ni-azía mauti or kuffa

the enemies meditate upon my death = upon killing me; *vid.* afa and muafa.

MAAFIKÁNO, *s.* (*Arab. مِرَافَقَة*), *agreement, estimate, bargain (efr. afikána)*; muáfaka, *contract, agreement, is more usual than maafikano.*

MAÁFU, *s.* (*ya*) (*Arab. مَعَا*), *deliverance from danger or distress, pardon*; *vid.* áfu.

MAAGÁNO, s. (ya), *agreement, contract* (vid. ágána, v.), *covenant*.

MAAGIZO, s. (ya) (cfr. ágiza, v. a.), *enjoining upon, charging, commission, recommendation, direction*.

MAAKINI (makini?); hawajakúa na maakiui ku dailiana vile vitu (hawadiriki) (R.)?

MAAKÚLI, s. (ya) (Arab. مأكول), *food*; letta maakúli, *bring the food, serve it up*; cfr. eha-kúla).

MAALŪM, adv. (= kilieho tambulikana, *that which is known*), *to be sure, certainly* (cfr. معلوم, eognitus, certus).

MAAMŪMA, s., *ignorant pagans* (Kiang.); *all makafiri are maamuma like the Washensi* (vid.).

MAAMVI (MAAMFI), s., *calumny, slander* (ku amba, *to slander*).

MAAM'ZI (UAMZI), s. (ya), *arbitration, judgment*; vid. amúa = ku ngia káti, ku tábia, ku úliza sčbabu ya matéto, na ku tánia (maamziyakwe yalio-m-pasha nda ku wawa, R.).

MÁANA, s. (ya) (معنا), *meaning, signification, reason, cause, object*; jambo hili maanayákwe nini? *what is the meaning of this? what does it signify?* ame-ni-fumbulia máana ya neno hili, *he explained to me the meaning of this matter*; ame-ni-fumbulia jambo la fumbo, *he explained to me the dark matter*; ku tia maanáni = ku tia moyóni, *akilini or mawazóni, to take to heart, to think about*; ku fania maarúfu, *to make it sure, known*; máana yakineléa, *if I understand the meaning*.

MAANDÁZA, s. (ya) (vid. andá, v. a.), *pastry-work consisting of various compounds, and made up in different shapes or forms*; e.g., vitumbúa, tambi, sambúza, jǔgú, mukáte wa juma, &c., *different kinds of bread or cakes, made with spices, pepper* (tangaisi), *ginger, honey, sugar, flour, &c.*

MAANDIKIO, s. (vid. ku andika, v. a.), *serving up*; maandikio ya ehakúla, *the place where the food is served up*.

MAANDIKO, s. (vid. andika, v. a.), (1) *putting out (food), the act of serving up food*; maandiko ya Kizúngu = ku tandika kama Wazungu; maandiko ya Kiarabu or ya Kisuahili = ku tandika kama Waárabu or Wasuahili (kua kiti na jano kitini na sáhani, &c., ju ya tano); (2) *writing, things written, description*.

MAANDISHI, s. (1) *everything laid upon the native table in eating, as food, dish, plate, knife, cup for water, &c.*; (2) *everything that is written, handwriting, or everything that is put out or set in order for writing*; maandishiyakwe bi mema, si kama ya fulani (= hatti), *his writing is good, not like that of N. N.*

MAANGALIZI, s., *appearance, apparition, Epiphany* (according to the explanation of Kathi Ali at Mombas).

MAANGAMIZI, s. (angamika, v. n.) (ya), *perdition*; maangamizi ya kesho, *the future perdition*.

MAANGŪKO, s., *falling, fall, ruin, ruins* (ku angúka, v. n., *to fall*).

MAÁPIZO, s. (vid. ápa, v. n., *to swear*), *conjuring, making to swear, imprecation, cursing*; fuláni yuna maápizo mabaya.

MAÁRIBU, a *trick*; fuláni yuna maáribu mangi, N. N. *is full of tricks*; fulani ana maaribuyakwe, *ha-mu-ambii mtu*; أَرَب, *constrinxit, versatus fuit, intelligens, callidus fuit*; أَرَب, *astutia, improbitas*.

MAÁRIFA, s. (ya) (sing. árafa, *knowledge*; ákili za ueréfu) (Arab. معارف), *all matters worthy of knowing*; cfr. عَرَف, *novit, cognovit, معرفت, notitia*; mueléfu wa ku tambúa.

MAARÚFU, adj. (Arab. معروف), *known, celebrated*; mtu maarúfu, *a celebrated man*; cfr. tangáa, v. n.

MAASI (and MAASSIA or MAASSI), s. (Arab. مَعْصِيَة), *abandoning, deserting, rebellion, apostasy*; vid. asi or assi, *to abandon one's wife or throw off allegiance to a king*; e.g., wali amefania maassi (uassi) kua sultani, *the governor made a rebellion against the king, or wali amekúa mnaasi, the governor became a rebel* (عَمَى, *rebellis fuit*); *apostasy, i.e., the omission of our duty to God is rebellion, and therefore a sin* (thambi).

MAAWIO JÚA, s., *sunrise, east, quickly pronounced* = mawio júa; vid. awia.

MAAZAL, while (St.)?

MAAZIMO, s., *a loan* (St.)? cfr. آَزَم (azáma), *operam impendit mercaturae suae*; karatha.

MABÁBŪRO BÁBŪRO, s., *scribble, scrawl* (R.)?

MABÁHILI, s. (R.)? cfr. mbáhili, s.

MABAKÍA, s. (Arab. مَبَاقِي), *that which is left, remnant*.

MABALUNGI (sing. balúngi), *citrons*.

MABANIANI (sing. Baniani), *heathen of India*; cfr. Muhindi.

MABARÁWE, s. (R.)?

MABATTA (ya ziwa), s., *wild ducks*.

MABÁWA, s., (1) *wild beasts larger than majíboa mitu*; (2) *a kind of beat, yatambá, they ramp upon* (R.).

MABAWÁLE, s., *a kind of bean*.

MABAYA, adj., *bad*; vid. baya.

MABÉGA, s., *only used in the plural and instead of mafizi*; ku puyúka mbéga, *to get an abrasion of the shoulder by carrying a heavy load*.

MABELAKHE = tájiri mkú (or bokari)?; cfr. بَلَّغ,

diligentia usus est; مَدْرٌ, abundavit scientia et opibus.

MABIČI (or MABIŦI), *adj.* (*vid.* biŦi), *unripe*.

MABIWI, *s.*, *heaps, rubbish and piles of sticks*.

MABÓVU, *adj.* (*vid.* ovu), *rotten, spoiled*.

MĀBŪ, *s.* (*sing.* bū), *worms, maggots (in rotten meat)*.

MABŪA, *s.* (*sing.* búa), *stalks of mtama or mahindi*.

MABŪGU, *s.* (*vid.* bugu), *a kind of thick willow used for binding loads, &c., but mabúgu being too big arc not used, whereas mbúgu (sing. of ubúgu) is a thin kind and therefore very useful; mbugu za mtoria, za mbungu*.

MABŪMDA, *s.* (*sing.* bumda, la), *a long piece of bread resembling a whetstone in shape. The bread is made of mtama flour and honey, and is taken for a journey; mabúmda mikati miréfu kana kinó ya kúlá saffarini*.

MABŪRUKI, *adj.* مَبْرُكٌ, *blessed (= ana báranka, he has or enjoys a blessing); vid. baraka*.

MACHACHE, *few; vid. chache*.

MACHELA, *s.*, *a litter, a palanquin (St.)*.

MACHÉZO (or MATÉZO), *gumes*.

MACHO (*sing.* jicho) (jito) (*pl.* mato), *eyes; yū mae ho or mato, he is awake*.

MACHUKIO (or MATUKIO), *abomination, disgust, hatred, abhorrence*.

MACHÚNGUA (*sing.* ehúngua), *oranges*.

MADÁBO, *s.* (*sing.* dabo), *vid. tapo*.

MADÁISO, *s.* (ya), *evasions, shifts, subterfuges (Er.)?*

MADÁFU (*pl.*) (*vid.* dafu, *sing.*), *cocoa-nuts not yet quite ripe, when they contain much water, and while the flesh is still tender*.

MADÁHA, *s.* (*cf.* dahe), *sacrifices*.

MADÁHA, *s.* (ya), *a graceful manner; cf. دَهَا, graviter affecit aliquem, versutus et subtili ingenio fuit; madáha mambo kua uzúri ya kum-tia mtúme takatíko la móyo; ku fania madáha mángi, to assume graceful manners in eating, &c., before a woman, to raise love-thoughts in her mind*.

MADÁHIÑO, *s.*, *gravity, a grave gait; ku ji-tia madáhiño, to walk gravely with a measured pace (like the Arabs), to please people or attract their attention*.

MADÁKA, *s.* (= ku daka), *desiring, desire; madakayangu kulla mtu yuwajúa, everybody knows my desire, that I desired it of my own accord*.

MADAKÁTA, *s.* (Er.), *leaves which fall off, also straw used for kindling fire, grass, sweepings (reتيus mataka táka)*.

MADÁKŌA, *s.* (= ku dákoa), *being desired; mada-koayangu kulla mtu yuwajúa, everybody knows*

my having been desired, that I was desired; e.g., kúa mtumishi wa Mzungu.

MADANGANIA (or MADANGÁNIO), *s. trick, deception; cf. dangania, v. a., to deceive onc*.

MADÁRA; kina madára nami = eha-ni-duru?

MADÁRAKA, *s.*, *arrangements, provision (St.); cf. دَرَكٌ, assecutus fuit, دَرَكٌ, fructus qui nascitur ex aliqua re*.

MADÁYO, *s.* (ya), *tissue of lies, false devices (Er.)*.

MADÉDE, *s.*; maji yatóa madéde (R.) (*it refers to wimbi*).

MADÉFU, *s.*, *beard*.

MADÉOE, *s.*; ku pigu madége, to [kick (in Kis. ku pigu ala)]

MADESSI, *s.*, *a kind of game, in which the boys cause the red fruit of túngúja to leap up and catch it with the hand in falling; cf. kódié*.

MADÉVU, *s.*, *a kind of rice (St.)*.

MADHABI, *s.* (ya) (مَذْهَبٌ), *a religious party, sect, or faction, of which there are four principal ones among the Muhammedans; viz., (1) mádhabi ya Hámbali, (2) ya Sháfi'i, (3) ya Hánnifi, (4) ya Málíki. Madhabi = mafuázo. The expression is, however, not much known among common Swahili*.

MADILÁBA (reتيus MATILÁBA), *s.*, *design, desire, intention; cf. مَلَبٌ, quaevisit petiti*.

MADINI (MAADINI), *s.* (ya), (1) *metal, or rather the ore of metal; e.g., madini ya fetha; (2) mali mengi, great wealth; ku toa mali mengi, ku-mtóa madini nengi, to take or derive great wealth or advantage from somebody; cf. عَدَنٌ, fixit, mansit; مَعْدَنٌ, proprius rei ejuslibet loeus ubi fixit, inde fodina, minera*.

MADÓDÓA, *adj.*, *spotted*.

MADODÓKI, *s.* (*sing.* dodóki), *a kind of fruit of a long form, cucumber (?)*.

MADOGÓVI, *a kind of drumming used in exorcisms (St.)*.

MADÓNGA, *s.* (R.) (= *Kin.* mazaje)?

MADÓNGO, *s.* (ya), *a gummy substance adhering to the eyelashes (cf. mtongotongo); vid. mantóngo in Kiriassa*.

MADÓRO, *s.*, *miserable talk; ku sema madóro (cf. kibarro)*.

MADÚKUA, *s.*, *scaffolding for building (Sp.)*.

MADÚNGE, *s.*, *vid. dunge, kanju*.

MAENDELÉO, *s.* (ya), *progress, advantage = mafaidisho, Phil. i. 25*.

MAENENZI, *s.* (ku enenda, *v. n.*, to go), *going, walking, pace, gait, behaviour = meenenzi or muéndo; maenenzi ya polepole, a slow pace (kama muéndo wa simba); maenenzi ya haraka, a quick pace; mtu huyu yuna maenenzi ya upesi, siwézi ku*

fuatana nai kua ku nenda mmo, *this man has a quick pace, I cannot follow him.*

MAENÉO, *s.* (vid. enéa, *v. n.*), *spreading to, flowing over to.*

MAENÉZI, *s.*, *distribution* (cfr. enéza, *v. a.*) *to all persons present, so that every one obtains a little; maenéo ya vitu; vitu vimeenéa watu wote, kulla mtu amepata kidogo; Mungu ni muenéza, yuwa cneza kulla mtu zirkizakve.*

MAÉNGA ÉNGA, *s.*, *that which is neither in the sky above, nor on the earth below, but which is in the midst of both; ju kapo, wala nti kapo (hapo) ni katikati. Thus the fabulous ngóvi ya kiwéo cha Mikedadi is believed to be maengani engani. Ali (the Caliph) strove with his enemy Mikedadi till evening-time, neither of them being able to hurt the other. All at once Ali heard the cry of a raven suggesting to him to put popo, tambu, &c., into his mouth, and spit the red water upon the horse of his enemy, saying, "I have wounded your horse." Mikedadi, bending his neck to look after the horse's wound, got a sabre stroke from Ali, which ran from the neck down to kiweo or paja, so that he fell from the horse and was helpless, but he threw the skin against Ali and made him bald, for the skin stripped off all the hair of his head. Since that time baldness is in the world. The skin, having thus hurt Ali's head, was then carried up between heaven and earth, and will remain maengani engani till the day of resurrection. When people hear suddenly any noise in the air, they believe that the ngovi cha Mikedadi has passed by them. Thus says the fanciful story!*

MÁFĀ, *s.* (vid. fáa or fā, *v. n.*), *to be of use*, use, profit; *gnombe hizi hazina mǎfā, these cows are of no use.*

MÁFA, *s.* (ku fá, *v. n.*), *to die*, cemetery, burial-ground (mahali pa ku sika watu).

MAFAFANŪSI, *s.*, *explanation*; cfr. nahau.

MÁFI (or MÁVI), *s.*, (1) *dung of man and animals, discharge of the bowels*; (2) *dross, filings, raspings; e.g., mavi ya chuma, dross of iron.*

MAFIĀ, *s.* (wa) (vid. maviā and muāmu), *the mother of the husband* (in speaking of themselves), but others would say yule ni mamaviāye.

MAFÍCHO (or MAFITO), *concealment* (ku fita, *to conceal*).

MAFI MAFI, *s.*, *the flowers of a tree* (mmafi mafi) *which have a foul smell.*

MAFU, *s.*, *death, dead things*; maji mafu, *neap tides.*

MAFŪA, *s.*, *a cold, a catarrh*; yunamafūa (i.e., yuwa-kohā na kamassi), *he has a cough, influenza, a chest complaint causing a cough, a cold in the*

head, a stoppage in the nose (St.); cfr. kifūa, *which is only coughing without kamassi.*

MAFUKIO, *s.* (vid. fufia), *inspiration*, 2 Tim. iii. 18.

MAFŪKIZO, *s.* (vid. fūkiza, *v. a.*), *fumes.*

MAFŪLI, *s.*, *an umbrella made of the branch of the mfumo tree. The European or Indian umbrella is called muafuli* (pl. miafuli); *ufuli, the shade of a tree or umbrella, mti or muafuli unafania ufuli; kifuli, the shadow of a man or animal* (muafuli ni mana wa ufuli). *The natives boil the mfumo branch in hot water, in order to make it soft; it is opened in folds and put over the head and back in times of rain.*

MAFŪMBA, *s.*, *synon. with dibu and manukato. When the various ingredients are not yet ground they are called viungo; vid. dibu* (R.).

MAFUMBI, *s.* (vid. fumbi, la), *the hollows or ravines of a hill, which, having usually much moisture and being protected from the sunbeams, are chosen by the natives for plantations of rice, &c. The grass is very luxuriant in such spots. Ku piga mafumbi, to cast to or at a certain place* (R.).

MAFUMBO, *s.*, *lumps in meal-food* (R.).

MAFŪMFU MAFŪMFU, *clouds entirely covering the sky.*

MAFŪMI, *s.* (rectius MAVŪMI) (sing. fumi), *loud talking and the noise produced by it; ku piga mafumi, watu wasisikie kite cha mfiāzi, to talk loudly, so that the people may not hear the groaning of a woman in labour* (vid. kite, *s.*).

MAFUMILIO, *s.* (sing. fumilio, la) (vid. fumilia, *v. a.*) (= sāburi ya moyo), *enduring, forbearance, patience; mafumilizi.*

MAFUNDA (or MAVUNDA), *s.* (ya); (1) *mana huyu ni mafunda viombo, this boy breaks everything, he is a destructive fellow* (mafundāwe, *thou destroyer*); (2) *distended cheeks, full puffed cheeks.*

MAFŪNDE (or MAFUNDEFUNDE), *s.*, *cloudiness; leo ni mafundefunde, to-day the sky is cloudy, overcast by mawingu. The sun is not seen till about ten or eleven o'clock a.m.*

MAFUNDEFUNDE YA MATEPUKŪSI, *the dark shade of shrubs, of which many people are much afraid at night; vid. fundefunde, s.* (la); cfr. gubari.

MAFUNDIFU, *scil. maji* = maji mafu.

MAFUNDIKO, *s.*, *the falling*, Luke vi. 49 (vid. ku funda).

MAFUNDISHO (or MAFUNDISHI), *s.*, *instruction, direction, precept, doctrine, tradition*; 2 Thess. ii. 15, 1 Tim. i. 3, 9.

MAFUNDO, *s.*, (1) *loops, knots, knots or joints in a cane*; (2) *a piece of wood which holds the mast erect in a boat or ship* (ku zua muongoti).

MAFUNDO FUNDO, *s.* (*vid.* fundo), *the knots or rings which are formed in the growth of a tree (e.g., mafundo fundo ya múa).*

MAFUNE, *s.* (ya), (1) *result, consequence (what one reaps, e.g., the pain I had for sometime in my chest (below the heart) was the mafune of my previous violent cough (ku fana) (R.); (2) coldness, debility, weariness; muli wafania mafune.*

MAFUNIO (ku funga, *v. a.*), (1) *binding of the cloth over the belly; (2) ya sanda, vid. ishara.*

MAFUNGULIA GNOMBE (*lit., unfusinging*), *the time to lead the cattle to the pasture-ground, about eight or nine o'clock A.M.; majira ya gnombe ya-funguliwáyo ku enda kula niassi, umánde ulipokáka kua jua, yuwaota jua hatta likitangamúka likáwa kali.*

MAFUNIFUNI, *s.*, *cf.* Kinika.

MAFUNO (ya) (ku funa, *v. a.*), *harvest, crop; wakáti wa mafuno, harvest-time.*

MAFUNSIO, *s.*, *teaching, instruction; mtu huyu hangalifania mambo haya, ni mafunsio, si akilizakwe.*

MAFUPI, *adj.*, *short; vid. fupi.*

MAFURUFURU, *s.*, *gloominess, darkness (vid. furn-gika); cf. gúbari.*

MAFÚSTI, *s.* (*rectius MAVUZI, sing. uvúzi*) (*vid. fuzi* la mukono or bega, *pl. ma—, the place where the upper arm terminates*), (1) *the shoulder; (2) the hair of the pubes. The natives dislike to mention the word mavuzi (for decency's sake), therefore they generally use the sing. (fuzi la mukono) when they speak of the shoulder.*

MAFÚTA, *s.*, *oil, fat (vid. fúta, s.), the greasy or oily substance found in animals and plants, which by melting affords the mafuta (oil). Milk yields first the siági (butter), which when boiled is termed ghee. The natives know chiefly four shrubs which yield vegetable oils: (1) the fruit of the mbóno shrub (mafuta ya mbóno), (2) of the uto plant (Arab. semseni), (3) of the mtúndó, (4) (mafuta ya názi) the oil procured from the cocconut by grinding the kernel and then boiling it. Mafuta ya uto, sensem oil (vid. uta); mafuta ya mbóno (or ya mbarika, St.), eastor-oil.*

MAFÚU, *adj.*, *crazy, cracked (St.).*

MAGÁDI, *s.*, (1) *rough soda; (2) cf. gadi or gaddi.*

MAGÁDIRI, *s.*; *ni magadiri sana, it is very dangerous? (R.); khatiri, hatiri?*

MAGÁMBA, *s.*, *the scales of a fish.*

MAGANDA, *s.* (ya), (1), *husks, peel; (2) the flesh of the ribs or the white skin on it (R.) (maganda ya mimba).*

MAGANDI, *s.*; *magandi ya maziwa, skim-milk.*

MAGÁNGA, *s.* (*cf.* nganga), *the superstitious means and ceremonies applied by native doctors to cure the sick; magánga ya ku-m-ganga mtu*

muelle = ku-m-fánia daua, ya ku-m-piga dana kua niúngu, to cure a sick person by means of uganga (vid.).

MAGANGAO, *s.*, *ruin, desolation; malali pa watu walio pigana, kisha wakaondóka (Sp.).*

MAGÁNIZO, *s.* (ya), *a treaty.*

MAGANO, *s.* (*cf.* agana), *an agreement; magano-yetu ni ya yale yale.*

MAGARIBI (*pl. of magribi or magáribi or mangaribi*) (*Arab. مغرب, pl. مغارب*), *sunset, evening (mangaribi yatangamána na usiku), the prayers of the Muhammedans at sunset; cf. مغرب, procul abiit, recessit, occidit sol, in regionem occidentalem venit; مغرب et مغرب, occidens (matuéo ya júa); (2) the West of Northern Africa, Morocco.*

MAGARIBU (or MAJÁRIBU), *s.* (*vid. garibu, járibu, v. a.*), *trial, temptation, experiment; kuna majáribu ya upanga? do they make experiments (play) with a sword? majaribu haya aljaribiwa-je?*

MAGÉBALI (or MAJÁBALI), *s.*, *gathered masses of clouds; lit., in Arabie, "mountains."*

MAGEÚZI, *s.*, *changes, alteration; mageúzi ya moyo, inconstancy (vid. geá, geúza).*

MAGHÓFIRA (or MAGHOFIRIA), *s.* (*Arab.*), *forgiveness, pardon; nadáka maghófira kua Mungu, naóniba wema kuakwe, I beg pardon from God, I ask him for good (vid. ghofira); غفر, textit, obtexit, rogavit veniam delicti.*

MAGHÚBARI, *s.*, *rain-clouds (sing. ghúbari).*

MAGHUBBA, *s.* (*sing. ghubba*), *a bay (غَب, ad finem pervenit, exitum habuit res; غَب, descensio ad aquam, finis, exitus rei) = mito yangiáyo ndáni ya míma ifaniáyo vizingo vizingo = rívers run through the hilly country and have a very serpentine course, the winding of a stream.*

MAGILISI (or MAGÁLIST), *seat; cf. Arab. جلس, sedit, consedit, hence مجلس, locus sedendi; cf. makázi.*

MAGNOGNIOTA, *s.*, *vid. gubari.*

MAGNIOYA (or MANIOYA), *s.*, *wool (sing. ngnioya); magnioya ya niuni, down of birds; magnioya ya shingo, mane-hair (of beasts), the long hair of goats (also of cows on their humps).*

MAGO, *s.* (*pl. of kágo*), *a charm; vid. kágo.*

MAGÓGO (or UGÓGO), *s.*, *the crust of wali, i.e., of boiled rice.*

MAGOMBE YA MUMO (R. *urides magombéa mumo*) (*magombéa mumo = maji mafu, Fr.*) *is an expression used with regard to the ebb-tide, when*

the water has left the wángōa (pl. níángōa) (sandy spots connected with creeks), whilst there is still sufficient water in the channel of the creek. Maji máfu mumo (viz. wangoa) yápōa, mumo (in the creek) yajā. The dead water (ebb) is there (in the wangoa) entirely fallen off, but in the creek it is still full. Maji máku yanaáuka kúa makúba, ku ongeséka hatta niangoáni. The great water (flood) grows up, to be great, to increase, so that it fills also the wángōa.

MAGÓMO, sing. gómbo, sheet of a book.

MAGÓME (pl. of gome), dens, but mapango means "caves," Hcb. xi. 35; (2) sing. gome, magome, chips, splinters.

MAGÓXJOA, s., pain or aching in sickness; but ugo-njoa is sickness in general.

MAGÓVI, s. (the pl. of ngóvi) (ya), peel, rind, bark (magóvi ya mti).

MAGŪ, s. (sing. gū, vid.), feet (Kiunguja, mgú, pl. migú); mjigú, pl. mijigú, large feet; kijigú, pl. vijigú, small feet; ku enenda kua magú, ku panda punda, ku enenda kua máshua, to walk, to ride on an ass, to sail on a dhow; magú yana maji, i.e., my feet have water, I was on the spot, and therefore I know the truth of what happened (R.).

MAGŪGU, s., weeds, undergrowth (St.), jungle (Kiung.).

MAGŪMEGŪME YA NUNDUKI, a large gun, musket.

MAGŪMU; mato magúmu or mapéfu or makáfu ya ku angáza (= mueréfu).

MAGUNGU; sasa kunakúa magungu ya kucha, to appear red, to glow, said in the morning before sunrise.

MAHAENA (HAABA), s. (Arab. مَحَبَّة), not only love between husband and wife, but in general love, affection, attachment, fondness; yuna mahabba sana (= mapenzi ya penda), he has great love or affection (in a good and bad sense) (pseudo); ku toka mahabbáni, to lose the value of its goodness or good quality; ana-ni-toka mahabbani, I do not love him so much (as before); cfr. حُب, amavit; حُب, amor.

MÁHALI (and MAHALA or PÁHALI), s. (pl. mua—), place or places, region; mahali pa raha, place of rest; مَسَل, locus ubi quis diversatur, statio.

MAHALI POTE, everywhere; حَل, solvit, locum commorandi concessit.

MAHALI PA, instead of; e.g., mahali pa babai, in the place of his father, instead of his father; fulani haku-ni-weka mahali, he has not honoured me; mahali pawapo pote (pl. mahali muote), at whatever places; mahali gani panapo una, where is the pain? wauma wapi? where is your pain? máhali pa ku shuka, a lodging.

MAHAMÁLI, s. (wa) (sing. hamáli) (Arab.), public porters or baggage-bearers (watukúa víombo via béndari). There are such men appointed in every commercial town of importance. They are generally natives of the seaports of South Arabia. They carry loads from or to the seaport for wages.

MÁHANA, s. (Kinika, cancer) (Kiswahili, ukóma), a dreadful disease (ukóngo mbáya or daifu sana), which at first appears like upéle or péle (itiking spots), but afterwards produces ulcers of the toes, the hand, nose, ears, &c. The smell of the diseased person is very bad. In curing the disease the native doctors apply first an emetic. Then they apply internal and external remedies. The disease is thought contagious. Hence the diseased person has to live apart and cook for himself. When he dies, his cottage is burnt, and his corpse thrown away, and not buried.

MÁHARI, s. (ya), the sum of money given by the bridegroom to the parents or relations of the bride for the right of marrying her. The marriage portion or gift settled upon the wife before marriage. If the husband abandons his wife wilfully, without any cause on her part, he cannot claim the repayment of the mahari in case of divorce; but if the wife is in fault, the parents or relations must restore the money to the husband.

Cfr. مَهْر, scripsit dotem donumve sponsale mulieri; مَهْر, dos vel donum sponsalium, quod futurae uxori promittitur.

MAHÁRIMU; brothers are maharimu for their sister; in Arabic مَحْرَم, forbidden = within the degrees of relationship which make marriage unlawful.

MAHASHO (sing. hasho); ku siba mahasho, to stop a leak.

MAHÁSIDI, s. = uhasidi, envy.

MAHATI, s., a carpenter's tool used for marking lines to measure (St.).

MAHAZÁMU (or MAHEZÁMU), s. (= masómbo), a girdle, belt, a shawl worn round the waist; حَزَم, cingulo cinxit jumentum; حَزَام, cingulum jumenti.

MAHINDI, s. (cfr. hindi) (ya), Indian corn, maize (Holcus Sorghum); dim. vihindi.

MÁHIRI, adj. (Arab.), clever, skilful; mtu ata-imbúái upési, asipoaumbíwa ni mtu; مَاهِر, ingeniosus, solers.

MAHIRI (or MAKHIRI), v. a., to bewitch (Er.), to divine.

MAHÓGO, s. (siug. hogo, la), the large roots (misi)

of the cassava or manioc shrub. At Mombas and other places only the very large ones form the *sing.* hogo and *pl.* mahogo, but at Zanzibar the word is promiscuously used for both large and small cassava-roots. The small one is named muhogo (*pl.* mihogo) in the Mombas dialect. Muhogo properly signifies the cassava-shrub, which contains the *msi wa muhogo* (*pl.* *misi ya muhogo*), a kind of food highly valued by the people of these countries. Léo tupike mihogo uliowéngoa kua nazi, *i.e.*, uliopassuliwa pande-pande, uliopikoa kua nazi, to-day let us boil cassava made up with the milk-like water of the ground cocoa-nut, *i.e.*, that cassava which is cut into many slices and then boiled in the milk-like nazi water. When the natives only scrape off the skin of the cassava and boil it whole in water, without the nazi and without cutting it into slices, they call it ku puáza muhogo or ku wenga muhogo.

MAHÓKA, *s.*, devil, evil spirits, madness (St.).

MAHÓRAMA, *s.*, damask-cloth (R.)? to the value of 2½ dollars.

MAI, *pl.* (*sing.* i, la) (in Zanzibar *yai*, *pl.* *mayayi*; at Mombas you also hear *maiya*), eggs (*mai ya gnamba*); lette mkoba nitie mai, bring a bag for the eggs.

MAINGA; inga, vapour? (Reb.).

MAISHA, *s.* (= umri), age, lifetime; miaka mtu alio ishi ku ká (*vid.* ishi, *v. n.*), the years which a man has lived; taku-tumikia maishayangu ntaáyó ishi ulimenguni, I shall serve thee all my life long; máisha na miléle, now and for ever; maisha maofu, riotous living, *Luke xv. 17* (*cfr.* عَاشَ, vitam duxit; عَيْشَ, vita); natumia maishayangu, I use it my life long.

MAISHILÍO, *s.* (*vid.* misho or muisho), end, termination.

MAISI = mtambúsi (R.)?

MAITI (or MAYITI), *adj.*, a dead one, dead body; *cfr.* مَاتَ, mortuus fuit; مَوْتٌ, mors; مَيِّتٌ, *adj.*, mortuus; mauti, *s.*, death (maitiwakwe nduguye).

MAJALIWA KUNA (ku jali) (R.).

MAJÁNA, *s.* (*sing.* jana la niúki); majána ya niúki, the larvæ of bees; niúki kwanza ni bú liviálo niúki, kisha likamta mbáwa, likaambúka na-govi, laken makámba ni niumba za niúki; (2) majana, children who are proportionally large (muana).

MAJANNI, *s. pl.*, grass; the *sing.* janni signifies a leaf, *vid.* janni, *s.*; range ya majanni, green, *vid.* range, *s.*

MAJÁRIBU (or MAGÁRIBU), *s.*, trial, temptation; *vid.* járibu or garibu, *v. a.*

MAJÁSA (or KINAYA); ku fania majása (R.)?

MAJÁZO, *s.*, reward; *vid.* jazi, *v. a.*, to reward.

MAJÉGO (*pl.* of jego), the hindmost tooth, cheek-tooth, grinder.

MAJÉNGO, *s.* (ya) (*vid.* jenga, jengo, *pl.* of jengo), materials for building.

MAJI, *s.* (Arab. مَاءٌ, aqua), (1) water, juice, sap, liquid. *Prov.*: maji máfu, mfúfi kafu (mkáfu); *i.e.*, at the time of tide (when the water is dead or died away) the fisherman gets nothing with the net; he must then use the (mshípi) fishing-line even at sea; whereas at the ebb the line is useless, and he must take to the net again. Maji maji, wet; maji kujáa na kúpúá, the tides; maji mafu, neap tides; maji ya pepo or maji matámu, fresh water; maji ya moto, hot water. (2) A large yellow kind of ant living in trees; maji ya báhari, sea-water colour = blue; mtíboa munu? Maji

MAJÍBILE, *s.* (*sing.* jibile, la) (= jawábu), answer, reply given (kua wáraka or kánoa) in writing or by word of mouth; جَابَ, fidit, respondit; جَوَابٌ, responsum.

MAJIBU, *s.*, an answer; *cfr.* jawabu or majibile; majibu yatakuja sasa hivi, the answer will come immediately.

MAJIFÚNO (or MAJIFUNOFUNO); (1) fuláni yunamaji-fúno, he is lustful, has lustfulness; (2) pride, self-conceit; *cfr.* fúna or vuna.

MAJILÍO, *s.* (*vid.* ku jilia, ku ja, to come), the coming advent, mode of coming, arrival; si pendí majilílo ya mtu huyu, yuwa-ni-jilia kua keléle, *de.*, I dis-like the coming of this man, he comes to me in a noisy manner.

MAJILÍPO, *s.* (ya), revenge (ku-ji-lipa) (*Dr. Steere writes* "majilipa").

MAJI MAJI, *adj.*, wet, watery; maji kukutu = káme, total ebb; maji mafu, dead water (*vid.* mafu); magomba mumo = haina ku já wala kúba (kubua); maji yameundá, high water (Er.); maji mákú or maundáfu.

MAJIRA, *s.* (ya) = wakáti, time; kua majira haya, at this time; majira ya keshóni or uzima wa akhera, *Luke xviii. 30*; kua majira ni andikáyo, while I write.

MAJIRA, *s.*, the course of a ship; *cfr.* مَسِيرٌ, lata per mare fuit navis vel cum sono sulcavit istud.

MAJIRUKHU, wounded; fulani ni majirukhu, atungulia mauti, ku tungulia ku zimu (*cfr.* maji-rukhu); *cfr.* مَجَّ, ejecit; rukhu or roho, half dead; *vid.* majuruhu, *Luke x. 30.*

MAJI YA DALLI, *s.*, *hail*? ? (*vid.* lembézi), *likely for majebali or magébali (vid.)*.

MAJI YA KITÚMOA, *cfr.* punguani.

MAJI YA KUNDE, *water of the kunde (vid.)*, a *kind of beam, which in boiling assumes a reddish colour. Hence mtu huyu mūekundu kana maji ya kunde, this man is reddish like kunde water. In general, ruddy, bay, red-brown. Nguo ya maji ya kunde, a red-brown cloth.*

MAJÓKA, *s.* (ya) (ku joka, *v. n.*, to be tired, weary, troubled), *troubling, trouble; usifanie majokayáko, do not take the trouble; usifanie majoka = usi-ji-jokéze, do not take the trouble.*

MAJÓNSI, *s.* (*Arab.* مآزسي) (ku jónsa, *v.*), *grief, sorrow rising from distress, e.g., from loss of property, of friends who have died, &c. The grieved person likes to go alone with the head hanging down. Ku fania majonsi = kifumfu.*

MAJÓRI, *s.*, *an elder (St.)*.

MAJOROJORO, *s.*, *vid.* nsora.

MAJUHÚLA (جهل, ignoravit) = wapumbavu, *idiots.*

MAJÚKŪA, *s.* (*sing.* jūkūa, la), *scaffold erected when building a high wall or house; cfr.* madukua.

MAJÚMA, *s.* (*Er.*)?

MAJÚMBA, *s.* (ya) (*pl.* of jumba) (*cfr.* numba), *a large house; cfr.* jumba, la, *pl.* ma—.

MAJUMUMI?

MAJÚNGUA (*pl.*), *vid.* júngua, *orange.*

MAJÚNI, *s.* (ya), *a confection made of bangi (vid.)*, *opium, sugar, and eggs, which is intoxicating. The sweet substances are added to conceal the narcotic ingredients (mtu asitambíe kiléo). Majuni ni bangi iliutangamana na unga wa uwanga (vid.)*, na sukari, husonga kana sina, anafania wikáte, ukila mmoja utateka, utasinga, utalala siku mbili or tatu.

MAJUXŪNI = akilizakwe majununi = akili zime-m-pungúa or zime-m-potea; *cfr.* جُخْن, *textit, insanus ac furiosus fuit.*

MAJÚRUHU (*vid.* papayuka), *half-dead (Luke x. 30) = gharighari mauti.*

MAJÚRUKU, *wounded; vid.* geraha.

MAJÚSI; tangu majusi yulé, *vid.* júsi.

MAJUTIO, *s.*, *regret for something done.*

MAJUTO (ku jóta), *repentance, regret.*

MAJÚTO NI MAJÚKŪ, *hujutía kiniúme, repentance is to feel regret afterwards.*

MAKÁA, *coal, coals, embers; makáa ya miti, charcoal; makáa zimuvi (pl. of kú zimuvi), dead coals; vid.* káa.

MAKABURINI, *s.*, *on the burial-ground; vid.* káburi.

MAKÁPARA ya Muegnizimungu, *haya ni makadara ya Muungu, Mungu akali aki-m-tesa, when God afflicts him.*

MAKÁFARA, *s.* (*pl.* of káfara, *vid.*), *sacrifices made by the natives to avert a general calamity, e.g., when the great bird, who is said to be as large as an island, flies over a town. The natives, fearing the bird might cover their town with its droppings, make the makafara immediately, to cause him to leave their country!!!*

MAKÁFIRI, *s.* (*sing.* káfiri, *vid.*), *infidels.*

MAKÁFU, *adj.*, káfu, *dry.*

MAKÁKÁ (*sing.* káká), *the pulp of squeezed oranges, lemons, citrons, &c.*

MAKÁKĀ (*sing.* kākā), *the palate, but the place under the tongue is also called kākā.*

MAKALALAO, *s.*, *cockroaches; applied in derision to the Malagazy colony in Zanzibar (St.)*; *cfr.* mende, *s.*

MAKÁLI (*vid.* kali), *sharpness, acuteness, edge (of a knife or sword); kissu kimengia makáli, the knife has become sharp; vid.* kali.

MAKAMIO, *s.*, *threatening; vid.* kamía, *v. a.*

MAKAMU, *adj.* (*Sp.*), *of middle stature (Arab. مَقْم) (mtu mzima aliepata miaka mingi), of high rank, tall and advanced in years (daraja kuba, kimo kikuba); mtu huyu ni makamu, ni uelle ulio-m-kongésha.*

MAKANÁDILI (or MAKANÁNDILI or MAKANÁDIRI), *s.* (*Arab.*), *a place behind the cabin of native vessels or boats (ku weka wiómbo) (locus, عدلٌ مَكَانٌ, quantitas mercium), bale goods, the place where the bale goods are kept, the quarter galleries of a dhow.*

MAKÁNI, *s.*, *a dwelling-place; cfr.* مَكَانٌ, *place.*

MAKÁNJA, *s.* (*sing.* kanja, la) = makúti yaliosúkoa, *the twisted cocoa-leaves used for thatching native cottages. The makanja must be distinguished from the makúti ya kiúngo or ya kike (yaliosúkoa ni watu wake). Makuti yanaúngo, they are twisted on a stick, which makes them more lasting for the thatch of cottages. Every year or every second year new makúti must be procured, the old ones going to decay.*

MAKÁNO YA NIÁMA (*vid.* mawáno) (*cfr.* pambika); *makano ya guombe.*

MAKÁO, *s.* (ya) (ku ká or kía, *to sit, dwell, an abode, a place of residence; makaoyangu ni Rabbai, I dwell at Rabbai; laken matembesi-yangu Mvita, but I go (from time to time) to Mombasa.*

MAKÁPA; pepo za makápa, *a puff or gust of wind (R.)*.

MAKÁSARA, *s.*; ni makasara yule, hachi hasara (R.)?

MAKASSI, *s.* (*pl.*) (ya) (*Arab.* مَقَصَّ), *a pair of scissors; sing.* kassi la ku katia ngúo.

MAKATA, *s.*; (1) ku piga makata, *to kick out be-*

hind, as an ass or horse; (2) makáta, *sing. káta, a ladle made out of a cocoa-nut, deep, used to dip up water with.*

MAKATÁA, *contract.*

MAKATAZO, *s., prohibition; vid. katáza, v. a.*

MAKATI (*from ku kata*), *s. ?*

MAKÁTIBU, *s., agreement.*

MAKAWADI, *s. pl., 1 Cor. vi. 9.*

MAKAYÁMBA = mabua ya nitama yalio na tembe ndani.

MAKÁZI, *s., dwelling; vid. makáo (ku kaa); makázi ya Mungu = kikao cha —, the being, mode of existence of God (R.).*

MAKÁZO, *s., vid. kikomba.*

MAKE, *sing. jike (vid.) (female).*

MAKENDE, *sing. kende, serotum, testicles.*

MAKENGÉZA, *s., squinting, a squint; makengéza ya mato, the looking of one eye upwards, whilst the other looks downwards; mtu huyu yuna makengéza ya mato; ku angalia kua makengeza, matoyakwe ni makengeza.*

MAKHUDU, *adj., very sick (hawezi sana, karibu na kuffa); efr. حَدَّ , fidit, laceravit, emaciata fuit; مَحْدُودٌ .*

MÁKHIRI, *v. a., to practise magie (R.).*

MÁKHSHŪMU (or MAKHŪSHŪMU), *s., one who is to be honoured, respected, e.g., a sister; yule makhshumuyangu kuani, si wezi ku-m-fanizia mzāha or ku-m-staki (R.).*

MAKHTÁJI, *s. (vid. khitáji or hitáji, to want, to desire), longing for, a want, Phil. ii. 25.*

MAKHITASAR, *s., compendium (Arab. مختصر).*

MÁKĪ, *(s. ya), thickness, bigness, stoutness; ubáo or ukúta una maki, the board or wall is very thick; maki ni kitu kinéne; ugúo ya maki, stout cloth.*

MAKIMBILIO, *s., place to flee to, refuge; efr. kimbia).*

MAKINDA, *s. (vid. sing. kind), pullets or chickens.*

MAKINDÁNO, *s., objections (vid. ku kind), contradictions.*

MAKINI, *s. (ku tuliza), quietness, quiet and obedient behaviour of a well-mannered person, opposed to the wild, unruly, and idle conduct of a turbulent person. Mana huyu yuna makini sana, yuwa-tulia mahali pamoja, hana kitango (hatangitangi, he does not run about), yuwa-m-sikia babai na mamai; roho makini, a gentle, mild, or placid mind which is not inordinately desirous; مَكِينٌ , firmer ac recte constitutus.*

MAKIRI, *s. (s. ya, pl. za), a kind of ledge which serves as a hinge.*

MAKÓGO (or MAPÓGO) (*better upógo*), *s.; makógo ya mato = yuna mato npande, he looks sideways, he looks askint, distorts the eyes (vid. pogóa or potóa, v. a.).*

MAKOHÓZI, *s., enough; vid. mafúa.*

MAKÓMA, *s. (sing. koma), fruit of the mkoma tree.*

MAKÓMBO, *remainder, remnant (of food); more used than masása (vid.).*

MAKOMBÓZI, *s. (ku kombóa, v. a.); ni-pa makomboziyangu, give me (mali) the goods which were given for my redemption; ku daka makomibózi, to desire ransom-money.*

MAKÓRA, *s. (ya) (sing. la), dried pieces of cassava (vid. muhógo) (vid. mǎla).*

MAKÓRÓFA; *ku pata makórófa? (R.).*

MAKORÓRO, *s., phlegm (R.) ?*

MAKOSSA, *s. (vid. kossa), faults, mistakes.*

MAKOSSEKÁNO, *s., want, absence of —; e.g., makossekano ya imani, want of faith = unbelief.*

MAKÓTO or MASÚKO YA NUELLE; *ku finia makóto, &c., to plait the hair.*

MAKÓYO KÓYO, *s., a kind of large and black ant (vid. finíanga).*

MAKÓZA, *s. (obscene), testicles (St.).*

MAKSAI, *s. (cfr. hasai), a bullock castrated.*

MAKŪ, *adj., great; vid. kŭ or kúu; mŭigni makŭ, a man of greatness; makŭ mangi, laken hana maku, he is great, but not proud.*

MAKÚAJI YA NTI ?

MAKUBACHI, *s., a position of defence (ngome na gereza) (kaya) (Sp.).*

MAKUBÁTHI, *s.; ku fania makubáthi ya nti, as does the chief of Takaungu in reference to the Galla (R.).*

MAKÚFURU, *s., infidelity (in the Muhammedan sense); ku-m-tia katika makúfuru, to consider one an infidel; ku-m-kufurisha, to blaspheme (Luke xxii. 65), to utter invectives against one.*

MAKUKÚU, *adj., old (vid. kukúu).*

MAKÚLI, *s., food; kiliwácho chote, all that is eatable (kú li, to eat). In Kitumbatu, makulía, food.*

MAKULÍMA, *s., agriculture, tillage, husbandry (vid. kulima).*

MAKUMBA UNGUÚE, *s. (vid. kikumba unguúe) (masa unguúe), small Turkish corn-cobs which the wild hog leaves untouched, devouring only the large one on the stalks.*

MAKÚMBI, *s., cocoa-nut fibre.*

MAKÚMBI YA POFÓ, *the areca-nut husk.*

MAKÚMBI YA USUMBA, *cocoa-nut fibre cleaned for mattresses, &c. (St.).*

MAKÚMBI KÚMBI, *vid. kumbi.*

MAKUMFI YA MAHINDI, *but kumfi za mpunga na mtāma* (vid. kumfi).

MAKŪMI, *tens*; makūmi matatu, *thirty*.

MAKŪNDO, s. (ya, pl. mi—), *folds, the rolling up of the fishing-line*; makundo ya mshipi ya ku tupa baharini.

MAKUNGAMÁNO, s., *an assembly* (ku kungamāna, v. n.).

MAKŪNGU, s. (ya); makungu yakuja, *majira ya el fagiri kú or ukúngu, the reddening sky before daybreak*; ukungu ni uwingu uekundu wa el fagiri; *at first the beredi yafusia (the morning wind rushes in), then comes the ukungu (ukungu unawamba) or uwingu uekundu unatanda na ulimengu, the sky reddens, na umānde waja or shemali (kunge) yaja*; ukungu uekundu ume-kuja (kumekuja) (kumekua kueaupe), ukungu wa júa, *aurora*; vid. mtāna.

MAKUNGUÁZI, s. (ya), *a stumbling-block* (vid. kunguáa, v. n.).

MAKŪO, s., *a hollow, small pit*; kuku yuwatafúta makúo ya ku vialia i, *the hole or pit which a fowl digs before she lays her egg. When she has laid many eggs in it and sits upon them, the makúo is called kióto*.

MAKŪPA, s., *a shallow passage, where people may pass on foot at low water. There is such a place near Mombas, the only spot which connects this island with the mainland, but in this case Makupa is a proper name. Makupa ni máhali pa fungu watu wafukápo kua magú, maji yakipoa*.

MAKUSANTIKO, s., *a place of assembly, assembly* (vid. kusánia).

MAKŪSUDI, s., *purpose, designedly* (vid. kusudi or kasidi), *on purpose*.

MAKUTÁNO, s. (ku kutana, *to assemble*), *a meeting, an assembly*; makutano ya watu.

MAKŪTI, s. (sing. kuti, la) *leaves of the cocoa-nut tree*; makúti ya viungo, *leaves or leaflets made up for thatching*; makuti ya paude, *half leaves, plaited for roofs or fences*; makuti ya kumba, *leaves plaited for fences*.

MAKŪTU (R. ?).

MALÁIKA, s. (sing. laika, la) (vid. laika), *short hairs of the body, especially on the hands and arms*; *hair on the head is nuelle*.

MALAIKA, s. (wa, pl. za), *an angel or angels* (za); ملاك (from لاء), angelus. *A baby is often called malaika* (St.).

MALÁJI, s. (kú lá, *to eat*), *gluttony*.

MÁLAKI (or MALKI), s. (Arab. مَلِك), *a ruler, king*; cfr. مَلَك, *régnér sur*; hence مَلِك, *roi*.

MALÁLO (or MALÁZI or MALALIO), s. (ya) (ku lála, v. n., *to sleep*), *a sleeping-place*; malazi, Heb. xiii. 4.

MALÁNA, s. (vid. lana, la), *curses, execration*.

MALÁU, s. (Kin.), *judicial or open inquiry into the crime or offence committed by a person*.

MALÁZI, (1) *things to lie upon* (St.); (2) *marriage-bed, in distinction from kitānda* (vid.).

MÁLE, s.; shuka ya mále and doti za (la) mále (ku sahawisa yale mawázo) (R.) ?

MALÉFI, s. (ku lewa, *to be drunk*), *drunkenness*.

MALELEZI, s. (Dr. St. writes malelezi); ni majira ya tanga mbili (kuna pepo za malelezi), *the time when the monsoons begin to change, and vessels may sail from north to south and vice versa, lit., the time of two sails. The wind blows in the morning from the west, and then from the sea or east. This is the case from the middle of March to the middle of April, and from the middle of November to the middle of December, when the wind blows softly. On the change of the monsoons there blows a soft wind*.

MALÉNGA, s. (wa), *a singer* (cfr. lenga), *songs or proverbs* ? ? hutafúte malenga, i.e., mtu aimbai, *let us seek for a singer, for a leader of songs*.

MALÉU, s. (sing. léu, la); maléu ya saffāri = jakúla ja ndia, *provisions for a journey*.

MALE YA HEMBA (?) (or MALEA HEMBA), *substances from which the washermen in Zanzibar prepare starch*; e.g., niri, uwanaga, ghanchi, &c.

MALÉZI, s. (vid. ku lea), *tutelage, breeding* (malézi mema).

MALHAM (or MELHAM), s. (Arab. مرهم) (vid. laham), *resin-plaster*.

MÁLI, s. (ya, pl. za), *property*; مَال, res quas homo possidet, opes; مَال, dives fuit.

MALIDADI, s., *a dandy*.

MÁLIKI, v. a., *to begin any business, to undertake*; máwe ya ku máliki ukucha or niumba, *to lay the foundation*; leo unakuenda máliki shambalangu = naanza ku lima, *to-day I go to begin the cultivating of my plantation*; ku máliki ku unda jombo, *ku jenga, &c.*; cfr. مَالِك, possedit, possessorem fecit; *to attempt the building of a vessel*.

MALÍKO, s., sing. liko, *landing-place* (cfr. diko).

MALIMADI, s. = koma ?

MALIMENGU, s., *matters of this world* (sing. ulimengu, wa, ya); mtu huyu yuwatengesa malimenguyakwe, *this man arranges all his affairs well concerning this world and the world to come* (vid. ulimengu), *he thinks of both worlds*; ulimenguwakwe, *circle of a man's affairs*.

MALÍMO, s., *master, navigator* (cfr. muálimu); *the steersman is called malimo on the Zambezi River* (St.).

MALINDA, s. (Kinika).

MALÍNDI (ya), (1) (sing. lindi, la) *pits, depths*; ku piga malindi or ku timba mina ya ku yáa or fokea,

to dig holes for to sow; (2) Malindi, *s.*, formerly a town of note on the East Coast of Africa; *cfr.* Baron von der Decken's "Travels in East Africa."

MALÍNDÓ, great depths (*sing.* lindo) (St.).

MALINZI, *s.* (ya), (1) control, inspection, care, oversight; (2) overseer (wa) ? *vid.* linda, *v.* a.

MALIO, MALILIO, wailing, weeping.

MALIO YA KIKO, *s.*, the bubbling sound of the water when a native pipe is being smoked (St.).

MALIPÍZI, *s.*, requital, revenge; ku ji-lipiza.

MALIPO, reward, pay (*vid.* jamila).

MALISHA, *s.*, pasture-ground; gnombe wamekunda malisháni = máhali pa kula niassi.

MALISHO, *s.* (ya), pasturage, place where cattle may feed or graze.

MALISI, *s.*, noise, sound (*vid.* malío); *e.g.*, nasikia malisi niassini.

MALISÍKA, *v.*, to be completed; kasi leo inamalísika, the work (that part which was hitherto left undone) will be completed to-day.

MALIWÁTU (R.), a bathing-place in a house.

MALIYANDIMU, a game in which one holds down his head, some other knocks it, and he guesses who struck him (St.).

MALIZA, *v.* a. (Kin. margisa), to finish, to complete the remainder; مَالِزَا, completiv.

MALKI (or MALAKI), *s.*, king; مَلَكٌ, rex.

MALKIÁ (or MALIKA), *s.*, queen; مَلِكَةٌ, regina.

MÁLU, *s.*, a kind of antelope (*vid.* kúngu).

MÁMA, *s.* (wa or ya, *pl.* za), (1) mother; mamaí, his or her mother, *pl.* mamáze, their mothers (*cfr.* nina and ínia). Mama ni Mungu wa pili, therefore she must be honoured. Her blessing and her curse will be verified. (2) Name of honour. Mama wa kambo, stepmother.

MAMÁVIA, *s.*, father- mother- brother- sister-in-law. Mamangu, mamáko or mamayo, mameye. Mamayetu, *pl.* zetu; mamayenu, *pl.* zenu; mamayao, *pl.* zao.

MAMÁNÚA, *v.* a.; shébekhi ya mtu amamanúaye ? (R.) (*cfr.* shebhi).

MÁMBA, *s.* (wa, *pl.* za), a crocodile; mamba wa mto or poáni.

M'AMBA (*vid.* muamba), rock, reef.

MAMBA, *s.* (ya, *pl.* za), the scales of a fish.

MAMBA KUNDU, *s.* (R.).

MAMBO, *s.* (ya), *contr.* maámbo from ku amba, ambo, saying; mambo, matters, affairs, circumstances, &c. (*sing.* jambo, la) (*vid.* yambo); mambo gani nisikiayo kuako, Luke xvi. 2.

MÁME M'TU, *s.* (*cfr.* babe mtu).

MAMYE, *s.* (Kin.), his mother (or maméye).

MÁMLÁKA, *s.*, power, authority, dominion; *cfr.* مَمْلَكَة, possedit; مَمْلَكَةٌ, regnum, locus, digni-

tas et majestas regni; kitu hiki sina mamlaka nacho ku ki uza, sichangu; siwezi ku-mu-idirisha, sina neno naye.

MAMOJA, one the same; moja, one (*pl.* mamoja, *seil.* mambo); mamoja pia kuangu, it is all the same, I don't care, Gal. ii. 6.

MAMU = ngójo.

MAMÚMA (or MAAMÚMA), *s.*, pagans ? *cfr.* mzuia.

MAMUNÚIE, *s.*, a species of small pumpkin ? cucumbers ?

MÁNA, *s.* (*vid.* maana) (ya), signification, meaning.

MÁNA (or MUÁNA), *s.* (wa, *pl.* wana, wa), a child; mana mume, a male child = son; mana mke or *contr.* manamke, a female child = daughter; mana muali, a marriageable child = virgin; manángu pro manawangu, my child; wanángu pro wa nawangu, my children. Mana is of riper years, whereas mtoto is a babe, a little child, both of the same parents. Mana wa punda, the foal of an ass; mana punda, a young ass; mana kiwa, an orphan. Mana wa Adamu, *contr.* manádámu, a son of Adam, a human being. Mana wa jito, pupilla. Mana wa harámu, si mana wa haláli or wa kuelli, a bastard, not a legitimate child.

MANÁDIRA, *s.* (*vid.* magófirá), pardon, kindness = kombo, wema; nadáka manádíra kua mtu.

MANAFUNSI, *s.*, the child of the work-master (fundi or funsi), *i.e.*, apprentice, disciple.

MANAJUÓNÍ (*pl.* wanafuóní), a child or son of the book, book-child or son = mtu asomai = muálimu, a learned man, who is well versed in knowledge, a scholar; manajuóni alii = mpéfu wa juo, sábidí nafsiyakwe, urúngo haambii, kulla kitu yuwanunúa kúa sau saua. The *Suahili* have a high idea of a manajuóni. He is believed to know all books, he predicts all that will happen in the new year, *e.g.*, famine, sickness, war, &c. He exhorts all people to lead a pious life, to pray, to give alms, and to do all that has been prescribed by Muhammed in the *Coran*, &c. He himself leads a holy life, marrying only one woman, has no concubines, drinks neither wine nor cocoa-liquor (tembo). Everything he gets on his plantation for the tembo (*e.g.*, Turkish corn, matama, with which the *Wanika* buy tembo on the coast), he gives to his slaves, himself carefully abstaining from all these things which have even a remote connection with the forbidden liquor. Also the ngisi ya tembo, a kind of sweet drink (from fresh tembo), he does not taste. He himself goes to the market and buys the things which he wants, not trusting his slave, who, the manajuoni fears, might defraud the people. He does not eat much, and stays always at home among his books. At last he goes to Mecca, where he wishes to die. This is the idea which the natives

- entertain regarding a son of the book. But they add, that such men are seldom found in these days, at least that there is none at Mombas (vid. massa, s.).
- MANA MAJI, s., a water-son = a sailor (pl. wana maji, sailors).
- MANAMIZE, s., a name for a hermit crab (St.).
- MANAMO ?
- MANA MUALI, s. (wa, pl. wanawáli), a virgin; ni mana ákéli muáli, the child is still ignorant (= mjinga wa mambo) of conjugal matters).
- MANÁNA, adj., soft lisping (upepo), breeze; pepo manana.
- MANAXAZI, s. (pl. of nanazi, la), pine-apples.
- MANÁNE, s.; usiku wa manáne, the dead of night (St.).
- MANA WA NDIA, s., a way-son, i.e., a man who is permitted to frequent a certain road (he, his children, and relations) without molestation, whilst others may be imprisoned, when seized on the road. The mana wa ndia is the go-between, the message-bearer between two tribes, hence his person is inviolable. Mana wa ndia yuwangia ndiani jambo likikoma.
- MANDA, s. (la) (*Kilimú*); manda la sima or sima ya manda = sima iliolála jamandáni = jakula ja manda kilijo tiwa jamandani, the food which has been kept over night in a bag till the next morning, when it is eaten. The Mombas dialect calls it sima ya miku (wali wa miku) = jakula kilijo kala kibiáni hatta subukhi.
- MANDÁNO (or MANJÁNO), s., turmeric, a kind of yellow spice, which together with pilpili and bisiri, &c. form the curry-stuff so much liked in Oriental countries; nadaka kimandáno, I want some yellow spice; range ya mandano, yellow colour.
- MÁNDE (or rather MMANDE), mist (sing. umánde, pl. za), dew; umande wa niassi (or mmande za niassi) ndio umande wa tini; laken umande wa jũ ndio upepo utokáo barrani or pepo za mmande zitokáo barrani, morning or land-wind, breeze from the land.
- MANDIKI, s. ?
- MANDISHI, s. (ya), writing (ku andika, v. a., to write).
- MANDÓDO, s. (= ngóna ya msóndo), a large (long) drum.
- MANDÚLE (or MUANDÚLE), s. (ya), a tent, Heb. viii. 5; sing. mdále.
- MANDUNDU, s., long fringes (cfr. tanfúa)? shuka ya mandundu; ngona ya mandundu.
- MANEMANÉ, s., myrrh (St.).
- MANÉNA, s., that part of the body where the thighs join the belly (? the groin) (Heb.).
- MANÉNO, s. (sing. neno, la) (pl.), words, speech, sayings, talk, in general matters = mambo; manéno makáfu, makáli, magúmu, mabaya, difficult matters; manéno ya fumba, dark sayings.
- MÁNGA, s. (ya), Arabia, especially the region of Muscat; manga ni nti ya Waarábu; ku enda Mangáni, the land of the Arabs, to go to Arabia. Hence pilpili za Manga, pepper of Arabia = black pepper. Only red pepper is planted by the natives of East Africa. The black pepper is imported from Arabia and India. Ndiwa Manga, a tame pigeon.
- MANGABU, s. (sing. ngábu), a gouge (= bobari ?).
- MANGALLINGALLI, to lie down backward; cfr. tanfika.
- MANGANA, v. rec. (in Kigunia), to fight = ku pigána in Kimv. (R.).
- MANGÁRIBI, s., sunset; vid. magáribi.
- MANGARINGÁHI (vid. dadu), cfr. matanitani.
- MANGE; mawimbi ya mange? breakers?
- MANGI, adj., many (vid. nengi), much. In Kichagga mangi is a chieftain, a great man.
- MANGIA, v. obj.; hauna mtizi wali hu, ni wa ku mangia (R.) ?
- MANGINE, adj.; e.g., makasha mangine, other boxes (cfr. mungine).
- MANGIZI, s.; kuku wa mbúni wa mangizi, a fowl with uncommonly long legs (R.).
- MANGO, s. (ya, pl. za or miángo), a small, round, heavy, and hard stone used for pounding medicine and other little things which are not pounded in the large mortar; mango mfringo, a stone used by potters for rounding and finishing off earthenware.
- MANGUÁJI, s. (ya) (sing. nguaji, la), pomposity, finery; mtu huyu yuwafuta manguaji = yuwawá ngúo jema, yuwaenda uzúri, this man wears a fine costly dress and has a pompous gait (cfr. madaha and majifuno).
- MANI, s. (obscene), semen; cfr. مَنِيّ, tentavit, sperma genitale emitit vir; مَنِيّ, sperma genitale viri aut mulieris; manini, a slight discharge from the penis.
- MANIGA (or MANYIGA), s., a hornet (St.).
- MANIKA, s., wilderness (cfr. sing. nika, ya) = nika nengi isikúá na watu; tumejita manikáni, we passed through many wildernesses (barra nengi).
- MANIÓTA, s. (ya); manióta ya kuma (= kinembe); vid. sing. niota. Native song: Arbatashera maniota alieosa mkundu kua njungu, kilijo u-jongéa kipumbu. This refers to a lewd woman who has caught the venereal disease.
- MANIÓYA, s. (sing. unióya), the short hair of animals (malaika, of men) and down of birds all over the body (vid. singa ya inkia) (cfr. malaika).

MANÚNIO, *s.*, a shower, a sprinkle.

MANJANO, *s.* (*vid.* mandáno); range ya manjano, yellow colour.

MANKUÁJI, *s.*, pompous gaudiness (R.); no doubt identical with mangujáji (*vid.*).

MANKUL, *s.* (*Arab.* منقول (mahali palipo noku-liwa), that which is copied and therefore worn out and thrown away; *cf.* نقل, transportavit, transtulit, transcripsit; نقل, translator.

MANNI, *s.* (*sing.* janni, la) (*Kivungu*ja, majajuni), the leaves of a tree, &c.; manni mawiti = green leaves, hence green colour in general; níoka wa manni mawiti, a green snake (or níoka wa janni kiwiti) which ascends the cocoa-tree and drinks the tembo freely.

MANOLÉO, *s.* (*sing.* noléo); manoléo ya kissu, the bands with which the handle of a knife is fastened to the blade. Usually a nail is fixed into the noléo, to keep the blade more steady in the handle.

MAXOWAR, *s.*, man of war; *cf.* منصور, victorious.

MANSÁ, *s.* = neno kú la uhálifu; neno óvu kabisa, a horrible crime; ku-m-buáa or kora mansa, to commit a dreadful crime against somebody, especially against a great man, e.g., by despoiling his daughter (which crime can only be atoned for by the death of the offender).

MANSÚLI, *s.* = bushúti (la), a cloak; 2 Tim. iv. 13.

MÁNŪFÁ (or MÁNŪFE), something very costly.

MANÚKA, *s.*, smell, scent; *cf.* nuka.

MANUKÁTO, *s.* (*sing.* nukato) (la) (*lit.*, nuká tó), scent, perfume, good smells; e.g., ambari, iliki, saffarání, tibu, sendúna, alisándáli, alinarungi, matúmba ya maulidi, mārashí ya msumári, almájúmu, all these things are manukáto, and greatly sought for by voluptuous women and men (*cf.* Proverbs vii. 17); manukato is used as an unguent or ointment, ufumba is used for fúkiza.

MANUKÚ, *s.* (*Arab.*) (ku nukú, ku tia júo kingine), a transcript, copy (*cf.* iwankul); (2) gum = matúzi?

MÁO, *s.*; máo ya júa, sunrise, east; shemáli, north; suhéli, south; matúo or matúeo ya júa, west.

MAOMBO (*sing.* muombo, not in use), a large-leaved vegetable (R.).

MAOMBOLEZO, *s.*, loud wailing; *vid.* ombolea, to wail. St. writes maomboléza.

MAÓMFI, *s.* (= mambo ya ku omba), begging.

MAÓNDI, *s.* (ku onda, to taste), (1) the tasting; e.g., maóndi ya mtuzi, the tasting of the mtuzi; (2) maóndi ya mtambo, ku ondéa or ondoléa, ku tesáma mtambo, kuamba unakosha or unaguya, the looking after the trap, to see whether it has failed or taken something.

MAONDOKÉO, *s.*; maondokéo ya hapa, or maondokeo ya ku awia (kuko) nde tu, he pretends to go away and to return soon, but he does not come back, he only calms or appeases the people for a moment.

MAONDOLÉO, *s.*, taking away, removing; *vid.* ondóa.

MAONÉFU, *s.*, envy.

MAONGÉZI, *s.*, conversation, amusement.

MAÓNGO (MONGO), *s.* (ya), the back of men and animals; maóngo ya milima, ridge of mountains.

MAÓNGO ÓNGO, *s.*; maóngo óngo moyo, disgust.

MAONGÓZI YA MUNGU, the dispensation of God.

MAÓNJI (*vid.* maondi), tasting, trying.

MAOTUE (MAOTWE), *n. prop.*, Mayotte, a French island near Madagascar.

MAÓVU, *adj.*, bad.

MAÓZI (or MUOZÁCHI), *s.* (ku-mu-za, nai yuwaáa), giving in marriage; baba wa mume yuwa-mu-za manawe, na mana yuwaáa mke, na mke yuwaoléwa (*cf.* muózi).

MAPÁJA, *s.* (ya) (*sing.* paja, la) (*vid.* kiwéo), the lap; ruinada inatiwa mapaja (R.); ku pakáta mapajáni, to take (e.g., mana) upon one's knee or lap and swing him; *vid.* pakata.

MAPÁJI, *s.* (ya) (= ku-m-pa), gift, present.

MAPAKIZI (*vid.* pakia), freightage, freight-money.

MAPALITO, *s.*, hoeing-up time, hoeing between the crops (St.).

MAPÁNA, *s.* (*pl.* of pána, la), great breadth; meza hi ina mapána, this table is very broad (= meza hi ina néfasi); but meza hi ina pána, this table has a small breadth; meza hi ina upána, this table has a breadth neither too large nor too small, but wa kádiri, of a moderate size; *vid.* panúa, panúka, v.).

MAPÁNDE, *s.* (*sing.* pande, la); mapande ya maziwa (= madóngé ya maziwa), clots of curdled milk; maziwa yanakúa mapande mapande (*sing.* pande la maziwa, one single clot of curdled milk), the milk has become clotty.

MAPÁNDE, mipande, upande, pande, kipande, all these words must be distinguished. If one cuts the length of a board, he gets one upande hukona hukona, or pande mbili or mipande, two pieces, when they are large; if he cuts the pande again, he gets wipande wivili, two small pieces.

MAPARUPÁRU, *s.* (*vid.* paruparu, la), huddling.

MAPATÁNO, *s.*, agreement; *cf.* pata.

MAPÁVU, *s.*, *vid.* pavu.

MAPAWALE, *s.*, *cf.* kipawale.

MARÉMA, *adv.*, early, soon; ndó essubukhi na mapema, come in the morning very early.

MARENDA, *s.*, loving; mapendayangu, my love towards another.

MAPENDANO, *s.*, *mutual love* (ya mume na mke = hubba or mahabba) *and affection*.

MAPENDÉFU, *love, my being loved by another, the love of another towards me*.

MAPENDELEO, *s.* (ya), *favours*.

MAPENDÉZI, *s.*, *delight, joyfulness, bliss, pleasing things, the being pleased*; mtu huyu yuna mapendézi léo = amependezéwa leo, *he is delighted, joyful to-day*, kua khabari ngema alisopata, *in consequence of good news, &c.*; upendezi wa ku pendezewa mtu.

MAPENDO, *s.*, *affection, esteem, I am loved*.

MAPENZI, *s.* (ya), *love, desire, pleasure, will*; mapenzi ya Mungu, *the will of God* (ku penda, *to love, desire, will*); mapenzi ya ku penda kitu kuliko mtu *or* ku shiriki kitu kua ku penda kuliko mtu, *but upenzi wa ku penda mtu kuliko mali*; *and penzi la or za ku penda mtu, ku-mu-asia kulla neno zuri, but pendo la or za mali = ku shiriki mali*.

MAPÉPE, *deaf or barren ears of corn* (yampungu); yasio kúa na tembe.

MAPÉSI, *s.* (*sing.* pesi, la), *the fins of a shark*; mapési ya papa (*pesi la papa*).

MAPESI, *quick*; e.g., mashikio mapesi, *quick ears, i.e., one who understands a matter quickly*.

MAPIGANO, *s.*, *a battle, a fight*.

MAPINDI (ya), *winding* (mapindi ya nioka) (*cfr.* ku pinda), *the coiling of a serpent*; ku piga mapindi, *to coil, to wind*.

MAPINDÚZI, *s.*, *turning, revolution* (pindúa, *v. a.*); mapindúzi ya pindúa dau; papa upanga ni mpiinduzi wa dau yuwakata mtu.

MAPÍORO, *s.*, *duplicity of heart*; mpióro, *a double-hearted man* (Kiunguja); yuna maneno mangi ya nongo; hana kauli moja; manenoyakwe si masúbuthu, si mbáraki, ni inkórofi.

MAPÍSŪA, *s.*, *dotage, silliness* (St.).

MAPOLAJI, *s.*, *the sea-coast, vid. kiráka*.

MARÓGO, *s.* (*vid. makógo and upejo*); fulani yuna mato ya mapogo *or* makogo, *N. N. is squint-eyed*; Reb. takes it for "*suffering of the eyes*;" *vid. upejo*.

MARONGÓZI, *s.* (*sing.* pongózi, la), *a kind of large sea-mussel. Another kind is called tenga, of which sailors are much afraid, and which they frighten away by drumming. It is said to have two horns? ? A third kind is the wáme, which is a fabulous sea-monster of several hundred feet in length*.

MARÓZA, *s.*, *things which do not serve their purpose, fruit which drops prematurely* (pooza, *v. n.*).

MARÓSO, *s.*, *sing. poso, demand in marriage* (St.).

MARÓTOA, *s.*, *the putting of júngua or ukáyu, to curdle milk* (?), *curdled milk itself in Kipciaba and Kuligo*.

MARÓZO, *s.*, *remedy, healing substances* (ku poza, *v. a.*).

MARÚMBU, *s.*, *testicles, scrotum*.

MAPUNGÚTI, *s.*, *maziwa? ?* (Sp.).

MARADÚFU, *adj.*, *double*; *cfr.* رَدْفَ, pone venit, seutus fuit.

MARAHABA (or MARHABA), *very well, welcome, many thanks*; *cfr.* رَحَّبَ, amplius et spatiosus fuit, gratulatus fuit; مَرَحَبًا, felix sit tibi, &c.

MARAKA RÁKA, *s.* (*sing.* raka raka), *having spots, spotted, of various colours*; ngúo ya maraka raka, *a checked cloth*; kuku yuna maraka raka, *the hen is spotted, has different coloured feathers*.

MARARA, *vid. kisimba* (*dim. of simba*); *cfr.* shu mdoa.

MARÁRI, *v. a.*, *to ponder, reflect, think, to put one's brains upon the rack about a matter*; ku márari kitu *or* neno; ku fania fikira nengi; namarari = nathanni, *I suppose, it is my opinion*; *cfr.* مَرَر, transivit ad aliqueum, amarum judicavit (?).

MARARÍA, *v. obj.* = ku-m-wázia *or* azia, *or than-ia vibaya or wema, to think badly or well of a person, to anticipate bad or good from a person*.

MARÁSHA RÁSLA, *s.*, *drizzle, drizzling* (ku rasha rasha = ku fania upesi; e.g., ku rasha rasha kasi, *to perform a business quickly or superficially*); *hastiness, quickness*; marasha rasha ya mvúa = mvúa isiokúa nengi, mvúa ya ku pita pita (= mvúa ya mawassa), *drizzling or sprinkling rain, small gentle rain*; *cfr.* رَشَّ, parum pluviae et sparsim emisit eocelum; رَشَّ, pauea pluvia.

MARASHI, *s.* (ya), *perfuming water, scents, tincture*; marashi ya Bárобо, *eau de Cologne* (*this is evidently perfume brought via Bourbon*); marashi mawardi *or* ya mzomari, *rose-water*; *cfr.* رَوْد, flos arboris; marashi ya maúa.

MARATHI, *s.* (Arab. مَرَضٌ, aegrotus fuit; مَرَضٌ, morbus tam animi quam corporis), *sickness, disease* (= ugónjoa); márathi ya mti (*disease of the tree*) signifies a kind of disease which is frequent in these countries, and which shows itself in ulcers of the arms, feet, nose, and other parts of the human body; ku pozua marathiyao, Luke vi. 17. The remedy is called dana ya mti (*the medicine of the tree*), because a tree called m'du (*of red colour and hard wood like the mkóko*) furnishes a specific against this dreadful disease. The patient is kept for seven days in a room, exposing himself constantly to the smoke of the mdu wood, which is burnt profusely. He also must eat a little of the powder to which a part

of the mdu is reduced. This pungent substance penetrates the whole body. Besides, the person must not eat anything mixed up with salt or nazi, nor dry shark, nor any kind of meat. But he is allowed to eat mtama flour, which has been prepared on the previous day (unga wa tatu or jaju, unga uliotuangoa jana, ulio ukáli). He is besides allowed to eat jingua kali (acid oranges) and pepper put into the mukáti wa mtama. But the physician must be sure whether the disease is that of the mti, for if it be another disease, the medicine procured from the mdu tree will certainly kill the patient, but surely cure him, if the doctor has previously found out the true nature of the sickness. There are two kinds of this disease: (1) mti hálisi, the real mti disease, in which the affected part of the body swells, the swelling bursts, and the ulcer comes on; (2) mti wa vía (vid. jóa), which produces spots (like the itch) which burst and cause ulcers.

MARDUDI, s. (Arab. مردود), return (= baraka)

(Er.); رَدّ, reddidit, rediit; مَرَدٌ, magna ubera habens ovis?

MAREJÉO (or MARIJÉO, or MAREJÉO and MARIJÍO), s. (Arab. مرجع), return; vid. ku regéa, to return; hatta marjío, until his return.

MARÉMO, s., cfr. núngu.

MARENDA RENDA (= malenda in Kinyassa) (obscene), the birthwater, said of cows (R.); (2) gnombe akiwa mgónjua niama ina marena renda ??

MARÉRE, s., moss of various trees used as dye-stuff; orchilla weed? (Sp.).

MARFÚK (or MARFÚKU or MARUFUKU), adj., forbidden, prohibition, restraint; ku piga marfúku or ku piga rufuka, to forbid or interdict a matter.

MARGÁNI (or MARJÁNI), s. (Arab. مرجان), a precious stone of red colour, red coral; ushángá wa marjáni, a kind of large squared red bead of great price; marjáni ya fetháluka, the true red coral; ushángá wa fetháluka, a kind of white or rather water-like bead of value.

MÁRGELI, s. (مرجل), olla magna ex aere et lapide confecta, a large pot; sufuria kúba ya ku pika pishi 6-7 pamoja, a kettle or caldron in which 6-7 measures of rice can be boiled at once.

MARGIL, s. (Arab.), a chufier, a large caldron or kettle.

MÁRGIZA, v. a. = máliza, to complete, to finish.

MARIABA (or MARAHABA), s., thanks, very well.

MARHAMU, s., ointment; cfr. رَحْم, lac spissum; vid. malham above.

MÁRNEM (or MARÉHÉMITU), adj. (Arab. مرحوم), he who was pitied and obtained mercy, deceased; e.g., baba márhēm, my deceased father; maré-hemu bana kufa, the deceased master; vid. رَحْم, misericors, propitius fuit.

MÁRIKA, s. (sing. rika), those who are of the same age (marika mamója); watu hawa marika mamója or hirimu mmoja; suisui tu marika or hirimu mmoja, msana saua, we are of one age.

MARIKA (or MARKA), n. p., a town on the Somali coast (vid. Benáder).

MARINDA, s., the folds of a shirt (R.).

MARIRE, s., cfr. shangi (R.).

MARISÁA, s., small shot, shot.

MARISI, v. a. (= ku tunza), to look about (R.).

MARTHÁWA (or MARTHÁWA), s. (ya) (Arab. مَرْضَا, with satisfaction), abundance, plenty, according to one's wish; kulla kitu kua nefasiyakwe, mtu kama apendávi, delight or wish of the heart; nimekila marithawa, I have eaten to my fill and with delight; nadáka marithawa = nadáka nefasi, I desire according to my wish.

MARTHI, s., vid. mrithi or uwarithi.

MARIZABU, s., a spout (St.).

MÁRKABU (or MARIKEBU or MERKEBU), s. (ya), a ship; vid. رَكَب, vectus fuit.

MARKOM, s., seal (old).

MARÓARÓA, s.; ku toja, to scratch.

MARÓASI, s.; ngóma ya maróasi, a kind of drum which is heard at a great distance.

MARONGE, s., vid. chabano in Kinyassa; cfr. also fida.

MARRA (ya), time in the sense of repetition; marra mója, once or on a sudden; marra mbili, twice; marra tatu, thrice or three times; marra ya pili, the second; marra ningápi, how often; marra ningi, often; marra kua marra, from time to time; sema marra ya pili nipáte ku sikia, let me hear it again; cfr. مَرَّة, transitus unus, vicis una; مَرَر, transivit, praeteriit.

MÁRTHABA = matilaba; sio mártabayangu nliodáka, or sio matilabayangu nliodaka, or sio marthawayangu nliodaka, or sio madakuyangu nliodaka, desire, longing, &c.; طَلَب, quæsit, petiit.

MARÚDI (or MARUDIO), s., return; ku rudi, v. n., to return; cfr. رَدّ, adfuit, accessit.

MÁRÚGURÚGU, s., swelling without abscess (ku fania marúgurúgu); e.g., weni wawasha, mtu akiji-kuna wafania marugurúgu wa mulli (kifundo-fundo), when the nettle stings a man, and he scratches himself, he causes a swelling (marigurúgu).

MARŪNGU, *s.*, *biliousness*.

MASĀ, *s.*, *residue, remainder* (*vid.* ku sā, ku sása); or masaso (masázo), *what is left*.

MASĀFI, *s.*, *puritas*.

MASĀHABA, *s.* (*Arab.* مصاحب), *friends, especially the favourites and companions of Muhammed, like Omar, Ali Bekar, &c., Arab.*

MASAHĀLA, *s.*, *vid.* masiála, masihála, *vid.* masála.

MASĀHIBU, *s.* (ya); nlikúa na masáhibu ya Muignizingu, ndio yalio-ni-zuia, *I was in friendship with God, and therefore he prevented me*; مَصِيبَةٌ, amicitia.

MASĀIBU, *s.*, *calamity*; *Arab.* مصائب.

MĀSĀLI YA MANENO TU, *fig.*, *cf.* muio in *Kiniassa*.

MASĀMEHA, *s.*, *pardon*; سَامِيَّةٌ, indulgence, condescension.

MASANGAZI (or MASANGAZIVU). *These words are not used, but their formation is admissible; vid.* sanga, sangazi, or shangáza, *to astound, to astonish*.

MASANGO, *s.*, *wire*.

MASĀRIFU (or MASĀRUFU), *s.* (*Arab.* مصارف, *pl.* مصروف), *expense* (*sing.* sārifu, sārufu, la), *provision for the road*; ku tukúa masārifu ndiáni = chakúla cha ndiáni; *cf.* صرف, vertit, permutavit (*venditio unius rei*).

MASĀSA (masáso); masása ya niama, *lit.*, *a remainder*; *said of one who has escaped from the claws of a wild beast*.

MASENGENIO, *s.*, *evil-speaking*, 2 Peter ii. 1.

MASHADDA, *s.*, *vid.* mayúngi.

MASHAIRI, *s.*, *verses, poem, poetry* (*sing.* shairi, *vid.*); *cf.* شعر, scivit, novit dixit earmen, poeta fuit; shairi, *one line of verse*.

MASHÁKA, *s.* (*sing.* shaka, la) (*Arab.* مشقة), *doubt, trouble, annoyances, difficulties*; kukuta—, *to get into troubles*; ku-m-kusha or ku-mu-onekéa mashaka, *to cause trouble to one*; شَقٌّ, labour, molestia.

MASHÁMBA, *s.* (*pl.* of shamba), *plantations*; aka enenda hatta mashamba mua watu akaiba mapapayi.

MASHÁMILI (*sing.* shámili, la), *ornament of the ears, made of silver*.

MASHĀPO, *s.*, *sediment* (St.).

MASHĀRIKI (or MASHERIKI or MASHIRIKI, MATELAI), *s.* and *adj.* (*Arab.* مشرق), *east, easterly, east wind, blowing from the Indian Sea toward East Africa*.

MASHÁSA, *s.*, *a kind of shell*; goma na mashása.

MASHIENDĒA, *s.*, *rice when watery and imperfectly cooked*.

MASHERTI, *s.*; ku weka —, *to lay a wager, to bet*; *cf.* شرط, stipulatus fuit.

MASHEŦĀNO, *s.* (*vid.* shetána), *a crowd*.

MASHIKA, kuna — (R.).

MASHINDĀNO, *s.* (ya), *contention, quarrel, race*.

MASHINDĒA (or MASIENDĒA), *s.*; mashindéa ya mtama, *a thinly boiled soup or broth of mtama flour mixed with pepper and fowl, presented to a woman after delivery*. Wali uliolegéa ulio póroja póroja, ku-m-pa mfiási na mtuzi mkáli wa kuku. *It is eaten with a spoon, and given to children, and to women in childbed, who cannot eat hard food. This food is not so thin as uji is, nor so firm and solid as wali generally is*.

MASHINDO, *s.*, *shocks*; ku enda kua mashindo, *to trot*.

MASHISIŦI (R.).

MASHIZI (or MASIZI), *s.* (*sing.* shizi, la, *soot*); mashizi ya moshi meussi iligandamia jungu, *the soot on the bottom of cooking-pots*; (2) shizi is tembo kali in Kiy.

MASHOMÓRO, *s.*, *sparrows*; nuinui mua bora kúliko mashomoro mangi or muahisabiwa ku pita kima cha mashomóro mangi, *Matt.* vi. 26.

MASHÓNI, *s.* (ku shonq, *v. a.*), *sewing, doing needle-work*.

MASHŪA, *s.* (ya, *pl.* sa), *a kind of boat of boards* (*Arab.*) *for embarking or disembarking goods, &c., to shore, a launch*.

MASHŪBĀKA, *s.* (*Arab.*) (*sing.* shúbāka, la) = dirisha (*vid.*), *small openings in the wall to admit light, loop-holes, windows*; mashúbāka ya mzinga, *the port-holes in fortresses or men-of-war*; *cf.* شَبَك, immisit; شَبَاك, cancelli, fenestra reticulata.

MASHUHUR, *s.*, or MASHŪR, *adj.*, *notable, remarkable*; *cf.* شهر, divulgavit rem; مشهور, celeber, notus, vulgatus.

MASHŪKE, *s.* (*sing.* shúke, la); mashúke ya mtama, *the ears of mtama, &c., which, when ripe, are made up in bundles and thrashed out with sticks*.

MASHUKU (muigni mashuku), *vid.* ku shuku.

MASHŪMUSHŪMU = mafundu in Kir.; ningalipátua ni mashúmushúmu (R.).

MASHŪNGI (or MAYUNGI), *vid.* yungi.

MASHUPĀTU, *s.* (*sing.* shupātu, la), *plait of palm-leaves for mats or a kind of rope (about one inch in breadth) used in cording the native bedsteads*.

MASHUTUMIO (or MASHUTUMU), *s.*, *revilings*; *cf.* shutumu, *v. a.*; شَتَم, contumeliam dixit.

MASHŪTUMU, *s.*, *suspicion*; *vid.* stútumu, *v. a.*; ku-m-tukulia mashútumu; *cf.* شَتَم, contumelium dixit, contumeliosus in aliquem fuit.

MASHÚZI, s. (ya) (*sing.* shúzi, la) (*vid.* jamba, v. n., shuta), *breaking wind, break wind with a noise or crack; but ushúzi means simply emission of stench (without a noise) perceived by a bad smell; fathili ya punda ni mashuzi, the kindness of an ass is breaking wind = you cannot make a silk-purse out of a sow's ear; cfr. chamba, v. n.*

MASIAGA, s. (R.) ?

MASIÁLA, masála, masihála, masahála (*pl.* ya) (*sing.* siala, la) (*Arab.* مسائل, *pl.* مسائل), *questions, mysterious (vifungo) matters, matters of old, of the prophets (maneno ya kale); cfr. سأل, interrogavit.*

MASIÁRA, s. (siára) (ya) *graves (= makáburi); ku timba siára, to dig, to make a grave.*

MASIFU, s. (*vid.* ku-m-sifu), *praising, praise (sifa).*

MASIHÁRA, s., *playing, jest (= kitu kiteseácho); ku fania —, to make a play, to play; mārathi si masihára, sickness is no play; ساءت, res qua pueri ludunt.*

MASIKA, s. (ya), *lit., burying, (1) because it is the time of the first sowing, (2) because people are buried, as it were, by rain; majira ya mvúa nengi, hupáti ku tuma kua mvua bora; mvúa ina-ku-fungisa niambani. A violent rainy season, when you can do no business out of doors, but are, as it were, shut up or buried in the house, all trade and walking about ceases, the rivers and brooks being full of water. Ku pisha masika, to winter, to pass the winter. In southern regions the masika is in March, April, and May; in more northern, in May, June, July, August, and September.*

The annual account of the Wanika tribes is as follows:

(1.) *The time from April to August is called masika, which is the rainy season sensu proprio, in contradistinction from the furi (Kiswahili, fuli), which refers to the time from August to December, being the time of ripening and harvesting.*

The masika comprises—

1, *The Muezi wa muanzo wa muaka, i.e., the first month of the year, or April.*

2, *Muezi wa viri, the second month, or May.*

3, *Muezi wa tatu, the third month = June.*

4, *Muezi wa nne = July.*

5, *Muezi wa tano = August.*

6, *Muezi wa handáhu = September.*

7, *Muezi wa fungáhu = October.*

8, *Muezi wa nane = November.*

During these last four months, which are called furi by the Wanika, there is the kussi (or suhéli), blowing properly, from May till October.

(2.) *The madjira ya kaskázi, comprising the time from December till March, during which time the northerly wind is blowing—*

1, *Muezi wa matzála (ku tzála minázi) is the month of December.*

2, *Kurri bōmu is January, during which the Wanika have their great festivities of eating and drinking (kurri wa muanzo).*

3, *Kurri ya magáro = February.*

4, *Muezi wa bózo or Muisho wa kaskazi = March, during which they play with a kind of fiddle called "záyo" (ku piga záyo).*

MASIKO (or MASÍKA), s. (ya), *interment (ku sika, to bury), burying; amekuenda ku sikáni, he went to bury = to assist at a funeral; (2) the leaves put into a water-jar to prevent the shaking of the water.*

MASIKOA, s., *all requisites for burying, as sanda, na shuka ya ku oshéa mtu, na ambari, miski na marashi, sándali, mafúkizo pia, ndio masikoa or wisikoa; pell and a piece of cloth for washing the dead within and without, amber, musk, marashi, sandal-wood, and other things for fumigation, all this is comprehended in the term masikoa or masishi or wisikoa. The Suahili take out the excrements from the bowels of a dead man by putting the hand skilfully through the fundament. When the head can be brought to touch the great toe they consider all dirt to be gone, and the fumigations begin, in order to clear the room from the bad smell which the operation has produced. It must be remarked that the corpse is put upon a bedstead under which a pit has been dug in the ground, to receive all the filth. The reason why the Muham-madans take so much trouble is because the Angel Gabriel will come to the dead man in the grave, to examine him. Hence everything must be clean; Gibril or Jibril aóne tohára (that Gabriel may find cleanness). He asks the person: (1) "Who has created thee?" Resp. "The same who created thee." (2) "When didst thou arrive here?" Resp. "On Friday, Saturday," &c.*

MASIKU, s.; 40 masiku, 40 nights.

MASILAHU, s.; ana-m-fania hókumu masilahi = ame-m-patánisha, to bring to an agreement.

MASINDI, *sing.* sindi.

MASINDUSI, s. (R.) (?) ; cfr. sindúa, v. a.

MASINE, s. (ya), gum, jaw.

MASINGIZIO, s., slander.

MASIO, s. (*sing.* sío, la), *strong pieces of wood which in building a house are placed between the weaker pieces for solidity's sake.*

MASISHU (or MASISHO), s.; witu wia ku sikia or

wisikōa via ku sikia —, *the things which are requisite for burying.*

MASITO, *adj.* (cfr. sito), *heavy.*

MASITTA, *s.*; masitta ya nazi, *vid.* tai.

MASIWA, *s.*, *the Comoro Islands and Madagascar.*

MASIWA (reetius MAZIWA), *s.*, (1) *teats or breasts, and (2) milk (lit., lakes, pools; ziwa la maji, a lake); maziwa ya gnombe, teats of a cow; gnombe yuna maziwa manne, na mtu yuna maziwa mawili, a cow has four teats, and a man has two. Ziwa la maziwa is the real receptacle of the milk; the teats are only the (mlisamu or ndia ya ku pitia maziwa) canals of the milk. The whole (viz., the receptacle and canals of milk) forms the kiwelle cha gnombe (Kin. kierre, which consists of the zia na humbo, hence mazia, milk), the udder of the cow. Watu wasema mbuzi wa Kimarbata yuna maziwa mawili makuba, the people say that the goat of Marbat (a district of South Arabia) has two large teats, not four, as other goats have. Maziwa mabivu, curdled milk.*

MASKANI, *s.* (ya), *place, abode*; مَسْكَنٌ, habitaculum, locus quietis.

MASKINI, *s.* (wa, *pl.* za); maskini za Mungu, *free poor men, poor people but who are no slaves; cfr. مَسْكِينٌ and مَسْكِينٌ, pauper egnus.*

MASKINI (or MESKINI) (*Arab.* مَسَاكِين, *pl.* مَسْكِين), *poor men, pl. masakini.*

MASO (or MASSO), *s.* (ya), *the edge of a knife.*

MASSO (or MAUSSO), *s.*, *faces; upanga masso mawili, a two-edged sword = makali mawili; upanga (u)wegni makali mawili (Rev. xix. 15).*

MASOEA (or MASOEAO), *s.* (ya), *custom, habit; ku fania masoea, to get accustomed; kuku alienunuliwa apate fania masoea, ugeniwakwe utoke; muana huyu yuna masoea, this boy grows familiar with people easily; masoezo, familiarity.*

MASOHABA ? (*R.*).

MASOKA, *s.* (*sing.* soka, *la*), *brass-wire, greatly sought by the East Africans for ornaments.*

MASOMBO, *s.* (ya), *a belt, girdle (mahasamu). The piece of cloth which is used for a masombo is very long but not broad. It is wound about the body many times, until it lies very thick around the loins. Masombo differs from ukumbu (girdle), the latter consisting only of a short piece of cloth, of about four natic yards (mukono) in length. The Wanika wear the ukumbu, whilst most of the Suahili wear the masombo; fulani una-ji-funga masombo, ngoyakwe ni kuba mkumbuu is a piece of cloth woven purposely for a girdle,*

whereas masombo and mahasamu are only pieces of cloth wrapped around the body.

MASONGEZI YA NUELLE (1 Tim. ii. 9), *the braiding of the hair.*

MASONGO, *s.*, *tress-work* (ku songa, ya).

MASO PINDO (*R.*) ? *said of a weaver ?*

MASRI = Misri, *Egypt.*

MASRUFU, *s.*, *vid.* masarifu.

MASSA, *s.* (ya) (ku sa, *to remain, to be left*), *the residue of tembo, which the mgema or mgemi (tapper) (vid. ku gema, v.) receives for himself in the morning, after he has delivered the muengero or fungu la tembo to the possessor of the cocoa-tree; c.g., the possessor agrees with a man (or slave), who draws the tembo daily from the cocoa-tree, to receive a certain quantity (a kitoma or ordinary calabash) of tembo; if the mgemi gets more than has been agreed for, he is allowed to keep it for himself. This remainder or extra portion of tembo is called massa. This is done in the morning, for in the evening the mgemi is allowed to take all he gets for himself. On Friday he may take all the tembo of the morning and evening for himself. Ndio ni ada ya ugema. This is the custom with regard to the business of gema (tapping). The allowance is granted as compensation to the mgemi, for his maintenance, especially if he is a slave.*

The business of a tapper is considered honourable in consequence of a curious story. There was once a manajuoni (vid.), a very learned man, who daily lived on one loaf of bread and one cup of water, which was daily sent to him by God the muwaza (or muaza) and mkuawetu (Mungu aliekua tangu asili mbingu na nti ilipokua heitassa tandikoa, nai yuwaaza viumbe viote via ulimenguni), the self-existing Provider of all his creatures, who exists from eternity. The learned man was one day visited by a stranger, who stayed some time with him. The next day the learned man found two loaves and two cups of water in the spot where he usually found his daily portions, but instead of giving one loaf and one cup to the stranger, he divided one loaf and one cup with his guest, conceding the other half of the heavenly gift. At last the stranger turned out to be an angel, who was to return to Molina (our Lord), as he told the learned man, who said, "Well, will you greet our Lord the mkua-wetu, and ask him to make ready the pepo (wind) to convey me to Paradise?" The angel, promising to execute this charge, took leave of the learned man. On his way he met with a mgema (tapper), who was in a state of half-intoxication, but who, taking the angel for a stranger, invited him to sit down and to drink two madafu (vid. dafu). In the

course of conversation he found out the stranger was an angel returning to the mkuawútu. After having heard of the charge given to the angel by the learned man, he (the mgema) sent also his greeting to our Lord, with the request, that he would make hell-fire ready for him, as he was a very wicked person. The angel, having promised to mention his case to our Lord, departed, but on the road he passed by the house of a rich lady, which house was full of clothes, money, utensils, &c., in such profusion that she requested the angel, whose errand she knew, to entreat of our Lord, that he would be pleased to diminish her riches.

The angel, having returned to the heavens, made his bow and prayers before the Lord, and laid his messages before him. After a short time the angel was summoned to go again to the earth, and call first upon the lady, whose house and whole property had in the meantime been destroyed by fire, so that nothing was left to her but one rag with which she covered her nakedness. However, she was calm, and promised to comport herself better in future toward the Lord, and to perform the duties of religion rather than to seek for earthly treasures. Then the angel called upon the mgema, and told him the message of the Lord to the effect, that the Lord would soon send the pepo to convey him to Paradise, and not to hell-fire, as he (the mgema) had demanded. The astonished workman found no words to express his joy at the goodness of the Lord.

At last the angel came to the learned man, and said, "The Lord ordered me to tell you that the pits of fire are ready for you." At the same time the angel mentioned to him the message he had conveyed to the rich lady and to the mgema. Upon this the affrighted book-man took all his books, tore them to pieces, left his solitude, and became a mgémi wa minazi. Since that time, the story says, the business of drawing liquor from the cocoa-trees has been considered very honourable, so much so, that when the rain stops all labour in the field, the Lord will grant at least the kianga ja mgema, i.e., he will render the sky clear from rain until the tembo drawing business is over in the morning and evening.

MASSIA (or MESSIA); ku enda massia = ku nénda na ku rúdi, to go up and down, to take a walk. The natives believe that the Europeans take a walk to tire themselves (ku kuta mashaka), having nothing else to do. Cfr. مَشَى, gressus fuit, ambulavit; مَشِيَّةٌ, incedendi modus.

MATÁKA, sing. staka (la) (or MSITÁKA) pl. mish-táka, s., a charge, accusation; ku letta matáka jū ya mtu, to bring an action against a

man; Arab. كَسَبَ, questus fuit rem ad deum. Staki, v. a., to charge one with — before a judge.

MATÚKIU, s. (ya), a sister by the same father and mother (mastukhu ni ndúgu inke wa tímbo mmója); mastukhuyangu amekuja, my sister is come. A full-grown sister shows great regard and reservedness toward her brother, and vice versa. They will not sleep, eat, nor dwell in the same room, avoiding each other's intercourse as much as possible, lest wicked desires be raised in their hearts. There is, as it were, a passia (veil) or stakha ja jombo (the deck of a vessel) between them. Hence the name?

MASUA, s., giddiness; nina masua, I am giddy.

MASUDI (or MASHUDU), s., vid. sudi and shudu.

MASUJÁA, pl. of sújāa, a warlike or brave man warrior; cfr. شَجَاعٌ, strenuus, fortis fuit.

MASUKUSUKO, s., vid. mramá (ku sukusuka).

MASUKÚO, s., cut stone (St.)? probably masugúo, vid. sugúa, v. a., to rub.

MASÚLUBU?

MASÚLUKU (or MASÉLEKHA) (ya); ku fania masú-lukhu, to reconcile, to make reconciliation; maselekha is not much used.

MASUMBUFU (or MASUMBÚO), s. (ya), troubles, fatigues; ku sumbúa, to trouble.

MASUNGUKO, vid. kizingo.

MASUNGÚMZO, s., conversation, chat-chat (ku sungúma, v. a.).

MASÚO, a kind of hanging shelf.

MÁTA, s. (siag. uta, wa) (ya), bows; mti wa máta, the tree from which bows are made. The staff, having been carefully prepared with a knife, is made to bend by a string, called upóte (vid.). In general, weapons (mata).

MATAÁJABU, wonders, astonishment; vid. taájabu, to wonder.

MATABIA TUMBIRI, s. (Kis. mudsáni), a tree (mulume, a tree).

MATÁBÓATÁBÓA, s.; ni wali ulio mashindea muem-bamba mno, very thinly boiled rice.

MATÁFU, the gill of a fish (R.).

MATAFUNI, s., vid. tafuna.

MATAGATAGA, s.; fulani yuwaenda matagataga (R.), N. N. goes straddling or he straddles.

MATAKÁTA, s., bad stuff, dirt; haku-m-pa tombako, ni matakáta tu, he has not given him tobacco, but only dirt.

MATÁKA TÁKA, s. (ya) (sing. taka taka, la), trash, ordure; matáka tákā ya mtelle, dirt of rice, e.g., straw, small stones, &c., with which it is mixed up.

MATAKATIFU, s., holiness (ku takáta).

MATAKÁTO, s. (sing. takáto, la), the colour of the body; kulla mtu yuna takatolakwe, every man has his complexion; takáto la Kizungu, la Kigalla, la Kiarabu, the European, the Galla,

the Arab complexion; takáto la ueussi, la uekundu, the black, red complexion; muili unatakáta or wanauiri uekundu, or ueupe, or ueussi, the body looks or shines red, or white, or black = its complexion is red, white, or black.

MATÁKO, s. (sing. tako, la), the seat, buttocks, breech.

MATÁKOA (or MATÁKUA) (vid. madákua), desire, want, request.

MATALÁSIMU, sing. talásimu, amulet; vid. ^{س-ع} ظلم.

MATÁLE, s. (vid. pukussa, v. a.), useless cocoa-nuts.

MATAMANIO, s. (ya), love, affection.

MATAMBÁVU, s. (cfr. pagáro), amulets worn across the shoulders and the upper ribs, laid over the body like braces (ku támbá uafu); (2) the side, a man's side.

MATÁMU, sweet; vid. támu.

MATAMÚKO, s. (ya), from tamúka, vid. ku tamúka kuako ni kwema; matamukoyako ya-ni-pendeza; matamúko ya logha, pronunciation of the dialect, provincialism.

MATAMVÚA, s. (sing. la tamvúa, fringe), fringes; matamvúa ya nguo ilio = sokótoa.

MATANA, s., leprosy (St.).

MATÁNDÁ, s. (sing. tanda, la); matánda ya mtáma, a part of the ears of the mtáma (millet).

MATANDÍKO, s. (ku tandíka, v. a.), bedding, everything requisite for or spread out (ku tandíka) on a native bedstead, viz., magódóro na masulia, na mikéa, na mido matandíko witu wiliwio kunduliwa kitandáni.

MATANDO YA BÜIBÜI, vid. spider-web.

MATANGA, s. (1) large mats, soils; (2) mourning; ku káa matanga, to keep a solemn mourning for a number of days, five to fifteen days; ku ondóá matanga, to close the mourning; matanga kati, wind abeam (St.).

MATANGAMÁNO, s., (1) mixture; (2) a crowd.

MATANGO (L); ku-m-fikiliza matango (= maóvu) (R.).

MATANGO, pumpkins (5).

MATANITANI, backward; ku anguka matanitani (cfr. kingallingalli); vid. tanúka.

MATÁNSU, s. (sing. tánsu, la), branches, boughs, the large branches of a tree. A large tree has on its (gogo) trunk—(1) matánsu, the large branches; (2) an utánsu (large branch) has an ütägá, trunk of the branch (when large, ütägá; when small, kitägá; when many large ones, tägá, za); (3) on the ütägá (or kitaga when small) are the vitánsu (which are, as it were, the wana wa ütägá); (4) tansu za mti are smaller than matansu (tansu has utansu in the sing.).

MATANZI, pl. (sing. tanzi), nooses.

MATAO, s. (sing. tao, la) (ya), circuits, turnings, roundabout way.

MATARATHIO, s.; cfr. ^{مآثر}, gratum sibi habuit (cfr. Arab. قريضة).

MATÁSA, s. (ya); ni póñja zito wa mtelle or uji wa mtelle mzimu, a thick native soup of rice. The rice, having been coarsely ground, is boiled in the milk of ground nazi (tui), pepper, and salt. This matása ya mtelle is to be distinguished from the uji wa maji, which is a very thin meal-soup, a great quantity of water being boiled with a little flour, pepper, and salt. Different from both these native dishes is the fuka (ya), which consists of fine rice-flour boiled with honey. The soup is very thin. Uji wa matása, a thin rice-soup; perhaps from tasa (pl. matasa), which is eaten in cups? Matasa, food made by boiling coarse-ground corn in water (R.). Tása (pl. matása), a brass basin.

MATÁTA, s., a tangle (= mafungáno ya uzi), tangling of thread; matáta ya maneno, confusion of words or matters, evasion, shift; ku tia matáta, to tangle; ku ngá, to become entangled.

MATATISO, s., cantangling.

MATAWÁLE, s., the banks of a river, region, river-region; e.g., ndólu wakimbilia matawále ya Niancha, the elephants fled to the shores of the Niassa Lake.

MATÁYO, s. (ku táya, v. a., to impute, charge, accuse), imputation, charge, accusation, reproaches.

MÁTE, s. (ya, pl. za), spittle, saliva; ku téma or tupa mate, to expectorate (cfr. gniogniota).

MATEFAL (pl. atefal), brick; ^{مقار}, sputum, spuma, saliva tenuior; also ^{مقار}.

MATÉGE, s.; muhogo lu ni matege, this cassava is waterish.

MATÉGE, s., bent or crooked legs (sing. tége, la); matége ya magú, a physical deformity of the legs, being turned sideways; magu ni matége, yanafania kota, the legs are crooked, bandy-legged; Mangu ame-m-panúa mágú.

MATEGEMÉO, s., a prop, props, support; fig., confidence in — (ku tegemá, to lean on, to recline).

MATÉKA, s., spoil, booty, that which is gained, e.g., on a cock-fight (Reb. writes madéga).

MATÉLABA (or MATILÁBA or MATÁLABA), s. (ya) (= madákua, desire) (Arab. مطالبة), طلب, quæsit, vel petit; طلب, res quæsit, vel petita), a law of nature, original regulation, and therefore custom, habit; matilába ni neno lililo wékoa ni Mungu tangu ásili = maumbile or kitiba kanayalivioumbao ni Mungu; kulla mtu yuna kitibajakwe or maumbileyákwe. Matilaba na mirádi, will, desire.

MATÉLÁI (or MATILÁI), s. (Arab.), east wind blowing from the Indian Ocean toward East Africa; pepo za báhári or za masharki (mashriki, east)

(*vid.* matláa); مَآلَعٌ, ascendit; مَآلَعٌ, locus ortus siderum.

MATEMBÉZI, *s.*, *walking, gadding about* (ku enda tembéa); *walking about* (1), *in a good sense, for visiting friends, or carrying on some lawful (especially commercial) business in any place, where one is not permanently settled*; e.g., *matembeziyangu Kisulutini, hapo si kuangu, naenda tembéa bassi ku sungumza na nduguzangu*; (2), *in a bad sense, matembézi ya ku tembéa watu wake, walking about to go after women. Utembézi has the same meaning, though not so strong as matembezi, this taking place more frequently than utembézi, which besides is walking to a place not far off*; leo utembesiwangu hauku-ni-fā, vile vita nilifio kuendéa, siku-vi-pata, *my walk has to-day profited me nothing, for I have not got what I went for.*

MATÉNDE, *s.* (*sing.* ténde la gú); (1) *maténde ya mágú kua beredi, swelling of feet from cold. It is said to be frequent on the island of Pemba. It gives no pain, but only causes heaviness of the legs; hence no remedy is applicd.* (2) Tende (ya, *pl.* za), *date or dates; tende ya or za Maskati, dates of Muscat. This word must be distinguished from tendé (la) or mateunde ya mágú, the legs of a bedstead; sing. tendegú (pl. matendegú) or tendé la gú (pl. matende ya gú).* (3) *Matende is also said of beans, which make mafundo and matende, when they wind about something (vid. tendé, s.).*

MATENDO, *vid.* mtendo, *s.*

MATENGO (R. madhengo) = ghasia.

MATENGO, *s.*, *the outriggers of a canoe (St.).*

MATEPUKÚZI, *s.*, *the large shoots of a tree, &c., which has been cut. The matepuzi become matepukuzi, large sprigs (vid. tepukúia).*

MATEPÚZI, *s.* (*sing.* tepuzi la mti), *the large shoots of a tree which come forth after the trunk has been cut don; mti umetepuza = umemea tena.*

MATESA, *s.*; maji matesa na poani = maji mafifu, *when the water is falling only a little and returns very soon (it is, as it were, playing with the coast).*

MATÉSO, *s.* (ya) (ku téza, *to play*), *play, games. Various games are* (1) *kishánda*, (2) *tambi*, (3) *shindoa*. Mtezo hu ni mungi, *this kind of game is frequent.*

MAT'ÉSO, *s.* (ya), *afflictions (ku-t'ésa, t'eséka, distress, e.g., from sickness, poverty, loss of friends by death, &c.; Mungu ame-m-t'ésa; bana ame-m-tia mat'eso mtumawakwe, by seolding, beating, imprisoning, &c.; Mungu ame-mu-ondoléa mateso, ame-mu-afu, ame-m-posa (e.g., nda, ngo-njon, mashaka, all this is mat'eso); kuaa mateso ya ku tuma kua nikonowako, there are*

troubles you bring upon yourself; Muignizimgu yuwakirimu njawakwe (mtumishiwakwe), there are troubles with which God exercises him who fears him (his servant). Mat'eso = utbiki or maumivu.

MATET'ÉSI, *s.* (ku-m-tet'éa), *intercession, to intercede for one who is to be beaten or imprisoned, &c.*

MATETÉSI, *s.*, *the cackling of a hen in laying an egg.*

MATÉTO, *s.* (ya) (ku teta, *to quarrel*), *quarrels, strifes, enmities.*

MATEUSI, *s.* (ya), *choice; vid. teúa or taúa, to choose.*

MATHÁRAHU (or MATHBALE) = mathbah, *an altar;*

cf. مَآتَحٌ, *maetavit, sacrificavit; مَدَبٌ*, locus in quo maetatur.

MATHÁRUHA, *a victim, sacrifice.*

MATHABABI (or MATHHAB), *sect, persuasion; cf.*

مَذْهَبٌ, *putavit; مَذْهَبٌ*, agendi modus, doctrina, systema, secta.

MATHÁRA, *s.* (*Arab.* مَضَرَةٌ), *mischievous, harm (St.); tangu leo napatoa ni mathára (R.) = neno, to-day I met with something extraordinary, misfortune was brought upon me; ni mathára ku tiinda, scil., the uvula; kili ni athibu.*

MATHEHEU, *s.* (*cf.* mathahabi), *habits, manners, customs.*

MATHILI? (R.).

MATHUBUDU, *s.* = thabidi or mathubudu; *manenoyakwe ni mathubudi.*

MATHÚBUDU, *s.*; mathúbudu ya manenoyakwe, *the confirmation of his words; vid. thúbudu (subudu), v. n. Manenoyakwe ni thábidi = kuelli or mathábidi, his words are true, reliable.*

MATIKO, *s.*, *the act and process of hardening; ku tia matiko, to harden or sharpen by putting the iron into the fire and cooling it in water, as a blacksmith does; fundi ametilia matiko shokalangu, lipáte kúa káli shokalangu linatiliika matiko mema, linapata matiko, linangia matiko or ukáli (vid. ku gongonéa). Ku tia juma eha motto katika matiko, to put heated iron into water for cooling, to sharpen it; ku tia matiko mderba, to harden steel. Matiko ya uelle is a tuft of hair in Kinika.*

MATHÁRA, *s.*, *vid. supra, page 208.*

MATINDI, *s.*, *half-grown Indian corn (St.).*

MATINDO, *s.*, *a slaughter-house, a place for killing animals.*

MATIRA, *s.*, *a eradle for children. They are found in Zanzibar.*

MATITA, *s.* (tita la ngúo) (*vid. sing. tita, la*), *packs or bundles of wood, cloth, &c., tied together with ropes for more convenient carrying.*

MATITI, *s.* (*cf.* titi), (1) *teats, paps;* (2) *ku enda kua matiti, to trot (St.).*

MATLÁA, *s.*, the east wind; *cfr.* مَالِ, apparuit, ortus fuit sol, sidus.

MATO, *s.*, eyes (*vid. sing. jito*); ni-pa mato ya-kunónéa, to demand a present, if one wants to see somebody or has seen him; (2) mato ya mtama watenga mballi, ni mali ya watuma, *vid. mtama*.

MATOAZI, *s.*, cymbals (*St.*).

MATÓBŪSHA, *s.*, balls of bread baked in honey; mikati yaliopikoa kua ásali, kana mafi ya-ngamia (*i.e.*, the shape resembles camel's dung).

MATOKÉO, *s.*, places of egress (*cfr.* toka, tokéa); matokéo ya harri, pores of the skin.

MATÓMA, *s.*, *vid. matungu*.

MATOMÓKO, *s.* (*sing. tomóko, la*), the eatable fruit of the mtomoko tree (kana mapéra), eustard-apples.

MATONGÁJI, *s.*; matongáji ya hori and ya mtumbui, cutting and planking a canoe (*cfr. ku tonga*).

MATONGÓZI, *s.*, lascivious desire; *vid. tongóza, v. a.* = ku dāka mtúmke, lust after a woman, calling a woman aside for whoring; ku-mu-ita kando pasipo kua na watu; matongózi ya jímbi = jímbi yuwa-m-daka kuku ku kuéa, the cock desires to leap upon the hen.

MATÓPE, *s.* (tope), mire, mud, dirt; kaskázi matópe (*vid. kaskazi*), *lit.*, a dirty kaskazi, when there is much rain in kaskazi time, and consequently the soil is very miry.

MATÓZI, *s.* (ya) (*sing. tózi la jito*) (from ku tóa), (1) tears; matózi ni maji yatirikáyo matóni; mato yanatóza matozi, the eyes shed tears (*vid. ku tóza, v. a.*); matózi ni mtúzi wa mato; ku tuzika or turuzika (*vid. tuza*) or tāmā táfu, the tears run down the cheek; matózi mitúlizí, tears which run by drops; (2) gum = manuku = haba or émbōe, glue.

MATÚA, *vid. kitúa*.

MATUÉO, *s.* (ya) (ku tua), the setting of the sun; matuéo ya jua or matuéo and mavio jua (the gen. part. ya is seldom used); tuéo la jua, matueléo or matueo jua, sunset (tuéa and tua).

MATÚFALI, *s.* (*sing. táfali, la*); matáfali ya ndongo, bricks of clay (yaliokaúshoa kna jua), Luke v. 19.

MATUKÁNO, *s.* (ya) (ku tukána, to despise), affront, contempt, slighting, scorn, outrage, disgrace. Insulting expressions are, for instance, muana kumanioko, muana wa haramu, kazoa kazoa, kumamína! (*obscene*).

MATUKÍO, *s.*, (1) things which happen, accidents; (2) provocation.

MATUKIZO, *s.* (*sing. ntukizo*), irritation.

MATUKULÍO, *s.*; *c.g.*, — ya uovu, bad suspicion (1 Tim. vi. 4).

MATUKÚZI, *s.* (ku tukúa, to bear, to carry), bearing (utukúzi), wages for carrying.

MATULÁNO, *s.* (ya) (*Kigun.*) = ku fania msáha (*vid.*).

MATUMAINI (or MATUMAINIFU), *s.* (*Arab. اطمأن*), quietus, confisus fuit (ku tumai or tumaini = ku ámini, to trust or confide in one), trust, confidence, hope; matumainifu kua Mungu, trust in God.

MATUMBA MAULIDI, *s.*, rosebuds, used in perfumes.

MATUMBÁWE, *s.* (*sing. tumbáwe, la*) (= mawe ya muambáni), coral-rocks used as mill-stones (jiwe la ku sagia) by the natives. At low-water-time the natives carry them from the large rocks to their houses, where they chisel them for sale. A jiwe la ku sagia (mill-stone) costs usually a quarter of a dollar at Mombas, sometimes more. These coral rocks are also used for flat roofs, because they are light.

MATÚMBO, *s.*, the entrails, belly, bowels; ndáni ya matumbo mna tumbo na utumbo; tumbo la gnombe lililo na mafi mangi; utumbo ni muembamba na mréfu; (2) ku tukúa matumbo mavovu, siku zote maneno ya filia matumboni (R.).

MATÚMBŪI TÚMBŪI, *s.*, swelling of some parts of the cheeks; matáfu yanafania matumbui tumbui. When the cheeks are swollen all over the disease is called peréma (la ku fura matafu iote); to be distinguished from the mārathi ya sáfura, in which the whole body has swellings (muili ote ku fura). Hot ashes are applied by the natives for the matumbui tumbui, but the sáfura disease is cured with dross of iron reduced to powder and mixed with water for a draught. The water in which hot iron has been cooled is also used. Vinegar and other acid kinds of drink or food are recommended, but coco-nuts, salt, and fish are not allowed. A soup made of mtama flour is allowed. But before the iron-dross is taken, the diseased person is purged with a large quantity of honey to carry off the ngáma, a kind of white clay which many people eat, and which is said to produce a swelling of the whole body by drying up the blood.

MATUMISHI, *s.* (ku tumíka, tumíkia), service; ku fania matumishi (or utumisti), to do service; mtu huyu yū katika matumishiyangu, this man is in my service, is my servant; utumishi, a single act of service.

MATUMISI, *s.*, service, things in store which are at one's service or disposal at any time; vitu via ku tumia, things to make use of, means of circulation; nadaka matumisi ku nuufia, &c.; sina matumisi leo = sina kitu cha ku tumia, to-day I have no store at my disposal; sina fetha, sina ngúo, sina mtáma, sina názi, sina tambú, wala sina kitu kilijo chote; una matumisi, occasion for use.

MATUMO, *s.*; sina matumo ya ku tumia bora mno.

MATÚNGA, *s.*, pasture, pasture-ground.

MATÚNGU, s.; matúngu ya maziwa = matóma makuba ya ku sukia maziwa, *large calabashes used for shaking milk and making butter in. In other countries the milk is shaken in leather bags (vid. kiriba).* (2) Bitterness; matungu yakā limo, *there is still the virus in the leg bitten by a snake.*

MATÚNI, s. (ku tuna, v. a.), *flaying, skinning; niáma ya matúni, the portion of meat given to a native butcher (whoever he may be, for they all know butchery) in compensation for slaughtering, flaying, cutting, and dividing the meat (ku weka tungu).*

MATUNZA, s. (sing. tunza, la), *cares.*

MATÚPU, adj., *vid. tupu, bare, naked, empty.*

MATUVÚMU, s., *blame, accusation.*

MAÚA, s. (ya) (sing. úa, la), *flowers, blossoms; ku fania maúa, to bloom.*

MAUGÚZI (ku ugúá), *nursing sick persons.*

MAÚJIZA, s., *a miracle, wonder; nlióna maujiza bora, I have seen a great wonder; معجزة (from عجز, debilis fuit), miraculum; laud naturale, quod nonisí a propheta perfici potest; differt a miraculo naturali; كرامت, quod editur viribus naturae a viris sanctis; cfr. mutjiza.*

MAUJUDI; si maujudi = halipatikána, neno hili, *this is not found, does not exist; cfr. وجد, invenit; موجود, inventus, existens; watu maujudi or maa-rufu, people or men who are known. In Kir. pishi ya maujudi, in contradistinction to pishi ya mua kibekule.*

MAUKILIFU, s., *purpose, intention (vid. ku ukilia, Kin. ukirira) = makusudi; sina maukilifu ya ku nenda Rabbay, I have no intention to go to Rabbay.*

MAULIDI, *vid. matumba.*

MAÚLIZO, s., *questions, questioning (vid. ku uliza, to ask); hujui ku uliza, thou dost not know how to ask.*

MAÚMBA, *vid. sabani.*

MAÚMBILE, s. (ya) (sing. umbile, la), *lit., createdness, creation, nature, the condition in which a man was created by the Creator (kamu alivio umboa), constitution, custom (vid. kitiba); maúmbile ya mtu; cfr. matilaba.*

MAÚME (or UÚME) (vid. posa or poza); ku jejéa úme or maúme (in poems) = takábari.

MAUMÍVU, s. (ya), *ache, pain; nnaúania maumívu sana or nnaumia sana muilini, I have great pain in the body (vid. uma, umia).*

MAUNDÁFU (MAUNDIFU ?), *vid. maji mākū (R.); maji ni maundáfu, ni yale makū, ku jā telle hatta magomēni.*

MAÚNGO, s., *back (sing. ungo, la); uti wa maungo, baekbone, spine. The uti (mti) connects the two*

ungo, hence maungo; uti umetiwa katikati ya maungo (kiungo, joint; ku unga); maungo ya-nisisim'ka; maungo, joints (used in a collective sense); cfr. kishógo, which is different, and refers to the back of the head and neck.

MAUNSI (ku unda), s. (ya); maunsi ya chombo or jaházi, *the building of a vessel, ship.*

MAUNSULU ? s., *vid. únsui.*

MAUPE, adj., *white; mnaupe, mueaupe, maaupe, jeupe, &c.*

MAUSSIO (= maagizo, mashaniri, magizio), s. (1 Cor. xi. 2), *tradition, commission; cfr. وصي, testa-*

mento tradidit praecepit alicui; وصية, mandatum, testamentum, res testamenti mandata, order in reference to a legacy; maussioyako tulitumia, yali-tu-fú sana.

MAUTI, s. (Arab. موت), (1) *death; (2) corpse (= mfu); amekutiwa ni mauti or farādi = amepatiwa or patikána ni mārati bi ya gbáfila, he met with a sudden death (vid. maiti); cfr. مات, mortuus fuit.*

MAVÁO, s. (ku vá), *wearing apparel, the way of wearing one's cloth, dressing, dress; mavázi, dress, clothes; mavao or mavázi mema = ngúo nzúri or bora bora, fine clothing (maváo seems to denote also "spot, stain" ?).*

MÁVI, s. (vid. máh), *dung, excrement, droppings.*

MÁVIA, s. (va), *the mother of the husband (vid. muámu); also mother- and daughter-in-law on the female side (cfr. mukue).*

MAVIGO (or MAVIKO) YA MAJI, s., *leaves put into a water-jar when carried on the head, to keep the water from spilling (R.).*

MAVILIO, s., *vid. vilio.*

MAVUMI, s., *hum of voices.*

MAVUNDA, s., *a man who breaks or destroys everything he has to do with (cfr. vúnda, v. a.).*

MAVUNDEVUNDE, s., *scattered or broken clouds.*

MAVUNO, s., *harvest, reaping.*

MAVÚZI (pl. of vuzi), *the hair of the pubes.*

MÁWÁ (or MAVÁ), s. (sing. wá or wáá, la), *the different colours of the feathers of a fowl; e.g., kúku huyu yuna māvā mawili or matátu, this fowl has two or three different colours in her plumage; yuna māvā (or mabáto) meúpe, meussi mekundu, she has white, black, and red feathers; yuna wā jeussi, ndie kuku meussi mtápu, she has black feathers, or she is a fowl entirely black. The native physicians (wagánga) always desire varicoloured fowls. In general, the difference of colour is much considered by the natives in their sacrificial offerings and all secret practices. The colour is, as it were, the antidote to the evil which is to be removed by means of nganga and sadaka. Before going to war, the natives sprinkle the blood of a bullock upon the road; or they sew*

- up the eyes of a sheep, and bury it alive, to blindfold, as it were, the enemy. At the time of the war of the Mombassians with the Imam of Mascat, they caught a man at night, tied him with ropes, and drowned him at the anchoring place, where the Imam was expected to cast anchor, saying, "May God sink your ships and counsels."* Kanzuyangu ina mawā matatu.
- MĀWA** (or rather **MAVA**) (*Kipemba*), *s.*; mahali pa ku sikia meiti, a burial-ground, cemetery.
- MAWANDA** (*sing. wanda*), *vid. wanda*.
- MAWASSA**, *s.* (*sing. wassa la mvua*), little drops of rain (*mvua isiotangamāna na nti*); mawassa ya mvua, drizzling of rain.
- MAWĀZA**, *adj.*, clear (*cf. wāzi*).
- MAWĀZO** (or **MAĀZO**), *s.*, thought; ku āza, to think.
- MĀWE** (or **MAJIWE**), *s.* (*sing. jiwe, la*), stones; mawe ya ku sagia, a hand-mill; ya māwe, of stones.
- MAWELLE**, *s.* (*vid. sing. welle, la*), a plant with a very small seed.
- MĀWI**, *s.* (= **MAŌFU**), bad; maneno haya ni mawi, these words or things are bad; kuna mawi ya ku nuka ufundo; mawi yakikāzna, yakikāribu na kwisha, when badness comes high, it is near its end.
- MAWIA**, *s.*; mao ya jua, sunrise, but mawia or mawio (ya) jua, sunset; *vid. matuéo*.
- MAWILI**, both (*mbili*).
- MAWIMBI**, *s.* (*sing. wimbi*), surf, waves.
- MAWINDO** (ku winda, to hunt), game (*produce of hunting*).
- MAWINGU**, *s.* (ya) (*sing. wingu, la*), clouds, large black clouds (of rain or smoke, *e.g.*, when the people burn a tange, *vid.*) (*cf. nwingu and wingu*); kuna mawingu wingu, it is cloudy.
- MAWISA** (or rather **MAVIZA**), *s.* (*vid. fia, rectius via, v. n.*) (*sing. wisa or viza, la*), (1) crippling; (2) corruption, spoiling; ni mavisa kua sehabu ya ku via; maviza ya mai ya kuku, spoiled, bad eggs; mai haya ni maviza = mai haya yanavia or yanapūmbā, yana watoto ndani laken wanakuffa, wanaharibika, the eggs are spoiled, they have chickens inside, but they are dead; i hili ni visa or viza la i hili, this egg is addled (*vid. via, v. n., and viza, v. a.*).
- MAWITI**, *adj.*; manni mawiti, green grass; maēmbe mawiti (*vid. muiti*), green, unripe mangoes; *vid. biti* (*bichi*), page 27; *cf. pp. 214, 215*.
- MAWIWI**, *s.*, a heap of grass (*R.*) ?
- MAYA**, *v. a.*, *vid. muaya*, to pour out.
- MAYAFUYAFU**, *s.*, *vid. yafuyafu*.
- MAYASA**, kinayo, fujo, nhiana, fitina, badness, wantonness (all synonymous words).
- MAYAYI** (*vid. yayi, an egg*), *pl. eggs*; *vid. mai*.
- MAYENGAYENGA**, *s.*, air.
- MAYITI**, dead; *vid. maiti*.
- MAYŌWE**, *s.* (*sing. yowe*), outcry, alarm.
- MAYUKŪĀ**, *s.* (ya), a scaffold.
- MAYUNGI** (*sing. yungi*), water-rose; mashadda or maña yamā ndāni ya ziwa.
- MAYUNI**, *s.*; kileo cha —.
- MAZĀO**, *s.* (*cf. ku zāa*), fruit, produce.
- MAZIKO**, *s.*, *vid. masiko*.
- MAZIMBULIZI**, ku zimbulia (*R.*).
- MAZINGA** (ya), (1) play with eggs; (2) ku fundia mazinga, to beat nails broad (nails which are projecting from the wood); ku tia mazinga.
- MAZINGIWA**, *s.*, a siege (*St.*).
- MAZISHI**, burial clothes, furniture, &c.
- MAZIWA**, *s.*, (1) milk (*sing. ziwa*) (curdled milk, maziwa mabivu); (2) breasts, lakes (*vid. masiwa*); (3) islands, but only said of four Comoro Islands, Ngazija, Ansuani, Moalli, Maotūe (Mayotte); maziwa ya watu wawili, dragon's blood (*St.*).
- MAZOŌZO**, habits, customs, practice; *vid. masoeso* (ku soea, *v.*).
- MAZŌKA**, *s.*, (1) evil spirits (probably mazūka) (*cf. kisuka*) (*St.*); (2) brass wire (*cf. zōka or sōka*).
- MAZU**, *s.*, a kind of banana.
- MAZUNGUMZO**, amusement, conversation. *St. writes mazungumzo*.
- M'BA**, *s.* (ya, *pl. za*) (a kind of sickness), red spots on the skin; ni kana joa (*cf. jōa*), the name of a cutaneous disease, an eruption of the skin (yawa sha yaambuka).
- MEABŪA DOKO**, *s.*, a thorn; *Kir. murerēngūa* (*obscene*).
- MEABURO** (*vid. ku babura, v. a.*), a scratch, especially of a fowl; maburo hu ni wa nini ?
- MEĀFU** (**MBĀFU**), *s.* (*pl. za*), the ribs; *sing. ubāfu*, one single rib; nāfu, side, *e.g.*, ku piga kofi la nāfu, to strike one's side with the open hand; uāfu wa ku ume na ku shoto, the right and left side; mbafunimuangu, next to me, at my side; a-ni-ūmiza mbāfu ndāni.
- MEBĀSI**, *s.* (wa) (*vid. mpagāsi*), porter.
- MEBAHARĀ**, *s.* (wa), sailor; *pl. wabaharā*, sailors (= wana maji); *vid. bahari, sea*.
- MEBĀHILI**, *s.*, *vid. bāhili*; بَحْلٌ, parcus, tenax et avarus fuit; or bāhili.
- MEBALĀNGA**, *s.* (wa); mbalānga wa mikōno, wa māgū, &c., tetter of the hands or feet, &c. The skin is pecked, as it were, and looks white, but there is no pain in this disease of the skin. The Wanika call it mabawassi.
- MEBĀLE**, *s.* (ni pande niembamba za muhōgo), small slices of split cassava. Kua bāle hili mmoja tafania mbale nne niembamba. From this large piece I will make four thin pieces, bāle being one half of a large muhogo when split in the midst with a hatchet, for the cassava roots are sometimes of the size of a man's leg, and therefore must be halved with a hatchet. Kulla bāle mmoja likatōka mbāle nne niembamba. But

mibále are pande kuba na refu za mulogo. Consequently the natives would say: Cut this large cassava (1) into bále = make two halves of it; (2) cut the bále into mibále (ya) or large pieces; and (3) cut the mibále into mbále za muhúgo (smaller pieces) (ubále in sing.).

MBALEGHI (cfr. balehe), pubescent; بَالِغٌ, pervenit

ad finem: بَالِغٌ, ad optatum pertingens finem, puber, aetate maturus.

MBÁLIKA, s. (R.); ya toa mbálíka za maji or yamu-aya tete, to drizzle (?).

MBALLI, adv., far off, distant; mballimballi (mballi mballi), different, distinct; it is also used of time, e.g., hakifá mballi m'no, he died not very long ago; si mballi sana, líbeda ikipáta sáa moja, it is not very far, perhaps one hour's walk; range mballimballi, different colour; range hi yatoka mballi, na hi yatoka mballi; Mungu ali mballi, aka-m-jália ehumbe si makii kuakwe, God is far or lofty, there is nothing too great for him, if he likes to elevate the poor and make him king; ku weka mballimballi = ku tanganúa.

MBÁMBA, s. and adj., thin, fine (wa); mbámiba wa jiwe, or jiwe la mbámiba, a kind of thin stone (slate) which is beaten to pieces, which are put into the wall to give more solidity to the lime (vid. kokoto); ku fuuga mbamba?

MBAMBA KOFI, s. (cfr. msindarúsi), a kind of tree.

MBÁMBO, (1) (wa, sa) (pl. of ubámbo); mfúpa wa kuku katika mbáwa maongóni, lit., the bone of a fowl in the wing-feathers on the back? (2) (za) (pl. of ubambo) mbámbo za ku ambia ngóma, mbambo nne sitiwázo ngománi, four small boards put over the top and bottom of a drum before the skin is put on, to increase the sound (two boards above and two beneath); (3) a peg for stretching a skin on the ground to dry it (mbambo wa ku kotéa ngóvi).

MBÁNDE, low water when the rocks are visible; maji ya mbande, when the tide is very low = jamba or kiamba ni nde or wazi, muamba wázi, hayafiniki muamba. This expression refers to the time when the tide is very low, when the top of rocks is still seen, whereas at other times (when the flood is strong) it is covered. The natives ascribe this falling off of the sea to an immense tortoise in the sea. When there is maji ya mbande at Mombas, the flood is strong at Pemba, and vice versa.

MBÁNGI, s., vid. bangi.

MBÁNGO, s. (pl. of ubángo), (1) mbángo za dau, lipate panuka, small pieces of wood laid across the bottom of a canoe, to distend it; ku tia mbango dauni kua kipande ja muale ku panúa

dau; (2) ngirri mbango (or gnáse), a wild beast, vid. guáse; (3) a bird with a parrot-like or hooked beak; (4) a person with projecting teeth.

MBÁNO, s., an iron hammer (R.); cfr. n-kámi, a stone used as a hammer (?).

MNIO, s. (pl. of ubáo, wa), boards, planks; mbáo za mti, or mbao ya mti, timbers.

MBÁRAKA, s. (1) a tree (cfr. mdisi); (2) blessing (pl. mi—).

MBÁRÁKI, vid. mapióro.

MBARÁNGO, s. (ya, pl. za), a short stick, a truncheon.

MBARI, s., relation, vid. kukeni (mbari li, hizi) (cfr. Kinika), fuko mmoja, Luke xxi. 16.

MBÁRIKA (pl. mi—), castor-oil plant; mafúta ya mbárika, castor-oil.

MBÁROWÁI (Rech. MBAOMBAI) (or MBOROI), swallow (Er. ?). It is a little bird which sings nicely?

MBÁRÚTI (pl. mi—), a weed with yellow flowers and thistle-like leaves powdered with white (St.), a kind of thistle growing especially near walls (R.); mbáruiti mui.

MBÁSA, s.; ku saga mbasa, mtama (a kind of grass mbása wa mrúru in Kinyassá).

MBÁSHIRI, s. = máhiri, awezai neno kua akilizakwe likáwa kuelli (ku báshiri neno la kuelli). A man who announces things which really come to pass. He knows things from his talent of combination, or from his understanding which hits the point. Cfr. مَجْشَر, decortieavit, laeto nuntio exhilaravit.

MBÁSI, s. (pl. wabási ?), vid. pási.

MBASI, a tree the wood of which can be used for ulindi (as that of the mlindi).

MBASÚA, s. (vid. mpassúa), giddiness; muegwi mbasúa, lunatic (?); kitoo kina-m-passúa, lit., the head has split him, i.e., he is giddy or sunstruck; ana mbasúa, he has a sunstroke.

MBÁTA, s. (ya, pl. za); nazi mbata, a cocoa-nut which has no water inside, and which cannot be ground, because the flesh inside does not stick to the shell, but rattles in it; nazi ni mbata, heina maji, ni kafu, heishikana na kifúfu, heikúnikí kábisa, yasúkúka kifufúni mbáta ya nasi, pl. za nazi.

MBÁTMIRI (or MBATHIRIFU), s. (Arab. مَبْتَدِرٌ), a squanderer, prodigal; mtupa mali; cfr. بَذَر, dispersit sine modo et mensura erogavit opes.

MBATI, s., wall-plate (St.); (2) sing. uwati, mbati.

MBÁTILI = muharibifu wa mali, a prodigal (mbatilifu, vid. batili).

MBÁVU, s., ribs, side; mbavuni, alongside, rib-bones (sing. ubávu); mbavu wa dau, the ribs of a boat.

MBÁWA, s. (pl. ya) (vid. báwa, la, pl. za) (sing. ubáwa, pl. mbawa, ya), feathers of the wing;

- ukignóa mbáwa za mabáwa, niúni hawézi ku ruka, *if thou pullest out the wing-feathers, the bird cannot fly*; (2) female gazelle (?); male gazelle is kungu (wa); (3) the bush of mabawa (beans).
- MBÁYA, *adj.*, bad, especially in a physical sense = corrupted, spoiled; e.g., maembe mabáya, bad mangocs, such as are spoiled, not eatable; *cfr.* iba, to be bad, in K'iniassa (ehoo iba, something bad).
- MBAYANA, *s.* (Arab. مَبَايِنَة), singularity, diversity, which cannot be mixed (e.g., oil and water).
- MBAYANI, *s.*, one who is generally known, e.g., as a thief; mtu huyu ni mbayani = alicambulikana, aliebeinikana, wasi, manifest, open (*vid.* luja, wa, pl. malúja); *vid.* بَانِي, segregata fuit res, manifestus et perspicuus fuit; بَيِّن, manifestus, evidens.
- MBAYUWAYU, *s.*, a swallow; *cfr.* mbarowai.
- MBÁZI, *s.* (wa, pl. mi—), a shrub eight to ten feet high, and bearing a bean-like fruit, much liked by the natives. The fruit mbázi (ya, pl. za); K'itind. mrabba (pl. mi—); K'iniika, mbalási.
- MB'E (or rather ÉMBE), *s.* (la, pl. ma—), a mango; muembe, the mango-tree.
- MBÉA, *s.* (wa) (pl. wambéa) = mdáku, mtu afaniai fitina (katikati ya marafíki, among friends), a mischief-maker, backbiting and gossiping; (2) (ya, za) mbea niugi za watu = mbari na kabila (R.).
- MBÉGA, *s.*, a species of monkey, black, with long white hair on the shoulders (probably the gureza of Abyssinia).
- MBÉGEDÍ, *s.*; ni Azomba ni abegedi muno (ni mtu alie na fitina) (R.); *cfr.* bógodu, page 27.
- MBÉJA, *s.* (wa) (pl. wambéja), a woman who is clean in her person and dress; si mkò, not a slut; mbeja yuwatunsa muiliwakwe, ni mtána shaddi (ku tána shaddi na ku songóá), she combs her hair every day; mbeja wa kani, a young man of strength (St.).
- MBÉKO (perhaps MWÉKO), *s.* (ya), a present given to a person who may become useful at a later period (Er.); ku-m-wekea mbeko ya kesho; ku weka mbeko wema, to leave a good memory behind.
- MBELLE, *adv. prep.*; mbelle ya or za, before, in front of, previously; amesema maneno haya mbelle za wali, he spoke these words before the governor; amekéti mbellezángu, he sat before me; ku endelea mbelle, to go forward; mbelleni, in the front, used in Zanzibar with an obscene sense (St.).
- MBÉNBE (MEMBEMBE), *s.*, (1) wild bee; (2) whore-
- monger, whore-master; (3) mtumke aliependa waume mmo (mkuare).
- MBENIÉSI (rectius MPENIÉSI), *s.* (wa), to be the broker or go-between, to be mediator (through others) (Er.).
- MBENIESO (rectius MPENIÉSO), reward for smuggling (Er.).
- MBÉRA, *s.*, *vid.* shairi.
- MBERÉU, *s.*
- MBEYU, *s.* (ya), seed; mbégu in Kiung.
- MBÍÁ, *s.* (pl. mi—), a tree of the mangrove-kind near the coast; it is used for making bóríti (mpía ?); *cfr.* mlilána.
- MBIBO (pl. mi—), a cashew-nut tree.
- MBICHI, *adj.*, fresh; *vid.* bihi (Kiung.).
- MBÍFU (or MBIVU), *adj.*, ripe; wali mbifu, boiled rice which has become ripe, i.e., eatable (ulioíwa); embe mbifu, a ripe mango (pl. maembe mabifu); kitu kiwifu, a ripe matter; ndizi mbifu, ripe bananas.
- MBILI (see WILI), *num.*, two; e.g., niumba mbili, two houses; watu wawili, two men; makáša mawili, two boxes; witu wivili, two things; niumba ya pili, the second house; mtu wa pili, the second man; kasha la pili, the second box; kitu cha pili, the second thing; nazi za marra ya pili zalikúa njéma; mbili mbili, two by two.
- MBILIKIMO, *s.*, *lit.*, one who is of two measures or yards (wa, pl. wabilikimo), a kind of pigny; the pignies are said to reside four days' journey west of Jaggá; wabilikimo wana vímo vidógo, they are of a small stature, twice the measure from the middle finger to the elbow. *Vid.* Mr. Reimann's map of East Africa. Wajumba wafika mbilikimóni, ku tafuta ugánga mbilikimo yuna ndéfu kuba, yuna kiti ja matakóni, aendápo lukéti, kulla nganga ni kuáo. The *Suahili* pretend to get all their knowledge of physis from these pignies, who have a large beard, and who carry a little chair on their seat, which never falls off, wherever they go. There may, indeed be a set of diminutive people in the Interior but no man in his right senses will ever believe the fables which the credulous and designing *Suahili* have invented regarding these pignies. Beyond the wabilikimo are the juu wa majúju, at the world's end (*vid.* júju), as the fable states.
- MBULIWILI, *s.* (*lit.*, twice twice = four) (ya, pl. za); ni miba kufili, ku tóma mtu sana; (1) buck-thorn with small curved thorns; (2) wrist (?) (St.); (3) a kind of ant (R.?)
- MÚNGU, *s.*, the skies, heavens, heaven (*sing.* ubingu, wa, *vid.*); mbingu zina tábaka or tábiki sábaa, zinatabikána (ubingu wa kwana, wa pili, wa tatu, &c.), the linings of the heavens are sevenfold, there are seven divisions according to

the doctrine of the Koran; ulimengu wote for mbingu wote; mbinguni, to heaven or in heaven. MBINJA, s. (pl. za) (*sing.* ubinja or uwinja in Kipemba), *whistling*; ku piga mbinja, to whistle with one's lips. The plural reminds one of the long continuance and variety of tones, whereas, when only one whistle is given, we must say ku piga ubinja. The expression is taken from hunting-language; the hunters (*wegni ku winja or winda*) signal by whistling, in which they are very expert, as the writer of these lines has had frequent occasions to observe on his journey to Ukambani. Ku endeléza mbinja, to whistle for some time and in various tones (*cfr.* uwinja).

MBINU, s. (wa); mbinuwakwe sauwa sauwa?

MBIO, s., *race, running, fast, speed*; mbio ya or za férasi = mafisilo ya férasi (ku nenda or piga mbio, to go quick = ku fúlsa), the trotting of the horse in the beginning, but ku toka shotti or ku nenda kua ku rúka means "to gallop."

MBIOMBIO, s., *rectius kuenda mbio mbio*, ndio ngúvu? (R.).

MBERA, s. (tuafania kua utomfu wa mbungo).

MBISILI, *adj.*, s. (ku bisha), *obstinate, refractory, wilful*; ku fania ubishi = kulla u-u-ambalo hakúbali, si radi, yuwafuata mapenzi ya nafsiyakwe.

MBISTO (= mabisho), s.; mbisho wa pépo, *contrary wind, lit., counter-push of wind*; tume-pigoa ni mbisho wa pépo, we were beaten by the counter-thrust of wind, i.e., we had contrary wind; (2) to taek.

MBISI, s., *parched Indian corn* (St.).

MBIST, s., *diving, submerston*; ku piga mbisi, to dive, submerge = ku sáma majini; e.g., ku piga mbisi kua súa lulu katika maji, ku toa nde, to dive for fetching pearls from the sea.

MBITI, *adj.* (mbichi, Kiang.), *fresh, unripe, raw*; mananazi mawiti or mabiti, unripe pine-apples; émbé mbiti or biti, an unripe mango; nanazi biti, si bifu, the pine-apple is unripe, not ripe; mti mui, a green tree (baukukauka), not dried up; vitu viviti or vibiti; kitu kiviti or kibiti; essibukhi mbiti, in the morning very early.

MBITIMBITI, *adj.*, *fresh, green*.

MBUI, s. (mbui in Kiang.), a buffalo's horn, which is beaten as a musical instrument (St.); ku piga mbui kua pembe ya niati ku kusanika watu ku sikia khábari or ya ku toa khábari ya siku za mbelle, as the Wanika do, when several weeks previously they announce the day of their kurri festival, the day of their great annual drinking-bout, for which preparations must be made. On this account every morning and evening a nan beats the horn of a buffalo in the kaya, their quasi-capital or central village, to announce

the day of banqueting and feasting, which no one who is entitled to it can avoid except he be prepared to pay a fine. Mpiga mbui wa sultani, the king's herald; ku-m-pigia mtu mbui = ku-m-khábiri mtu.

MBÓ, s. (ya) (pl. mbó, ya), *penis*; membrum genitale or virile.

MBÓA (or MBÚA) s. (wa, pl. majíboa) (*vid.* jíboa), *dog*. The East African dogs are mostly of a reddish colour, resembling jackals and wild dogs.

MBÓA or MBÚA MUITU, a jackal, lit., a dog of the forest = wild dog.

MBÓA, a particle denoting the genitive; m'boa nini, for what for what? *cfr.* m'buu.

MBÓBÓ (rectius MPÓRÓ) (wa) (pl. mi—, ya) (*areca catechu*), *cashew-nut tree, its fruit betel-nut* (*vid.* mpópó).

MBÓE, s., *lime, paste*.

MBÓFU (pio NBÓFU) (or MBÓVU), *adj.*, *bad, spoiled, corrupt, rotten*; mtu muóvu, a bad man; ni-umba mbófu, a bad house; ngúo mbófu, bad cloth; kasha ni bófu, linavundika, a bad, broken box; neno hili ni óvu, pl. maneno maóvu; kitu kiófu, pl. vitu viófu; nazi mbófu (*cfr.* bi in Kiniasa and mbi in Kinika); taa mbofu mbofu ya chuma, an iron lamp very much worn or used; kofia mbofu kabisa, a cap quite worn out.

MBÓGA, s. (ya, za), *vegetables, a sauce of vegetable, any addition for the wali (boiled riec), e.g., meat, herbs, greens, &c.*

MBOGA (pl. mi—), a pumpkin plant (St.) (mbóga ya mtángo, ya kunde, the leaves, not the flesh); mbóga wa bándoa, the name of a kind of vegetable (R.).

MBÓNA, an expletive and adversative particle of frequent use. There is always some open or tacit antithesis to be supplied. In German it would be expressed "zwar, aber doch, doch ja warum doch? ja doch gewiss, was ich sagen will, wohl doch," indeed, yes but —; nevertheless, certainly, what shall I say? I see; quid, quæso? secing, how is it? Jambo hili halitáfá, this thing will be useless. The other responds by saying mbóna lináfá, but it will be of use; it will not, as you suppose, be useless, but rather it will be useful; it will certainly or indeed be useful. Wewe mbóna ulisema, sidaki kazi, na sasa umekuja kazini; mbóna amekuja? (*vid.* kumbe). Mbóna ha-i-oshi bilauli, pray why does he not clean the tumbler? why? for what reason? used especially with negatives (*cfr.* Luke i. 34). Tutakapo bagukana si hapa, somo, tuenda mbelle mbona? must we not separate here from each other, how is it that we go farther? Mbóna ahadiyétu tulio agána hajakúa, how is it that the

agreement which we made has not been carried into effect? *Reb. thinks that the word mbueue or mboéne is radically connected with the noun kibanawazi, as he writes it; vid. kibanawazi (?)*.

MBÓNDÓ, s. (za) (*pl. of ubóndo, from ondo, la, pl. maondo*), *fine grass (niassi niembamba) which women put into the curs (especially after having perforated the lobe until the wound is healed); ondo is a grass plat or bunch growing from thirty to fifty roots together; ondo lafania mbono*.

MBÓNI, s., (1) (*sing. ya jito*) (*pl. za mato*), *the eye-ball, pupil, iris; mana wa mboni, the kernel of the eye (tembe nenisi)*. (2) *Something of great value; e.g., léo nimeokóta mbóni or kitu cha t'amani kuba, to-day I have picked up something of great value, a costly thing*. (3) *Burre (on the Pangani River and at Tanga) (R.)*. (4) *Mbóni, south; maji y'enda manga, au y'enda mbóni does the water go south or northwards?*

MBÓXO, s. (wa, *pl. nibóno*), *castor-oil tree, the ricinus tree; the fruit of it is ubóno in sing. and nibóno pl.; mbóxo za mbóno, the fruit of the mbono tree*.

MBÓSA, s. (wa), *a melliferous insect (kama n'si); nibósa wafánia ásalí uengi, wild bee?*

MBOSÉLA, s. (Er.)?

M'BW, s. (wa), *mosquito; m'bū áuma; m'bū waugí (cfr. úsúbi)*.

M'BŪE (or M'BŪLA ?), *a particle denoting the genitive case*.

Mana huyu m'būa nani? *whose is this boy?*
Resp. M'bua Abdalla, he is Abdalla's. (= Mana huyu ni wa nani? Resp. Ni wa Abdalla.)
Gnombe huyu m'bua nani? *whose is this cow?*
Resp. M'bua Muárabu, it belongs to an Arab.
Mtu alipotéa mbua maji, mbua kale (*yore*), mbua muisho, mbua wapi (*whence*). Muáka hu mbua nane = muaka hu ni wa nane, *this is the eighth year* Tangu alipo kuja, muaka mbuá-je hu? *or muaka wáje hu? Muegnizimgu mbua ku ongeléa.*

But you cannot ask, Niumba hi mbua nání? You must say, Niumba hi n'da nání or ya náui? Resp. Nda Mzungu or ya Mzungu. (Whose is this house? It is that of a European.) Kasha hili n'la náni or la náni? *whose is this box?* *Resp. Nla Mzungu (or la Mzungu), it belongs to a European.* Kitu hiki cha náni? *whose is this thing?* *Resp. Cha Mzungu. Makásha haya nda nani or ya nani? whose are these boxes?* *Resp. Nda Mzungu or ya Mzungu. Nazi hizi nza nani or za náni? whose are these cocoa-nuts?* *Resp. Nza or za Mzungu (cfr. kina, s.).*

M'BUA MUTTI, s., *a jackal; vid. m'bóla*.

MBUÁJI, *ulj., avaricious (Er.); Kiung. mbuáji,*

fierce (rectius ambuaji, barbarian) (cfr. ambúá); niana mbuaji = nguizi; in Kianu, niana mbu-awí, a rapacious, carnivorous beast or bird; cfr. muuwáji (from ku úa, to kill), a killer, hence barbarous.

MBŪBA, s. (ya, *pl. za*), *mole, swelling? Kinika, faranj, French por. The natives apply copperas (reduced to powder) as a remedy for this disease, hence they call it also marathi ya ku tia murdútu, the disease against which green vitriol is applied. This word reminds one of the term "bubo," which signifies a tumour or boil in the groin, or swelling in the groin.*

M'BŪE, s., *little pebbles, little white stones, larger than jangoráwi (in Kiung.)*.

M'BUÉHA, s., *a fox (Kiung.)*.

MBUGU (*pl.*) (*sing. ubúgu*), *creeper (pl. mi—or za) (especially the pumpkin plant); cfr. mtango*.

MBŪJI, s., *ulj., clever, skilful, able; mbúji wa kazi, or yuna mbuji wa kazi = kasiyákwé ni uzúri sauá, kulla mtu apitai yuwaangalia, yuwa-m-sifu*.

MBŪKU, s., *of ill fame, notorious (vid. bubuka, v. u.); mtu huyu ni mbuku = muegni choyo sana, this man is a notorious miser or niggard*.

MBŪLE (or rather UMBULE), *a sister, cousin; mu-ana wa ndugu*.

MBULU, s., *a crocodile? (St.)*.

MBULŪKŪ, s., *foolish trick, foolery, weakness of the intellectual faculties; mtu huyu ni mbulúkua, this man is not in his right senses, he is weak in understanding = yuna akili jáje or yuna wa-zimu; usishike manenoyákwé; ku fánia mbulúkua, to play the buffoon; ku-m-tia mbulúkua = ku-m-fania wazimu or papayúsha akili, to play the fool with one, to make a fool of one (mbúluka) (= wazimu).*

MBŪMBU, s. (ya, *pl. sa*), *a kind of beans (= kipa-wále) which are boiled together with Turkish corn*.

MBUMBŪZI (*cfr. kithuthu, kituku*), *to be as if petrified; anashikua ni —, he knows not what to say or do, he is taken by surprise or consternation so that all presence of mind is lost*.

MBŪNDUKI, s., *a bush, the wood of which has a thick core (like juniper)*.

MBŪNGU (or MBŪNGO), s.; *mti mneue ulio na ma-búgu, creepers; mbuango yuna utomfu*.

MBŪNI (or MBUNNI), s. (wa) (*vid. ku būni or bunnii*), *the author, inventor, composer of something new; cfr. بَنَى, struxit, aedificavit, condidit, or بَلَّغَ, manifestum facit, explicavit; mbunni wa júo, the composer or author of a book*.

MŪNI, s. (wa, *pl. wa*) (*za*), *an ostrich; mai ya mbúni, ostrich eggs; mkéli wa mbuni (pl. mileli ya —), an ostrich feather taken from the tail;*

- kuku wa mbúni = mangizi, a fowl with uncommonly long legs; godho in Kĩniassa.
- MUŨRŪA, s. (different from mbáo wa ku tesamía sebabu ya marathi kua ifu), in Kĩnika, a tree and fruit called mbirunga (Kiswah. mkĩmoé). The mnganga takes the mburuga fruit from a little bag (atĩka mbirunga mkobani) and counts the grains (tembe nène) four times. When he finds the same number at every counting he considers the sickness not dangerous, but if the number is unequal he suspects evil. Mnganga amepiga mbirunga or ametesama marathi kua mburuga.
- MBURUKÉNGE, s. (wa, pl. wa) (za), a kind of large lizard, which devours chickens. The natives use the fat of it as a remedy for earache. As the fat is found on the right and left side of the animal's body, the superstition of the natives leads them to use the fat found on the right only when the pain is in the right ear, and so vice versâ. Each part is suspended separately in the smoke, so as to be ready whenever required.
- MBŪYU, s. (wa, pl. mibiyu, ya), a calabash, a baobab tree with a thick trunk and large branches: bũyu (la, pl. ma), the fruit of it. The shell of the fruit is prepared and used as a kind of bucket (ndô ya ku futa maji, bucket for drawing water from wells), but the flour which is in the fruit, and which is of an acid taste, is used as kũingo cha mtũzi wa samaki (fish-sauce); the kernel is roasted, pounded, and the flour used as kũingo cha mboga (a herb sauce). The tree is generally looked upon as haunted.
- MBŪZI, s. (wa, pl. za), (1) goat, goats; mbuzi mume or mke, a he-goat or she-goat; mabũzi signifies large goats; (2) mbũzi ya kunia nazi is an iron (saw-like) for scraping cocoa-nuts intended for cooking; cfr. kasiméle.
- MCHA (or MCHACHI), one who fears, who is afraid (ku cha, v. a.); mcha Mungu, God-fearing, one who is God-fearing, or godly man.
- MCHA or chaehi watu or mali ya watu? (R.).
- MCHABACHABA, s.; ikali maji mhabachaba or dibudibu (R.).
- MCHACHATO, s.; ku kata — (R.)?
- MCHACHE, adj., little, few; watu wachache, a few men.
- MCHAFU, s. and adj., filthy = mtu mkô, a filthy, dirty man; mtumke huyu ni —, this woman is dirty, negligent, apika uchafu (she cooks dirtily).
- MCHAGO, s., the pillow end of the bed (St.).
- MCHAKA, s. (R.) (= rasho, mfka)??
- MCHANA, s. (vid. mtána), daylight, daytime, day (Kĩung.).
- MCHANGA, s. (Kĩung.), sand (= mtánga in Kĩmr.).
- MCHAPI TUMBIRI, name of a tree.
- MENE (pl. miche), in Kĩung. (= mate in Kĩme.), a seedling, a plant, a slip.
- MCHE, s., a kind of wood much used in Zanzibar (St.).
- MCHĒJI, s., name of a tree (like mgnambo, unakā kaina ngũumbo) (R.).
- MCHĒKĒCHE, s., name of a tree.
- MCHĒKĒSHĀJI, s. (wa, pl. wache—) (vid. mtekezaaji), one who is always laughing, a merry-body; cfr. ku tekéza or ehékésha, to make laugh.
- MCHĒLEMA, adj., watery; vid. mjelema.
- MCHĒLLE, s. (vid. mtelle), cleaned grain, especially rice.
- MCHĒWA WA HINDI, cobs of Indian corn; manankuá or manambia in Kĩniassa.
- MCHĒZO, s., a game (pl. mi—); cfr. mtézo.
- MCHI, s. (pl. michi = mti), the pestle used for pounding or cleaning corn with.
- MCHIKICI (pl. mi—), the palm-oil tree (St.).
- MCHILIZI (pl. mi—), the caves; vid. utilisi or mtilizi.
- MCHIRO (pl. wa—), a mangouste? (St.).
- MCHONGOMA, s. (pl. mi—), a thorny shrub with white flowers and a small black edible fruit; cfr. jongoma.
- MCHŌVU, s., adj. (pl. wa—), weary, languid, easily tired.
- MCHŪA = m'toa (pl. mi—), white ants; vid. m'toa.
- MCHUKŪZI, s. (pl. wa—) (vid. ku ehukúa or tukúa, v. a., to bear, carry), a bearer, carrier, porter.
- MCHŪMBA, s. (= mtumba, vid.), one who seeks or is sought in marriage.
- MCHUMBULURU, s., a kind of fish (St.).
- MCHUNGA (in Kĩung.) = mtunga, a shepherd (cfr. ku tunga), one who cares for the animals of the house, who leads them to and from pasture.
- MCHURUZI (pl. wa—), (1) a trader in a very small way; (2) merchant, shopkeeper (St.).
- MCHŪZI, vid. mtũzi, gravity, curry.
- MDA (or MUDA), s. (pl. mi—) (sũng. wa), a space of time agreed for —, a set term; mda ni sáburu ya siku ilikatika, an appointed space of time within which a debt must be paid or the borrowed money or property returned to its owner; Bani-ani ame-ni-pa m'da miezi miwili apate kipata kile kitu atafutácho akisha pata a-ni-lipe Bani-ani; مَدَّةٌ, moram solvendi concessit; مَدَّةٌ, spatium temporis; (2) mda, cluster; e.g., tuaketi mda mmoja, we live in a cluster, i.e., we live near or close together (R.).
- MDADISI, s. (ku dádisi, v.), an examiner, a searcher, questioner; muilizi wa neno kua bidii; nime-mdádisi sana hatta a-ni-ambie or nime-m-gniúia hatta a-ni-ngamie, I questioned and sounded him thoroughly until he told me.
- MDÁGO, s., a kind of weed.
- MDAHADA (MDAHADA?) (wájada, vid.); Muegntizimgu ame-m-tia áwuni, God assisted him (R.).

MDAHÁLO (*pl. wa—*) (*in Kiamu called Wasanie*), a tribe which is subject to the Galla on the coast of Malindi (*cfr. Wasanie*).

MDÁIFU (*vid. mtháifu*), weak; Arab. ضائف.

MDÁKA MKE, one who wishes to marry.

MDÁKALI, *s.*, *vid. bóri, s.*

MDÁKU, *s.* (*pl. wadáku*) (*vid. mbéa*), a person who makes mischief by spreading slanderous reports between friends, &c. = mfitini, mtu afaniai fitiua, in general a tale-bearer, a babbler, who immediately reports to others what he has heard from one (*cfr. udáku*); mdaku, one who is forward in speaking (*cfr. chanku in Kiniassa*), one who intrudes to hear all he can (*cfr. mdabdabina*).

MDALASINI, *s.*, *vid. mdelasini*.

MDÁLMU, *s.* (*vid. mthálimu*), a wicked, fraudulent person; Arab. ظالم.

MDÁMBA (R.), forming a stone by cutting? stone-cutting.

MDÁMBA = mfarika, *vid. mtamba*.

MDÁNA, *s.*, a good or bad omen (mdana mema or mbáya), which to the natives forebodes good luck or disaster; e.g., if one meets on the road with a man of red complexion it is an mdána mbáya, and the traveller will return home; but if he meet with a person of black complexion, he will go on rejoicing at the good omen (*vid. fálaki*).

MDANGÁNFU, *s.* (ku dangánia, *v. a.*), a deceiver, impostor.

MDÁNI (*in Kiunguja*, id. quod in Kimo. mdunba or mtumba) (R.), the name of a species of tree of which mortars are made (R.).

MDÁNSI, *s.* (wa, *pl. mi—*), an orange-tree bearing a large and delicious fruit; dansi (la, *pl. ma—*), a bambaloon-tree (Er.).

MDARAHANI, *s.*, an Indian stuff (St.).

MDAUA, *s.*, one who has a matter against one, an adversary; wajua mimi sidáki daua ta-kupéleka kua mdauawako, the natives say this to one who is about to commence a quarrel.

MDAUARA (*or* MEDARARA *or* MDUÁRA), *s.* (wa), roundness, a circle, circular form; ulimengu uenda kua mdauara, hauendi kua mrabba, the world is round, not quadrangular; مربع, rotundus; *cfr. دوار*, circumvit.

MDAWARI, *s.*, the he, the softer letter he in Arabic.

MDE (*or* MT'E), the name of a tree (R.).

MDEBDABINA, *s.* (*pl. wa*), a makebate, a disturber of concord; mtu mzúzi, azúai neuo la fitina, ni salata, yuwasáliti or yuwatongánia watu, afania fitina, mtu fitina (*cfr. mdaku*).

MDEFE, *s.*?

MDEKE, *s.*; *cfr. momba in Kiniassa*, and m'omba. MDÉKI, *s.* (wa, *pl. mi—*) (mdéki wa ku shindilia búnduki), ramrod.

MDELASINI (*or* MDALASINI), *s.* (wa, *pl. mi—*), the cinnamon-tree (Arab. kerfa).

MDENÉNGOA, *s.*, a debtor; e.g., mtu huyu mdenengoa wangu, this man is my debtor; mimi na-mu-ia or yee awiwa kuangu (*vid. ia or wia*) (he owes me).

MDÉNI, *s.* (wa) (Arab. دين), a debtor; muegni deni, atoi fetha kua muenziwe, one who takes money from his friend or companion.

MDEREMDERE (wa sámaki) (= masewe in Kiniassa)?

MDERUBA (*rectius* MTERUBA), *s.* (wa, *pl. mi—*); (1) kidúde ja ku toléa motto, a steel to strike fire with; (2) mdéruba or mderba wa pépo, storm, tempest; tumepigoa leo ni mdéruba wa pepo, we met with a storm to-day (*cfr. déruba, stroke*); *cfr. ضرب*, verberavit, percussit ictu polluit manus.

MDHA, *s.* (*pl. midha, ya*); m'dha wa náma, a portion of meat which the Suahili give to a Mnika guest, and vice versa which the Wanika give the Suahili, who may happen to be present when the animal is slaughtered. By this custom they wish to express their mutual regard and forbearance to each other. But as the Suahili do not eat the meat of an animal slaughtered by Non-Mukammedans, the Wanika allow the Suahili to perform the business of slaughtering, to which they never object.

MDI, *s.* (wa—), *vid. mli wa kikuku*.

MDILA (*pl. mi—*), (1) coffee-mill; kidúde ja ku pondéa bunny; (2) a coffee-pot? (3) in Kigunia, dried cassava (makópa); muhogo mkáfu (= makópa).

MDILIFU, *adj., subst., poor and strengthless*; hana kitu wala hana ngávu.

MDIMU, *s.*, a lemon-tree.

MDINGE (*or* NDINGE)? (R.).

MDIRA, *s.*; mdíra wa ku noéa káhoa, a coffee-pot (*cfr. mdila*).

MDIRIFU, *s.* = yuwa-ji-pata kitu, una-ji-weza nafsi-yakwe (Sp.), blessed with worldly goods, he is neither poor nor rich; *cfr. قَرِيف*, bonis commodisque vitae, affluxit; *rectius* mdirifu.

MDIRINGA (wa) (*pl. mi—*), merry thought? (Er.); *pl. mdiringa ya shingóni*; Kiniassa, mringa wa ndsala.

MDIRINI, *s., adj., malicious, mischievous*? (Er.); *cfr. mdiriri*.

MDIZI, *s.*, a tree of the forest. Its proper name is mbaraka. The people eat its fruit in a time of famine. The fruit is long in form and agreeable in taste, like ndizi. On that account it is called mdizi; kua sababu ya kúa támu kana

ndizi, yuna konde ndáni, *because this fruit is as sweet as bananas.*

M'DO, s. (wa, pl. mido), *a cushion* (m'do wa ku weka kitoāni); *not to be confounded with m'to, a river.*

MDÓDA, s., *Kimrina* = mtóna (*Kimvita*); *ute wa mdóda* or *mtóna*, *slaver, saliva.*

MDODÓLE? (R.).

MDÓGO, adj., *small, little*; *mana mdogo*, *a little child*; *mdogowangu*, *my younger brother.*

MDÓMO, s. (wa, pl. midómo), *the beak, bill of a bird* (muómo wa mtu, *a man's lip*); *mdómo wa ndege*, *a bird's beak*; *mdómo wa ipu*, pl. midómo *ya mapu, pustule* (?).

MDÓNDÓ (rectius MTÓNDÓ or MTONDÓGÓ), s., *the third day from to-day*; *mdóndo mdondogó* or *kesho kú tua*, *the day after to-morrow.*

MDÓNGA, s., *name of a tree.*

MDONGOA, s. (R.), *clad* (?).

MDONO, s. (R.) (?).

MDÓSSI, *a kind of fish in rivers.*

MDOYA, s. (pl. wa), *a spy* (vid. doya).

MDU, s. (wa, pl. midu), *a tree, the wood of which is used* (1) *(in powder) as a specific against the marathi ya mti* (vid. marathi); (2) *ku fania matende gú ya vitanda, posts of bedsteads*; (3) *ku fania ngoma, to make drums.*

M'DU, s. (wa), *chopper, a chopping-knife* (m'ndu, pl. mindu), *sickle* (m'du wa ku teméa miti), *pale-knife, a large knife with a hooked point.*

MDUARA, s., *a globe, circular motion* (vid. mda-ara); *mduára wa mawe, a round heap of stones.*

MDUÁWE (MTUÁWE?) (*only used with vijiboa*); *muáte ta-mu-andamana kana vijiboa mduáwe* (R.)?

MDÚDE, s. (cfr. kidúde, dude) (wa, pl. mi—), *an expression of contempt, lit., dirt-thing*; cfr. mniangarika.

MDÚDU, s. (wa, pl. wadúdu, wa) (cfr. dudu) (*Arab.*

dūd, pl. dawad; دود, vermis infectus fuit cibus;

دود, vermis), (1) *an insect, a worm*; *mdúdu wa*

shikio, ear-wax, which the natives believe to be a kind of worm which keeps off everything hurtful to the ears (mdudu azuiai masikio). *If this worm should leave the ear a man must instantly die. The worm therefore dies not until the life-time is finished. Mdudu wa ehanda, a tumour on a finger or toe, whitlow.* (2) *Mdúdu wa ugonjoa, the worm of sickness; e.g., mnañania mdudu wa udóle, I have a whitlow* (paronychia). *The natives signify by the expression "mdudu" the unknown cause of a disease which produces a swelling and suppuration. When the purulent matter has gone off, the mdudu is supposed to be dead. The mdudu wa ugonjoa is particularly active under the nails of the hands and*

feet, and must be distinguished from the tambázi or creeping sickness, which causes swellings in the tafu, kiga, mbáfu, matumbo, fusi, kuapa, mukono. The mdudu causes a swelling only on one spot, but the creeper spreads itself over a large part of the body, and does not always cause suppuration (vid. tambázi). *There are four diseases to be distinguished: (1) mdudu, (2) kaka, (3) niáma, (4) tambázi* (cfr.).

MDUDUDU, s., *name of a tree.*

MDUKISI, s. (wa), *a person who misrepresents the words he has heard from another*; *mtu asemai maneno ya upúzi, a busy-body*; cfr. mtukisi, ku tókisa.

MDÚKOA, s.; *ku-m-tia mdnkano* = *ku-m-piga* or *ku-m-dóta kua janda kua ngúvu, to beat one with a finger.*

MDUKŪO, s., *a push in the cheek* (St.).

MDÚLE, adj. and s. = *mkata, asiekua na kitu, poor, one who has nothing*; cfr. دى, abjectus vilisque fuit, inde submissus, humilis.

MDÚLE, s., *tent, cabin* (pl. mindule).

MDUL, s. (wa), *a kind of plate made of clay, brought from Sur and other seaports of South Arabia*; *sáhani ya suri.*

MDÚMU, s. (wa), *a mug with a snout, which serves especially to hold* (ku tilia) *márāshi, the favourite perfume of the Suahili.*

MDÚNDÓ, vid. mtúndó.

MDUNGUMÁRO, s., *the name of an evil spirit* (vid. dungumáro), *against which the natives beat the drum dungumáro*; *mdungumáro ni pepo wa Kishakini, a place in the Somali country* (Shakini).

MDUNSIDUNSI (MTUNSITUNSI), *one who asks many questions about family concerns* (dunsa or tunsa) *and then divulges them.*

MDÚTU, vid. mtútu.

MÉA, v. n., *to grow, spring up, to thrive*; *ku méza, v. e., to cause to grow*; *Mungu ana-ni-meza meno, God has given me teeth.*

MÉDE (ya, pl. za) = *mpaka katika mateso.*

MEGA, v. a.; *ku mega, to break a piece or gather up a lump and put it in one's mouth, to feed one's-self out of the common dishes with one's hand, as is usual in Zanzibar* (St.).

MEGNIA, v. a. (MEGNIEA, v. obj.); *megnieana megnieka* = *menia, to engorge*; *vid. midirára*; *megnieka, to break on one side of the head.*

MEGNIÚKA, v. n.; *niumba zilizo megniúka megniúka* = *fundika fundika, ruined houses.*

MEIDA, s., *an enemy, in Kikamba*; e.g., *Wagalla, Wakuáhi, Wamáasai ni meida wa Wakámba, the Galla, Wakuafi, and Masai are enemies of the Wakamba*; cfr. kiinimato.

METI, adj., *dead*; *vid. mauti, a corpse*; cfr. mfu.

MEJÉGO, *s.* (pl.), double teeth; *vid.* jégo.

MÉKA, *v. n.*, to flash, glitter, lighten; uméme, waméka, the lightning flashes; meka meka, to glitter, shine very much; kironda hiki eha meka meka, this wound looks red.

MÉKO, *s.* (ya) (*sing.* jéko or jíko, la), the fireplace, the kitchen; (1) méko ndipo mahali palipo na méko matátu ya ku telekéa jungu mottóni (*Kinika*, mafiga); meko means the three stones upon which the natives put the cooking-pot, and between which they kindle the fire for cooking; jéko (la) signifies one of these stones, which form the native tripod. Between this tripod is the jiko or place of ashes. (2) Meko in general = kitchen; mahali pa ku pikia; mekóni, in the kitchen.

MELÉA, *v. obj.*; mbúgu wameléa mlimbolimbo, the creeper which grows around the thorn-tree called mlimbolimbo (*vid.*); shambalangu lina meléa, when the grass grows again before the seed of the shamba has been sown.

MELÉZI, *s.* (wa), floating, the riding of a vessel at anchor (*vid.* eléa) (ku elézoa ni maji ya bahari, to be made to roll by the sea), the rolling of a ship, or rather the anchorage where the ship is moored, and where she cannot lie quietly, but is in constant motion from the sea. Hapa ni melézi — kuáni ku weka jombo melézi, mahali pa mballi pálipo na mawimbi makúba ku elea jombo; jombo hakitili. There is such an unquiet anchorage outside the island of Mombas, whereas the inside of the harbour is perfectly quiet, but less convenient for large ships, which anchor outside of the mlango (gate) of the port. The melézi is to be distinguished from mtumbo tumbo, or mŕānā, or msuko suko, which refers to the rolling of a vessel beaten by a storm.

MELHAM, *s.*, sticking-plaster (maandiko) (Sp.); *vid.* malham.

MELSÁMU??

MEMA (*prop.* MŪEMA), *adj.*, good, agreeable, fine; mtu mŕéma, a good man, also a wealthy man; kitu jema, pl. vitu vema, good things; upanga muema, a fine sword; ngúo ngéma, fine cloth (ema being the root word).

MEMETÉKA, *v. n.*, to glare, glitter, shine; e.g., upanga (*vid.* meta); mŕwaniyangu yametetéka, my speetacles shine; laken mimi namemetesha mŕwāni.

MEMETÉSHA, *v. c.*, to make to glare.

MEMETÚKA, *v. n.*, to sparkle; memetúsha, *v. e.*

MÉNA, *v. a.* (= ku-m-dárua), to slight or despise one, to treat one disrespectfully; mana hŕnyu yuwa-m-ména babai = ku sira.

MÉNA, *s.* (ya) (*sing.* jína, la), hollows, holes; ku piga mena (= ku timba nti), to dig a small hole in the soil in order to put the seed into it; ntimbe nti, na ulipopanda mbéu, ufukie, usiáte wasi, kanga asifukie asile tembe zilizopandoa; *cfr.* sia, *v. a.*

MENDE, *s.*, a cockroach, cockroaches (St.).

MENÉNSI (MEENENSI) (pro maenensi; the ma of Mombas becomes me in Zanzibar), *s.* (ya) = muéndo (ku enenda, to go), (1) the going, walking, or gait of a person = maenendo ya ku enenda; (2) behaviour, conduct.

MENGI (or MANGI), many (*vid.* ngi); mimi ni mengi wa rŕhema, says God.

MÉNIA, *v. a.*, (1) to take food from the dish with the hand, as the natives do; ewe rafiki uménie tonge za kuelli za wali, my friend, take real or large lumps of boiled rice (do not take small ones). The natives take as much food as they can hold in the right hand, make it into a ball, and put it into the mouth. Tóngé ya (pl. za) wali, or if small kitóngé (pl. vitóngé) via wali, lumps of boiled rice compressed in the hand; *cfr.* mega; ndó uménie tóngé moja, come form a clod of wali for thee. (2) Ménia, to shell, to husk (St.); (3) menia, to beat (Kihiyao).

MÉNO, *s.* (ya) (pl. of jino, la), teeth; meno maili, twofold; meno matatu, threefold.

MENOMENO, *s.*, battlements (St.).

MENTAR, *s.*, tweezers? (Sp.).

MÉRHEM (or MÉRHEMU) (*vid.* merham), *adj.*, deceased, defunct, late; babayangu merhemu, my deceased father (aliekuaenda ku rehéméka after the Muhemmedan notion); or merhem baba, or merhem nduguyangu; *cfr.* biathi; merhem bibi alikua mdohara (R.).

MÉRIKI (or MERKI), *s.*; búnduki ya mériki = bunduki ya mŕáu, a matchlock.

MÉRIMA (for MARIMA), *s.* (*sing.* Mŕima) (*lit.*, hill, mount), the main and hilly land of East Africa, especially the coast south of Zanzibar. Wamerima, the inhabitants of the coast south of Zanzibar. Kimrima, the Swahili dialect spoken by those inhabitants. Mr. Last writes from Mpororwa, June 2, 1879: "The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mŕima." The people are called Warima.

MÉRIMÉTA; ku meriméta, *v. n.*, to shine, glitter; metaneta.

MÉRKÁBU (or MERKEBU), *s.* (ya, pl. za) (Arab.), large ship of European construction, opp. to the smaller vessels of native make; merkebu ya duhān or ya moshi, a steamship; merkebu or merkabu ya serkali, a ship belonging to the Government; merkabu ya mizinga or manowari, a man-of-war; merkebu ya taja (tajiri), a merchant-ship; merkabu ya milingoti nitatu, a full-rigged ship; merkabu ya milingoti niwili na nusu, a bark.

MERSA, *s.*, a haven; *vid.* مرسا, stabilis fuit; مرساة, ancora, ad quam consistit navis.

MERTHÁWA (or MARATHAWA or MARITHÁWA) (*vid.* maritháwa); *e.g.*, nadaka merthawa, *I want good and toothsome fowl to the full; abundance, plenty.*

MESA (or MEZA), *s.* (ya, *pl.* miesa, ya), *a table especially after the European fashion. Probably from the Portuguese mesa; Lat. mensa.*

MESERI (or MISRI), *Egypt.*

MESGHIDI (or MSGHIDI or MSGIDI) (wa, *pl.* misgidi, ya) (*Arab.* مَسْجِد), *mosque of the Muhammedans.*

MESIMÁA, *s.*, *a candle, candles; efr.* شَمْع , *lusit;* luxit splendidue luceerna, شَمْع , *s.*, *candela.*

MESIKI (or MESKI or MISKI), *scent, musk.*

MESIKINI, *s.*, *adj. (vid. maskini) (wa, pl. id. — wa), a poor man; mesikini wa Mungu; سَكْن , pauper et miser fuit; مَسْكِين , pauper, egenus.*

MÉTA, *v. n.*, *to be bright, to glitter; e.g.*, jambia lameta kumója si kuili, *the dagger glitters on one side, not on two sides; ku memetéka kote kote, to glitter on all sides; e.g.*, upánga méta.

META META, *v. intens.*, *to glitter much; meta metésha, v. c.; ku meta meta; efr.* gnā, *to flash, to glitter (ku gnā, to shine forth).*

METÉSHA, *v. e.*, *to cause to glitter; ku metésha metésha.*

METÚKA, *v. n.*, *to shine from far.*

METEMETE, *s.* (wa); *vid.* kimetcmete cha mtóni, *a glowworm.*

METHILI (or METHILI or METHALI or MITHILI); metheli ya maneno, *a likeness, similitude, parable; efr.* مَثَل , *assimilavit parabolam instituit; مَثَل , similitudo; مِثَال , exemplar, imago, forma.*

MÉZI (or MUEZI), *s.* (wa, *pl.* niezi), (1) *moon; (2) month.*

M'FA = mofa, *s.*, *kiln.*

MFA, *s.*, *meat for the mtuzi, which a foreigner gets (Er.).*

MFAA, *the centre-piece of a door (St.).*

MFAU, *s.* (ya, *pl.* za) = kapu, *a large basket for keeping corn in. The mfaú holds 10 gisila; efr.* kizizi.

MFÁLME (or MFÁLUME or MFAÚME), *s.* (wa), *chief, king (ku fú waume) = muegni nkū, a great man or lord (ní mtu alietawála).*

MFAMFUKA, *v. n.?*

MFANI BIÁSHERA (*pl.* wa—), *a trader, a merchant.*

MFÁNO, *s.* (wa, *pl.* mifáno ya) (ku fana, fanána), *likeness, resemblance, figure, example, pattern; nadáka ngúo mfáno wa lino, I want a cloth like that; efr.* *Arab.* فَن , *species, modus et ratio*

(*from* فَن); mfano wa maneno, *a proverb, a parable (?)*.

MFÁKAJA, *s.*, *comfort.*

MFARAFÁRA, *s.* (wa, *pl.* mi—), *a little animal, basiliscus? a kind of lizard? like the chameleon.*

MFARANGA.

MFARASA, *s.*, *a Frenchman (pl. wa—); but mfarāsha, a thin light mattress, cover; Arab.* فَرْش .

MFÁRIJI, *s.* (*pl.* wa—), *a comforter; efr.* فَرَج , *liber fuit moerore, oblectatus fuit, detersit moerorem Deus.*

MFÁRIKA, *s.* (ya, *pl.* za, ma) (فَرَق , *separavit; فَرَق , agmen ovium magnum, maiden, a goat or sheep which has not yet given birth = mtamba wa gnome, msó wa kuku; msijána wa mtu (asie tassa viá).*

MFÁSIRI, *s.*, *expounder, interpreter; vid.* fasiri.

MFÁTHAHA (or MFETHIHA or MFETHI), *s.; فَتْح , ignominia affecit; فَتَاة , ignominia, disgrace.*

MFATHILI, *s.* (*pl.* wa—), *one who shows kindnesses (vid. fathili), generous; mfáthili nkū wewe.*

MFÁTU, *s.*, *vid.* mfaú.

MFEDÉHA, *a tree.*

MFÉKO, *s.*; mféko wa jino or meno (*Kimrima*), *pl.* mifeko ya meno, *gaps between the teeth.*

MFENESSI (or MFINESSI), *s.* (wa, *pl.* mi—), *the bread-fruit tree (arto karpus integrifolia).*

MFÉNI, *s.* (R.), *name of a foreign tree used for masts; only for want (ukoshéfu) of this they take the mleha. The tree comes from India or Arabia.*

MFETHULI, *s.*, *a rude fellow.*

MFI, *s.* (wa, *pl.* za); mfi wa nuelle, *whiteness of hair, white and grey hair like that of aged persons; nuelle nieupe za msé (efr. imfi in Kiniasa).*

M'FI, *s.* (wa, *pl.* mifi, ya) (*Kin.* mufui, *pl.* mífui), *an arrow (Arab. msharre, pl. mi—); ku fuma mfi, to shoot an arrow. M'fi wa kigumba na wa mrembe must be distinguished. The mfi wa kigumba has an iron head smeared with a vegetable poison. The mfi wa mrembe has no iron, but only a sharp wooden point, which is poisoned. The wáuo la mfi (pl. mawáno ya mifi) is mti ntúpu usiotiwa kigumba wala usio. tongoa nta, but it has, like every arrow, three feathers (nióya) to make it fly straight and far. Mifi ni selakha ya kebába, i.e., arrows are weapons which are not expensive (like muskets), for you get several arrows for a small quantity of corn. (2) M'fi (or m'vi) means also sting; e.g., mfi wa niúki, the sting of a bee.*

MFIALISHI (or MVALISHI), *s.* (wa) (= mkunga), *a midwife (efr. vialisha or mvalisha or mviáisa).*

MFÍÁSI (or MVIÁZI), *s.* (wa, *pl.* wafiasi, wa), *one who*

gives birth; mume or mke, father or mother, prop., male or female genitor; wafiasi, parents; mfiási, esp. she that brings forth.

MFIELE, s. (wa, pl. wa) = mzé.

MFIFILISI, s. (ku-m-fifilisi), *a defrauder, one who defrauds another in the payment of an account, &c.; e.g., ku-m-fifilisi siku, he counted only 10 days instead of 15, or gave him him 8 dollars instead of 10, as he ought to have given; he did not give him all.*

MFIPU (rectius mvipu), *adj., s. (ku via, haribika, pumba —?), a lazy or idle person; mtu asi-daka kazi kabisa. The mifu is different from mkulifu, a man who is remiss, who says directly "this thing is too hard for me;" mkulifu yuwaata kazi harraka, neno lina-m-kulía, lina-m-kúa kúa, ku li-fania; amekuliwa ku fania kazi hi, ameóna kúa kuba, akaata, amejoka, amelegéa.*

MFIGNIO, s.; mongowakwe ni mfignio?

MFILISI, s., *an auctioneer, one who seizes another's property (kua sébahu ya deni), who cannot or will not pay a debt (ku filisi).*

MFINANGI (or MFINANSI), s. (wa), *a potter, one who makes earthenware (ku finanga), e.g., vibia, vibungu, vikungu, vikaango, mitungi, ta, &c.; vid. kungo.*

MFINKO, *vid. kifiniko.*

MFIOÁ, s. (wa), *a quarreller, brawler (ku fioa), a fault-finder, one who is given to scolding.*

MFIPÁO, *a tree.*

MFIRINGO, s. (wa, pl. mi—), *roundness, levelness, without angle or hollow (ku firingana); kitu hiki kimifiringo, this thing is round (kama dafu).*

MFISIFISI, s.; *cfr. kifisifisi and ufisifisi, from ku fita, to conceal, hide.*

MFITÁJI, s. (wa), *a hider (ku fita), one who hides from —.*

MFITINI, s. (wa) (*vid. fitini*), *one who brings about enmity between friends, &c.*

MFIIWI, *the bean-shrub (fiwi, bean).*

MFO, s. (wa, pl. mifo), *a torrent, stream (vid. m'to, s.), rushing, roaring; leo kuna shuka mfo hakupitiki; majira ya mvua ni mfo, washuka mfo watukua watu, mfu mkafu.*

MFÓDORO, s. = *chakula cha burre (vid. fúduru, v. a.), invitation to a feast.*

MFOMBI, s. (Er.) (*in Kipemb. = msingi wa maji*), *a water-trench; vid. mfumbi.*

MFONGÓNIA, s., *a tree; its fruit mafongonia, said to be eaten by the Dahalo tribe (vid. Mdahalo).*

MFOROYA (or MFOROJA), *the name of a tree.*

MFORSAJI, s. (wa, pl. mi—), *a mulberry-tree, MORUS.*

M'FŪ, *adj., a dead person (kú fū) (pl. wāfu); kitu hiki ni kifū, this matter is dead; niamā fū, a dead animal, which died from disease, and*

whose meat is therefore not eaten by the Suahili, but only by the pagans (Wanika, &c.); especially said of animals which died miserably and are therefore harām (forbidden). Wāfu ni wale walio-kufa tangu hapo, but meiti (pl. idem) is a fresh corpse; maji māfu = yaliokufū, dead water, ebb-tide.

MFŪA (or MVŪA), s. (ya, no plural), *rain (lit., probably "beating," vid. ku vūa); mvūa yāgnia, it rains (panafungu mfūa).*

MRŪA, s.; mfūa wa ku (pl. mifūa ya ku) *fuguta or fugutia or ashia motto, bellows, two leather bags with which the natives blow the fire in a smithery; (2) mfūa (pl. wafūa), a smith, worker in metal; mfua juma, a blacksmith; mfua fetha, a silversmith.*

MFŪÁSI (or MFŪAZI), s. (wa, pl. wa—) (ku fuata), *follower, adherent, a follower, a retainer.*

MFŪÁTI, s. (wa) (*Kimrima*), *a species of (red) ants. They are also called sisimisi (wa nti), lit., ku fūa or fukua nti; kazizao ni ku fukua nti, ku fania niumba, ku sisimía or sama nti, to dig under ground.*

MRŪFI (or MVŪVI), s. (wa, pl. wa—); *mfufi wa sámaki, a fisherman (ku fūa sámaki). Mfufi wa mshipi, wa júia, wa jérife, wa lema, wa niáfu, wa kimia (wa rusási), wa usio, wa utata, wa munda (pl. miunda), wa rásaka, wa kassa. All these terms refer to the various modes of fishing.*

MRŪFU, *a tree.*

MFUFUMÁJI, *a tree.*

MRŪGO, s. (wa, pl. mifugo, ya); *mfugo wa niamá, cattle-breeding; mimi nina mifugo mingi, e.g., ya kuku, ya gnombe, ya mbuzi, ya kondé, ya punda, &c., laken kulla mifugo mbalimbali; mfugo wa kuku ni péké, wa gnombe péké, &c. The singular refers to any class of animals, but the plural (mifugo) to all kinds together (vid. ku fuga).*

MFUGULIO, s. (R.); *prov., maji ya nazi yadaka mfugulio?*

MRŪJE (or MVŪJE), s. (wa), *a fetid gum; mfūje ni matōzi ya mti, yanúka vibāya (assafetida), a stinking unguent, which the Banians put into their boiled rice, to keep off evil spirits, who on smelling it will fly. The natives when sick put it into their charms (hírizi), shetani akimlie akisikia hárufu mbaya, to put the devil to flight when he smells it.*

MRŪKE (or MVŪKE), s. (= jáshe); *mfūke wa muili, sweat, perspiration of the body; mfuke wa jungu, steam from kettles, &c. (pl. mifūke ya —); fuke (la) (= joto) (pl. mafūke), large drops of sweat; mfukefuke = motto mingi (R.); muili umefania harri or mfuke, jasho, the body perspired.*

MRŪKO, s. (wa, pl. mi—), *a bag, a pocket.*

MRŪKŪTO (or MVŪKŪTO), s. = *jasho, heat, sweat;*

téleka maji yapate mvukúto kidogo, *put water on the fire, let it get a little warm or lukewarm* (cfr. mfúke); cfr. vukúto, sweat.

MFULANA (or MYULANA), s. (wa), *a youngster*.

MFULE, s. (wa, pl. mi—), *a kind of tree. The timber is hard and used in shipbuilding. Mléha, mgnongo, mbáwa, mkungu, mfule, mtundó are trees of soft wood, hence the boats constructed of them will not sink easily; but the msindarúsi, mbambakofí, mgnambu, mtanene, msindi are miti misito yasúma (trees of hard wood), hence boats built of these trees soon sink.*

MFULI, s. (in Kigunia) = mtu mume, *in Kimwita; mukono wa kufuli (= wa kúume), the right hand.*

MFULIZO (properly MFULIZO), s. (ku fúlisa), *haste in going, galloping, quick trip; kua mfúlizo moja, asipopumsika kana fírasi; mfulizo moja, one draught, pull, tug, train (e.g., of the railroad); vid. fua, to beat, to strike.*

MFÚLA, s. (pl. wa), *a weaver; vid. fuma, v. a.*

MFUMBÁTI, s. (cfr. kitakizo) (pl. mi—), *the side pieces of a bedstead (St.).*

MFUMBE (MFUMBI?), *the back of a native hoe; vid. inika.*

MFÚMBI, s. (wa) (pl. mifumbi, ya), (1) ndia ya maji iliotimboa kásidi ku pitia maji ya mvúa, *water-trench dug for the purpose of leading off the rain-water; (2) ku piga mfumbi (ku koróga maji), to push off with the feet the little water which at low tide is left in the (mikóno ya mto) by-channels of creeks, in order to lead the fish and shrimps to the utáta wa ku kuti za mnázi, an obstruction consisting of palm-leaves, &c., through which the water may flow off, and the fish be kept behind. The little shrimps (kámbe) are taken in large quantities and put into baskets. When dead, they are dried in the sun, and then sold, one pishi (measure) of shrimps being equal to one pishi of corn (mtáma).*

MFÚMI (rectius MVÚMI), s. = keléle; *ku piga kelele or mvúmi, to jar, fizz.*

MFÚMO (or MVÚMO), s. (wa, pl. mi—), *a tree of the palmyra or fan-palm species. The Borassus palm. Its trunk rises like a vase of flowers, being thin towards the ground, and growing thick in the middle. Several East African tribes draw toddy from this tree. They cut off all its branchy fans, and tie a large calabash to the top, to receive the liquor, which runs out from the incision which has been made on the top; and other people cut a hollow in the top of the trunk, whilst others cut holes in the tree near the ground. In these hollows the liquor is collected. Again other people fell the tree, making holes all along the stem, in which the liquor gathers after some time. The mfumo toddy is not so strong as that of the cocoa-tree. In order to*

ascend the mfúmo (ku fuma kua pepo), the natives tie ropes of the mbugu around the trunk, which serve as a kind of ladder. The Wanika do not practise the ugéma (tapping) of the mfumo except in time of famine; they have also very few mfúmo in their country; but the Wasegúu and Washinsi have plenty of them, whilst they have but few cocoa-trees. They therefore understand the ugéma (tapping) wa mfumo, and are very fond of its liquor.

MFUMUWALE, *vid. muále.*

MFÚNDA, s., *a tree.*

MFUNDÍFU, s., *spoiler, perverter (especially of words spoken) (ku fundia, rectius vunda).*

MFÚNDO, s. (wa, pl. mi—), *anger or chagrin, grudge, ill-will, hidden in one's heart; mtu huyu yuna mfundo moyonimuakwe, yuna kasírání kí, neno lina-m-sononésa (vid. sononéka) (cfr. kamia, v., to be resentful) (fundo, knot); mfundo alio nao uta-mu-úmiza muana (mfundo walio nayo, which they have), the grudge which the child has will give him pain.*

MFÚNE, s. (wa, pl. mi—), *a tree straight and tall, with white bark. The trunk is so smooth that even a snake cannot ascend it (nióka hawézi ku kuéa kua ku teléza); mfúne hu ha-u-kueleki, this mfune tree is not climbable, cannot be scaled. However, the natives fix (vigóngo ndáni ku kueléa) sharpened pegs into the trunk, and by this means ascend it, to tie (mizinga ya niúki) bee-hives (which are hollowed out of short trunks of trees) between its branches.*

MFÚNGA (or MVÚNGA), s., *row, file (= saffu)?*

MFÚNGISO, s.; mvúa ya jana ilikúa ya mfungiso; mvúa ya mfungiso, *continued rain (R.).*

MFÚNGO, s., *binding, the feasting and amusement which is kept up for three days before the commencement of the Ramadan or fast-month of the Muhammedans (kú lí mfungo na ku teza úra); after this feast, the month must, as it were, be tied up by fasting; cfr. ku funga, to tie, to bind; mfungo wa Ulaya, as it is or was bound in Europe, European binding.*

MF(V)UNGU, s. (pl. mivungu), (1) *a piece of bamboo, from which the natives make the quivers for their arrows when they cannot get quivers made of leather; mfungu wa mifi (= diaka, la, pl. ma—); (2) the empty space under a bedstead or table, &c. (mfungu wa m'ezé).*

MFUNGULIA, s., *to tie up, loosening, unbinding (no sign of genitive); vid. mafungulia gnombe.*

MFUNGUO, s. (wa) (lit., untying, unbinding), *the first month of the Muhammedan year which follows the month of Ramadhan. The first month loosens, as it were, the fast which during the Ramathan (the last month of the year) has shut up the mouths of the people. The first month is,*

as it were, the key (ufungúo) of the year, which closes by keeping pace with the phases of the moon, every new course of which opens a new space of time. Mfungúo (1) wa mosi, (2) wa pili, (3) wa tatu, (4) wa nne, (5) wa tano, (6) wa sita, (7) wa sabaa, (8) wa nane, (9) wa kenda, (10) Régeb, (11) Shabān or mlisho, (12) Ramathani or muezzi wa t'ummu. First, second, third month, &c. The three last months do not change their Arabic names. Strict Muhammedans continue to fast for six days after the Ramathan. People who could not fast during the Ramathan from sickness, travelling, &c., must compensate for the omission in another month. The names of the months are in Arabic: (1) Sha auwal (mfuguo wa mosi), (2) Th'il Kanda, (3) Th'il Haji, (4) Moharram, (5) Safer, (6) Rabia el auwal, (7) Rabia el akhr, (8) Jemad el auwal, (9) Jemad el akhr, (10) Rajab, (11) Shabaan or mlisho, (12) Ramathan (muezzi wa t'ummu).

MFUNSAJI, s. (wa), a teacher (ku funsa or funza).

MFUNSI (or MFUNZI), s. (wa), teacher (ku funsa); vid. mkufunsi and muálimu.

MFUNSIFU (wa), a teacher.

MFUNU, s. (Kiniassa), a tree called mfunúnu, which when decayed makes a powerful perfume (ufumba, manukato) (R).

MFŪO, s. (wa, pl. mifūo), (1) the white sand on the shore of the sea which is overflowed in part at very high tide; (2) a sign or way marked in the sand (ku weka mŭo = alama, usipite mŭo); (3) a coloured stripe in a cotton print, a coloured line; (4) mifūo or mivukúto, bellows.

MFŪO (mvŭo), s., a place fit for fishing; mŭo ya ku vía mishípi (máhali pa sámaki), a place in the sea where plenty of fish is found among seaweeds and small rocks (kiamba or jamba), where they congregate.

MFŪPA, s. (wa) (pl. mi—), a bone; mŭpa wa fuzi, the shoulder-bone or blade.

MFUPAO, s., a kind of tree.

MFŪPI, adj., short; mtu mŭpi = mtu wa kinio kidogo; kasha fupi, a short box; niumba fupi; upāu nŭpi; mti mŭpi; kigúzo kifupi; mbáo fupi; makasha mafupi.

MFURADI, s. (wa); mifuradi wa ushairi, a verse (Er.); *cf.* فُرْد, solus fuit, separatus fuit.

MFŪRE, s. (wa) (Kin. sálhāni ya ku lía kama pishi, ku tía síma), a deep dish in which the Wanika put their boiled food. The síma or wali is put in one, and the mtúzi in another.

MFURIA, s. (shamia) (kanzu ya mŭria), a cloak of cloth; boshúti kúba la Waárabu kana kanzu, a sailor's cloak (Luke xx. 46).

MFURŪGO, s., disturbing, disturbance, trouble, strife.

MFURŪFU, s. (wa), gazelle, antelope (Er.) (Kin. sá) (*cf.* indsa in Kiniassa).

MFUSHAJI (or MVUSHAJI), s., a ferryman (ku vusha, ku vuka).

MFŪSI, s. (= mtu afuai juma or fetha, &c.), a worker in metals (muhunsi wajuma, &c.) (vid. njúme).

MFŪTO, s., drawing, pulling, rowing; sio mfuto hu, one does not row thus, this is not rowing.

MFUTŪA, s. (vid. msáfíhi), a proud person = muegni kebi.

MGAGASI, s. (ku gāgā, v. n.), vid. numbi.

MGAGNÁDO, s. (wa) (= shamba la ku búrga kua jembe), a plantation where the soil is so hard that the hoe rebounds. The soil consists of kidongó (nti ya ndongo). It is fit for the cultivation of rice, but must be abandoned after a few years. Reb. writes ku lima mgagandu.

MGALLA, s. (pl. Wagalla), a Galla, a great nation consisting of many tribes in East Africa. The Galla inhabit the Interior from the frontiers of Abyssinia down to the coast of Malindi. The Galla inhabiting the country between the rivers Jub and Dana were a few years ago almost entirely destroyed by the Somali. The Galla say, that when God created men, he called out first the Abba Lonni, i.e., the possessors of cows (the Galla); then the Abba Shuffa, i.e., the possessors of clothes (the Suahili people); at last the Abba Yema, the possessors of hoes, i.e., the agriculturists, e.g., the Wapokimo, Wanika, &c.

MGALLI, s. (wa, pl. mi—); mgalli pondo mŭfu (or mpondo mŭfu) wa ku futia dau, a large pole used for pushing a boat through the water.

MGAMIA, s., vid. ngamia, a camel.

MGÁNDÁ, s. (wa, pl. mi—), (1) a tree on the coast (mti poani), the wood of which is as hard as that of the mkóko; (2) a sheaf of rice.

MGANDO, s.; ku piga chuma mgando, to flatten out a piece of iron by beating it, iron which is upon the anvil but not yet forged (Kiniassa duntura).

MGÁNGA, s. (wa, pl. wa—), the witch-doctor of Africa (a native physician), who pretends to cure sickness by means of superstitious ceremonies, charms, &c., which he combines with remedies which have in a degree truly medicinal qualities, a circumstance which sustains the belief of the natives in his art, since he often succeeds in a cure by means of the medicinal plants, roots, &c., which he uses together with the fooleries by which he imposes on the ignorant and distressed people, who will pay him in fowls, sheep, goats, bullocks, cloth, money, &c., according to their means, the nature of the sickness, and the agree-

ment made previously with the *mganga*, who is generally a man of great shrewdness, of ruined fortune, and one who has travelled to many countries (*vid. gānga, v. a.*).

MGANGAJĀLE, the name of a tree, good for misu-kawano.

MGANGA UNGO, *s.*, *vid. muengelle.*

MGANJU (rectius MKĀNJU, *pl. mīkĀNJU*), *s.* (*vid. kōrosho*) (*anacardium*), a tree which bears the *kanju* or *korosho*, cashew nut or apple.

MGĀNO, *s.* (*pl. mī—*), *cfr. gāno (pl. mā—)* (*ugano*); *cfr. kano.*

MGĀO, *n. p.*, a place in the south of Kīloa, near Cape Delgado.

MGĀOGĀO ? *ku oka ndani ya makā, to roast by putting into the coals.*

MGEMA (or MGEMI), *s.* (*vid. gema, v. a., to tap*), a tapper of cocoa-nut liquor.

MGĒNI, *s.* (*wa, pl. wa—*), a stranger, a guest, a foreigner.

MGHAD, *s.*, a horse's canter (*St.*), short gallop; *ku enda mghad, to canter.*

MGI (perhaps MENGI), (1) *adj.*, thick, big, in reference to the girth of man's body; *muili wa mtu huyu ni mengi* or *mtu huyu ni mgi* (*mnéne*) *sana, this man is very big or corpulent. But in the plural the Swahili say watu hawa ni wanéne; motto mgi, &c.* (2) *Mgi wa ku gniegniekéa* or *mgifu wa dīni, a very pious person.*

MGĪA KĀTI = *muegni katikati beina, a mediator; = mpatanishi or mselehisia, peacemaker.*

MGĪNA, *s.*, new grass (*R.*).

MGINE (*vid. muingine* or *muiningine*), another.

MGISINGISI ? (*R.*).

MGNAMBO, *s.*, a kind of tree, the wood of which is firm and good, and red in colour; *mgnambo ukiundiwa una maisha sana, Anastahāmili maji sana.*

MGNĀNDA, *s.* (*wa, pl. mī—*), a handful taken with the fingers (*vid. oya, s.*), a handful given with the hand open (*mgnānda wa kuni*) (*cfr. kitōpa, s.*), a small load of wood (*Er.*), a small bundle of anything.

MGNĀO, *s.*, *vid. muézi*; motto *unatóa mgnáo* or *udambi (cfr. muali)*; (2) *clearness in speech; ni mgnáo (unagnā), the speech is lucid, clear.*

MGNĀRIZO, *s.* (*wa*), glittering, glaring; *mgnārizo wa mātó, the glaring or staring, fixing of the eyes; vid. ku-m-gnarizia* or *ku-m-toléa mato*; upanga wa *mśānaa* or *mgnarizo, a sword of inferior quality, not much esteemed by the natives, of which the iron is soft.*

MGNĒO, *s.* (*wa*), craving; *mgnéu wa ndā, ku gnéa.*

MGNĪAGNANĪ, *s.* (*wa, pl. wa—*), a deceiver, violent man, an oppressor or extortioner (*ku gniagnānia*), one who takes by force.

MGNIEFU, *s.*, humidity; said of the wetness round the kópe of a bathing-place at Rabbay.

MGNIEGNIEKĒVU, *s.* (*wa*), one who begs humbly and reverently (*ku gniegniekéa*).

M'GNIRI, *s.* (*wa, pl. mīgniri ya*); *m'gniri wa puéza, the claw of a crab, the arms of the cuttle-fish (St.); vid. gando.*

MGNÓNGO, *s.*, a kind of tree, of which mortars are made (*R.*).

M'GO, *s.* (*wa, pl. migo*), a large shrimp. The small shrimp is called *kamba (wa, pl. za)*.

MGÓA, *s.* (*wa*); *mgóa wa gnombe, the dewlap (the piece of flesh which hangs down under the neck of a bullock). Mr. Er. takes the word for "thong or girdle" (?)*.

MGÓBI ? (*R.*).

MGÓJA (or MNGÓJA) (*pl. wangója*), one who waits (*ku ngója*), a sentinel ? *mgója mlango, a doorkeeper.*

MGÓLI, *s.*, scrofula, king's evil.

MGOLOSSA, the trunk of a tree (*R.*).

MGÓMBA, *s.* (*wa, pl. mī—*), the banana-tree, plantain; *mgómba wa ndizi*; *mgómba wa tómbaku* (20 mikate), *dawa la tómbaku, pl. madáwa ya —, as the Teita-people prepare the tobacco*; 20 little cakes (*lit., breads*) make a *ngomba wa tómbaku*.

MGOMVI, *s.* (*pl. wa*), a quarrelsome person, a brawler.

MGONDO, *s.*; *mgondo wa maji, the track left in the water*; *mgondo wa jombo, the wake of a sailing ship; cfr. mtilisí.*

MGÓNGO, *s.* (*pl. mī—*), the back, backbone; *niumba ya mgongo, a pent-house roof (St.); vid. kiinúa mgongo, a present, drink-money, gratuity (R.) (ku nóa).*

MGÓNJŪA, *adj. and s.* (*wa*), a sickly person, an invalid; *mgónjoa atembéa kidogo, laken muelle anekázoo* or *amegandamizoo sana ni marathi hawezi ku tembéa.*

MGÓSA, *s.* (*wa*), a tree, the bark or rather the fibre of which is used for making (*mŕān*) matches for matchlock-guns. The *m'oria* tree in Kir. has good bast. *Ugosa* is the rind or bark of the *mgosa* tree.

MGÓTI, *s.* (*wa, pl. mī—*) (*Kin.*), stalk of fruits, e.g., of millet or maize; *mgóti wa mtāma* *ni mabiudi*; *Kis. būa (la—)*; *Dr. St. takes it = mlingoti, a mast*; *mgóti wa ndizi, stalk, pedicle (of a plant) of the plantain.*

MGÓTO, *s.* (*wa, pl. mī—*) (*ku gota, to knock*), the noise made by knocking, beating, or cutting; *mgóto gani háu ugotáo? what noise of beating is this? mgóto wa dau, the noise caused by rowing a boat*; *mgoto wa maji, the noise of water at the confluence of two rivers and in shallow places.*

MGÓYA ? (*R.*).

MGRĒSA (or MGRĒSE or MGRĒSI) (*pl. Wangrésa*), an

Englishman; Mgrésa ndie Mzungu asiedáka watúma, this is the European who is not come in quest of slaves, wherefore the slaves pray that the Mgrese may come and deliver them from slavery. The natives of Mombas know chiefly two European nations: (1) the nation of the Mgrese (*English*), (2) of the Mfárasa (*Frenchmen*). Whilst the slaves prayed that the Mgrese might come, the possessors of slaves prayed for the coming of the Mfárasa, who formerly bought slaves on this coast. Majina ya Wazungu wangine hayakukúa m'no, the names of other European nations have no great celebrity, like the Spaniards and Portuguese.

MGU, s. (wa, pl. migu), a kind of worm which infests the corn, corn-worm (cfr. ungúu, pl. ngúu); Kin. kimúngu, mdudu mdogo mneussi asúái mtama.

MGŨE (rather m'kŭE), s. (cfr. maviá, mother- and daughter-in-law (*Heb. writes m'gŭe for m'kŭe*).

MGÚSHO, s., vid. punga and mkía (tail).

MGÚZI (pl. waguizi); niana nguizi or mbañji, a beast of prey (cfr. ku gúya, to seize).

MGÚMBA, s. (wa, pl. mi—), (1) the iron hook attached to the iron head of a large arrow (such as are used to kill elephants, &c.); (2) mtumke asieviá mana, a woman who has not yet or never given birth to children, though she may be an aged person, she is therefore often despised by others.

MGÚMI, s. (wa, pl. mingúmi, ya), a large fish of the whale species; kudegesa (?) and puelewa mgumi??

MGÚMU, adj., hard, solid, severe, difficult; jiwe gúmu, a hard stone; majiwe magúmu, hard stones; kitu kigúmu, a hard matter; mtu mgúmu, a hard, severe man.

MGÚNDA, s., cultivated land (St.).

MGUNE, s., a young mkóma tree, which yields the mûá used for binding, making mats, bags, &c.; vid. mûá (vid. kingúne).

MGÚNIA (wa, pl. Wagúnia), n. p., a native of the country situated between Sivi (Patta) and the Jub River.

MGÚNO, s. (wa, pl. miguno) (vid. guna), murmuring, grumbling; huyu yuwa-ni-pigia mgúno or migúno, this man grumbles at me (cfr. ku guna).

MGÚRU, s., a leg (St.) (no doubt a Kisegúá word for mgú or mgúu, vid.).

MGURUGURU, s., a large kind of burrowing lizard (pl. waturuguru).

MGÚRUMO, s. (wa, pl. mi—), thunder (which is violent and near) (cfr. kifúmo) (mtitímo, thunder which is distant); jana kulipiga mgúrumo, leo kunapiga —, it thundered yesterday, it thunders to-day. Rádi is the thunderbolt which strikes trees, &c. Mshindo wa mgúrumo, a thunderclap.

The natives believe it to be the falling of a star from heaven. In thundery weather the natives will not carry anything upon their heads, nor sit or stand under trees, especially will they not wear a red cap or carry a sieve on the head, for fear of being struck by the rádi (Arab.). (2) Mgúrumo wa simba, the growling of a lion.

MGURURE, the name of a tree = Kir. mgniagnáni.

MGÚU, s. (pl. migúu) (Kiung.), the leg from the knee downward, the foot (in Kimv. gũ, la, pl. mágũ); kuenda kua migũ, to walk.

MGUURI, s. (wa), vale (Er.)?

MHÁLIFU, s., vid. muhalifu.

MHARIBIFU, s., vid. muharibifu.

MHÁSHIRI, s. = borti kuba (on a vessel).

MHASSI (or MHASSAI) (wa, pl. wa—), an eunuch, a castrated beast.

MHÁTIMU, s.

MHIMILI (pl. mihimili), a girder, a beam, a bearing post (cfr. hamáli, and himili, hémili).

MHITAJI, s., one who has need of a thing; bana ni mhitaji nai, Luke xx. 31; mhitaji wa ku nunúa or wa ku uza.

MHUNZI (or MURUNZI) (pl. wa—), a blacksmith.

MIA, numb., a hundred; mietēn, two hundred; Arab. مائة, dual مائتين.

MIALAMU, the ends of a piece of cloth (St.).

MÍÁYU, s., yawning, a yawn; ku piga —, to yawn.

MIBA, s. (ya, pl. za—), a thorn (pl. miiba) (properly mûiba in sing.); miba ya mti, pricks or thorns of a tree; miba ya samaki, fish-bones.

MIBALE, pl. of mbále; vid. mbálo.

MIBAO (or MIBAO), s., timbers; vid. mbao.

MIBUYU, s.; sing. mbúyu.

MIDIRÁRA, s., adv., always = sermadda or miléle (Uimbo); midi midirára, mitambára ya ku nianiúka, i.e., mtu mifu awá mitambára yasiokua usima or misima, ya ku nianiuka, mikía (mkía) kaula ya puesa, an idler wears tattered garments (like the tail of the puesa) because he gets no goods by working and therefore cannot buy decent clothing, he always wears ragged clothes. Mr. Erh. refers to the song of children, if one of them is wearing clothes which are torn or worn out.

MIE, pron. (contracted from mimi), I; wé, pro wewe, thou; suie, pro suisui, we; nuie, pro nui-nui, you.

MIETĒN, numb. (vid. mia), two hundred (in the Arabic dual).

MÍRU, s. (wa, pl. mafu, ya); mifu gnombe, an insect which torments cattle with its sting.

MÍRÚA, s. (pl.) (vid. sing. mífua), a pair of bellows.

MÍRÚO, s. (ya) (sing. mífio); (1) ku andika mífio na kissu kua ku teza, to make marks in the sand with a knife in play; (2) ku piga mífio, to make

lines with the feet, &c., to point out the place where the mzingi (foundation) of a house is to be dug up.

MIFÚSI (or MAFÚSI) (rectius VUZI and MAVUZI) (vid. fusi) (obscene), hair of the pudenda.

MIGNIA, *v. a.*, to press out or squeeze out; e.g., ipu (la), boil (= ku kamúa).

MIGNIÁNA, *v. rec.*

MIGNIRI, *s.* (ya) (sing. n'guiri), the claws of the pueza (octopus vulgaris), the arms of the cuttlefish (St.).

MIGNOGÓNO, *s.* (ku gnognona), speaking low or softly, whisperings.

MJÁNGO, intestines; *pl.* of ujángo.

MIKÁHA, *s.*, marriage. (1) Ku funga mikáha ya ku óa mtumke, to betroth a wife, to conclude the matrimonial agreement with the parents of a girl. When the matrimonial engagement has been concluded with the parents, the bridegroom (the bride staying at home) goes to the mosque, accompanied by his relations and those of the bride. Having kneeled with one knee before the kathi, the latter asks him, "Uitikile (i.e., unakubali kua knelli) ku-mu-óa felani wa felani (the name of the bride being said), na mábári reali kumi (if this sum be agreed)." The kathi says these words three times, and the bridegroom repeats them after him. After this the kathi reads and prays. At last the bridegroom is permitted to rise and to shake hands with the kathi and all the witnesses present. This is called ku funga mikáha, to betroth. (2) Ku funga or sihi mikáha ya ku toána or tumbana (ku laza), the consummation of the marriage, in consequence of which the woman is considered (and she considers herself) the legitimate wife of her husband. As long as this act has not been performed the marriage is not valid before the kathi, and the woman may become the wife of another man. The act of the first coitus completes the alliance made in the mosque. Hence ku funga mikáha in this sense is = ku funga manéno ya uózi, ku isha maneno, ku-m-funga mke, mlangowakwe, watu wangine wasingie.

MIKAMBE; ku piga mikambe, in bathing, to duck down and throw over one leg, striking the water with it (St.).

MIKÁTABA, *s.*, scriptures, statutes, ordinances; haimo katika mikataba yetu, it is not written in our statutes, viz., to emancipate slaves.

MIKELÉLE (or MAKELÉLE), *s.* (sing. keléle), noise, outcry, e.g., in calling somebody at a distance.

MIKO (properly MIKO), *s.* (ya) (sing. mūiko, wa, pl. miiko), spoons (ku geusia mtelele jungúni). Muiko,

a large spoon; kijiko, a small one. Usi-ni-ondóe miko, says a woman who is in mourning for her husband. Miko means also to be under the treatment of the native doctor (mganga); fulani haua miko, N. N. does not stick to the treatment.

MIKU, *s.* (pl.) (sing. muiku, ya); miku za wali wa jana, the remainder of boiled rice which (in several houses) has been left at night, and eaten in the morning.

MILÉLE, *s.* and adv., eternity, eternally, always; efr.

ﷲ, in longum tempus concessit, rogavit ut diuturna patientia uteretur; ﷲ, tempus; milele na milele, eternally.

MILHOI, *s.*; niáma mkú, mréfu, baboon? orang-outang? a fabulous fish that speaks? mtu huyn yuna kimo kana milhoi or milihoi. Jinns which, having been merely singed, not killed, by the missiles of the angels, lurk in by-places to deceive and harm people (St.).

MILI = fashini ya chombo (R.)?

MILIA; punda milia, zebra; vid. mlia, *pl.* milia, stripes, &c.

MILIKI (or MILKI), *v. a.*, to possess anything, to reign, govern; mimi namiliki shamba hili, i.e., ni langu, I possess this plantation, it belongs to me; ku miliki nti, to govern a country; ﷲ, possedit, dominio tennit regem creavit.

MILKI, *s.* (ya) (Arab. ﷲ), possession, dominion = éenzi, vid.

MILLA, *s.* (ya, *pl.* za) (= madehábi or áda), custom of old (= destúri); efr. ﷲ, modus quo quid impletur, or rectius ﷲ, lex, quam quis sequitur, religio (from ﷲ).

MILUMBE, *s.*, a speech which is very long.

MIMBA, *s.* (ya, *pl.* za), (1) that which protrudes, protuberance, covering of? the bosom, bigness in general (tumbo kuba), belly, (tumbo) in Kimrima; (2) pregnancy; mtúmke yuna mimba, or atukúa mimba, or yuna mimba (himia), the woman has (or carries) a big belly, she is pregnant; mimba mbili, tatu, &c., second, third time of pregnancy; amevia mimba tano, mimbazakwe tano; mama ame-ni-tungia aka-ni-tukulia mimba (tumbo); baba ame-m-pa or ame-m-tia mama mimba, the father got the mother with child; ku haribu mimba, to miscarry; (3) ears of corn in the bud; mtama una mimba; mtána wafania mimba = umekúa mkúba, kéribu na ku toka mashúke;

mtama umefura, ukipassuka, shuke latoka; mtama unafura ju battu ku passuka, shuke likatoka n'de (cfr. muhama una tumba in *Kinika*); mimba signifies in this sense, the leaves enclosing the guinea-corn, just before shooting forth (R.). MIMBARI, s. (ya), (1) mimbari ya ku lekéa kébula, a little niche in a mosque to show the people the direction of Mecca; (2) a pulpit or reading-desk, an elevated place (of masonry) on which the reading or praying muallimu or manajuoni stands or sits in the mosque; (3) a superior kind of bedstead used by great people; ulili wa Besera (probably Basra), malázo wa mtu mkú; cfr.

عَلَوَاتٍ, elevavit; مَنِيْرٌ, locus elatior, suggestus.

MIMI, pron., I; mími nafsiyangu, I myself; contr. mie; vid. mie.

MIMINA, v. a., to pour out (from one vessel into another), to make empty, to shake out (by turning a thing upside down); nukate wa ku mimina, cfr. mkate wa jojo.

MIMINIA, v. obj., to pour out for or to one, in his behalf; ame-ni-miminia samli jombonimuangu, he poured out ghee or clarified butter into my vessel.

MIMINISA, v. e.

MIMINIKI, v. p., to be poured over, to overflow, to be spilt.

MIMO (múimo), s. (pl. miimo) (ku ima in Kir.), door-post, door-check.

MINA, s., bleeding of the nose (perhaps muina, effusion?) (Er.)?

MINDÚLE (sing. mdúle = kizizi or zizi, cabin, tent), tents?

MINGI, adj., many; e.g., mito mingi, many rivers.

MINGINE, adj., others (vid. ingine).

MINI, right; mini wa shemáli, right and left (St.); Arab. contracted from يَمِين.

MIGNIA (or MIGNIA), v. a., to press out; ku mignia mtumke kua ngúvu, to ravish, constrain a woman.

MIGNIA, v. rec., vid. mignia, v. a.

MINIÓ, s. (pl. ya) (sing. mnió, wa) (= mkuifu wa juma wa ku funga watu shengóni or magúni), (1) chains, especially for fettering prisoners; (2) minió ya matumbóni, the large worms which have been ejected from the bowels; when they are in the bowels they are called mijángo (sing. mjango); jango (sing. ujango) (pl. majango), of a large size; ukila konde za papáyu, utakúnia minió, ni daua, the seeds of the papaw, when eaten, will remove these worms.

MINIÚKA, v. n., to give way, to break (Er.) = gnu-gnika; in *Kiniassa*, memesa = banfuka, in *Kin.*; muigniúka, miminiúka, memeniúka = ku

mogóka (?), to break out, e.g., little pieces which break out from a hatchet when it strikes a hard substance; mátfal, bricks; miminiúka, when they are beaten by the rain.

MIO, s. (pl. za) (sing. umio, wa); mio za mtu ni miwili, the mio of man are of two kinds, (1) komio cha ku teléza maji, throat for swallowing water; (2) umio wa ku miza chakúla, throat (or channel of the throat) for swallowing food. Umio, voice; umio kuba, loud voice.

MIONGOMU, on the part of, as to, from among = katika nafsiyakwe watu hawa si miongonimuangu tena, wametoka, katika nafsiao, these people are no longer in my service, they went and set up for themselves (= tarafu, hisabu, shirika, jumla); felani yu miongonimuangu tu, ana-ni-tegemea; yule hamo katika miongoyao, safuyakwe ni mbali; ame-ji-tenga kua kúa mbári niengine, yu katika miongo ya Rabai.

MIÓNÓ (or MISÓNO), s. (sing. muóno, msóno) (ya); mióno ku futa or piga misóno (minéne), to snore in sleeping, but ku futa or piga mióno (miembamba) (pumzi nengi), to be light of sleep, so that no snoring is heard, but only the respiration.

MIÓNSI, s. (Kin.), pro mbinja in Kis.; ku piga mionsi = ku piga mbinja, to whistle with the lips.

MIPANDE, s., pl. of mpande (vid.).

MIPUMZI, s. (pl. ya), respirations.

MIRÁDI, s. (sing. mrádi), lit., readinesses (vid. rádi, adj., ready).

MIRÁJI (cfr. láláma) (Arab. مِرَاج, lubentiae et

laetitiae et alacritatis status; cfr. مَرَج, pascere sivit), fasting-day = ku funga = siku neupe, days on which the natives do not work; e.g., at kibunsi fuke ku fukiza kazi.

MIRANIRA? (R.).

MIRIKÍMU, s.; si mirikímu? (R.).

MIRIMO = hoduma? (R.); ku-m-funza mirimo (R.), to teach one service, how to serve.

MIRISÁU (or MIRISÁÁ), s. (za), small shot.

MISA (or MIZA), v. a., to swallow up, devour; pápa or téwa amenisa mtu; nóndo amedáka ni-miza, the serpent nondo desired to swallow me up (ku mesa in *Kiniassa*); ku meza (St.).

MISÁNI (MIZÁNI or MINZÁNI), s. (ya) (Arab.), a pair of scales, balance.

MISGIDA, s., bending, bent, curve (R.); vid. shambi.

MISHITHARI, adj., crooked (St.); cfr. مَشَوْر or مَشَوْر.

MISHO, s. (ya) (sing. muisho, wa), ends; misho ya nlimengu, ends of the world; vid. ku isa or ku isha, v. a.

MISI (or mizi), *s.* (ya) (*vid.* MSI) (*sing.* m'si or mzi, wa); shína latóá misi; misi ni wána wa shína, *the filaments of the root*; ku shika misi, *to take root*.

MISIKI, *s.*, *vid.* miski, *musk*.

MISISI, *s.* (pl. ya) (*sing.* msisi, wa), (1) *soot, of which the Swahili make ink* (*vid.* msissi; matuuda ya mkoko tree); (2) *drift, anything drifting on the water* (R.) (*cf.* kochesa in Kinyassa); (3) *on the side of a river*; misisi ya mtoni (misisi ya gnombe?).

MISISO, *s.* (ya) (*sing.* msiso) (*vid.* ku-m-sisa, *v. a.*), *abstinence from food, especially for medical reasons*.

MISKI, *s.* (Pers.), *musk* (miski ya pā); مسك (Pers.), *pretiosa odoramenti species* (musculus).

MISÓNO, *s.* (*vid.* mióno), *noisy snoring*.

MISRI, *n. p.*, *Egypt*.

MISTÁRI, *s.* (ya) (*sing.* mstári), *lines*; مستر, *linea, scriptura*; ستر, *scripsit, composuit*.

MISTERI, *s.*, *a buyer*; Arab. مشتري.

MISUMÁRI (or MISMÁRI), *s.* (ya) (*sing.* msumári, wa), *nails*; misumári ya juma, *iron nails*; misumári ya hessi, *screws*; مسمار, *res qua ligatur*; clavus ferreus.

MISUMÉNO, *s.* (ya), *saws* (*sing.* msuméno, wa); ku kerésa kua —, *to cut off with saws*.

MIZÚNGU (or mizúngu), *s.* (ya) (pl.) (*sing.* mzúngu, wa), *understanding, thought, cleverness, knowledge* = fikira, tesbíri, hila. Mimi tafikiri neno-langu, tasumbúa mzunguwangu tafania kitu-hiku; ku aza na ku piga mambo. Hence mzungu = mtu wa fikira, wa ku áza mambo; *vid.* Mzungu, *pl.* Wazungu, *European, Europeans, who have the name in Kiswahili, not from their white colour, but from their intellectual power and mechanical skill*.

MITAWÁNDÁ, *s.* (ya) (*sing.* mitawanda) (= viatu via miti) (*vid.* kiátu), *wooden shoes or sandals*. Only great people wear such shoes. The wooden peg is placed between the great and second toes, called msuráki.

MITE, *s.* (*sing.* m'te), *a seedling*; ku yā na ku gnóá mite ya tómbako (mbéu ndógo), *to set and root out a plant* (*cutting*), *e.g.*, of tómbako.

MITEEN, *vid.* micten, 200.

MITHILI, *s.* (ya, pl. za), *likeness, shape*; nadáka kasha mithili ya hili, *I want a box like this* (*in the likeness of this*); *cf.* مَثَل, *assimilavit*; مَثَل, *similitudo, similis, par*.

MIRÓNDÓ, *s.* (ya) (*sing.* mtóndó), *high trees, the fruit or seeds of which yield a good oil*; tondó (ya, pl. za), *the fruit of the mtóndó*; mafúta ya tóndó, *oil of the mtóndó*. Large quantities are exported from the island of Pemba. Two bags of the fruit cost $\frac{1}{4}$ dollar. It must be pounded and then squeezed out (*Calophyllum inophyllum*).

MIRU, *s.* (ya) (*sing.* mūtu, wa), *forests, woods*: "mūtu" is a thick forest which frightens people; m'boa or jiboa mitu, *jackal*.

MITULINGA (pl.), *the breastbones* (*sing.* ?) (R.).

MUJA, *s.*, *danger, hazard, risk, perils*; yegni —, *unsafe*; jambo la —, *an emergency*; muja = kijo or kicho; ku kúta, or ku óna muja, or ku kumbana na muja, *to be in danger*; walikúa katika muja; nikúa mujani mimi; Muegni-zingu ali-m-fúa kua nusurazakwe laken si kua mtu wa ku pona.

MUJISA, *s.* (ya) (pl. of muujisa, *vid.*), *something uncommon, extraordinary*.

MUUSI, *s.*, *a whistling* (St.).

MUSSI (*vid.* eussi), *black*.

MUWA (pl. of múa or muwa), (1) *sugar-canes*; (2) *múa* (pl. miáa), *leaves for making mats*; *cf.* múa or muá.

MWANI, *s.* (ya), *a pair of spectacles*.

MIXE (or mimi), *me, it is I*.

MIZANI, *balances, scales*.

MIZI, *s.*, *roots*; *vid.* misi.

MIZI, *s.*, *roots, rootlets* (St.); *vid.* misi or mizi, *s.*

MIZUKA, *s.*, *one a mizúka pckéyo? dost thou eat alone all the meat?* *cf.* gugumia, *v. a.* (R.).

MJA, *s.*; anakúa nja msito, *she is advanced in pregnancy*.

M'JA (or M'CHA) (*vid.* mjáji), *fearing, one who fears*; ku ja or cha, *to fear, hence kicho, fear*.

MJA, *s.* (pl. waja), *a slave* (*in the old language*); *cf.* kifialio and goma; *vid.* mja kazi.

MJAÁSA, *s.*, *vid.* pussa, *v. a.*

MJÁFARI, *s.*, *the mtada tree, so called on account of its thorns* (miba); *vid.* mtada.

MJÁFU (or MCHÁFU), *s.* = mtu mkó, *a dirty person* (Kipemba, Kiunguja) (ujafu, filthiness).

MJAGGA (wa), *a man of Jagga, a country in the Interior, to the south-west of Mombas*; *vid.* kilimanjaro, page 146.

MJAJÁTO, *vid.* mchachato; ku kata, *to cut like cucumbers*.

MJÁJE (or MCHÁCHE), *small, little*; mchache wa ákili, *of small wits or understanding*.

MJÁJI, *s.* (wa) (kuja, *to fear*), *one who fears*; *e.g.*, njáji wa Mungu, *one who fears God*; mjaji wa aibu = muegni kuja aibu, *one who fears disgrace*.

MJÁJI, *s.* (wa), *one who comes* (kuja, *to come*).

MJÁ KÁZI, *s.* (wa, pl. waja kazi), *a female slave* (*full-grown slave*); kija kazi, *a slave-girl*.

pl. wijakazi; mja kazi = aliekujia kazi; mja na goma ku páwa kazi, one who comes with the drum, i.e., beating of the drum, as is the case when slave-vessels enter the harbour, and the sailors make a great noise by drumming. Mja na maji is a free man who comes by sea and without the drum. Mja kazi is to be distinguished from mka kazi, which means "fellow-woman;" muegni ku-m-seidia kazi, a woman who assists another in working; mke muenziwe.

MJA NA MAJI, one who has come over the sea, or from over seas, a foreigner.

MJANDA, s., vid. mkopi.

MJÁNGA, adj., young, unripe; mana mjangá, an infant, babe; émbé hili ni jangá (embe jangá), this mango is yet young, unripe (efr. kidanga) (pl. maembe majángá).

MJANGÁO, s., consternation; ku shikua ni —, not to know what to do or to say.

MJANGO, s.; hauli mjangó maére, i.e., the mjangó does not eat maére, it is not nutritious.

MJANIÁTO, s. (wa, pl. mi—) (ku janiata, v. a.), a mixture of bananas, cassava, nazi (fish), boiled together; considered a delicious food by the natives.

MJÁNJA, s. (wa, pl. wajanja), a liar (Kĩnguja), a cheat, a shameless person (= tatai).

MJANNE (or MJÁNU), s., the name of a tree.

MJANNE, s., an unmarried female or widow (wa); mtu mume mjanne, a widower.

MJÁRO (or MCHÁRI), s., a traveller (ingéni) who joins a caravan or company (járo or cháro) of travellers, who are generally merchants.

MJÁSIRI, s. (vid. jásirí), brave, undaunted, bold, fearless (جاسر), strenuous, audax.

MJASSUSI, inquisitive.

MJÁURIRI (or MSHIRI), s. (vid. ujaniri) an oppressor, an unjust man.

MJÉGE, s. (wa, pl. mi—); mjége wa muhógo, a bad, spoiled cassava (efr. jége, s., la, pl. ma—); muhógo ulio na maji, haína unga, a cassava which has only water (juice), but no meal; mjége la muhógo is a small cassava, but jege la — is a large one. The people of the island of Pemba call "jége" "jelema," and "mjege" they name "mjelema." Mibógo mijege are small cassava, but mahogo majege are large ones; mjége hanivúi, i.e., mjege will not get ripe.

MJÉLEDI, s., a whip; vid. gólédi or góládi. Akafánia mjéledi kua kambáa, he made a whip of cords.

MJÉLÉMA, s. (wa, pl. mi—), in Kípemba a cassava having no meal inside (vid. mjége in Kĩmw.).

MJÉMJE, s., a thorn-bush?

MJÉNGO, s. (vid. ku jenga, to build), building, a camp on a journey; mjenzi, a mason, builder, different from sarmalla.

MJEPE, s. (in Kípemba) = ngúo wa ku wá, a dress for wearing.

MJEUKIA, s. (wa, pl. mijeukia), a parasitical plant with a pretty white blossom.

MJI, s. (wa, pl. miji, ya), (1) a village, town, the central place of a tribe; (2) uterus, womb; mji wa mke utokáo na muana, usikáo = kóndo wa niúma, the afterbirth. Enende mjiniukueta, go to our town; alipofika káribu na mji, when he arrived near the town; wajíamo and mijilío wa watu. In Kĩm. mudzi, vid. mudzi muiru. (3) Mji, middle part of a piece of cloth.

MJIÁRI, s. (wa, pl. mijiari), tiller ropes (St.).

MJIBAKI, s.?

MJIGŪ (wa, pl. mijigū), large, long legs.

Mjiko, s. (efr. jiko), (1) the fireplace; (2) the anus, the rectum, that which is seen in prolapsus ani = ni mfiko wa mkuundu utoáo máv (máfi).

MJIMBU, s., vid. mtimbu.

MJINGA, s. (wa, pl. wajinga), (1) a fool, a dunce; (2) a new comer, one who is ignorant, like newly arrived slaves, not knowing the condition of a country; prov. ukila na mjinga, usi-m-gusse mkóno.

MJISKÁFIRI (or MJISI or MGISI KÁFIRI), s. (wa, pl. mijuskáfiri), a small kind of lizard found in the houses of the East Africans.

Mjō (or MJÓO), s. (wa) (kándó ya muaka or misho wa muaka), the second seed-time of the East Africans, in July, August, and September. Mbéu ya muaka ni mbéu ya mjō, na mbéu ya mjo ni mbéu ya fuli, (1) the people plant the seed of the muaka; when the fruit of the muaka is reaped they plant the mbéu ya mjō; (2) when the mbéu (seed) of the mjo is reaped they plant the mbeu ya fuli. Kwanza watu analima kilimo ja muaka, wakifuna kilimo ja muaka, anapanda kilimo ja mjō, na wakifuna kilimo ja mjo, anapanda kilimo ja fuli, having thus three harvests.

MJÓJA, s., a tree from which canoes are made (but si mti muema, R.).

MJÓLI, s. (wa, pl. wajoli), a fellow-servant; mjoli-wangu anakuja.

MJÓMBA, s. (wa, pl. wajomba), (1) unele, the mother's brother; (2) the name by which the Suahili call themselves = Isilamu, Wajomba = Wasuáhili; their country is called Ujomba.

MJOMBAKÁKA (wa, pl. mijomba kaka), a large kind of lizard, concerning which the Suahili believe that it will intercede for men condemned at the

day of judgment, when toads will come and spirt water upon them to alleviate their pain. The mjiskáfiri dislikes man and requests that God will destroy him in order that the lizard may not be disturbed when eating sand.

Mjũ, s., the land-breeze; pepo za mjũ or umande, in opp. to matelai, the east wind or sea-wind.

Mjũfi (or mjũvi), s. (wa, pl. wajũfi) (vid. ku jũa), one who knows (good and bad), one who has information and informs others, an officious chattering person; mjũfi wa sirri ni iye muegniéwe, i.e., Muegnizingu, he who knows mysteries, he is God himself; mjufi, a would-know, i.e., one who is impertinent and prying, &c., e.g., u mjũfi mno, wangilia-ni or wajitilia-ni maneno haya, si yako?

Mjũgu niassa, groundnuts; mjũgu mawe, a hard kind of groundnut (St.).

Mjũkũ, s. (wa), a cousin, grandchild; mtũkũ or kitũkũ, great-grandchild; mlĩkũ, great-great-grandchild.

Mjũmba, s. (or mdumba) (wa, pl. wa—), the bridegroom and bride. The *Suahili* enter the bridal state very early. The jumba mũme feeds and clothes his bride (mjumba mke), and she sends to him tokens of love from time to time.

Mjũmbe, s. (wa, pl. wa—) = mtũme, ambassador, messenger (mtu alietũmoa).

Mjũme, s. (wa, pl. wa—) (a cutter ?), one who makes the handles of knives, swords, daggers, of wood and horn, not of iron; muhũsi or mtu afaniai kipini cha kissu, cha panga, majambia, bunduki, wikuku, pete, mikuffu.

Mjũnu, s., inlaid work (??).

Mjũngua, s., orange-tree; cfr. mrasĩ.

Mjũrusi?

Mjũsa?

Mjũsi, s. (pl. wajusi), a lizard; mjusi kafiri, a rough kind of small lizard; mjusi salama, a smooth kind of small lizard (St.).

Mkã, s., a tree; its resin or bark, with manĩmani and siki, is good for tambãzi.

Mkãa, s. (pl. wa—), one who sits, a sitter, dweller; mkãa jikonĩ, a sitter in the kitchen.

Mkãbãla, s. (= mbãri), vid. kuukénĩ, adv.; cfr.

قبّل.

Mkabil, adv., future (St.).

Mkãbilishamsha, a vegetable (mbõga), lit., it turns toward the sun.

Mkãbitĩ, s. (wa, pl. wa), a man who saves his property, who does not squander it in vain, frugal, economical; cfr. قبض, cepit, apprehendit manu rem.

Mkãda (R.); prov., ni zumbulia u-ni-pa, mkãda hana kinĩongo.

Mkãdda, s., vid. ndĩzi.

Mkadi, s. (wa, pl. mi—, ya), the pandanus-tree, the flowers of which have a strong smell, and therefore much liked by women.

Mkãftũ, adj., dry; fig., niggard, covetous.

Mkagnãndo, s. (vid. mgagnando) (cfr. *Kiniassa*, makande), a heavy and clammy soil.

Mkahaba, s. (wa, pl. wa—, wa), a whore.

Mkãidi, s., a negator; كَان, dolum struxit, or كَان, impedivit.

Mkãja, s. (wa, pl. mi—); mkãja wa mfiãzi, a piece of cloth, which a woman who has just given birth to a child ties around the belly lest it become protruding. This custom is observed by the *Suahili* women after the secondine has gone off. To the neglect of this custom the *Suahili* ascribe the protrusion of the bellies of the *Wauka* women. Mkaja is in general a firm bandage or ligature which the natives tie around the middle body when they are troubled by a disorder or pain in the bowels. Mkajawakwe ana-ji-funga vibãya. (2) A cloth worn by women given as a present at the time of a wedding (St.); wote wanafunga mikãja.

Mkakasi, s. (wa, pl. mi—); mkakasi wa ku nukia tũmbãko, a saving-box or a snuff-box made of wood and adorned with various colours; mkakasi (muekundu) wa mti (from India) ku tia fetha, ambari, meski, manukato, &c.

Mkãlãba, s.; bẽi ni mkalaba, one who endeavours to have the best of a thing over the other; commerce or trade is to make the most of something over another; قَلَبَ, vertit, convertit, versatus fuit, conversus fuit ad aliquid (in negotiis).

Mkãlabu = ku gisi or gissi (R.).

Mkãli, adj. (vid. kali), fierce; also said of a tree (R.) (or mkãle?).

Mkãliman, s., an interpreter (*Kiung.*); كَلَّمَ, locutus fuit; تَكَلَّمَ, disertus vir.

Mkamajuma, a tree; vid. nge.

Mkãmba, n. p., a native of the *Kikamba* tribe (pl. *Wakamba*); their country *Ukãmba* or *Ukambãni*. See Mr. Rebman's *Map of East Africa*, and Dr. Krapf's "Travels, Researches, and Missionary Labours," published 1860 (London: Trübner and Co.).

(Uimbo —, a song) *Wakamba watungĩwa wao ushanga*, i.e., it is the *Wakamba* on whose account beads are set in a row; when the *Wakamba* have departed, there is an end of this business. When the *Wakamba* come to the coast for trade, they require beads set in strings; when they have returned to the Interior, the *Suahili* have rest from this business.

MKÁMBA, *s.* (wa, *pl.* mi—, ya), *the spiny lobster (red and white in colour, of agreeable taste, with a great deal of mafuta). The mkamba is in the sea, but the little crab, called kamba (wa, pl. za), is found in the creeks or arms of the sea (kamba wa mitoni, opp. to mkamba wa báhari); cfr. mufumbi. Reb. writes ngamba, pl. migamba. (2) A tree of the branches of which brooms are made (R.).*

MKAMILIFU, *adj.*, *perfect; cfr. كَمِلَ, integer, perfectus fuit; كَمِلَ, integer, perfectus.*

MKÁMSHE, *s.* (*pl.* mikámshe), *a kind of wooden spoon (St.).*

MKĀNDĀ, *s.* (wa), *a tree, the bark of which the Banians buy to send it to India. It is used in tanning and colouring. It grows on the coast. The Suahili chew the red bark with tómbako, na tókā, na tāmbú (vid.). There are other trees the bark of which is bought by the Banians: msindi, mkóko. The farasala costs 3½ dollars. From the trees mkandā, mkisu, mkoko, and mui are boriti (vid.) prepared; these trees grow on the coast. Their wood is very hard. (2) Mkānda, pitani kua mkānda, msipite kua nde?*

MKĀNDO, *s.*, *bent iron; ku piga mkāndo júma, to bend the iron by heating it; ku piga júma hatta ku gandamána; ku gandámisha pamoja, to beat bent iron until it becomes united, to weld (?).*

MKANJU, *s.* (wa, *pl.* mi—), *the cashew-apple-tree; vid. kanju, the cashew-tree (cfr. mganju).*

MKÁNO, *s.*, *vid. serūba.*

MKARAMBÁKI, *name of a tree.*

MKASAMA, *s.*, *division (in arithmetic); cfr. قَسَمَ, divisit in partes; قَسَمَ, divisio. Hcsábu, arithmetic; tháruba, multiplication; júma, addition; baki, subtraction; uirári, proportion, division of profits (vid. worári).*

MKÁSI, *s.* (wa) (ku ká), *a dweller, inhabitant of a place; opp. to the mucnensi, goer, one who leaves a place again.*

MKÁSHIRI, *s.*, *a tree whose bark is used to dye fishing nets black (St.).*

MKĀTA, *s.* (wa, *pl.* mi—), *a little bit of string with which anything is suspended; e.g., mkata wa kuangikia kifumbu, wa upeo, &c.*

MKĀTA, *s.* (wa), *a poor man who has nothing at all; asikúia na kitu kábisa. Prov., mkata haiiti (kuta mai), wala haiangú, akiangú hailsi, kitu cha mkata bakiviá, kikiviá hakiangni, kikiangú, hakitaléa wana (or hakilési wana). A poor man does not cackle, nor lay eggs; if he lays, he does not rear the chickens, i.e., he fails in everything, he acquires nothing. Ni zumbiliya u-ni-pe,*

mkata hana kiniongo. (This is usháiri or manéno ya kizé, old poetry.)

MKĀTĀA, *s.*, *fixed resolution, determination; adv., determinately or determinatively, in verity, firmly; cfr. قَصَرَ, decrevit, determinavit; rather from قَطَعَ, decider trancher. Mkātāa neno hili sitakuenda, this word is fixed or decisive, I shall not go = I shall assuredly not go = nimekātā kauliangu sitakuenda tena; neno la mkatāa (a matter decided upon). Tumcafikana mkatāa, we have agreed one with another firmly = tumcafikana masúbudu or kua kuelli (makutu). Béi ya mkatāa (or mregāa), a fixed agreement that he who obtained goods from another should return them at an appointed time, if he does not succeed in trade.*

MKATĀA, makatāa, makhta, *contract.*

MKATĀLE, *s.* (*cfr. msálāba*), *stocks, a large block with holes into which the feet of criminals are put. The upper block is fastened with pegs, and the prisoner sits (almost naked) outside of the prison-room, whilst the block and his feet are inside. It is a most cruel kind of punishment, especially as the prisoner gets but little food, is exposed to cold and rain, and is not released for necessary purposes. Slaves are frequently punished by hard masters in this manner.*

MKĀTE, *s.* (wa), *cake, loaf of bread (vid. mukate), biscuit-shape of anything; mkate wa tómbako, a cake of tobacco; mkatewa ngānu, abroad of wheat; mikate ya mofa (of mtama meal); mikate ya ku songa, ya ku mimina, cakes of batter, &c.; mkate = bribe (cfr. kigiri) (mkate kundu, vid. kundu).*

MKĀTILI, *s.* (1) *a killer; (2) = mhatári, a daring fellow; قَاتِلٌ, interfecto, percussor, from قَتَلَ, occidit, interfecit.*

MKĀTO, *s.* (wa, *pl.* mi—), *cake, loaf of bread in the old language.*

MKĀTO (WA NIUMBA), *s.*, *division of the large interior room into several small rooms (from káta, v. a.); vid. jumba.*

MKÁZO, *s.* (ku káza), *pressing tight, nipping.*

M'KĒ, *s.*, *adj. (pl. wáké), a female, woman, wife; mtu mke, a female man (or lit., mortal), i.e., a woman; mbuzi nke, a she-goat; mkewákw or mkéwe, his female = his wife; mke nijanne, a female who has no husband or is a widow (mke aliofiwa ni muméwe); mke mdáka, a female who has never married.*

MKĒBE, *s.* (wa, *pl.* mi—), (1) *cruet or eruse, mug, a canister of portable soup; (2) a pot to burn incense in (St.).*

MKĒKA, *s.* (wa, *pl.* mi—), *a kind of fine mat; hence mkéka wa ku lalia, mat for sleeping upon. There are various kinds of mats: (1) mkéka*

(tanga la mkéka wa ukindu, a kind of palm); (2) msalla, of small size and white colour, it is used in prayer to kneel upon; (3) mkéka wa Kimáfia (is of an oval shape); (4) jámfí, a coarse mat which is made of miáa mitúpu (only of miáa, vid.). The nkéka wa Kimafia is chiefly made by the people of the island of Mafia (Mafia on the maps). It has red stripes. The mkéka wa kulalia is made of the miáa ya ukindu, which are boiled together with the misi ya mdá, which yield a white colour, the ukindu yielding black. It is called tanga la mkeka because it is not broad, but small, like the sail of the mtepe (vid.). The jamfi is broad.

MKÉNGE, s. (wa, pl. wa—), a robber = mtóro (in Kiunguja) or mkinubizi.

MKÉO (= mkéwo), thy wife.

MKEAMKERA ? (R.).

MKERÉZA, s. (pl. wa—), a turner (cfr. ku keréza, to saw, to turn).

MKÉWA, s. (wa), the grains of corn just beginning to form; they are tender and easily crushed with the fingers; e.g., mkewa wa kunde janga or mahindi majanga, hauna tembe kuba.

MKÉWE, s., his wife = mkewákwe.

MKHÁFA, s. (wa, pl. mikháfa, ya), a thing to fear, danger; mambo ya határi (cfr. áfa, muáfa miáfa); ku-m-tia katika mikháfu or katika miújo (mja), to frighten one.

MKHATÁRI, s., a dangerous man (= mkátíli), a daring man; vid. hathári or khatari.

MKIA, s. (wa, pl. mi—), a tail.

MKILEMBA, s., one who has gone through the process of uganga, and therefore wears a kilemba after he has given the mganga his due.

MKIMBÍZI, s. (wa) (= mfukúsi wa watu), (1) one who runs away, fugitive; (2) one who causes people to run off from the road, to escape, because he endeavours to rob them or to lay hold of their persons to sell them into slavery. A robber, highwayman, a vagabond, thief. He never has his hair cut, carries about a large knife, a bow and many arrows, and stays in the woods.

MKINÁIFU, s. (vid. ku kinai), an independent fellow, one who wants nothing from others, but relies on his own understanding and wealth; mtu aliekinai rokhyakwe, hadáki vitu via watu, yet he is full of pretensions and desires.

MKÍNDA, s., young, not full-grown; mnázi mkinda, a young cocoa-tree; mkóma mkinda (Kin. msense).

MKINDANI, s. (wa), an opposer (vid. ku kinda, kindana), a quarreller, a quarrelsome person.

MKÍNDU, s., a kind of palm-tree, the fruit of which

is eaten. The fruit, kindu (la), is of the size of a date, but it has not the agreeable taste of dates. The leaves of the tree are used for making fine mats (vid. mkéka).

MKÍNGA, s. (wa) (ku kinga); mkínga maji, lit., preventer or obstructor of water, anything which is fastened to a tree in order to conduct the water which during the rain runs down the trunk into a vessel placed at its foot (cfr. mtilizí, misámu, and kópue, the gutter of a roof); mtilizí ni mkinga maji, it is a branch of the cocoa-tree which is tied to a tree to conduct the water into a mtúnge (vid.) (a jar).

MKÍNGÁMO, s.; ndia ya mkingámo, a cross-way.

MKÍNGÍKO, s.; mkingiko wa ku kingíka, a pole which is placed upon the wall in order to lay upon it the ends of the poles which carry the pau (ku kingáma).

MKÍNGIRIZI (or MJINGILIZI), gutter ?

MKINSHÁNI, s., a disputant, a quarreller who disputes about everything (Er.); probably mkindani instead of mkinshani.

MKÍSI (or MKIZI), s. (wa), a kind of fish which are numerous in the rainy season; mkisi yuwarúka usióni.

MKISU (vid. mgandā), a tree on the coast.

MKÍWA, s. (Kin. muja), a poor man; mtu asie na kitu; fukára.

MKÓ, s. (wa, pl. wákó), a dirty fellow, who neither cleans his body nor cloth, nor sweeps the room, &c.; mtu or mke huyu ni mkó, hatakassi muili na ngúo, na niumba, &c. (cfr. Luke xi. 33, alikua na roho ya jinni mkó).

MKÓA; ku buna mkóa.

MKÓA, s., thong = ukánda ?

MKÓBA, s. (wa, pl. mi—, ya), a small bag, pouch, scrip, pocket; wimbi la mkóba, vid. kueléa ya wimbi.

MKÓFU, s. (ku kofúa, kofúka), a decrepit person emaciated by sickness.

MKOHÁNI, a priest (to be distinguished from kuháni, an impostor; vid. kuháni) (Arab. and Hebrew).

MKÓJE, s. (pl. mi—), a kind of branching palm with an edible fruit.

MKÓJO, s. (wa, pl. mi—) (ku kojóa) (= jō cha mbelé) (Kipemba, báú), urine.

MKÓJÓZI, s., one who wets his bed.

MKÓKO, s. (wa, pl. mi—), (1) a mangrove-tree (Rhizophora manga) growing near the sea-water. It has a reddish bark (cfr. mkándā); unga wa mkóko ni mkáli. It furnishes the principal part of the fuel of Mombas, in the creeks of which it abounds. (2) A red short and stout snake which is very fond of mice; ni mkáli sana (Reb. writes mgóko).

MKOKOTÉFU, *s.*, one who is slow; *vid.* ku-ji-kokóta (= mkúlifu or msogofu?), dilatory, slow.

MKOKÓTO, *s.* (pl. mi—), the trail made by a thing which is dragged along the soil or sand, &c.

MKÓMA, *s.* (wa, pl. mi—), a kind of palm-tree with curious fork-like branches; koma, its fruit, is eatable. In many places the natives procure toddy from this tree, which, however, is much inferior to the tembo la mnázi.

MKÓMA, *s.* (wa, pl. wa—), a man who has the ukóma disease; *vid.* máhána (*cf.* umbúka, *v. n.*).

MKOMÁFI, *s.*, a plant of the creeper kind; *vid.* mkúa. It grows on the coast.

MKOMBÓZI (pl. wa—), a redeemer (*vid.* kombóa).

MKÓMÓRE, *s.*, *vid.* mbúruga.

MKOMOMANGA, *s.* (pl. mi—), the pomegranate-tree; the fruit is komomanga.

MKÓNDO, *s.* (pl. wa), (1) a quarrelsome man; mtu atetai na watu siku zote (*cf.* kóndo, quarrel), an enemy; (2) mkóndo wa maji (pl. mi—), the current of the sea which opposes the progress of sailing vessels (*Mr. Reb. writes* ngóndo); (3) mkóndo wa niassi, the small path which a company of people make in the grass by passing through it; tufuáte mkóndo wa watu or niama, &c., let us follow the grass-way (*cf.* Luke iii. 4, mkóndo, paths) which people or animals have made. Mkóndo wa maji, the way which water makes on the ground or floor when it overflows a vessel (maji yafana mkóndo).

MKÓNE, *s.*, the name of a tree.

MKÓNGO, *s.* and *adj.* (wa, pl. wa—) (*Kin.*), sick or sickness (= Kisuah. mgónjoa, muelle).

MKONGÓJO, *s.* (pl. mi—), an old man's staff, upon which he leans in walking.

MKÓNGUE, *s.* (wa), an aged feeble person; mtu sháibu (*vid.* konga, *v. n.*); mkóngue yuwanenda kua ukongójo = kua fimbo, an aged person who walks with a stick (*vid.* kikongue, *s.*, and konga, *v. n.*).

MKÓNO (or mukóno), *s.* (wa, pl. mikóno, ya), (1) the arm, especially from the elbow to the fingers; (2) the hand; (3) mikóno ya into = panda za mto, the little side-channels which are formed by the arm (creek) of the sea (*vid.* mfumbi); (4) a sleeve; (5) a cubit, a measure of about half a yard; (6) the handle of a saucepan, &c.; ana mkono mréfu, he has a long hand, i.e., he is a thief; mkono wa mdúnu, the handle of a jug; jño or ehúo eha mkono, a handbook; cha or ya mkóno, handy.

MKÓPI, *s.* (wa) (ku kópa), one who obtains the goods of another by a promise to obtain for him ample gain, but having received the goods he runs away to another country, a cheat, deceiver, knave; mkópi = kuháni (*R.*).

MKÓRÓFI, *s.* (wa) (ku korofisha), a pilferer, a secret stealer. *Mr. Er. takes this word for* "lavisher, squanderer, spendthrift;" ill-omened (*St.*); *cf.* mapióro; mkórófi haipate kn-m-tia mtu umaskini (*R.*), specially in playing for money, as they do at Zanzibar; watu wa Mvita ni wakrófi sana? ukórofi ni úngi (*R.*).

M'KU, *s.* (pl. miku) (*vid.* ghaidi), a post or stake to which a criminal is tied in order to beat him.

MKÚA, *s.* (wa); Mungu ni mkuawétu, God is our exister, i.e., he exists before us, and gives us our existence; Mungu hana alie-m-kulía, hana neno lililo-m-kulía, he has none or nothing which is greater than himself (lililo kúba nai); mkúa = ni muegni ku kúa mbelle; Mungu ni muaza mkuawetu; hana alie-m-kuliélo; Mungu ni mkuawétu tangu asili; Mungu ame-tu-kusa, amefania suisui tupáte kúa; yee ni mkúa nafsiyakwe, hana aliemkusa, laken suisui tumekúsoa ni yee, God is he to whom we owe our existence.

MKÚA, *s.*; kumbi la mnázi, ndilo mkúa wa mnazi, watu watumia mkúa kua ku piga ngóma; *vid.* kalála.

MKÚA, a tree the wood of which resembles the msimbati in the south (*R.*).

MKÚA, *s.* (wa, pl. mi—, ya), a tree on the coast, the roots of which grow and spread in the mire. The tree is called mlilana, or mkomafi, or mpia. Ni mti wa kúa la mkomafi. Kuna mti wa poani, huitoá mlilána, watóá misi, na misi yatóá wana, ua waua waitoa kúa, na mkúa ni mti wa kúa. Na mlilána yuna tunda, likiwa janga, huitoá pia la ku tezéa watoto wasuálo kati; likiwa péfu ni kómáfi, na mti ni mkómafi; na mti wa pia ni mpia. Mpia na mlilána na mkómafi ni mti mmoja. Na mlilána mti usio hiáua, usio ubishi, hauna uhiána, si ngúmu kama mkóko, unapasúka saua saua; *vid.* mpia.

MKUÁDI (or MKUYADI) ? impotence of the penis? (*R.*), sexual impotence.

MKUAFI, *s.* (pl. Wakuafi), a nation in East Africa. They call themselves Eloiob, and are much feared by other and weaker tribes. *Cfr.* my Vocabulary of the Engutuk Eloiob (Tubingen, 1854); also *Mr. Erhardt's Vocabulary of the Masai tribes* (1857).

MKUÁJU, *s.* (pl. mi—), a tree; its fruit ukuáju (pl. maknáju).

MKUÁKÚA, *s.*, the name of a tree which bears a fruit much like an apple, but only in appearance.

MKUAMBA, *s.*, a kind of thorny shrub (*St.*); in *Kiniassa kapsirepsire*, from which the natives make brooms.

MKUÁRE, *s.* (wa, pl. wa—) (nkáhaba), a person of easy or earned habits (*Er.*), a prostitute.

MKUASSI, *s.*, (1) muegni mali—, opulent, rich; (2)

mucgni jôyo —, a hard-hearted niggard; مَكْسِيسْ, decept in commercio, avarum se ostendit in commercio, licitatus fuit; ku-m-kuassi, to make one rich?

MKÚTO, s.; gnombe ana mkuato? *cf.* mkucha.

MKÚYU, s. (wa, pl. mi—), the tamarind-tree.

MKÚBA, *adj.*, great (*vid.* mkú); ni mkuba kuangu, he is great to me, I consider him great.

MKÚBUA (MKÚBWA) means, according to Dr. St., "great, the eldest, chief." St. distinguishes between mkú, mkúba, and mkubwa (?).

MKÚCHA (MKUJA), s. (wa, pl. mi—), claws, talons of birds; ana-m-fignia mikucha.

MKUCHA, *n. p.*, *vid.* Múkdisha or Múkadja.

M'KŪE, s. (wa, pl. wakúe), father- or mother-in-law, a son- or daughter-in-law; mkue is the term used between father- and mother- and son- and daughter-in-law; *cf.* máviā and muamu. The Wanika and Wakamba on meeting their father- or mother-in-law stand aside, lest they should see his or her face; *cf.* mamaviā.

MKŪEME, s., a tree; its fruit is kueme, which has an oily substance.

MKŪENA, s. (na mamba).

MKUFU (or MKUFU), s. (wa, pl. mi—), a chain of silver or brass, worn on the neck as an ornament. Kutiwa mkuffu or mulo, to be in chains, Eph. vi.

MKUFUNZI, s. (wa) (*Kiāmu*, mkufunzi), *lit.*, the great teacher. To be distinguished from the word fundi wa kazi (*vid.*). Mkufunzi asomēsha watu jūo, Kuruāni. Mkufunzi ni muālimu. The mkufunzi (teacher) is at first a manafunzi, a scholar, disciple; afterwards, having obtained all the knowledge which the mualimu could impart to him, he becomes a mkufunzi or a muālimu himself; he does not, however, leave his master, but stays with him, and teaches boys in his school, in his name and on his behalf. The master then leaves off teaching, and makes uganga, or divines coming events, &c. The mkufunzi is thus what the Germans call "the provisor" or helper of the mualimu. He therefore does not get the apprentice's pay from the scholars, though he obtains a certain quantity of corn, which the boys offer him from time to time.

MKUGENSI, s., *vid.* mkurugēnsi.

MKU, s.

MKŪKE, s. (pl. mi—), a spear with a sharp point and triangular blade (St.).

MKŪKU, s. (pl. mi—); mkúku wa jombo, the keel of a boat or ship.

MKUKUTAFU, *vid.* kukutā, v. n.; kukutafu, *adj.*

MKŪLIFU, *adj.*, s. (ku kulia), slack, remiss (*vid.* mifu), *lit.*, one to whom at once everything is too much or too hard; from kúa (to be), kulia, v. *obj.*, to be to him (*cf.* kúa, v. n., to be); neno hili lina-m-kulia or lina-m-kua kuba ku-li-fania; ame kuliwa ku fania kázi hi.

MKULIMA, s. (pl. wa) (ku lima); mtu alimai nti one who cultivates the ground, an agriculturist, a peasant, farmer, field-labourer; Wajógni ndio wahisabiāo wakulima (ku lima sana).

MKULIMANI, s. (pl. wa). Dr. Steere takes this word in the sense of "an interpreter;" *cf.* mkaliman; مَكَلِمَانْ, disertus vir.

MKŪMÁVI, s., a kind of red wood much used in Zanzibar (St.); *cf.* komáfi.

MKUMBŪ, *vid.* sombo; mkumbū or ukumbū, girdle.

MKUNÁSI, s., a kind of thorn-tree, the fruit of which is eatable (kunási, la, pl. ma—).

MKUNDACHI, the name of a fish with an ndefu, i.e., two pointed appendages about two inches long under its mouth (R.).

MKUNDE, s.; ubúa wa kunde, a stalk of kunde, a kind of beans; the bush of kunde.

MKUNDO, s., *vid.* mkúto.

MKŪNDU, s. (wa, pl. mi—), anus (— wa kunia mafi). Prov., amcsaye gngongo watumaini mkundu!

MKUNDUFU, s.; mtu aliekundúka rokho, asiekúa na koro or majonsi; muigni furaha, serene, cheerful, of good humour, gay (ku kundúa, sc. usso); moyo mkundúfu = moyo ume-m-kundúka.

MKŪNGA, s. (wa, pl. wakunga) (= mviaisha or mviaussa), a midwife. The *Suahili* are not without clever women who are well skilled in midwifery, and who know by a mere touch the state of a pregnant woman. After the (anafunda tupa) membranes are ruptured, and the enlarging of the vagina has taken place (when the mji wa mana appears), the midwife places the woman upon a kind of stool (kata), and takes the child from the mother with the hand as gently as she can. When she has received the child, she sucks its nose to cleanse it, and also puts her tongue into its mouth, mana apáte fumbúa kánoa. When the woman is delivered fully, the midwife kindles a fire under the bedstead, in order to introduce warmth into the vagina. This is considered a very essential point in *Kiswahili* midwifery. Afterwards she binds the abdomen with a piece of cloth (mkája) in order to prevent protrusion, it being the opinion of the *Suahili* that the Wanika women owe their protruding bellies to their neglect of this. After delivery the woman remains a fortnight (siku sábaā mbili) in her room, until the umbilical cord of her child has fallen off. After this period she remains forty days in her house, until her purification after child-bed has been effected by a manajuoni (a learned man), who sprinkles her with water, and reads and prays on her behalf. This is called ku auliwa ujusi (*vid.*). Having shaved her head and that

of the child, and having washed herself, she is now permitted to do her work out of the house. The midwife receives one dollar, a certain quantity of corn, and the clothes of the lying-in woman. Wealthy people, of course, give her a larger fee.

MKÚNGA, s. (wa, pl. mi—); mkúnga ni nóká mrefu wa bahari, ywawaliwa, yuma mafuta mangi, sea-otter? eel. The natives eat it, and like its fatty substance. There are two kinds of eels which they eat: (1) mkunga-súi; (2) mkunga mbóno. These are white, black, and red in colour (marumbo), and are large and fat. But the mkunga brahim and shokóle are not eaten. If any one should eat these, he will be called to account on the day of judgment for so doing, and the brahim and shokóle will come out of all the members of the transgressor. However, there are people who eat them. (Reb. writes mgunga and mgungu.)

MKUNGAMÁNO, s., meeting, assembly (Rev. iii. 9).

MKÚNGO, s. (vid. kungo), a certain tree; mkungo wa dau (vid. mteoleo).

MKÚNGU, s. (wa), (1) a tree, the fruit (kungu, la) of which stains the tongue of the eater. The kernel is agreeable, the leaves are very large and are used as plates. (2) Mkúngu wa ndizi, the pedicle or stalk on which the banana fruits hang. The Wanika reduce it to powder when it is dry, and use it for snuff; they call it kigumba. The mkungu wa ndizi must be distinguished from tána la ndizi (pl. matána, ya), which means "the cluster" or bunchlet of the banana fruit. Tana laméa mkungúni (efr. sháwi or kóle la nasi). (3) A kind of earthen pot (pl. mi—); mkungu wa ku funikia, a pot-lid; mkungu wa ku lia, a dish.

MKÚNGUE, s., efr. muári.

MKUNGUMA, s., name of a tree; the fruit is makunguma.

MKUNGUNI, s., name of a species of tree good for pestles (R.)

MKÚNGURU, s. (wa, pl. mi—), ugónjoa máhali asipopa ká or júa, the country-fever which seizes a new-comer on the East Coast of Africa; nimefania inkúnguru wa U'nguja, I have got the fever of Zanzibar; nimeshikoa ni mkúnguru.

MKÚO, s. (wa); mkuo wa fetha, wa júma, rusási, &c., a small bar (one natic yard in length) of silver, iron, lead, &c., which has not yet been wrought. Mtembo wa dháhabu, gold not yet wrought. The long bar of iron is called upáni wa juma, pl. páni za juma.

MKURASSI (or MKUNGURASSI), s., vid. kungurassi.

MKURUGENSI, s. (= mkú wa gensi or mkugensi) (wa)

(Arab. جنس, genus), a company of men of the

same mind and purpose, for whom the mkugensi is the leader), a guide; mkurugénsi wa ndia (Kin. kilongóla), the leader of a caravan. Mtu alie na fikira or hékima ya ndia or saffari. Yawashika pingu mukonóni. He is at the same time the nganga of the cañilla, and by means of charms and other superstitious ceremonies directs the march of the travelling party. He averts dangers from enemies and wild beasts (efr. kiinimato). He is a shrewd rogue and imposes upon the people, who willingly comply with his nonsense.

MKUTÁNO (wa) or **MAKUTÁNO** (ya), s., a meeting, an assembly (mkunangáno); muaitua huko mkutanóni, you are called there to the assembly.

MKÚTO, s. (wa, pl. mi—), fold, folding, laying in folds; ku kunda or kuta ngúo mkúto, to fold up a cloth, to put it together, e.g., after having seen and bought the cloth in the shop, one folds it together, and carries it off, or puts it into a bag; ku kunda or kuta ngúo mkúto, to fold up a cloth.

MKUTÚO, s., terror? (vid. kitúko); ku fania mkutúo or ku fania kikúto.

MKÚU (or **MKÚBA**), adj., great, large; mtu mkú or mkúba, a great man, a chief; niumba kú; kitu kikuba; kasha kuba; vitu vikuba; makasha makuba; mkúu wa askari, an officer, a commander; mkúu seems to denote "great in dignity," whereas mkuba appears to signify great in age, the elder? mkubawangu or nduguyangu mkuba, my eldest brother.

MKÚYU, s., a tree with white sap and good bark; the sap is very adhesive; the Wanika make good strings or laces (from the bark) with which they adorn their hair.

MKÚZA, adj., large, full-grown.

MLÁFI (kú la) (pl. walañi) (efr. lapa), a ravenous fellow, a glutton who eats and never has enough; mtu asiesua rohoyakwe, asiehaya, vid. lañika.

MLAFU, s., voracious; kuku mlafuli, a fowl ravenous for its food.

MLÁJI, s. (wa) (kú lá), eater, glutton; vid. mlañi. Proe., m'lá léo, m'lá jana alilé-ni? the glutton thinks only about the present food, that of yesterday having passed through him.

MLÁJISI (or **MLÁGISI**), s., lazy, idle, dilatory (mkúlififu, msogófu).

MLAKÚLE, s. (wa, pl. mi—), name of a vegetable (R.); it has miba.

MLÁLA (pl. mi—), a branching palm (Hyphæne).

MLAMBA, s., a bird which cries before the cockerows (R.), a species of blackbird.

MLÁMU, s. (muamu).

MLANGAMIA, s., name of a plant, a kind of mushroom (ukóka), mixed with lime, mai, asali, mafuta for making birika (R.).

MLANGÁNO, s., vid. iníkisa.

MLÁNGO, *s.* (wa, *pl.* mi—), *a door or gate of ordinary size*; *lango* (la, *pl.* na), *a large door*; *kilángo*, *a small door*; *mlángo wa pande mbili*, *a door with two leaves* (*cf.* tarábe wa mlango); *mlango wa mto*, *entrance, estuary of a river*; *mlango wa watu wale unainúka* (*cf.* kisirani); *alifunguliwa mlángo*, *the door was opened for him* = *he had opened for him the door*.

MLÁNIFU (or MLÁNISI), *s.* (wa), *a curser, one who is given to cursing* (*vid.* laui, *v. a.*), *one who uses bad names*.

MLANZA, *s.*, *a pole for carrying things* (St.).

MLARIBA (*pl.* waláriba), *usurer*.

MLE, *there within*; *ku lima mle mlimo shengoa*.

MLEA, *s.*, *mti wa ku tonga dau*.

MLEPI, *s.*, *a drunkard*; *ku lewa*.

MLEGÉFU, *s.* (wa) (ku legéa), *alielegéa muii*, *hawési kazi*, *a weakling, feeble person, unfit for work*; *mpunga mlegéfu*, *a kind of weak rice from the Wanika land of Shimba*.

MLEHA (or MRÉHA), *s.* (wa, *pl.* mi—), *a tree of light wood, which will not sink easily, fit for making masts and canoes* (*mti wa ku pigia dau lisilosama harraka*); *Kir.* mgallangalla; *cf.* mféni.

MLEKÉFU (or MUELEKÉFU, KULEKÉA), *a clever and attentive* (*msulukhifu*) *fellow of quick intelligence*; *muegni akili*, *interajali*, *yuwataalamu kulla kazi*.

MLELE, *s.* (*pl.* milele) (*milele ya kukú*) (*cf.* hádima); (2) *always*; *vid.* milele; *neni hili lina anza kiasi*, *watu wale wapiga ngoma milele na milele*.

MLÉLI, *s.* (wa, *pl.* mi—), *the longest of the tail-feathers of the ostrich or cock*; *mléli wa mbúni* or *jogói*, *the long curved feather of the tail of an ostrich or cock*. *The straight feather is called kengée ya mléli* (*mtúpu*).

MLEMBE, *s.* (*pl.* mi—) (*Kiung.*), *a bow*; *in Kimv. uta*.

MLEOLÉO, *s.* (*usiketi mleoléo*), *yuleaketiye mkungonimua dau*, *reeling, tottering*; *asiweke kua mleoléo*, *let him not put it insecurely, ready to tumble, when one thing is put upon another*.

MLEZA, *s.*, *a buoy*; *mleza ni kúa za poani ku jua nanga alipo*; *mtiwakwe ni kúa*, *of light wood (also of muale)*.

MLEZI (*pl.* wa—), *a tutor, pedagogue, a nurse, rearing children* (*ku léa*).

MLEZO (*pl.* mi—), *a buoy* (St.); *vid.* mléza, *s.*

MLI, *s.*, *adj.* ? (= kámili); *e.g.*, *sermalla mli*, *a skilful workman in wood, a joiner*.

MLI, *s.* (wa); *mli wa pingu*; *mli kipánde cha juma ku shika vikúku via pingu mtu akifungoa*. (1) *Mli is a piece of iron with holes on both sides to fasten the large rings of a prisoner's fetters together*; *m'li wa kikuku*; *cf.* nanúa; (2) *m'li ni n'ta ya (kámba) jerári katika jombo*.

MLI WA DESTURI ? *mli na desturi, being with*.

MLIA, *s.* (wa, *pl.* mi—); *mlia wa kati* or *kiwambása cha mlia* (*cha ku passulia kati*), *the middle wall of a room*; *ku tema mlia* — *ni shamba kua kuba*. *One mlia is said to be = 12 kamba, 60 magu in length and 50 magu in breadth*.

MLIA, *s.* (*pl.* mi—), *a long black and white line or stripe*; *hence punda mlia, zebra* (*alie ua mlia*).

MLIFI, *s.*, *a payer* (*lipa, v. a.*).

MLIJA, *s.* (wa, *pl.* mi—) (*Kin.* muridsa), *a kind of reed used in drinking or rather sipping beer or tembo*.

MLIJÓSI, *s.* (wa); *mlijósi wa mdómo wa kandarínia*, *the curving of a kettle-spout*; *mlijósi wa juma*, *the curving of iron*.

MLIKT, *s.*, *great-great-grandchild*; *vid.* mjúkú.

MLILÁNA, *s.*, *a creeper*; *vid.* mkúa (*cf.* kikúa and kungurassi, mkúa). *It grows pretty and straight, but is very brittle when it is dry*; *mlilána usio ubiána*, *the mlilana has no uhiana (hardness)*, *si mgúmu*, *unapasuka saua saua* (*vid.* hiana).

MLIMA, *s.* (wa, *pl.* mi—, ya), *a mountain*.

MLIMBIKO, *s.* (wa) (*ku limbika*), *the waiting for* (*e.g.*, *mlimbiko wa maji*) *one's turn to draw water* (*kungója maji*). *As the person who waits must stay till it comes to his turn to draw water, or to get anything for which he waits, the word means "turn, share."* *Sasa ni mlimbikowangu, it is now my turn or share*; *nadáká mlimbikowangu, I want my share or turn* (*Kin.* mrindiro wa maji). *Water is often so scarce (during the dry season) that the water-carrying women must wait for hours at the wells. The water flows but very slowly from the ground*.

MLIMBOLIMBO, *s.* (wa, *pl.* mlimbolimbo), (1) *a bramble-bush*, *Luke vi. 44*; (2) *a thorn-tree, which is planted as a strong fence around a plantation. The shrub has long thorns, muiba wa mlimbolimbo. The country people call it mshamba kuje. The name mlimbolimba must be distinguished from the word ulimbolimbo or ulimbo, which is a mixture of the milky substance (utomfu) of the fruit (bungu) of the mbungu (mti uvíao mabungu ya kuliwa), and of the oil of the mbóno or uto, which is boiled together to prepare a black paste which the natives use as bird-lime to catch the birds which frequent their fruit-trees. Hence ku weka ulimbolimbo is = ku weka mtambo wa ku guya or tega niuni* (*cf.* melea), *i.e., to set a trap to catch birds*.

MLIMÉNGU, *s.* (wa, *pl.* wa—), *an inhabitant of the world* (*ulimengu*); *mtu alie ulimenguni, muegni ku ká ulimenguni*.

MLIMI, *s.* (*ku lima*), *vid.* mkulíma.

MLIMO, *s.*, *the produce of cultivation*.

MLINDI, *s.* (wa, *pl.* mi—), *a tree of which the ulindi is made.*

MLINGÓTI (or MUONGÓTI), *s.* (wa, *pl.* mi—), (1) *the mainmast of a vessel*; (2) *the little mast is called mlingóti wa galme* (ya, *pl.* za); (3) *mlingoti wa maji, the bowsprit*; mlingóti wa omóni, *the foremast.*

MLINZI, *s.* (wa), *a guardian, keeper, protector* (mtu alindai) (ku linda), *a watchman of plantations of rice, millet, &c., lest the birds, monkeys, &c., do harm* (mlinzi wa niúni, wa mtama, &c.).

MLIO, *s.* (wa, *pl.* mi—) (ku lia), (1) *crying*; mlio wa mána, *the crying of a babe*; mlio wa simba, *the roaring of a lion*; mlio wa búnduki, wa njúga, *the sound of a gun, of a bell* (1 Cor. xiii. 1); (2) mlio, *a driver* = kijiti cha ku fungia kuni (*vid.* kishópo), *a piece of wood used as a driver or turning-staff in binding bundles of wood*; (3) mlio yasonóna majira ya ku gānga ule mlio wakwe, *broiling, grilling, crackling.*

MLIPÉNU? (R).

MLIPÍZI, *s.* (wa), *a rewarder* (Heb. xi. 6) (ku lipa, *to pay*).

MLISÁMO, *s.* (wa, *pl.* mi—), *a gutter*; mlisámo wa maji (*cfr.* kópue), *water-conduit, conduit-pipe.*

MLISHA (or MLISHU), *s.* = mtunga, *a shepherd* (ku lisha, *v. a., to feed*).

MLISHÁNGŨE, *s.*, *a tree, the fruit of which is not eatable.*

MLISHU (or MLISHA), *s.* (wa, *pl.* wa—), *a feeder, a shepherd* (ku lisha, *to feed*) (*vid.* kú lá, *to eat*).

MLISHO, *s.* (wa) (ku lisha), (1) *nourishing*; mlisho wa mana; mlisho wa gnombe, *pasturage of a cow*; mlisho wa sámaki, *bait fixed to a fish-hook*; *cfr.* niúa; (2) muezzi wa mlisho, *the eleventh month of the Muhammedans*; muezzi wa misho wa chakúla, *wa ku fungia kúla or kánoa. After the mlisho follows the Ramathani, fast-month; and after the Ramathani follows the mfungúo, the month which opens the mouth again* (Arab. رَمَضَان).

MLIWA, *s.* (wa, *pl.* mi—), *a tree, the wood of which is odoriferous* (*cfr.* msándali). *The wood is ground on a stone and mixed with water. The wife uses this perfume* (ku-m-singia muméwe, ku-m-sugulia taka, *ku pata ku toka taka za muili*) *to wash impurities off the body of her husband.*

MLÓMO, *s.* (Kin.) (*pl.* mlómo), *lip* (Kis. muómo).

MLUMBAJI, *s.*, *an orator, eloquent person*; fulani ni mlumbaji, *ajúa ku lumba* (Kijowfu), *Kimv. = msemáji* (ku sema), *N. N. is an orator, he knows how to speak.*

MLÚMBO, *s.* (*pl.* mi—) (ku lumba = ku sema = maelézo ya manéno kua tartibu), *a report of events made in an orderly manner*; milumbo mingi = maneno mangi.

MLÚRU?

M'MAFIMAFI, *s.*, *a certain tree*; *vid.* mafimafi.

M' MÁKHIRI = mbáshiri, *vid.*

M'MANDE, *s.*, *vid.* mande.

MMEÁ, *s.* (wa, *pl.* miméa, ya), *the second stage of growth, germs, that which shoots up from the ground, that which is thriving, or which has attained a certain stage of growth*; mbéu iua-kúa mméa; *cfr.* ku ota.

M'MÉNI, *s.*?

MNNÁDI, *s.* (ku nadi) (Arab. منادى), *a hawker, a person who carries things about for sale.*

MMÓJA, *adj.*, *one*; kitu kimója, *one thing*; mtu mmoja, *one man*; mambo mamoja or ui mamoja or pia mamója, *is all one*; marra moja, *one time, once, at once*; neno moja, *one word*; mmoja wao manafunziwakwe, *Luke xi. 1*; kulla mmoja wenu, *Luke xiii. 15.*

M'MUGNÚNE, *s.*, *the pumpkin tree or creeper*; *the fruit mugnúnie.*

MNA, *the preformative of the second person pl.*; e.g., mnapenda, *you love, or you are loving*; ninapenda, *I am entering into the state of loving, whereas nimependa means "I have loved," I am already in the state of loving. Mna, it is contained in it, there is within, you with, or you in with*; mna nióka humo, *there is a snake inside*; mna gnomebe, *you are with cows = have cows.*

MNÁDA, *s.* (*pl.* mi—), *a sale, an auction, e.g., a slave exposed for sale*; nime-mu-óna mnadáni, *I saw him at the auction*; mtu huyn yū katika mnáda or alietiwa katika muáda (auzoái); ku-m-tia mnadáni, *to expose one for sale*; Arab. نَدَا, vocavit, praeconio publicavit rem (منادى); *a hawker who carries things about for sale.*

MNÁFIKI, *s.* (wa) (= muóngo or zandiki) (Arab. منافق), *a liar, hypocrite.*

MNÁFU, *s.*, *the name of a vegetable* (mbóga), *the leaves of which are eaten.*

MNAJIMU, *s.* (*pl.* wa—) (Arab. منجم), *an astrologer.*

MNANA, *s.*, *a bird, the chickens of which are said to have big tumbo*; hence *the saying, una tumbo kama mnána, this bird is fond of mtama.*

MNANAZI, *s.* (wa, *pl.* mi—), *the pine-apple shrub.*

MNÁRA, *s.* (*pl.* mi—) (Arab. منارة), *a tower, a minaret.*

MNÁRAHA, *s.* (wa, *pl.* mi—), *a shrub, colocynth* (Sp.).

MNÁSÁA, *s.* (*pl.* mi—), *disgrace, dishonour, affront*; *vid.* násúa, *v. a.*

MNÁSĀRA, *s.* (pl. wa—), a *Christian, European*; Arab. Nasrānī, *pl.* Nasara, نَصْرَ، juvit, *Christianum* feēt.

MNAWĀLA, *s.* (ku nāwili, nauili) (*Arab.* مَنَاوَلَة), an *agreement for shipping or for getting a boat*; نَالٌ ' dedit; نَوَالٌ, donum, portio.

MNĀZI, *s.* (wa, pl. mi—) (*Cocos nucifera*), *cocoa, or cocoa-nut tree*; mnāzi mkinda, a *very young cocoa-tree*. The natives plant the cocoa-nut (which is to become a tree) on the fourteenth day of the moon, because the moon is then at her full power. This takes place before the rain. They put it into the ground without removing the husk, taking care that the mte or bud is placed downwards in the pit, which they dig to the depth of one mukōno (cubit). The tree (like the mango-tree) requires five years' growth before it bears fruit. They distinguish between mnāzi mume na m'ke. The male cocoa-tree (mnazi mume) (kalala, kanga) yields neither tembo nor madafu; it is of no use but for making makūti. But the female cocoa-tree is very valuable, yielding tembo, madafu, and nāzi. The Wanika consider the cocoa-tree to be their mother on account of its usefulness. Therefore they will not allow it to be cut down. They believe that a kōma watches it. Therefore, when the tree yields no tembo, they endeavour to appease the koma by a sacrifice. On this account they place a cocoa-shell on the grave of the dead, and fill it with tembo from time to time, in order to induce the koma to give them much tembo. The Suahili cut down the cocoa-tree without scruple. The cocoa-tree is extremely useful. Its leaves are used to cover the cottages; the tembo is an agreeable beverage, as well as that from the madafu; the nazi are used in cookery; of the fibres of the husk of the nazi the natives make ropes; the shells supply the place of tumblers and spoons, &c. A man who sells tembo, madafu, nasi, ropes, makuti will soon be rich, especially when he has several hundred trees, as many Suahili have. The tree requires but little care; only when young the soil around must be cleared from filth and weeds. Mtangawakwe wadaka ku limoa.

MNDA, *s.*, a *hungry person*; hana kitu, na ndā.

MNDU, *s.* (pl. miundu)? (R.).

MNĒNA (or MNĒNĀJI or rather MSEMĀJI), *s.* (ku sema), a *talker, one who speaks* (ku nena, *v.*, to speak), e.g., mnena kuelli.

MNĒNE, *adj.*, big, dense, large; mti ūlilo na kiwimba kinēne, a *tree of large girth*.

MNĒNI, *s.* (pl. wa—), a *speaker, orator, eloquent person* (ku nena, to speak).

MNGAZIJA (rectius MUNGIZIJA, *vid.*), *n. p.* (pl. Wangazija), a *native of the great Comoro island*.

M'NGI, *adj.*, much, plenteous; Mungu ni m'ngi or mengi, e.g., wa rehema, *God is plenteous in mercy*.

MNIĀGI, *s.*; prov., muifi kebi na mniagi kaniagi? (R.).

MNIAMĀFU, *s.*, *adj.* (*vid.* ku niāmā, *v. n.*), *one who is silent, calm, quiet, taciturn, who speaks not a word*. Prov., m'je mniamāfu, yuna ngōma za miōmo; yuna kīmia kingi, laken yuna mshindo nikū, kondoyakwe ni usiku = *fear a taciturn, silent man, he has a drum on his lips, he keeps great silence, but he will come forth with great noise. He plays his tricks in darkness. A silent man is much disliked by the natives*.

MNIĀMBI, *s.* (*vid.* mtiiriri), *petulant*.

MNIANDĒKE, *s.*, a *tree which grows like the maūmbu in slips, and is good for live-hedges*.

MNIĀNGĀ, *s.* (*Kigunia*).

MNIANGARIKA, *s.* (wa, pl. miniangarika, ya), *lit.*, *much-things or worms (mūdi)*, an *expression of contempt*; e.g., ewe, Abdalla, waniangariwako wame-ni-tukana, thou, Abdalla, thy things, thy lousy fellows or blackguards (*viz.*, thy slaves), have despised me.

MNIANGĀNGNI (or rectius MNIAGĀNGNI) (*Dr. St. writes incorrectly mnyang'nyai*) (pl. wanguia-gnani), a *violent man, an extortioner, robber*.

MNIĀU, *s.* (pl. miniāu) (*Kinika*), *cat* (*Kis. pāka*).

MNIĀUFU WA MULI (ku niaūka, to be lean), *pinning away, languishing*.

MNIĒFU, *s.* (= msišimu); mniēfu wa mvūa, the *coldness of the atmosphere which precedes or follows the fall of rain*.

MNIĒNSE, *s.*, a *kind of tree*.

MNIĒO (MNYĒO), *s.*, *itching, a tickling, a creeping sensation*; *vul.* niea.

MNIĒRE (pl. miniere), *hair of plats*.

MNIKA, *s.* (wa, pl. Wanika), a *Mnika, one who belongs to the Kinika tribes*; akaiko ni nika, hakūna mtu, the *place where he resides is a wilderness*. Nti ya Wanika, the *country of the Wanika, which stretches from the Kūfē creek (in the north) to Wanga, near the island of Wassin (in the south)*. It is the first pagan country which a traveller passes through in starting from Mombas westward. It is generally elevated land, from 400 to 1,600 feet above the level of the sea. The population may be estimated at 50,000 or 60,000 souls, divided into twelve tribes. For further information *vid. Appendix*.

The above-mentioned derivation of the name, "mtu wa nika (pl. watu wa nika), men or

dwellers of the wilderness," is alone admissible. The country was probably given them by the Suahili (who inhabit the immediate sea-coast), at a time when the country was a wilderness, destitute of its present cultivation, though even now it would bear ten times the present population. The derivation, "watu waliolaanika kua Mungu, people who are cursed by God," is evidently invented by the Muhammedans with reference to the pagan notions and practices of the Wanika, e.g., ku tossa kúa na heshima ya Mungu, ya mamazáo, &c., because they reverence neither God, as they eat pork and dead animals (niamá fú), nor their parents, for they go half-naked and see their mothers' nakedness. Several tribes of the Wanika are said to have emigrated from the Interior, e.g., the Rabbaí tribe from Jagga, the Kiriana tribe from the banks of the Dana River. The Turuma tribe is reported to have risen from the slave establishment of a Portuguese, named Bana Kitófu, when the Portuguese were in the possession of Mombas.

MNIMBI, s., a large fish.

M'NIÓ, s. (wa, pl. minió) (vid. minió), a worm in the intestines; if the worm is still matumbóni (entrails) it is called mjango, if it come out, it is m'nió.

MNIÓ or MNIÓO (wa, pl. minió), or MNIORÓRO (pl. minioróro), s., chains, especially for fettering prisoners.

M'NIÓA (pl. wánioa), one who drinks, a drinker; vid. nóa, v. n., to drink.

MNIÓFU, s., adj. = alienioka, lit., one who is straight or upright, who speaks and acts straightly or uprightly, without changing his word or conduct; alekeápo ni pá palé, hageúzi tena.

MNIÓGFU, s. (wa, pl. wa—, wa), sluggard, idler (Er.).

MNIÓNGE, adj., weak, feeble; (1) mnióngé wa muili, weak in body; (2) mnióngé wa mali, weak with regard to property, hana máli; (3) mnióngé wa watu, hana rafiki, ni mgéni, or of low family, without friends, a stranger.

MNIÓNGE, s., a tree or shrub with very pretty flowers.

MNIÓZI, s., a shaver (ku nióa, to shave), a barber.

M'NO, adv., very very much; kuba m'no, very great, exceedingly, excessively. Mno stands always after the word qualified by it.

MNÓDA, s., a little animal (Kin. fugu).

MNÓFU, s., fleshiness = niáma isiokúa na mfúpa na miba, niáma tupu, meat which has nothing but flesh, without bone or fish-bone; mnófu wa gnombe, wa sámaki (niama túpu) (cfr. jiniango).

MNÓGA, s. (pl. minóga) = tómbako mbiti, the green leaf of tobacco.

MNÓNO, adj., fat (vid. nono).

MNUNÚZI, s. (pl. wanunúzi), a purchaser, a buyer; vid. nunúa, v. a.

MO, there or therein; mumo humo, there inside.

The particle mo, which denotes place or the inside of anything, is used in connection with the particular object spoken of, as. at the place or therein or not. Mungu aliumba nti na babari na kulla kitu kilijómo = kilijo mumo, sc. katika nti na babari, God created the earth and sea and every thing which is therein, sc. at the place or thing spoken of. Tia kitu hiki mumo ndáni, put this thing therein. In this instance mumo is used in an absolute sense. The hearer knows to what object the speaker refers. Hamo matoni-muakwe, he is not in his or her eyes = he or she loves him not. Yasiwé-mo, may there not be inside, or may not be therein, scil. water (maji), in the jar.

MOALLI, n. p., the island of Mohilla.

MÓFA, s. (ya), furnace, a kind of oven used by the Arabs on their vessels for making the mkáte wa ferefére (bread of red mtáma, cultivated in Arabia, called mtáma wa shéheri by the Suahili). The mofa is of a circular form, about 2½ feet high, 1½ in diameter. It consists of small sticks bound together, and is lined inside and out with a thick layer of clay, to prevent it from burning. After the oven has been heated, the loaves are stuck on to the edge of the inside, and the opening is covered till they are baked. The writer of these lines has on his voyages always relished this kind of bread when it was still somewhat warm (mukate wa mofa).

MOHILLA, s. (Arab. مهيلة), a fixed time, a term.

MOJA, num. (pl. mamoja), one, same; mamója píá, it is all one (scil. mambo, state, matters); moja moja, one by one; mtu mmoja (or fulani), a certain man; moja baada ya (wa) moja, alternately; moja wapo, any one; neno moja, one word, one matter.

MÓLA, God; Móla wa-ku-áini kazi! may God help thee in thy work!

MÓLINA, s. (Arab. مولانا), our Lord (viz. God in the Muhammedan sense).

MÓMA, s. (Kimvita, báfe), a kind of snake.

MÓMA (or MOÓMA), v. n., to flow off, to spread in all directions by flowing; maji ya kionda ya-ni-móma; wino wamooma or wamma, the ink flows or runs over.

MOMFA (or MOMÉA ?), v. obj.; wino wa-ni-momfa mno, ni maji matúpu.

MOMBAS (or MOMBASA), s., the Arabic name of the island of Mombas; the native name is Mvita. The Wanika call it Kizúáni, or properly Kiziwáni, the island by way of eminence; the Wakamba call it Kidiamóni; the Wasambara

name it Ngoméni (castle, there where the castle is). *Prov.*, Mombása kúli kua ku papassa = kua ku tafuta kua shida, hakuna teári kama Unguja; i.e., at Mombas things must be sought with difficulty, whereas at Zanzibar everything is ready. The Galla know (1) the Worra (house, family, tribe) Mombása; (2) Worra Wáridisa, the region of the Ozi river; (3) Worra Lanne, the house of Lánu; (4) Worra Hawinne, the house or tribe of Patta.

MOMBÉE, *n. p.*, Bombay in India.

MÓNGO, *s.* (vid. mŋignio), the back (cfr. maŋngo); *dim.* kijongo.

MÓNGU, *s.* (pl. miŋngu), mite, weevil.

MONIOKA, *v. n.*, to be brittle, to crimp (= furn-chika); shoka linamonioka; mtu alie monioka pua (i.e., mti sickness).

MÓNSO, *s.* (huyu), *pl. id.* (with hawa), a wild-cat.

MÓRA, *s.* (wa, pl. mióra), a bag in which an inferior kind of rice exported from India is packed (mtelle wa móra). This rice is mixed up with dirt, little stones, &c. (cfr. gunia); mióra mináne yamekuja, eight bags of mora came.

MÓRI (or MUORI), *s.* (wa, pl. mióri); móri wa gnombe = mafuta magumu maeupe or meupe, tallow, fat; kungwiwa and shikoa ni móri; Kiniassa, ndárama.

MOSA ? (= muosa or muosha) (pl. waosa), a cleanser of the dead ?

MÓSHI, *s.* (wa, pl. mióshi), smoke; mioshi miugi; moshi wa motto; moshi unasimána unafania thumni, the smoke stands upright, it forms a pillar.

MOSI, one (mmoja) (in counting); ya mosi, the first.

MÓSIMU (or M'SIMU, MOSUM or MAUSSEM, or MUSIMI) (Arab. موسم, pl. مواسم), remarkable epoch, the periodical winds, northerly winds; *vid.* m'simu.

MOSKITI, *s.* (vid. mesghidi), a mosque; uuioneshe moskitini Ingreza, show me the English Mission (or mosque). Maneno ya Kiingereza, English language.

MOTA, *s.*, plaiting; hauna mota; ni usitu wa jamfi, maganda ha-u-fai, hauna mota, it is unfit for mats, having no mota (R.).

MOTE (properly MUOTE); e.g., nuiguui muote, you all.

MÓTŌ (properly MŪOTO) (wa, pl. miótō) (cfr. ku ota), fire, heat; *lit.*, that which gives warmth, warming matter; ya moto, hot; ku pata moto, to get hot; viko vitáno or pahali pa tano tunaóna ungi wa m'oto (the Suahili do not much like the plural).

MÓU, *s.*, contracted from māgū, feet; e.g., a slave says to his master, Nashika mou (magu), I seize your feet, i.e., I reverence, honour thee; Naosha mou, I wash thy feet. These terms refer to

honouring and greeting masters on the part of slaves or inferiors.

MÓYO (properly MŪÓYO) (wa, pl. mióyo or nióyo), heart, soul (physically and spiritually), mind, self, will; ya moyo, heartily, willingly; muegni moyo mchache, fickle; *dim.*, kijóyo (vid. sebu); moyo wa niuma; moyo wa mbelle. Ku tia moyo, ku simika moyo, ku kusa moyo, to encourage. Moyowakwe uwápo, his mind is present, presence of mind; moyowakwe haupo or hapo, his mind is absent. Móyo wa kansu, the bosom of a native shirt; the slit reaches from the neck to the heart (cfr. kinéna cha suruali). Moyo wa ipu, the inner and most virulent part of a tounou; suisui niyo zétu, or miyo yetu, or nafi zétu, we, ourselves.

MPAGÁZI, *s.* (wa, pl. wa—) (vid. ku pŋgá, wŋgá; ku pagáza), a carrier, bearer, porter; mpagázi wa mali, bearer of property, e.g., on a járo, i.e., trading or travelling expedition. The traveller requires many wapagázi (bearers of loads).

MPÁJI, *s.* (wa, pl. wapáji), a giver, a liberal person (cfr. kú-pá, to give).

MPÁKA, *s.* (wa, pl. mi—), a border, boundary, limit; mpáka úti, the mark of a boundary; usipite mpaka uti (vid. uti) uliosimikoa, do not pass over the boundary-mark which has been erected. Usually the natives fix upon a tree or river or rock, &c., as the mark of boundary, but when these are not to be had they put up an úti, a piece of wood representing an mpáka mti (boundary-tree). Mpaka mmoja, adjacent; ku weka mpáka, to fix the limits or boundary of —; ta-ku-wekéa mpáka, ndia fulani usi-i-pite.

MPAMBA, *s.*, a cotton-plant, pl. mipamba.

MPAMBI, *s.* (pl. wa—), a person dressed up with ornaments (vid. ku pamba).

MPANA, *s.*; usso mpána or mréfu, a broad or long face.

MPÁNDA, *s.*; nti ya mpándá, the country of ascending, ascent (ku panda jū), is the higher region to the west of Mombas, or the sea-coast in general; ku nenda mpándá, to go to the high country; oppos. to n'enda mpanda is ku teremúka pōini, to go or descend to the coast.

MPÁNDO, *s.* (wa, pl. mi—); (1) majira ya ku panda mbéu nti, the time of planting the seed; (2) the manner in which the several settings of a plantation are placed. Mpando hu si mema, si mpando wa Kijómbe, this planting or setting is not good, it is not planting after the manner of the Suahili, who place the several sets at some distance from each other, ku pata nefasi, ku tarabba, kúa nene; laken Wanika wagagagága, wilimo winasougána, wikiméa winafania uekundu, wikáwa mahindi maúme, i.e., madógo madógo; mahindi kua kúa

pamoja, yafania fugito, yanavia. Mpando wa pili, wa tatu, *the second or third time planting takes place, for instance, when the guinea-fowls (kanga) have destroyed the first seed by eating it up.* (3) *The furrow into which the seed has been put* (cfr. ku piga mena); e.g., mipando kumi ya mahindi, *ten sets of Turkish eorn.*

MPANGO, s. (*vid.* pango); mpango wa pánia, *a mouse-hole.*

MPANJE, s., *vid.* ndizi.

MPANSI (ku panda), *a planter, sower.*

MPAPAYU, s. (wa, pl. mi—) (Carica papaya) (*Dr. St. writes mpapayi*), *a papaw-tree.*

MPARAMUZI, s. (pl. mi—), *a tree which is said to be unclimbable.*

MPARUZI, s., *a huddler* (*vid.* parúa, v. a.); nparuzi wa kazi, *one who huddles up his work, and consequently does it badly.*

MPASI, s. (pl. wapási) (*from* ku pata), *a getter, one who gets, becomes rich, apataye kitu cha martháwa; usishindáne nao, ni wapasi wale, laken hamfikili tájiri.*

MPATANISHI, s. (pl. wa—), *one who brings about an agreement or understanding, a peacemaker, mediator* (ku pata, patána).

MPATTA, s. = m'ti wa ku tãmbã, una daua ya kiõnda, *a small shrub, used for curing wounds.*

MPÉA, s., *a tree on the coast.*

MPEEKUA, s. (pl. wapeekua), *a person sent, a missionary* (St.); *but mpeekua is doubtless an erratum, instead of mpelékua* (*from* ku péleka, *to send*).

MPÉFU, adj. (*vid.* pefúka), *he who is come to full growth, fully ripe; mana mpéfu, an adult, full-grown youth; embe hili péfu = embe tosa* (pl. maembe matosa), *karibu na mbifu* (mabifu), *the mango is come to its full growth, but it must yet become tender and ripe, which is known by the touch* (*vid.* tosa, la).

MPEKETÉFU, s. (= mdanguifu) (*vid.* pekéta, v. a.), *one who talks ill of or who bewitches a thing.*

MPEKUE, s., *a tree; cfr. kuékue and puékue, page 175.*

MPEKÚZI, s., *one who scratches like a hen, an enquiring, inquisitive person* (*vid.* pekíá).

MPELELEZI, s. (pl. wa—), *a spy; vid.* peleléza.

MPENDEFU, s., *one who loves* (?).

MPENIEZI (*vid.* pénia, v.) = rubani, mpelekézi, *one who shows others the way, and counsels to enter, e.g., to invade a country; Judas ame wa peniesca Mayahudi kua sirri, ku-m-shika Kristos; Judas ame-m-pelekéa Kristos Mayahudi kua ueréfu or hila.*

MPENZI, s., *one who is loved, a favourite.*

MPÉRA (*for* MPÉRÒA, s. (wa, pl. mi—) (Psidium pyrifera), *the guava tree; péra* (la, pl. ma—), *the fruit of it, which is very agreeable.*

MPERAMPÉRA, adv. (cfr. msobemsobe or msimbã); ku enda mperampéra, *to swing or move about, to fluctuate like a corpse floating in the sea.*

MPESI (or MUEPESI), adj., *quick, hasty, expeditious; mana huyu ni mpesi, arudi harraka ndiani, this lad is quick, he returns quickly; mpesi wa ku tambúa neno kua akili, quick of comprehension; mtu huyu ni muepesi, ana mukono muepesi, laken kazi si njema, this man is quick, works quickly, but the work is not good.*

MPETEFU, adj., s. ?

MPÍA, s. (*vid.* mkúá); mpía na mililána na mkomáfi *are one tree* (ni nti mmoja); *the mililana on the coast watóa mizi, na mizi yatóa wana, which are called kúa, and the trees which grow out of them are called mikúa. The fruit of the mililana when it is yet young* (janga) *is called píá, and the tree mpía; but when it is become pefu the fruit is called komafi, and the tree mkomafi.*

M'PIA, adj., *new, fresh, whole; niumba m'pia* (or niumbá pia), *a new house; mti mpia, a new tree; kasha jipia, a new box; neno jipia, a new word; maneno mápia, new words* (cfr. pia).

MPÍGA KULÚLU, s., *a species of thorn-tree.*

MPÍGA RAMLI (pl. wa—), *lit., one who throws sand* (ramli, *sand in Arab.*), *a prognosticator of fortune* (*by diagrams, instead of sand as was formerly the case*) (St.).

MPÍKO (pl. mi—), *a pole to carry loads on; ku tukúa mpikóni, to carry on a pole over the shoulder* (St.); *ku beba, to carry a child on the back in a cloth.*

MPÍLPILI, *a red-pepper shrub.*

MPINDÁNI, adj., s.; mpindáni wa muili (= muili wakwe unapindána or unapindamána or unasusúána), *one who is crooked or bent in body, paralytical.*

MPINGANI, s. (R.) ? cfr. pinga, v. a.

MPÍNGO, s., *an ebony-tree* (black wood used for making handles of knives, &c.).

MPINI, s. (pl. mi—), *a handle, haft.*

MPÍÓRO, s., *vid.* mapióro, s.

MPÍRA, s.; mpíra wa mtória (caoutchouc). *The milky substance* (ntomfu) *of the moria tree is boiled and mixed up with human hair to make it strong. By this manipulation the Suahili boys obtain the mpíra, a kind of ball, with which they play, throwing it on the ground, and catching it when it rebounds. Ku teza mpíra* (pl. mipíra). *Dr. St. takes mpíra for India-rubber, an India-rubber ball.*

MPISHI, s. (pl. wa—), *a cook* (ku pika, *to cook*).

Mrisi, s. (wa) (*from ku pita*), a *passer-by* (R.).

M'po, s. (wa) (*Kimrima*) = *mtória* (*Kimvita*).

Mtória wafania *tória* or *kipo*, hence the tree is called *m'po* in the *Kimrima* language. From the *utómfu* wa *m'po* the boys make the *mpira*. Po (*la*, *pl.* *mapo*), the fruit of the *m'po* tree.

M'póa (or *m'púa*), s. (wa), a distant land. *M'póa* wa *báhari*, the sea-coast; to be distinguished from *poáni* ya *bahari*, sea-beach. Ku *nenda poani*, to go to the beach. *M'póa* comprises the extent of the coast where ebb and flood take place; it is not the great sea, but that part of the sea where boats go. *M'póa* (*pl.* *mípoa*, ya); *poa* or *poani* (*ya*, *pl.* *za*); *mpoani* ni mahali maji *yapo-áko* or *yapoámo*, katika *báhari kú hayápó*, i.e., *mpoani* is the place where the water ebbs, but on the great sea it does not ebb; but *poani* = *mfúo*, *nti kafu*, *mtanga meupe*, *kando ya bahari*. Kua *poani* watu wapita kua *mägü*, laken *mpóáni* kua *dau*. *Kipóa* is a small space where the bottom of the sea is laid bare at ebb-time; hapa pana *kipóa* cha maji, *jamba* (*kiamba*) cha *one-kána*, here is a dry place, without water, the rock is seen. *M'póa* ya or wa *Suabili*, *bahari ya Suabili*, *barra ya Suabili*, the *Suabili* coast, the *Suabili* sea, the *Suabili* land or mainland. *M'póa* hi yenda *saua sau*, but *mpóa* ile inakuenda *kombo-kombo*, this coast or sea-board is straight, that coast is winding.

Mpófu, s.; *mpófu* wa *mato*, a blind man (= *mtófu* wa *mato*); *vid.* ku *pófúa*, *pófuka* = *tófúa* *tófuka*, tota *mato*; mtu *aliepófuka mato*, a man who is spoiled in regard to his eyes = who has spoiled eyes; *mbási pófu*, spoiled *mbasi*; *hindi pófu*, mahindi *mapófu*, *hayana tembe* or *kitu ndáni*, *yamevia kua júa* (*vid.* ku *vía*), the *Indian* corn (*maize*) is spoiled, there are no grains in it, it was burnt by the sun. Dr. St. takes this word for the "eland."

Mpókési, s., a receiver (*ku pókéa*, to receive); *efr.* *mpeniési*.

Mpóle, s. (*Kipemba*) = mtu *mpumbáfu* (*Kimvita*); *vid.* *upóle*, s.

Mpomóshi, s. (wa), a ruiner, a destroyer; *vid.* *pomóá*, v. a.

Mpóndo, s. (wa, *pl.* *mi*—) (*efr.* *mgalli*), a large pole with which the sailors push the boat along; *kipondo* is a small pole; *pondo* (*ya*, *pl.* *za*) is of middle size; *letta pondo* ya ku *sukumia* *dau*.

Mpópó, s. (wa), the *areca-palm*; *mti uvíáo pópó*, a tree which bears the *pópó* or *betel-nut*, which the natives chew together with lime (*toka*) *tom-bako*, *tambu* (*betel-leaf*); *efr.* *mbóbo*.

Mpóroja (*efr.* *mforoya* or *mforoja*), a tree.

Mpósi, s. (*efr.* ku *pósa*, to eue), a physician; *mpósi* ni Mungu hapana mana Adamu, a-m-pósi muenziwe. The *Muhammedans* call him an infidel who uses this word with regard to a human physician (*ku pósa*). God alone is the *mpósi*, and no son of man can eue his fellow-man. However, they use the word *tabífu* for "physician."

Mpotéfu, s.; (1) *aliepotéa ndiani*, a man who has taken the wrong way, who has gone astray (*vid.* ku *potéa*, v. n.); (2) *aliepotéwa ni akili*, *asiekúa* na *hëshima*, a man who acts irreverently or indiscreetly, does not distinguish the rank of persons, the honour due to superiors or parents, &c. (*mtu asiesheshima watu*); (3) (*ku potéza*, v. a.) a destroyer, a perverter, a wasteful person.

Mpotézi, s., a corrupter; *aliepotéza kitu*, mali, one who wastes or spoils things, property, &c.; *vid.* *potéa*, *potéza*.

Mpoto (or *mpotófu* or *mpopotózi*), s., a wilful, obstinate, perverse person (*ku potóa*, *potóka*); *mtu asieshika ákili* ya *mtu mungine* *ela* ya *nafsi-yákwe bassi*, an obstinate man who endeavours to carry his own point in spite of all remonstrance and counsel of others; *mtu asieongóka*, *yuwashika akilizakwe tu*, ndie *mpotófu* wa *maneno*, capricious, wilful, obstinate, good-for-nothing.

Mpotole, s. (R.) = *mbishi*, obstinate.

Mpuéke, s. (*pl.* *mi*—), a bludgeon, a short thick stick (St.).

Mpujúfu, *adj.*, s. (*ku pujúa*), shameless, beggarly.

Mpumbáfu, s. (*pl.* *wa*—), a fool (*ku pumbá*, v. n.), stupid, silly.

Mpúnga, s. (wa), paddy, rice, which is growing or still in the husk, *opp.* to *mtelle* and *wáli*; *mtelle* is rice cleaned from the husk, *wáli* is boiled or cooked rice; *mpúnga* is in general every flower or bloom which has this shape (*mahindi*, &c.) (Er.).

Mpungáti, s. (*pl.* *mi*—), a species of *eactus* (St.).

Mpungúfu, s., one who is wanting, or destitute of something (*ku pungúka*). (1) *Mpungúfu* wa *ákili* = *yuna ákili jáje*, of little intellect. (2) *Mpungúfu* wa *unguána*, *aliepungúka*, *asiekúa muunguána halisi*, si *kiwiáo* cha *unguána*, one who is not born free, one who has a defect in regard to his freedom. His mother, being a suria, a slave and concubine of his father, was enfranchised, and in this way he became a free man; *akigniéta mno*, *ataúzoa*, if such a one behaves himself proudly he will be sold. Therefore persons of defective title to freedom (*wapu-*

ngufu) are very humble, being mindful that they have no full right to freedom, and that they can be sold again. (3) Mnézi mpungúfu, when the month has only twenty-nine days.

MPURUKUSHÁNI, s., one who does not perform that which he has been ordered to do, but who does something else, though he knows that he is wrong. In general, careless, unmindful.

MRÚZI, s. (pl. wa—), a chatterer, talker, prater; vid. puzika.

MRÁBBA (or MRÁBĀ), s. (wa, pl. mi—, ya) (Arab. *مربع*), square, that which is quadrangular.

MRÁDI (or MRÁTHI), s. (wa, pl. ui—) (urádi) (Arab. *مراد*), project, intention; e.g., miti hi ita-ni-isha or ita-ui-toshéa mráthiwangu or kazi-yangu, these poles will be sufficient for my purpose; sio mirádi, not to be ready. Cfr. *رغاً*, vicit placendo, gratum sibi habuit; *رغاً*, beneplacitum.

MRĀMĀ, s. (wa, pl. mirāmā); mrāmā wa chombo, the violent motion of a vessel caused by the large waves of a rough sea = masukosuko ya jombo; cfr. *رمى*, jecit, projecit; *رمىة*, jactus unus; the rolling of a ship; chombo jenda mramā (cfr. melézi), the ship goes by rolling.

MRÁO (MRAU ?), s. (wa, pl. mi—); mráo wa bunduki, the match of a matchlock-gun. The match is made of the bark of the mgosa tree (vid.); mráu ni úgue wa mgosa ulio na magófi manéne; watu wapouá ngofi ya nde wa-i-tupa, lakén wa anika ngofi ya ndani juani hatta ku kaúka (ngofi inatábaka nengi), ikisha kaúka, wasokóta marra tatu, wasuka mrau wa ku toléa or toméa motto. The mgosa, muombombo, mbasi, and mtawanda trees ignite readily (cfr. ulindi). Cfr.

روى, contorsit funem. Bunduki ya mráo, matchlock-gun.

MRĀSHI, s. (ku rishái = ku fania harri — harri za rishái), a glass or long-necked bottle for preserving the marashi, perfume, scent. The natives take the blossoms of the orange-tree and put them into a large kettle, in which a deep dish or plate is fixed filled with water. In the dish is placed an empty glass. They then cover the kettle with an iron plate, and kindle a fire both upon and underneath the kettle in order to get the moisture out of the blossoms. This moisture falls into the empty glass, and thus the perfume is caught and preserved. In like manner the natives make vinio wa tembo or wa makanju (a kind of brandy). Mārashi yanúka visírú — ui maúla ya mjangua, hupikoa katika sullírú; maúla yanapata motto, yafáua harri, na harri

zatóna, zangía ndani ya kikombe kilijo ndani ya bákuli ilio na maji, bákuli isipassúke, the flowers of the mkadi tree boiled and mixed with oil make also a rikháni (= scent); *رَشَّ*, conspersit humore locum, redegit ad sudorem (cfr. *رَسَّ*, *رَسَّ*, planta sesamo similis flavescens, &c.).

MRĒFU, adj., long; m'ti hū si mrĒfu kama ūlē, this tree is not so tall as that.

MREGĀA, s. (Arab. *مراجعة*); bei ya mregāa, lit., sale or trade of returning. This term refers to the custom of the Suahili, to borrow goods from the Banians or other traders of the coast, on condition that if the goods are not saleable in the Interior, they are to be returned to the lender with or without interest according to agreement. *رجع*, rediit; *مرجع*, reditus.

MRĒMBE, s. (wa, pl. mi—) (cfr. mfi), an arrow with a sharp point. It is only of wood, and is generally poisoned.

MRĒMBO ? (R.).

MRĒRA, s., a tailor's term; mrĒra wa kibóko.

MRĪBA, s. (wa, pl. mirība), white sweet potatoes (badáta) (in Kipemba) (kiási jeupe).

MRĪJA, s. (pl. mi—), a kind of small reed, which the natives use for making bagpipes (vid. utéte). The Wanika use this reed to suck the coccoliquor from their vessels (Kin. mriža).

MRĪLI (wa, pl. mirīli), a tree, the bark of which is used to bind the poles of the native cottages. The trunk is used for making canoes.

MRĪMA, s. (pl. Wamrima) (ulio tini ya milima, ni Mrima, si kisiwa), a tract of country beginning with Gassi and stretching as far as the Pangani River and Kipumbui. The language and manners of this people are more related to the Interior than is the case with the Suahili of the islands. The chief divisions of the Mrima Suahili are: (1) the Wafimba, near Wassin; (2) Kifundi; (3) Wamoyini; (4) Kiumbageni; (5) Mkuakuauni; (6) the hills of Usambara, nti ya Mrima. Mr. Last, missionary at Mpwapa, says, "The coast-line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima."

MRIMANGÁO, s. (pl. ma—) (kabila), a tribe of East Africans.

MRINGA, s. vid. tahiríwa. Rebman takes this word also for ring-pigeon? the ring on the neck of a pigeon.

MRĪTHI, s. (wa, pl. warithi) (ku rithi) (Arab. *وارث*), an heir, inheritor; mana ni mrīthi wa babai,

aṭāi marithi or urāthi ya babai, *the son is the heir of his father.*

MRITHITHI, *a divider of an inheritance.*

MRONGO, s. (wa), *a liar* (muongo, *vid.*).

MRUBA, s. (pl. mi—), *a leech* (St.); mdudu afon-sāye damu.

MRUDUTU, s., *vid.* murdūta.

MRUNGURA, s. (ku rungūra, *to steal*) (*Kiunguja*), *a thief*. Ku pindūa gnamba (*Kimvita*) = ku rungūra (*Kiunguja*), *to steal and commit violence* (at night).

MRUNGŪZI, s., *a thief.*

MSĀDA, s. (wa) (*Arab.* ساعد, *juvit*), *help, aid, assist-ance*; ku-m-pa msāda, *to help one* = āōni, *tiba* (*vid.* saada).

MSĀALA, s. (katika —) (R.)? (*Arab.* مسألة, *ques-tioning*; ku sāili; (1) *wa kaburini, by the angel*; mukari wanakiri; (2) *siku ya ku buathiwa, by God himself; vid.* buathi, *v. a., page 29.*

MSĀDĀKA, *adj. and s.* (*Arab.* صادق, *true*; manenoyao haina mzingi, si msadaka, *their words have no foundation, they are not true.*

MSĀDARI, s., *crookedness, obliquity* (Sp.); *cfr.* صدر, *res omnis homini obversa.*

MSĀFARA, s. (pl. mi—), *a caravan, caffila*; *cfr.* jaro or charo.

MSĀFEI (*Arab.* رافعي), *a wise or learned man.*

MSĀFIHI (*Arab.* سفيه), *a proud, perverse, impudent person* = mufutūa, *muegni kebi.*

MSĀFIRI (ku safiri) (*Arab.* مسافر), *a traveller (by sea or by land)*; *pl.* wasāfiri, (wa—).

MSĀFU (or MSAHAFU) (wa, pl. mi—) (*Arab.* مصحف), *blank book, writing-book*; kertasi ya juo kitūpu kisijo andikoa; msāfu wa Kuruāni (or Koruani), ni Kuruāni (or Koruāni) udāni, *the book of the Koran.*

MSĀHA, s., *the name of certain tools for digging (in making graves?)*.

MSĀHA (or mZĀHA), s. (wa, pl. mi—) (*Arab.* زها, *despexit, levem habuit*), *sport, jest, mockery, derision*; ku-m-fania or fanisia msāha or ku-m-tezē, *to make a mock of, to laugh at one, to ridicule, deride him*. Fetha zina mZāha? *is money to be scorned? Reply: Tuadaka kula tu!*

MSĀHAU, s.; صاحب, *socius.*

MSĀHALA, *Arab.* for chō; *cfr.* sahalika; *cfr.* سهول, *laxavit ventrem.*

MSĀHAU, s. (*Arab.* ساهي), *one who forgets, a forgetful person*; *cfr.* سهوا, *oblitus fuit, neglexit.*

MSĀJI, s., *a kind of tree which has light wood*; msāji na msonobāri, ni miti ya uzunguni (*pine and fir-tree?*), *the planks of which the Arabs are said to receive from Europe. Dr. St. takes it for "teak," which is very hard wood.*

MSALA (pl. mi—) (*vid.* musala) (mkeka wa ku salia), *a mat used in prayer*; (2) *a particular kind of mkeka, though it may not be used in praying* (R.).

MSĀLABA, s. (wa) = mkatāle, *the stocks* = gogo la mti lililo tongoa likasuliwa tundu ku shika mǎgú ya muegni ku fungoa, ya muegni ku salibiwa; *vid.* mkatāle, s.; صلب, *crucifixit, but سلب, cripuir, سلبت, res rapta, cortex arboris. What is called msalaba with the Wanika, is termed chéou at Mombas; and a post, to which the prisoner is tied, they call mku.*

MSĀLATA, s., *a quarrelsome man; vid.* sālata; *cfr.*

سلك, *durus, vehemens, acutus fuit.*

MSĀLIHINA? msalihina mkū, *athilimu mali za watu.*

MSALIKHINA, s., *one who fears God*; *Arab.* خالغ.

MSALIMINA (or MSALIHINA) (pl. Wa—), *a Moslem, Muhammadan; vid.* Islam.

MSĀMBA; (1) Mshambā, Mshambāra (wa, pl. Wa—), *a native of Usambāra, a country situated between the 5th and 6th deg. of S. Lat.; vid. Mr. Rebmann's Map of East Africa.* (2) *A tree.*

MSAMBARAU (wa), *a tree which bears fruits like plums.*

MSĀME (or MSEMÉ?), *vid.* dade.

MSĀMĒHA (or MSĀMEHE), s. (wa, pl. wasamehe), (1) *pardon, forgiveness, forgiving*; (2) *patience, respite* (m'da); nadāka msāmeha ya siku tāno, *usi-ni-ūse khābari ya fetha, I desire a five days' respite, do not ask me any news about the money*; مسيح, *liberalis fuit, condonavit; مسباحة, liberalitas, munificentia.*

MSAMESAME, s., *a tree.*

MSĀMILO, s. (pl. mi—), *wooden head-rest, pillow.*

MSAMIRO, s.; ku weka msamiro, *to sit kneeling, to sit on one's knees.*

MSĀNA, s., *vid.* msani, s.; msana mkūba, *a great artisan (?)*; *vid.* صنع, *confecit*; منع, *solers manibus, industrius.*

MSĀNĀA, s., *vid.* kitara; upanga wa msānaa (wa mgnarizo), *a sword of inferior quality, its iron is soft*; chombo hiki hakina msānaa.

MSĀNDALI?

MSANDARŪSI, s. (wa, pl. mi—), *the copal-tree*; matoziyakwe ni sandarūsi, *its tears, i.e., gummy substance, yields the copal. This tree is found in many parts of East Africa. Its sap runs down to the roots, where it mixes with the soil, and lies buried many years, till people dig it up. It still remains after the tree has been long removed. Hence the natives dig for copal at places where now not a single shrub may be found, but where a copal-tree may have stood many years ago. The sap which lies upon the bare soil is of no use, being destitute of its crystallization in the earth. In like manner the*

- white sap, which hangs on the branches of the tree, is of little or no use. It is the red copal which the merchants demand, and which in my time (1844-54) was sold at the rate of 4 dollars per farasala (36 lbs.) at Mombas. Mbamba kofi, mgnamba, mtanne, msindi are miti misito, yasama; *cf.* mkungu.
- MSANDIKI (or MUSANDIKI, reetius MZANDIKI, MZANDIKI) (*cf.* zandikon), s. (wa), an arch-liar; mtu muongo sana (= mdáku); *cf.* زنديق.
- MSANGAO, s., astonishment (*vid.* ku sangáo).
- MSANI, s. (ku sána) (مَانِي) (Kin.), an artisan, especially muhunyi wa juma, a blacksmith (Kiswahili).
- MSÁNIE (pl. Wa—) in Kiámu, but in Kimvita this people is called Mdahálo (pl. Wa—).
- MSÁNIH (or MSANIFU or MSÁNIHI), s. (wa); msánii wa maneno, an inventor or contriver of words or lies (ku sáníi, to contrive, invent) = muegni ku aza or tunga neno nafsini muakwe.
- MSAPÁTA, s., a kind of dance (St.).
- MSÁRO, s., a thorn-tree; mibayakwe yawasha sana, its thorns burn very much = give much pain.
- MSÁZI, s. (pl. mi—), (1) a tree or shrub with rough leaves, used for polishing or smoothing wood, e.g., a stick or arrow (*cf.* suafilia, a dishwasher); (2) jiwe la msasa.
- MSÁZO, s., remainder; ku saza.
- MSÉ (or MZÉ) (wa, pl. wásé) (= mtu sháibu) (Kin. mfiere). (1) A person of old age, aged person. (2) Senior, elder, headman of a tribe; e.g., wázé wa Rabbai, the elders or headmen of the Rabbai tribe, in whose hands the guidance of all affairs of State are placed; but their power is not absolute, as it may be thwarted by the kambe, i.e., the assembly or association of the juniors, or hirimu, the young men (*vid.* hirimu). The wázé and hirimu counterbalance each other in all the republican countries of East Africa. Among the Swahili this balance of national power cannot manifest itself (as among the tribes of the Interior) because they are under a government nearly monarchical.
- MSEGÉJU, n. p. (wa, pl. Wa—), a person of the Kisegeju tribe, which originally lived on the banks of the Dana River, but was expelled by the Galla. The descendants are now living between the Washinsi in the south and the Waliigo in the north, on the coast of Tanga; *vid.* Mr. Reb's Mop. They are considered a warlike people. The Swahili call them the makáfiri ya kwisha, i.e., the most consummate infidels, on account of their abominable practices; e.g., they practise circumcision twice; furthermore the husband cohabits with his dead wife previously to her being buried.
- MSEKENÉKO (or MSENENÉKO), s. (= mārathi na daua ya dákāri or mbó), (1) venereal disease; (2) medicine against this disease; kiónda kinakúla mbó hatta jināni, ndio ku sekenéka or sekenésha; mbo umesekenéka, the man's genitals are consumed and destroyed. The natives know a tree which they call msusu mke. This tree has misi (*vid.* msi) which yield a gum called msekenéko. This gum is boiled in water, when it becomes red like blood. The water is drunk by the diseased person, and the genitals are washed with it. Besides, they put some ointment, consisting of various ingredients, upon the sore, until it is cured. Jealous husbands secretly apply the msekenéko medicine to their wives, in order to infect with the disease any other person who might lie with her during his (the legitimate husband's) absence. She does not know what her husband has done to her, nor does he go with her as long as the kiapo (ordeal) lies upon her. Hence immoral characters take another medicine in order to guard themselves against the infection from a woman whom they suspect of lying under the kiapo of her husband. Mr. Erh. takes the word for "cancer on the penis."
- MSELEKHI, s. (wa), the reconciler.
- MSELEKHISHA (or MSELEHISHA or MSULUKHISHA), one who reconciles or makes peace; *vid.* selehisha, v. c.
- MSÉLIMU (or MÚMINI), means "a Muhammadan," in opposit. to mzuia (pl. wa), a heathen.
- MSÉMBE, s. (wa); mtu huyu ni msémbé wa kazi, this man is slow in carrying on his business (*cf.* mkúlifu), or yuna kazi kisémbé, or kazi ya polepole, he avoids business or work as much as he can (*vid.* ku shúa), he is careless.
- MSEME, *vid.* msame; *cf.* dade.
- MSÉMI, s. (pl. wa—), a talker, a speaker; ku sema, v. n.
- MSÉNGE, s. (pl. wasenge), a liar? (Erh.); *cf.* ku sengénia.
- MSÉTO (*vid.* mshéto or mshétu) (ku sheta, v. a.), a sort of food, a mixture of mtama and ehoko.
- MSHÁBÁHA, s. (wa) (Arab. مَشَاهِدَة), likeness, form; e.g., mshábáha wa kanga, the likeness of a guinea-fowl = like a guinea-fowl; júo hiki na híjo ni mshábáha or sura, or mfano mmója = sawa sawa.
- MSHÁDÁRI, s., brink; e.g., jómbo hiki kinákā mshádari, chadaka ku angúka, this vessel is on the brink, it will fall over; kinakéti upánde, kita-angúka, it stands on one side, it will fall (= wawa, R. ?).
- MSHÁHÁRA, s. (wa, pl. mi—) (Arab. مَشَاهِرَة), monthly wages or pay (Arab. shahar, a month); it must be distinguished from posho (*vid.*).
- MSHAKÍKI, s. (wa, pl. mi—), a spit, skewer; niama inakáto kidógo ikadúngoa kijitíni, ikaníkoka

máká ya muoto, *meat put upon a little stick for roasting.*

Mshále (or MSHARRE), *s.* (wa, pl. mi—), *an arrow without kijembe (vid. msharre).*

Msháli, *s.* (pl. mi—), *a small rope of a ship (?)*.

Mshámāra (R.); akilizakwe si mshámara kitoáni = laziku tengelea; neno hili halina mshámara — halina yakini, *this matter has no truth, is not true, he has no real intellect in his head; cfr. شمر*, transivit, contraxit; شمر, liberalis, perspicax; mshámara ni áda ku tolewa zamani za kupawa ufaume, wakapáwa miji ashara ya Wasuahili (Sp.) ?

Mshámba kúje, *s.*, *a thorn-tree.*

Mshángo, *s.* ?

Mshárika (or MSHÍRIKA, or MSHIRIKI), *s.* (شريك), *a partner, participator, one who is associated in business; vid. ku shiriki, ku shirikána, to be joined, e.g., kua kazi, kua chakúla; wewe mshírika na felani, thou art the partner of N. N.*

Msharri, *s.*, *an angry quarrelsome man who provokes and despises others without reason = mgómvi, mtézi, mtokózi, muanzia utengele, utango or ujango = mtu wa sharri, a quarreller; mtu mbíshi atokosai watu pasipo sébabu; cfr. شر, male egit, malus fuit.*

Msháfufu, *s.*, *one who has no heshima, one who does not esteem another. Mr. Erk. refers to rukuáre; cfr. شغف, dementavit cor ejus amor.*

Mshauri (wa) (Arab. مشير), *a counsellor (vid. shauri).*

Mshéheri (or Mshéhiri), *n. p.* (pl. Wa—), *a native of Sheher in South Arabia. There are many Washéheri at Zanzibar, Mombas, and other places of the East Coast; they are soldiers, traders, matmakers, butchers, &c.*

Mshemáli, *s.*, *an Arab of the Persian Gulf.*

Mshéto (or MSHÉTU, or MSÉTO), *s.* (wa), *a mixture of beans (kunde), pojo, viázi ku songoa pamoja na ku sheta (stir up) kua muiko, ku pata tanga-mana, a sort of food mixed with mtama (maize), tóko or pojo (chooko in Kiung.) (cfr. msombo).*

Mshíki shíkio, *s.*, *one who holds the rudder or helm of a ship or boat, a steersman, a helmsman.*

Mshínda, *s.*, *a conqueror; vid. ku shinda, v. a., to vanquish.*

Mshindani, *s.*, *resisting, obstinate, refractory, quarrelsome, gainsayer; cfr. ku shindána.*

Mshindanizi, *s.*, *an opponent, gainsayer, one who lays a wager.*

Mshinde, *s.* (cfr. ku shinda), *one who is vanquished; Wanika ni Washinde or Washinzi wa sultáni wa Zanzibar; cfr. Mshinzi.*

Mshindi, *s.* (wa), *a victor, a conqueror (vid. ku shinda) = mshinda.*

Mshindi, *s.*, *a kind of tree; cfr. mfule.*

Mshindilio, *s.* (pl. ma—), *the charge of a gun; vid. ku slindilia.*

Mshindio, *s.*, *the woof, opp. to mtánde; mshindio wa mashupátu, the ropes which are tied across.*

Mshindo, *s.* (wa), *sudden noise, explosion, fame, rumour, a crash, the report of a gun; unaangúka mshindo wa búnduki, wa vita, wa názi, &c.; prov. muanema (a man of olden time) hakoshi mshindo; Luke iv. 57, mshindo wakwe ukatoka ukaenéa; usikaniáge kua mshindo, uta-m-rusha kanga, do not tread (upon the soil) with a noise lest you put to flight the guinea-fowl.*

Mshinzi (Mshenzi), *a native of the Washinzi tribe residing on the coast between the river Pangani Usambara, and Wasegeju; they are considered to be the Washinzi of Usambara.*

Mshíra, *s.* (pl. mi—), *a bloodvessel, nerve, disease of the nerves, hydrocele, every pain arising from accumulation of blood; mshipa una-m-vundikia or una-m-piga fundo; mshipa wa tambázi or wa niúma, aneurism (?); mārathi ya mshipa, sickness of the bloodvessel, very common in East Africa (the people feel pain in the arteries, head, feet, bowels, &c.; their pulse is quick; there are swellings on various parts of the body) mshipa, a varicose (dilated, enlarged) vein, for which Holloway's ointment is prescribed (R.); mshipa watambá uka-m-vivia; mshipa ku tambá mulini; ku toja mshipa = ku toa damu, to bleed; ku kanda mshipa, to feel one's pulse; mshipa wapiga, or wapúma, or watukutika, or watukúta to pulse.*

Mshirú, *s.*, *adj.*, *refractory, obstinate.*

Mshípi, *s.* (wa, pl. mi—), (1) *a piece of cloth, a leather girdle to fasten one's cloth; (2) a string made of various kinds of bast; e.g., mshipi wa ku fulia (futia) samaki, angling-line, net; mshipi wa ku walía or fungia súrúli, a string tied around the waist to fasten one's trousers, braces.*

Mshirika, *s.*, *vid. mashárika (ku shárika or shiriki, v. n.).*

Mshóni, *s.* (wa, pl. wa—) (*vid. ku shóna*); mshón wa ngúo, *a tailor; mshóni wa viatu, a shoemaker.*

Mshóno, *s.* (pl. mi—), *a seam, suture; ku kunga mshóno, to sew a seam.*

Mshítáki, *s.* (*more correct than mastáki, vid.*) (*ku shítáki, v. a., to accuse*), *accuser.*

Mshúko, s. (ku shúka, v. n., to descend, to go down), inclination, coming down; mshúko wa dóhori toward el ásirí, about 3 P.M.; mshuko wa elásirí, about 5 o'clock; mshuko wa magribí, 12 to 20 minutes after sunset; mshuko wa éshia or ésha, about one hour after sunset, from 7 to 8 P.M.; mshuko wa ísha, twilight, crepuscle.

Mshúmbi, s., (1) a heap; e.g., mshúmbi wa mtelle, a heap of rice; (2) a heaped-up measure (cfr. fára); ku jáa mshúmbi, to be heaped up, to be full, to run over.

Mshupáfu, s. (ku shupáa), stupid, fool.

Mshupátu (pl. ma—); mshindío wa mashupátu, the ropes tied across a bedstead (kitánda) (a rope of mūā).

Mshúpi (cfr. shupi); mshupi wa ganda (R.)?

Msi (or mzi), s. (wa, pl. msi or mizi), a filament of the root; msi watóka shináni, ni mtóto wa shina, e.g., muhógo ni msi wa muhogo mti.

Msia, s., a kind of fish; vid. sámaki.

Msiba, s. (wa) (مُصِيبَة, afflictio), distress, misfortune, mourning, calamity; mimi nina msiba nimefilíwa ni baba; msiba wa ndā, wa vita, wa ku fa, &c.; msiba hu wa nini? what is this mourning for? watu wale wana msibamgumu or mkū, siku za ku patiliza or za malipizi, Luke xxi. 22; mateso na mapatilizo ni siku za Mungu ku shusha msiba kua wao watenda maovu (R.); آصاب, noxa affecit. Notice: ku káa matánga; ku ondóa matánga, ku kalía eda.

Msibo (or kisibo), s. (wa), nickname (jina la áibu) ku-m-toalía msibo or kisibo or simo katika jimbo (nti pia ote) zima, to give one a nickname by which he is known throughout the whole district or country; e.g., Rashidi or Bana Iki amepata msibo wa ku itoa Tatai (muerefu wa ku iba kitu, wa maneno mangi), Rashid or Bana Iki (a native of Mombas) has obtained the nickname Tatai; jimbo zima lajúā jina lili, the whole country knows this name (ku-mu-andika msibo).

Msifu, s. (pl. wa—), one who praises or flatters, a flatterer; vid. sifu and sifa.

Msiu'mno, s., an excessive flatterer or praiser.

Msigo (or mzigo), s. (wa, pl. mi—), a load, burden.

Msjána, s., a virgin = muana muáli.

Msikamini, s., sycamore-tree? (Sp.).

Msikita (pl. mi—), ni niamā ilio katiwa kua uerefu = mtanda wa niamā, meat cut into long pieces to be dried (Sp.).

Msikizi, s., a hearer (= mtu asikiai maneno ambi-wáyo), an attentive and obedient person; pakáwa msikizi, where there is a hearer.

Msima (or mzima), adj., healthy, whole, grown, e.g., mtu mzima, a grown person.

Msimamizi, s. (pl. wa—), an overlooker, overseer,

steward, the headman of a plantation (cfr. ku simama); msimamizi wa watuma, a slave-driver.

Msimbā, s., adv.; ku enda msimbā, to move like a corpse floating in the water; cfr. mperampera and msóemsóbe; ku oléa msimbā, to float.

Msiméati, the name of a tree in the south, the wood of which resembles that of the mkúa,

Msimbo (pl. wa—), muofu, bad name or fame.

Msimisi (or msisimisi), s., (1) (mtu aliesáma majini, aliekufia), one who is drowned; amerúka jombóni akasisimía, haukonekana ufuwákwe alioekufia, hakuukia ju tena, he jumped from the ship and was drowned, the manner in which he died was not observed, but he did not appear again above water; (2) one who borrows goods from another, and having received them, escapes, a swindler; from ku simia (zimia), to grow cold, to abate in love, and then to borrow money and escape; ametóā mali ya mtu akakimbia, amesama ulimengúni, hakuonekana tena.

Msimu (or mzimu), s. (wa, pl. wasímu), a mighty evil spirit (Kisambára) (vid. wasímu and ku simu); ku peleka kitu msimuni (mzimuni), to pray for rain.

Msimu (Arab. mūsūm; Kihindi, mosm), monsoon. Mind the great seasons of the year in East Africa: (1) Musimi, the time of the northerly winds (kazkazi) in December, January, and February; (2) masíka, the rainy season in March, April, and May; (3) Kipúpue, the cold time; (4) Damani or muaka, about the end of August; (5) Kussi, the southerly winds begin to blow in April and cease in October; (6) between the southerly and northerly winds is the time of the easterly and westerly winds, tanga mbili or malelezi.

Msindano, s.; mpunga wa msindano, vid. kidunari.

Msindarusi, s. (vid. mfúle), a tree.

Msindi, s., a subdivision or species of mangrove, very hard (R.).

Msinga (mzinga), s. (wa, pl. mi—), (1) a native beehive constructed of the trunk of a tree, which is hollowed out and placed between the branches of a tree; ku fuga niuki, to rear bees (cfr. niuki); (2) a cannon, gun; ku piga msinga, to fire a cannon.

Msingi (or mzingi, or mzingi), s. (wa, pl. mi—), (1) a small trench which is dug to carry off the rain-water (msingi wa maji ku pita); (2) a trench cut to commence the building of a house of stone or wood (mashimo ya ku jenga niuniba ya máwe au ya miti); ku piga msingi or mzingi, to dig or lay the foundation of.

Msingo (or mzingo), s. (wa, pl. mi—) (ku singa = ku sungúka niuma), (1) turning, rotation; msingo wa bahari (vid. kisingo ja nuto, the serpentine course of a river), eddies in the sea; (2) a cir-

cular scam or joining in making a basket or bag; ku shona misingo or mduāra wa kikāpu; ušhōne kitumba misingo mmoja.

MSINXI (or MZINXI), s. (wa, pl. wa—) (ku sinni or ku singa = ku sunguka or tembea ku tafūta mtumke kua nde, ku singia mke wa mtu), an adulterer, whoremonger; *vid.* sinni and singa (or zini, zinga), *v. n.*

MSINŪS, s. (wa, pl. wa—), a concealed one, one who does not appear, who is not known to be alive or dead (*cf.* msisimi).

MSIPOE, s., a kind of fish.

MSIRO, s. (wa) (ku sira, ku ata kitu), anything which a person does not eat for medical reasons; *e.g.*, maziwa ni msirōwangu, sili, ya-ni ūmisha matumbo, milk is a thing which I avoid; I do not take it because it gives me pain in the bowels; mimi nina msirō wa niana, sili, I abstain from meat, I do not eat it; msira ku ona = mtu mlaſi, one who cannot see another eating without eating also.

MSIRRI, s. (pl. wasirri), one trusted with secrets or mysteries, a confidential person; *cf.* sirri, سِرّ; clanculum habuit, celavit rem; سِرّ, arcanum, secretum.

MSISHI, s. = msika watu, nitimba makaburi.

MSISIMISI (or MSIMISI), s. (ku sisimīa or simīa = ku potea marra moja, to disappear quickly), one who disappears suddenly; haonekāni tena ulimenguni; amesisimīa ulimengu; *vid.* simia, sisimīa (reduplication); *cf.* zizima.

MSISIMO and MSISIMU, s., *vid.* miniefu.

MSISO, *vid.* misiso.

MSISSI, s. (wa, pl. mi—); mssisi ni tunda la mkōko. The mssisi is used by the natives to blacken and thereby to strengthen the mshipi of the fishermen. It is also used to make ink. The bark is first pounded in a mortar, and then boiled in water with the addition of a little vinegar. It is afterwards strained off. The Suahili believe that the Europeans make their ink from the blood of mice (*cf.* also ngisi).

MSIRANI, s. (Kipemba), *vid.* barazāni.

MSITO (mzito), *adj.*, heavy, difficult; kitu kisito; kasha sito, makasha masito; kazi nsito, mti msito.

MSITU, s., a forest; msitu wa miti, a thick forest.

MSLIMINA, s., the head of the Moslems; sultāni wa Mekka ni sultāni wa Mslimīna, the king of Mekka is the king of the Muhammedans (*vid.* Islam); *cf.* Mselima and Mumini, Muhammedan.

MSŌ, s. (wa); msō wa kuku, a hen which will shortly lay eggs for the first time (*vid.* farūga).

MSŌ, s. (wa, pl. miso), a measure of 60 pishi,

which make a gēsila (in Arabic) or 4 viganda (bags).

MSŌA (or MSŌANI), s. (= kundi), a large band or company of men; ku jiſia msōani katika ndia, to join a large band or society of men on the road, not to walk or travel alone; ku ji tia kundini la watu, ku shirikāna na kundi; *e.g.*, watu wa Saidi wanajitia msōani na Wasegūa ku guya watūma Nguūni, the people of Saïd joined the Wasegūa to seize slaves in the country of Ngū; ku-m-tia mtu msōani, to make man accomplice in a crime; fulani anatiwa msōani, N. N. went with others to war, or on a journey (ame-andamāna nao),

MSŌBE MSŌBE, s., *adv.*, turned to one side, bias, to bias. Jombo kienda or kija msobemsobe, hakina tanga na nanga, chafuata pepo bassi, nanga imekatika, the ship goes or comes sideways, because it has neither sail nor anchor; it follows only the wind, because it has dragged its anchor; it moves like a tippy man. Msobesobe, *vid.* peperuka; hakifuūzi, it does not go straight forward; ku mikhuri, to go up and down lengthwise (R.). MSŌEFU (or MSŌEFU), (1) s., one who is accustomed to—; msōefu wa bahari, an expert mariner (*cf.* ku soāa, *v. n.*); msōefuwangu, one to whom I am accustomed; msōefu wa ku zā = aliesoāa ku viā; (2) *tame*, said of a batta

MSŌESI (or MSŌESI), mtu huyu ni mzoesi wa hapa.

MSOGŌRU, *vid.* mkokotefu.

MSŌGORO (or MSŌNGORO) = sawadi (Kimrima), used in order ku fumba.

MSOHAGEMBE, misfortune? (R.).

MSOHALI, s., a lazy fellow; one who is always behind o'hers, especially on the road; muegni usirri, afaniai usirri, msito wa ku ondōka, muegni ku kawa mno.

MSOMARI (wa, pl. misomari, ya), an iron nail; مسمار, res qua ligatur, clavus ferreus, to be distinguished from mzumari, (or msunari), clarinet, from مزمار, cecinit organo, quod ore in flatur.

MSŌMBO, s., a porridge of cooked beans (R.) (*cf.* msheto or mseto); tutu, when cooked together with mahindi; tangalisi, when kunde are cooked together with mtama and mahindi.

MSŌNDO, s. (wa), a drum of a long form (ngōma nrēfū); mandōndu is its tune (mlō). In the present language msondo is called gogo (ku teza gogo, to play the gogo, long, trunk-like drum), and its sound is called bōmu la gogo; it is beaten on special occasions.

MSONGE MSONGE; maneno (matāta) haya ni msonge songe, the words press each other from plenty (R.).

MSÓNGI, *s.* (ku songa, to twist, plait), a twister.
 MSÓNGO, *s.* (wa, pl. mi—), plaiting.
 MSÓNIA (vid. sonia, *v. n.*), abuse, contempt; properly, to smack, to make a clicking with the tongue when inviting to coitus (obscene) ?
 MSÓNIO, *s.* (pl. mi—), a whistling.
 MSONO and MUONO (vid. misono and miono), snorting, snoring.
 MSONOBÁRI, *s.*, a kind of tree with light wood, from which planks are made (efr. msáji); fir-tree, which is not found in East Africa.
 MSORA, *s.*, vid. muári.
 MSORORA, *s.*, a small tract of cultivated land (R.) (ku lima).
 MSTÁDI, *s.* (pl. wastádi), a skilful workman; efr. Pers. *استاد*, magister, magister principis pueri dominus.
 MSTAHÁMILI (or MSTAHÍMILI) (pl. wastahamili) (Arab. *مستحمل*), a long-suffering, patient, or enduring person; efr. hamili or himili; efr. *حمل*, portavit onus in dorso, patienter tulit.
 MSTÁHIFU, *s.* (vid. ku stahi, *v. a.*) = mtu astahíe or aheshimíe watu, one who gives every one his due honour, respect, who knows how to distinguish rank and to regard it = mueléwa wa mambo, yuna akili, mambo yame-mu-ekéa.
 MSTÁHINKI, *s.* = mtu aliestahiwa, aliehesimiwa, aliepata ustáhiki kua kustahiwa ni watu, one who is honoured, honourable, gets honour, is to be honoured by others.
 MSTÁKI (or MSHTÁKI), *s.* (Arab. *مشتكى*) (ku stáki), an accuser, impeacher; muegri ku-m-sherri, mtu, ku-m-shika ku énda nai sherraáni. In Arabic the mshtaki is rather one who complains of his own lot than of another's illdoings; vid. *شكو* (eighth form).
 MSTAM (or STAHAM ?), a certain part of a boat or ship.
 MSTÁRI, *s.* (wa, pl. mistári) (Arab. *مسطر*), line, a line ruled; ku piga mstári, to make or draw a line.
 MSTAUŁADI (mstaulati ?), mstaulada = ni mtu apendaye uzúri m'no (It.).
 MSTIHIRI ? (R.).
 MSTÓFELE, *s.*, a eustard apple (St.); efr. tope tópe, konokóno matomóko.
 M'SU, *v. n.* (kú msú), to sink, to be submerged, to founder; jombojangu jana kimémsu or kina-msu, my vessel foundered yesterday = kina-gáriki, kinasama or kinasisimia; suisui tulimsu, we were wrecked.
 M'Sŭ, *s.*, sinking.
 MSÚAHA, *s.* (wa) (Arab. *صح*, sanus, integer) = suafi, hana kombo, clear, genuine, faultless, not

crooked; manenoyangu ni suafi, hayana kombo, or makossa, my words are genuine, there is no crookedness or fault therein.
 MSUÁKI, *s.* (wa, pl. misuaki) (Arab. *سواك*, dentifricium seu lignum, quo os et dentes defricantur), a fibrous shrub of which the natives make their tooth-brushes (wa ku sugúfia meno). It is usually taken from the mzambaráu (zambarau tree), the end of the stick or twig being eewed until it becomes a bunch of fibres. Creepers are also used; vid. ubugu.
 MSUÁNI (MSOÁNI), *s.* (wa), a piece of cloth which serves as a veil for Muhammedan women; kisúá (pl. visúá), a fine cloth used by the men as a turban.
 MSUBUKÚO, *s.*; e.g., ku-m-tukúá or thukúá tafúni, to graze the cheek.
 THUKULIWA, *v. p.*
 MSUDU (or MSÚTU) (wa, pl. mi—), a large bed-curtain (of various colours) used by the Suahili to hide their bedsteads. This curtain generally consists of red printed cloth (ku tandika msútu).
 MSUFI (vid. usúfi) (pl. mi—), a large tree which yields a kind of silken cotton.
 MSÚKA (or MZÚKA), *s.* (wa, pl. wasuka or misúka), Kinika; in Kisuah. iblis, shetáni, pepo, evil spirit, devil, demon = pepo asukai ju ya watu (ku suka, to reappear after diving; ku sama na ku suka, to dive and reappear) (vid. kisuka or kizúka).
 MSUKA, *s.* (2) (wa, pl. mi—); msuka ni nta ya jembe or ya kissu mgiao ipiníni, the point of a native hoe, or knife, or axe, or hatchet which is put into the handle; the iron point of a jembe.
 MSUKÁNI, *s.* (= sukuni, ashikai sukáni or shikio la, jombo), the steersman of a vessel; efr. *سكان*, ancóra, also gouvernail.
 MSUKÁNO, *s.*, vid. keke.
 MSUKAWÁNO ? (R.), the round piece of wood of a keki around which the uta goes.
 MSUKI, *s.*, (1) a twister (msusi); (2) asukai maziwa ku pata siaghi.
 MSÚKO, *s.* (wa, pl. mi—, ya), plaiting, the manner of twisting mats (ku suka, *v. a.*).
 MSULUKHIFU (or MSULIKHIFU) = mlekéfu, muongófu, msoúfu, mtu aliesulukhía, a peacemaker, one who has the rule, ruler.
 MSUMÁRI KU PIGA, to play on the clarinet; *زمر*, cecinait organo.
 MSUMÉNO, *s.*, a saw, lit., a sword or knife of teeth.
 MSUMKULE, the name of Liongo's sword (St.).
 MSUNDIKI, vid. msandiki, *s.*
 MSUNGU (MZUNGU), *s.* (pl. mi—), skill, ingenuity, hence Msungu, European (pl. wasungu) = watu wa fikira, wasungu wana misungu, the Euro-

peans are thinking and skilful men, who perform strange things.

MSÚNSO (MSUSO ?), the handle of a native mill-stone (of the upper mill-stone for turning it round); (2) poker; wa ku fania motto ?

MSÚNSOA (or MSUNSE, Et. MSUNSO ?) (wa, pl. mi—) (Kin. muamzúnsoa), a leech, blood-sucker (there are many leeches in Pemba; katika máhali pa tope). The natives do not yet know the medical use of leeches.

MSURAKI (or MSURUAKI), s. (wa, pl. mi—), a wooden nail or peg put into the wooden sandals of the Suahilis (vid. matawanda), to be held between the toes; cfr. سارية, vincula ferrea?

MSÚRI (or MZÚRI), adj., beautiful, fine, pretty, good; mana huyu ni mzúri; niumbo mzúri, kitu kizuri; neno zuri, maneno mazuri; cfr. صورة, forma, imago, figura.

MSURU ?

MSURUHIFU, s. = muerefu.

MSÚSI (or MZÚSI), s. (wa) (ku súa maneno), a liar, contriver; mtu atoi or asuai maneno kua nafsiyakwe, yasioambiwa; (2) msúsi, mtu asukai mkeka or makanda, &c.; vid. msúki).

MSUSO, s., the handle of the mill-stone (pl. mi—, ya).

MSUSU, s. (wa, pl. mi—), (1) = maniôya ya mkiani, hair of the tail of animals, a tail-feather; (2) a tree, the roots (misi) of which are used as a remedy against msekenéko; vid. msekenéko).

MSUSU, s. (wa), an idiot, a novice, an ignorant man, one who being a stranger is not acquainted with the condition of a country, and who is afraid of asking the people much about their customs, &c., a circumstance of which the people of that country avail themselves to cheat him; ku susúka kua ugéni, yuwa susuka, yuwatahá-yari, or yuwa khofu khófu watu; na watu wana-m-susúa or wana-m-dangánia; amesusulíwa ni watu, hatta aerefúke or asóée.

MSÚTU, vid. msúdu.

MTÁ (or MTÁA), v. (pl. mitá), a quarter or district of a town; walioká mtá wa mji ule ule, the inhabitants of the quarter of that town; mtá has always reference to a place known; mtá wa ndia kú, in the part or neighbourhood of the main-road or highway; mitá ya kisulutini; fulani aká máhali gani? response: aká mitá ya kua mzúngu mitá poáni: ni mita hapo sokoni; mtaani pa mzungu; mtaani Kisulutini. Katháni is the mtá of Mombas, where Krapf and the subsequent missionaries were residing; kuna mitá mingine katha wa katha (mta mmoja, one quarter; tuakéti mta mmoja = tu jiráni, we are neighbours; vid. kigúgu, in Kinyassa). Dr. St.

gives the names of the mita of Zanzibar, page 330; mtá wa poáni mta wa gomeni, quarter of the coast, environs of what is adjacent to the castle.

MTÁA (mDÁ ?), s., a species of tree. From the maganda of its roots a black dye is prepared for the mikéka; vid. mkéka.

MTÁALA, s. (vid. mtála), study, practice.

MTÁBAKA, s. (Arab. مطابقة), row; ku ká mtábaka to sit in rows, as the natives used to sit in the báraza (vid.) of a chief or great man.

MTABARI, credible (St.); vid. mutaabir.

MTÁBIRI, s. (wa), a soothsayer, foreteller, a prophet in the bad sense.

MTADA, s. (cfr. mJafari), a tree, the wood of which is good for torches, for which the people of Tukaungu use it, to save oil.

MTAHÁMARI, s., a drunkard = mlesi, fool. Native song: Akinoa tembo la junda mtahamari = ulimengu ni hatairi kaúbali (kaukáwi) ku-ku-funda, asié-kúa mtanádari, huyu si mtu, ni punda, akiwa mtahamari yuwánoa tembo ya junda, muanso tualinda jahasi na rafikiyangu Kibás, tukasafiriá shéhér tukafuta muambáo, ulimengu ni úgúé ubofu, mtu hajetéi nao. The world deceives a man who relies on it, as tembo does a drunkard. Arab. مخمر, operuit, fermentavit massam; مخمر, vinum, et omnis potus inebrians; Prov. akinoa tembo lajunda mtahamari.

MTAI, s., a scratch, a slight cut; ku piga mtai, to scratch (St.).

MTÁIMBO (MTALIMBO ?), s. (wa, pl. mi—), an iron lever; mtáimbo wa juma, crow-bar, to be distinguished from múo (pl. miáo) wa mti wa ku timbia mashimo, or ku omoléa (omóla) udóngo.

MTÁJIRI, s. (pl. watájiri) (= tájiri), a merchant, a wealthy or rich man in general; cfr. قاجر, is qui vendit et emit.

MTAKÁSO, s., the rustling of new or clean clothes (St.); ku piga mtakaso, to rustle.

MTAKATIFU, s. (ku takátá), one who is clean, pure (mtakatifu is also used in a bad sense, R.)?

MTAKOMBE, name of a tree (= mururúka in Kivavá) (R.).

MTÁLA = mtáala (Arab. مطالعة), s., practice, study (from عَلَّ).

MTALÁLESHI, s. (= káhaba), (1) a prostitute, a woman who offers herself to anyone who will pay her; (2) a whoremonger (mtalalishi ?).

MTÁLI (pl. mi—), anklets, bangles.

MTÁMA (wa, pl. mi—), millet, or Guinea or Caffre corn, white corn; cfr. طعام, cibus, tritium (et de omni frumento). We will give the native description of the stages in growth of mtáma. Mtáma

watôa mite na manni hatta ku fania búa, ukakúa hatta ku fania mimba, mimba inafura ikapassuka, likatôka shuke; likisha taka shuke, shuke la fania mapépe, na mapepe ikafania maúa (ufúha), ikisha fania maúa, ikafániza maziwa (túi la mtama), na maziwa yakafania tembe za mtama mjanga, na mtama mjanga ni janni kiwiti ndio tete (*fully formed but not yet ripe millct*); mtama ukiwa meupe, umekúa mkáfu, watu watafúna, watakáta wataláza mistári, na waje wakáta mashúke wafia kapúni, waweka kibandani wakafunga, wanenda zao kuáo, na baada miezi miwili wakenda toa waweka jamfini, wakasimika unguú (*heap*) wakapiga kua vigongo hatta siku tatu, na walipo piga au pura wanatakassa mashuke, wanatupa taka taka, baaden, anatôa kapu kulla mtu, ana-urusha fumbi kua pepo, na mta ku angúka jamfi, laken mato ya mtama watenga mbali, ni mali ya watúma, nao anapura tena; baaden anatia mtama makundáni, analaza misigo ujaóni wa Banawáo; na mtama mtindi, *half-grown stalks of mtama*; mtama tete, *fully formed but not yet ripe*.

MTÁMBA, s. (wa, pl. mi—) (*efr. mfárika, which is older language*); mtámba wa gnombe (*mdama in Kipemba*), neat, young cow, which has not yet calved, a heifer of about one year old, until it becomes a mother, heifer (*a young she-animal which has not yet borne*, St.).

MTÁMBA JONGO (R.), the name of a bushy tree which is used for mipini ya miko (*for handles of trowels*).

MTÁMBÁJI, s. (*vid. msáfiri*) (ku tanba, tembéa), (1) a traveller; (2) *Er. takes the word in the sense: a concubine who stays at home*.

MTÁMBÁRA, s. (wa, pl. mi—); *efr. midirára*.

MTÁMBÁTI (*or rather MTÁMBÁ TI (NTI)*), an animal creeping on the ground, a reptile.

MTÁMBÁZI, s. (wa, pl. mi—), (1) the track which an insect or creeping animal makes on the sand, in the grass, &c.; mtambázi wa nióka, wa jongo, wa kôa, &c., the trail (nti aliotambalia nioka) of a serpent, &c.; (2) mtambázi (pl. watambázi), creeping animal; *e.g.*, jöngö, njískáfiri, kobe, tungu-anatümbä, all reptiles which have feet, are called watambázi, laken nioka yuwatiririka, hana magü, unateléza bassi kifúa na matúmbu.

MTÁMBU, s. (wa, pl. mi—), (1) a trap, a trap with a spring (*efr. kijongo*); ku tega mtambo, to set a trap for animals (*e.g.*, mtámbo wa ku tilia or tega pánia); (2) mtámbo wa bunduki, the hammer of a musket, machine.

MTÁMBU, s., bush of the betel leaf; *vid. tāmū*.

MTÁMBÚZI, s. (wa), a knowing one, one who knows (ku tambúa, to know); ajúa ku tambúa.

MTAMISHI, s. (*vid. ku táma*), stranger (kúa mbali); a pilgrim.

MTÁMLE, s.; mrazi mtámle, a white cocoa-tree which does not grow high. Liquor is drawn from it, almost near the root. There are such-like cocoa-trees in Jangámoe or Changámoe, a village and district in the vicinity of the island of Mombas.

MTÁMU (*or MTÁAMU*), adj. and s., sweet, and sweetness; wali bu utámu, this boiled rice is sweet or agreeable; múa mtámu; sima itámu; uji utámu; ndizi hizi zitámu. The prefixes are used in a verbal sense; *e.g.*, sima itámu, the sima is támu (the porridge is sweet); these Banana are sweet, else you would say, ndizi támu, sweet Banana.

MTÁNA, s. (Kin.), a lad, young man, youth = alieatána na watóto or utóto, aliekúa mzima sasa.

MTÁNA, s. (wa), (1) day-time, opposed to night-time, usku; (2) noon, mtána káti, jua likatikati, jua livitoáni, lalékéa na witóá (Arab. eddóhóri), noon, when the sun stands overhead, or southward. The time of fore-noon, mtána wa subukhi (*opp. to mtana wa jioni, afternoon*), is divided, (1) mtana mdógo (mtána ulipoatána na usku), tangu jua lilipotoka hatta mafungulia ya gnombe, from 6 to 8, or 9 o'clock; (2) mtána mkú, from 9 to 12 o'clock, mtana ya kati. The afternoon is divided, (1) mtana mkú wa jio (la usku, the sun taking a western direction, and consequently the coming of night), from 12 to 3 p.m. (mshúko wa dóhori); (2) mtána mdógo wa jioni, 3 to 6 o'clock, or till sunset (*or mshakiki, or mangáribi*). From sunset begins the kíongo jio, the time of little lying or tattling and eating, till the isha, or the end and completion of the day's course. Kipande kilijo tangu mangaribu hatta isha, ni kíongo jio (*which refers to talking and kungojea jakula*). After the isha (ku kwisha, to finish), begins the usiku sensu proprio, mtu wasikoa, hatambúi ulimengu tena, nikama katika káburi. The usiku (*state of being buried*) lasts till elfágiri, from 8 or 9 in the evening, till 4 or 5 in the morning. Usiku kú (*or usiku wa kisa*) is midnight (12 o'clock), kútôa mbali, na kújá mbali (sunset being far, and sunrise). The midpoint between midnight and morning is ussu ya usiku keribu na kuja, about 3 o'clock a.m. Usiku ukitoka, jimbi lavika mara mbili, ndio muanzo wa elfágiri, na katika súbukhi mbitimbiti, watu anakua wamka kua jimbi la pili. When the cock crows the first time at the beginning of elfágiri, the coldness of the morning comes on, and is complete at the subukhi mbitimbiti (beredi ya usiku ya malisika). Before the first crowing of the cock, before or at the beginning of elfágiri, the natives say, "Kuna kua kuaja, usiku unakua waja, wa-

anza ku ogopa mtana, usiku unakúa watoka." *At the second crowing, or at the subukhi mbiti-mbiti, they say, "Kuna kuja, hakuna usiku tena, usiku waja, wakimbia, wapisha mtana, kuna pambasuka kuelepe (kugnasa)," or "unungu unaw amba (enéa) ulimengu," there is some daylight, but matters cannot yet be distinctly seen or recognized. At last, jua lapassua uwingu, the sun splits the sky, but jua háliteketési, halitassa kua káli, ni subukhi janga janga. Júa litakúa kali baada ya mafungulia gnombe. (Cfr. makúngu).*

MTANÁDARI, *cfr.* mtahanari.

MTÁNDA, *s.* (wa, *pl.* mi—); *mtándá wa niama, a strip of meat, i.e., meat which has been cut into thin long ropelike strips, and dried in the sun or on the fire (cfr. the Anaharie word kwánta, "Isenberg's Dictionary," p. 77). Mtanda ni mñófu wa niáma ku anika kua jua au motto, isióze harraka (cfr. tauda, v. a.) mtanda, a row or file of things which have been strung together; ku fania mitanda, e.g., of the fish nguva. Kuniassa, msongo wa niama, a strip of meat.*

MTÁNDE, *s.* (wa), *wrap, opp. to mshindio, woqf.*

MTÁNGA, *s.* (wa, *pl.* mi—), *sand, soil.*

MTÁNGA WA UFKUE (*pl.* fúkúe) (*cfr.* mñófu), *fine sand, quicksand = mtanga mtifu (ku tifúka), gú ku sama; kitu hiki kingali ni-tiá mtanga wa mato, this matter would have thrown sand into my eyes, i.e., would have deceived me, nikiwa pekeyangu, if I had been alone.*

MTÁNGA WA POANI, *a kind of snake, resembling in colour the sand of the sea.*

MTÁNGA WA MATO? (R.).

MTANGANIKO, *s., confluence; ni páhali mto miwili itangamanápo.*

MTANGA TANGA, *s., one who runs or roves about, a vagabond; cfr. tanga tanga.*

MTÁNGE, *s.* (wa) (*Arab. amd*), *the beam of a balance, mtänge wa mizáni.*

MTÁNGO, *s.* (wa, *pl.* mi—), *the pumpkin-plant; tango (la, pl. ma—), the fruit of it, the gourd. It is to be distinguished from the mtóma, of which the kitóma, or calabash is made; kondeyákwe ni tóma; kimuganúie is a small kind of gourd. The largest calabashes are brought to the coast from Mount Kadiáro.*

MTANGULISI, *s.* (ku tangulia), *one who goes before; mtu aendai mbelle, e.g., on the road; predecessor, foregoer, foreman; cfr. mutakádamu.*

MTÁNI, *s.* (*pl.* watani), *one who belongs to a kindred tribe or race (St.) (cfr. mtá).*

MTANNE, *s., a tree with hard wood, vid. mvule; mtanni is also pronounced mjanne.*

MTAÓWA (*pl.* wataowa), *s., a devout person (St.).*

MTARA?

MTARAJALI, *s., a man of note, a man indeed.*

MTASÁLABU, *s., the noise caused by an animal running through a forest.*

MTASHI, *s., a longing for, Phil. iv. 1.*

MTASSA, *s. = mashina ya mkóko; cfr. rásáka.*

MTÁTA, *s., a kind of tree.*

MTATÁGO, *s.* (wa, *pl.* mi—), *the trunk of a tree laid across a river, used as a bridge; páhali pa ku tatága or weka miti; mtatágo wa ku kingánisa magógo mtoni, mto ukiwa na m'fo.*

MTAÚSI (or MTEÚSI), *one who makes a choice, selects (teña, taúa).*

MTAWA (= msufi), *a kind of tree; cfr. mrau.*

MTAWÁNDA, *s.* (*pl.* mi—), *a wooden shoe or sandal (of light wood), formerly used only by great people; name of a tree fit for making spoons, and in general use for handles, helvies.*

MTÁWI, *s.* (wa, *pl.* wa—), *a magician, sorcerer; mtu aúwái watu kuna daua. For instance, he makes a mtogo wa jiboa, a medicine which fastens an adulterer to a woman for several days, till her husband arrives!!! He also makes a mtógó wa mkeka, which drives a mat into an adulterer's posterior!! cfr. kiinimato.*

MTE, (*pl.* mite), *shoot, bud, germ; ku toa mite, to shoot, bud, germinate; different from m'méa; mte is "germ," m'méa growth (e.g., wa nafaka).*

MTEFU, *adj.; mtanga mtéfu, fine sand (uliogunyána); niama téfu, fine, thin meat (= muembamba waguyana).*

MTÉGO, *s.* (wa, *pl.* mi) (ku tega) (*Kimrima*), *a trap = mtámbo wa ku tega niuni or niáma, &c.; vid. mtáwi.*

MTEITA, *s.* (wa, *pl.* wa—), *a native of Teita, a country in the Interior, consisting of three separate mountains, Kadiáro, Ndára and Buru; vid. Rebmann's map.*

MTÉJE, *s., vid. singa.*

MTEKÉDO (MTEKÉTO ?); *mtékédo mmoja wa makúti, all of one sort of makuti (vid.), in shape and size (R.).*

MTEKELÉZI, *s. (vid. tekélésa, tekéléa) (utekefu) (= φιλόφρων), affectionate.*

MTELLE, *s.* (wa), *rice cleaned of its husks; mtelle wa mpunga is rice yet in the husks; mtelle wa mora (vid. mora); wáli is boiled rice.*

MTEMAZÁNJE (or MZONAZANJE), *a kind of serpent; muegni ku keti tangéni.*

MTEMBÉZI, *s.* (wa) (ku tembéa) (= muenendézi), *one who takes a walk, or travels about for pleasure, to see a country, not for trade; si ku fania biáshera, ku angalia nti to. Proc. mtembézi ála magunyákwe.*

MTEMBO, *s.* (wa), (1) *the pith (?) (middle) of mñá (moyo wa mñá), used for plaiting bags (vija-manda or wifumbu, &c.), or of a young cocoa tree (kiini cha manázi mjanga); (2) a sore on the*

soles of the feet or on the palms of the hands, left by small-pox. Katika marathi ya mbúba wayo au kitanga ja mukono jafania mtembo. (3) *Gold not yet wrought* (vid. mkúo). Mtembo wa muamba = muamba ságo mmoja; mtembo wa muále, the crown of the muale-tree.

MTÉMO, s. (hatta mtémo), said in *Kalfáti* or *Kala-fáti*, ya, a rhombic.

MTENDÁJI, s. (pl wa—), an active person; vid. tenda, to act, to make.

MTENDE, s. (wa, pl. mi—), (1) a date-tree, *Phoenix*, dactyliferm; (2) a kind of blue beads.

MTENDO, s. (wa), business, make, making, act (ku tenda); mtendo wa mambo (cfr. kitendo); usifanie matendo haya, do not do such things, or perform such deeds.

MTÉNGO, s. (*Kimwita*) (= *Kimwita*) (jenenza or tussi ya ku tukúa meiti), a bier used in funerals; vid. jenensa.

MTÉNGUA, s.; mténgua kua mambo mema, a separated one in good things, i.e., devoted to good things, Luke xxiii. 47 (= muongofo).

MTÉNSI, s. (ku tenda); mténsi wa kazi, one who has different kinds of works going on, e.g., in building, &c.; mténsi wa mambo, wa kitendo, wa ku kirimu watu, one who produces various kinds of food at a banquet; e.g., wali, miwa, ááli, fuka, &c.; ametenda mambo, ku pata ushéha; (2) mténsi wa manéno ya kale, a poet, story-teller (cfr. utensi); ku fanja maímbo.

MTÉPE, s. (wa, pl. mi—), a Lamoo boat; ni jombo cha wagúnia, a peculiar kind of boat constructed by the people of Patta and Lamu (or Amu). It is fastened together with ropes and wooden nails; hence mtépe ni jombo eha hafári, yua mismári ya miti, na niúgue ya kámba. Cfr. Captain Owen's "Narrative of Voyages," vol. i. (New York), p. 232; comp. also Dr. St., p. 331.

MTÉPETÉFU, s., one who is remiss, Heb. vi. 11.

MTERAJALI, vid. mlekfú.

MTEREHMESI, adj., compassionate; vid. rehema.

MTEREMÉZI, s. (ku tereméa or jekeréa), one who treats another kindly, in a friendly manner, a friendly and kind man; Mzungu ame-ni-tereméa sana, Mzungu ni teremézi wa ku tereméa wagéni, the European has refreshed or cheered me, the European is a friendly man who causes delight to strangers.

MTESA (or MTESI), s.; ni mtesa wangu yule, ateta nami = mkóndo, an enemy (= msharri, mtesania watu).

MTÉSHI, s., jocose.

MTESITESI, s., a ridiculer, a mocker.

MTESO, s. (wa, pl. mi—) (mteso wa ku pigia ngoma), (1) beating of a drum; (2) dance or dancing (in Kiang, mehézo); Dr. St. mentions

five kinds of dances; (1) gungu; (2) msapata; (3) hanzua; (4) kitanga eha pepo; (5) soma.

MTÉSTESI, adj., comic, ludicrous, droll, ku teza, ku tezésba; unakula mteshitesi, wa-ji, tekéa tu; mtesitesi wa watu, he makes people to laugh.

MTETÉA, s. (wa, pl. mi—), a fowl which eekles when about to lay an egg; ateteai karibu na ku viá.

MT'ET'EMO, s. (pl. mi—); mt'et'emo wa n'ti, an earthquake, Luke xxi. 11.

MTÉU, s. (ku piga —), to boil up; tóá maziwa uka-pige mtéu (vid. jóúku), take the milk and seethe it; (2) tepid, lukewarm; cfr. téleka, tokossa.

MTÉUSI, s. = mitu atéúái (ku teúa), a selector, one who makes a choice; atóá kitu jema, aáta kitu kibáya. Proc., ajábu ni mtáúsi (mteusi), ku taúa (teua) nazi mbófu, ku ondokéa majuto, na mbusi heikuni nazi kua meno kúa matóto (madógo) amekosha mkúto, heisutúú kasháni. It is a remarkable thing about the man who makes great efforts to pick out the best sort of things; he selects a cocoa-nut, which he finds afterward to be a bad one, and he repents of his choice, because the nut cannot be ground on the mbusi; he selects a piece of cloth, but wraps it up badly, and puts it into a box, in which it is spoiled. In short, he gives himself great trouble about the choice of things, but he makes a bad choice, and lets the thing selected be spoiled.

MTHÁFU, adj., weak (vid. tháifu); ku weka viombo, mtháfu mtháifu, to scatter the vessels about.

MTHÁLIMU (or MUTHÁLIMU) (Luke xvi. 10.), unjust, wrong.

MTHÁMINI, s. (Arab. غامس), a surety.

MTHÁRA (or MATHARA), s.; ku pata ni mthára, to meet with misfortune through somebody (R.).

MTHAWA, s. (pl. wa—), a pious or devout person; mthawa-a-jiweka = meha Mungu; مطوع .

M'TI, s. (wa, pl. miti), a tree, pole, wood in general; niumba ya miti, opp. to niumba ya mawe; miti kati, a tall post set in the ground between a prisoner's legs, so that when his feet are fettered together he can only move in a circle round the post (St.).

M'TI, s. scrofulous and gangrenous sores; cfr. marathi ya miti, uelle wa miti.

MTIBOA (?); maji ya mtiboa = ya munu or ya njini?

M'TIRU, adj., leaping up; (vid. tifu); muhogo hu tifu tifu, unga unatífuka = ruha, ku fuaia tifu, to make rise (e.g., dust, by shaking).

M'TII, adj. and s. (pl. watii) (Arab. مطيع),

obedient, one who is obedient; طاع, obsequens fuit.

M'TILIZI, s. (pl. miteso); mtilizi wa maji, the branch of a tree fastened to a trunk, &c., to convey the

rain-water into a jar placed near the trunk, ndio ku kinga maji (cfr. kópūe, gutter; the wake of a ship (cfr. mgondo or mkondo); maji yanafania mfilizi (or mkondo), the running water has made a channel for itself, is digging for a way, has paved a way.

MTIMA, s. (wa, pl. mi—), self, heart, spirit (old Kiswahili, Kisegua, Kiriassa, and Kisamb.), the inner part of trees; ku tuliza mtima wa mtu, rokhowakwe, moyowakwe.

MTIMBU (or MJIMBU) (ku timbuka) = mezi ukitim-bua uwingu (or ukitimbua) = ukianza ku toka kua ukunduo (ukika nde ni neuppe) unalasa watoto wadogo, laken ukilasa watu wazima (about 11 o'clock p.m.) ni mtimbu or mjimbu.

MTINDA MIMBA (or KITINDA MIMBA), the youngest of a family; lit., cutting of the belly.

MTINDI, s. (wa); (1) mtindi wa maziwa, or maziwa ya mtindi, butter-milk; maziwa ya mtindi yaliostika, ikatolwa siagi, ni makali sana; (2) a butcher; ku tenda niama.

MTINDO, s. (wa), a cut, cutting, tallness; manangu ni mtindo wa yule = ni rikalakwe, my son is a match for him, i.e., is of the same age and size; vimoviao ni mtindo mmoja, their size is one cut, they are of equal size (tallness); nadaka mtindo wa kuzi kabisa, I want the very end of the south wind (for my going to Mombas).

MTINGO?

MTINI (pl. mitini), a fig-tree (cfr. تين, ficus) (fructus).

MTINSI, s. (wa), a butcher, one who slaughters.

MTIRIFU, vid. mdirifu.

MTIRIRI, s. = muhiāna, mbishi, mniambi, a perverse man, who knows that he does wrong, or that he spoils a thing, but does it on purpose to make another angry. One who serves another a trick on purpose.

MTIRIMO, s., mtifimo wa mgúrumo, the rolling noise (mlío) of thunder heard at a distance; mgúrumo watitima Mvita, nasikia kivumojakwe or mliowakwe kua mbali; mtifimo wa mvua, the rushing sound or noise of rain during a thunderstorm (ni ku kulika tu).

M'to, s. (wa, pl. mito), a river; mto wa maji ya beredi or ya ku noa, a river of sweet or drinkable water, opp. to mto wa bāhari, a creek or arm of the sea, or mto wa maji ya jumli, river of salt water; juto (la, pl. ma—), a large river; kijuto, a small river, brook; mto, river of middle size, neither very large nor very small; m'fo, a torrent (pl. mifo), caused by the rain; mto mkafu majira ya mvua ni m'fo; washuka m'fo, watukua watu; mto wa maziwa, is a brook running under grass and trees: it has deliciously cool water (maji ya ku sisima). It runs between mountains or in vales, &c. from wet places; m'to is a river, but

m'do is a cushion, a pillow; ku enenda mtóni kua magū, to walk on the water.

MTÓA, s. (wa, pl. mtoa) (termes fatale), white ant or termite, a very destructive kind of ant. They construct a little hillock, called téu (kilima cha udongo), in which they live in apartments built most ingeniously. The teu resembles indeed an Arabian castle with numerous turrets. In the rainy season the mtoa get wings and fly about in enormous swarms. Being fat, the winged termites are roasted by the natives and eaten, but they do not eat those found in the houses. The little red ants are great enemies of the termites, hence the natives place honey and other sweet things on the spot where termites are discovered in order to attract the red ants, to destroy the white ones, as in politics or in lawless countries one tyrant and robber is employed against another. Madama, stage of the mtoa (R.)? Kid. kikoro.

MTÓA MALI, name of a tree.

MTÓANA, s. (wa, pl. wa) = mtúma mume, a male slave, opp. to mjakazi = mtuma mke, female slave (of full growth); kitoāna, a slave boy, opp. to kijakazi, a slave girl; mtoāna amekuenda kuāo ku toana na muenziwe kuja makazi kua wajakazi, the slave went to his country to take from among themselves a fellow, to come and work with the female slaves?

MTÓBUE, s., a kind of wood of which the best walking sticks (bákora) are made (St.). This kind of wood is found in the Chogni Forest, in the Wanika country (R.).

MTÓFAA (pl. mi—), an apple-like fruit (St.).

MTÓFU, s., adj. (vid. ku tota), one who has been deprived of a thing, e.g., mtófu wa mato, a blind man; mtófu wa haya, a shameless man (asiekúa na haya); vid. tofúa and pofúa = ku háribu.

MTONÁRA, s., a clean or pure man.

MTÓKI, s., a swelling of the glands at the bend of the thigh followed by fever (St.); mtoki wangu una-ni-pinda.

MTOKÓSI (ku tokosa watu), wicked (msharri).

MTÓMO, s., firmness, good building.

MTOMOKO, s., a tree of eatable fruits, a wild custard, apple-tree (Anona squamosa).

MTOMONDO, s. (pl. mitomondo), the Barringtonia; its fruit is exported to India (St.).

MTÓNDÓ, the day after the day after to-morrow, the third day from to-day; mtóndo gu, the day after that; vid. mtondogoa.

MTÓNDŌ, s. (pl. mi), a high tree, the berries of which yield a good kind of oil (vid. tōndō). It grows abundantly at Pemba; Calophyllum inophyllum, two bags cost ½ dollar.

MTONDŌGŌA, adv., after the day after to-morrow,

on the fourth day from to-day; ku sinda mtóndo (third day), majusini.

MTONGEZI (or MTONGELI), an uproar maker.

MTÓNGO, s. (vid. ku tonga), mtóngo wa kwanza, first cutting, or forming by cutting.

MTONGOLELE (mtondolele?), deep holes?

MTONGO TONGO, s., a tree (utomfuwakwe yuna summu ya mato), a species of *Euphorbia*, the *Kolquall of Abyssinia*.

MTONGÓZI, s. (pl. wa—) (cfr. tongóza, v. a.), a person who attracts women by fine dress, &c.

MTÓRIA (wa), the mtória tree (cfr. ulimbo and kitoria), the India-rubber tree, a kind of fig. (*Ficus elastica*).

MTÓRO, s. (wa, pl. wa—), (1) a fugitive, mtu akimbai; (2) a robber, mtu wa mitáni (*Kiunguja*). In *Kimvita* mkóngo (ku tóróka, to escape; in *Kigunia*, ku tóra = ku piga fumo, to stab one); mtóro ni Mkuafi wa bahari (cfr. Mkuafi).

MTÓTA MATO = mato yana fumba, one who has the eyes yet closed; vid. ku tota.

MTÓRO, s. (pl. watoto), a child; mtóto mtóto mjána, a babe, new-born child = mtóta mato, mato yanafumba, one who has the eyes yet closed, does not see till it grows a little older; (2) a child in general, a little one (son or daughter), mana is a child in reference to the parents; mtóto wa watu, a child of respectable people, not of slave parentage.

MTÓZA (or MTÓZI) s. (wa), a collector (of money) (ku toza, v. a.); mtóza úshuru, toll-gatherer.

MTU, s. (wa, pl. wátu), man, person, somebody, human being (cfr. the Hebrew word מִן, the mortal man, pl. the mortals); mtu mume, man, mtu mke, woman (pl. watu waume, watu wake); mtu gani, what sort of man? of what nation or tribe? mtu wa serkali, he is employed by government. Mtu wa hakki, a just man; mtu = báshiri, person; mtu wa kuétu, a man of or by us = a countryman.

MTÚA, s., the name of a shrub, the fruit of which is called túa, and is used as a medicine.

MTUÁNA, s. (cfr. mtoána), a free man, in opp. to a slave (*Erh.*); but I suppose Mr. *Erh.* confounded mtussa.

MTUÁNGO, s. (pl. mi—), a pestle for pounding corn in a mortar (ku tuanga, v. a.).

MTUÁWE, vid. mduáwe.

MTÚBIRA FAHAMIA, mtubira unangia? (R.) (mdubira?).

MTUBU = meskíni (R.)? ku tubu, v. n.; كَافٍ, bonus, purus et suavis fuit.

MTUEKO WA KANJA, ku tueka nta ya niumba, to put plaited palm-leaves on the top of native cottages, to prevent the rain from entering.

MTÚFALI, s. (pl. matúfuli), brick, tile.

MTÚFU, adj., (1) lean, alietufúka or kofuka, aliekóna kabisa; (2) of low birth (vid. mpúngúfu), insignificant; (3) poor, indigent, wretched (vid. tufika).

MTUIKO, s. (wa) (ku tuika) (pl. mi—), cfr. eséka.

MTUKISI, s. (vid. mukisi) (ku tukisa).

MTÚKÚ (or KÚKÚ), s., a great grand-child; vid. mjúkú.

MTÚKU, adj. s., (1) very wretched or poor, kana kitu kibisa (ku túka); (2) base, abject, vile, not loved or respected, because amefánia neno lililomu-ífa or aibisha.

MTUKÚFU, adj. s. = alietukúka kua jinalákwe yuna jina kuba, ametukúka, amekúka mkúba —, a great or noble man, concerning whom they sing:

Atáni ku takábari na ku jetéa maúme, mtie stakifári na ku salia mtúme-ulimengu mdauli wasinga mbelle na níuma, yu utukuni Mguáme wáisa kapo kua miá —, i.e., leave off being proud and trusting in man's strength, take it to heart (ku tia mawázo) to say "istakfar alla, ku piga toba or shaháda (ku-n-gniogniekéa Mungu) (as every Muhammadan is ordered to say in going to and rising from bed); the world is round, it turns in front and behind (is perishable on all sides); see there, that Mguáme (who was before a very proud man) in the market (utukuni in *Kigunia*), he sells baskets of mūā, because he has nothing else to live upon.

Then the people address Mguáme: Mguame kale ulikú na jaha (= witu vingi) na Nasibu ika endéme (= ina-ku-andáma), ulipo ukituma raha kua makámo ya mfálume, sasa unabéha mujimuetu, kuhéme (= kuhámi). Thou Mguame wast formerly a man of fortune, and good luck followed thee; thou didst send out thy people at pleasure in the likeness of a king (like a king), but now thou hast become poor and art of no use in our town because thou hast fallen away from God.

Then the penitent Mguame says: stákfar Alla, toba, ya Rabbi, ututie naófu nliofánia, pardon, O God, I will correct myself; O Lord, take away the wickedness I have done.

MTUKUSI, s. (vid. tukussa), one who is restless, goes about to do evil, e.g., ku guya watúma na ku usilia or usia mballi, to seize slaves and sell them far off.

MTUKÚTA = alietukúta or tukutika, unquiet, restless.

MTUKÚTU, adj. s. (= mtu alietukúta or tukutika), unruly, intractable, unquiet, restless, turbulent (asietulia), one who is fickle and wanton like children, who are never at rest; jána hili ni tukútu muo, this lad is very restless (kijana asie-

- sikia), *in general, ill-behaved, rude* (German, "unartig").
- MAÚJA, *s.* (wa, *pl.* miúja) (Arab. ^{معز} معز), *vid.* winbi.
- MTÁMUA, *s.*, *a hen about to lay eggs?* (R.).
- MTUKÚZI, *s.* (wa), *a bearer, porter* (ku tukúa, *to bear, carry*).
- MTÚLE, *s.*; *rectus mdúle, vid.*
- MTULINGA, *s.* (*pl.* mi—), *the collar-bone* (St.).
- MTÚLUVU, *adj.*, *one who is calm, quiet, composed, and obedient* (kama mana atuliái, aketie máhali pamója, ashikái neno la babai au mamai, mana alietukúta); *vid.* ku tulia.
- MTÚMA (properly *mtúmoa*, *one who is sent and employed*), *s.* (wa, *pl.* watúmoa), *a slave; mtu atumoai.*
- MTUMAINI, *s.* (*pl.* wa—) (*cf.* tumai or tumaini), *one who hopes, confides in—.*
- MTÚMBA, *s.*; (1) *mtúmba wa juo = mfúko wa juo utiámo, a book-case (made by the Suahili of mûá)*; (2) *mtumba mume, a bridegroom* (*cf.* mjumba); *mtumba mke* (manamke mdogo), *a bride* (*vid.* Kiniassa "mbede"), *a lover* (*my sweetheart! my honey!*); *cf.* mjumba, *an unmarried woman; cf.* mjanee.
- MTUMBO TUMBO, *s.*, *vid.* metézi; *cf.* paniamávu.
- MTÚMBÚI, *s.* (wa, *pl.* mi—), *a canoe made of the trunk of a tree* (dau la mti mmoja; *cf.* galawa, *which is larger*).
- MTUMBUIZI (*pl.* wa—), *an enquiring person, a spy; cf.* tumbúa.
- MTÚME, *s.*, *an emissary, messenger, ambassador; pl.* mitúme, *the prophets or messengers who, in Muhammedan belief, were sent by God to reveal his will to man, before the arrival of Muhammed, who is pre-eminently the mtúme* (Mtúme Muhammed) *in the Suahili theology.* Mtúme Musu, *mtúme Isa, mtúme Iyub, &c.*
- MTÚMI; *ni mtumi huyu* (Reb.), *probably for mtúme.*
- MTUMISHI, *s.* (wa), *a servant* (ku tumika, tumikía). *Prov.* muana mtumishi ála chakwe na cha muenziwe.
- MTÚMKE, *s.* (*pl.* watu wake) (mtu mke), *a woman* (*vid.* mtu), *a wife, female.*
- MTÚMŪA, *s.*; *angáwe utúmbua rokhoyakwe ni muunguána, though he is a slave, his spirit is (that of a) free man.*
- MTUNDÁFU, *s.* (wa, *pl.* mi—), *wild jasmine* (Er.).
- MTÚNDO, *ngóma ya mtúndo* (R).
- MTÚNDÓ, *s.*, *a tree with soft wood; vid.* mfule.
- MTÚNDU, *adj.*, *perverse, mischievous.*
- MTUNDUISI, *s.* (ku tundúia); *cf.* mdoya, *a spy.*
- MTUNDÚKI? (R.).
- MTÚNGA, *s.* (wa), *a shepherd; vid.* tunga.
- MTÚNGI (wa, *pl.* mi), *a water-jar.*

- MTÚNGUA, *s.*; *cf.* púngua (tungua) (R.)?
- MTUNGÚJA? (or *MTÚA*), *the name of a shrub* (*vid.* mtúa), *shrub, bush, frutex.*
- MTUNSIKUSI, *s.*, *vid.* mdunsidunsi.
- MTUPA (*pl.* mi—), *Euphorbia* (St.).
- MTUPA, *a preparation to intoxicate fish; mtupa is probably the tree; utupa is that which is made use of from it; vid.* utupa.
- MTUPU (or *MTUPUTUPU*), *adj.*, *empty, naked, bare.*
- MTÚZI, *s.* (wa), *sauce* (*vid.* tusa), *gravy, or broth of meat, curry, vegetables, &c.* (ku tusa maji). *The natives will not eat any dry or hard food, e.g., boiled rice, without the mtúzi. Some meat or vegetable gravy or sauce must be put with the dry food: mtúzi wa samaki = maji yapikoáyo na sámaki.*
- MTÚSHI, *s.* (*cf.* tusha), *one who makes contemptible.*
- MTÚTU, *s.*; *kesho tapika mtutu* (mdútu?) (R.).
- MŪA, *prep.*, *of, from, out of, belonging to one.* *This preposition can only be used when a substantive which stands in the ablative or locative case, has preceded.* Nimepata mukonóni mua Muarabu, *I have received it out of the hand of an Arab* (*from an Arab's hand*) (*lit. in or by the hand from or of an Arab*). Mtu huyu hawézi tangu matumbóni mua māmāi, *this man is sick since in the belly out of his mother* (*from his mother's womb*). -Nimetoka niumbani mua mtu huyu. Ame-m-futa shimóni mua bahari. Nimekétu niumbani muágu, *I sat in my house = in the house of mine.* Ame-m-piga mbafuli-muákwe, *he beat him on his ribs* (*on the ribs of his*). Mua is inseparable from the pron. poss. angu, ako, akwe, &c.; e.g., muako niumbani or niumbani muako, *house in of the, i.e., in thy house; again, as it must be followed by the pron. poss. so it must be preceded by the particle ni, or, as the first instance shows, the noun in question itself, with ni suffixed to it, may be postponed.* However, there are also instances in which the preceding and following *ni* is omitted; e.g., ku piga gelada hama muetu; *vid.* gelada.
- MŪA, *s.* (wa, *pl.* mia or miwa), *sugar-cane; súkari ya múa, sugar prepared from the sugar-cane, not from honey, &c.*
- MŪÁA, *s.* (wa, *pl.* miáa), *múáa wa mkóma, a palm-tree.* *The mkóma tree, when very young, is called ngúne, and yields the mūā or the leaves (or blades) of which the natives make coarse mats, ropes, bags, &c.* (mūā in *Kin.* mlála, *pl.* mlálá); *vid.* ngúne.
- MUABEKÉ, *s.*, *a tree fit for making sticks.*
- MUABILA, *s.*; *mayindi ya muabila, mayindi, spoiled by rain.*
- MUADA (wa, *pl.* miada).
- MUÁDICO, *s.*, *the name of a fish.*

MUĀDINI, *s.* (Arab. ^{مُؤَدِّن}), (1) *the Muezzin who calls the Muhammedans to prayer* (ku ādini). Besides this his duty is to sweep the mosque, and keep it in repair, to see that water is constantly supplied by the slaves who belong to the mosque. All the external affairs of the mosque are within his province. He receives a part of the votive offerings made to the mosque; he gets the head of a bullock offered as a sacrifice. Besides, he gets voluntary presents from the people. (2) Muādinī wa shikio, *that part of the car which we close by pressure, in order to shut the ear, auricle.* ^{أَذَن}, aures praebuit, praecognizavit, pec. indixit Muhammedanis publicae precis horam.

MUĀFA, *s.* (wa, pl. miāfa), *fear, danger, place of fear or danger, where there is fear* (māhali pa khófu) (vid. mkhāfa). Usiketi hapa miāfani, *gence litaangúka, hapa ni muāfa wa gence, do not sit here in the place of dangers, the rock (vid. gence) will fall down; here there is danger of the rock = a dangerous rock.*

MUĀFA, *v. a.* (Arab. ^{مَعَا}), *to forgive.*

MUĀFAKA, *s.*, *agreement, a bargain.*

MUĀFI, *s.* (ku āfia, ku tóa, Kin. ku lāfia), *one who spends or wastes goods* (mugni ku āfia mali).

MUĀFI, *s.*, *a tree the fruit of which is called kungo (?) which is used by potters, ku kungia (ku kunga) or ku lainisha or sugulia viuungu, to make the vessels smooth.*

MUĀFŪ, *v. a.*, *to break off in fragments* (R.); *efr. banta in Kiniassa.*

MUĀFŪKA, *v. n.*, *to be broken off in fragments.*

MUĀFŪLI, *s.* (wa, pl. miāfūli) = *mana wa ufūli, an umbrella of European or Indian make; mafūli, the umbrella of the natives, which they make of the mfūmo branch; ufūli, shade caused by the branches of a tree or by a shrub; kifuli cha mtu or niamā, the shadow of man or animal.*

MUAGA, *v. a.*, *to spill, to pour away, to empty out; efr. muāya.*

MUAGĀO (pl. miagāo) (ku agā), *mkufuwakwe ana-ji-tia muagāo; Wanika wafa ushanga muagāo.*

MUAGIA, *v. obj.*, *to empty out for.*

MUAI (and MUAWI), *is a Kiniassa word and means "good luck;" Kis. bakhti ngema, heri, feida; yule muai = yule muanzo sikupata ku nunua nai, n'akuenda ku nunua kungine* (R.) (*not good language*).

MUĀIKA, *v. n.*, *to be poured out, to be emptied, to be spilled; mafuta yanamuāika or muayika (ku muāya, to pour out) (vid. muaya, v. a.); muliwangu una-ni-muāika madudu? (R.).*

MUA-JI-SIFŪNI, *s.*, *a self-flatterer.*

MUAKA, *s.* (wa, pl. miaka), *year. Prov., muaka*

una kikaka cha rokho = yuna harraka ku kimbia mvua; i.e., when the period of the muaka is approaching, the people have much to think of and to do to escape the coming rain; rokho inaaka ku fania harraka ku kimbia mvua; e.g., to cover their cottages with makúti, to secure them against the coming rain; to burn the refuse of the plantations, to till the ground, to sow the seed, &c.; ku tetekeza or ondōsha kua motto mabiwi ya shamba mbelle za mvua wa muaka, kua sababu hi rokho inaaka ku fania harraka. Hence they say: muaka kikāka, fuli ni kifulufuli (mawingu yanapita), mjō ni ukō, hupānda shamba na taka — katika mjo yuna shóguli nengi, watu hawadiriiki (hawawézi) ku takassa shamba; efr. msika, the first planting and harvesting in April, May, and June. Muaka jaua, last year; muaka juzi, the year before last; muaka kua muaka, year by year, yearly. Fulāni muaka hu ana ufuna sana = ana-pata sana. The year commonly used in Zanzibar is the Arab year of twelve lunar months. There is also the Persian year of 365 days beginning with the Neruz, called in Swahili the siku ya muaka. From this day the year is reckoned in decades, each decade being called a muōngo. The year is called from the day of the week on which it commences: muaka jumā, muaka el hānisi, &c. (St.)

MUAKO, *s.* (ku aka or akka, wakka), *a burning, a blaze; ku fania muako wa motto ngi = ku washia motto mkuba = thakārisha n'na ona muako wa jūa = j'ua liki-ku-thakārisha, i.e., liki-ku-pata sana Arab. ^{مَقَر}, vehementiore aestu ussit sol, accendit ignem.*

MUAKWE, *his, hers, its; e.g., niumbani muakwe, from out of his house.*

MUĀLADI (KOROBESA), *the young of a sheep or goat* (Arab. ^{رَد}, *to give birth*).

MUĀLĀMU, *s.*, *a stripe across (e.g., in a debuāni dress), a stripe length-wise; efr. kufuli.*

MUĀLE, *s.* (wa, pl. mi—), (1) *a high tree* (kama mnazi). Its crown (mtēmo) is called mfumu-wale or kifumu-wale, of which the natives make strings (ku shona mkeka) to sew together the mukeka (efr. kúo); (2) *a kind of native distaff.*

MUĀLI (or MOĀLLI), *s.* (ni nti upande wa Nsoani), *a country near* (Nsoani or Anzoani or Anzuani), *the Joanna island, Mohilla; Masiwa, Comoro Islands; Ngazidja, Great Comoro; Maotue, Mayotte.*

MUĀLI, *s.* (wa) (Arab. ^{مَعَال}, *haut, élevé*), *a flame of fire; motto unatoa muali, una inūka, the point of a flame; muali wa motto ni n'ta ya uekundu*

wa' motto, *the fire sends up a high flame*; muali is the point or end of the redness of fire. Muáli wa muezzi or júa, *the bright light which streams from the disc of the moon or sun* (cfr. túmba); nota ile leo inatóa muali kama metheli ya muézi; cfr. mgnáo.

MUÁLI, s. (wa, pl. wali), in connection with mana = manamuali, a virgin; mke alie na kisinda, hajajúa mambo ya mume, ni mjinga. Alipo tomolewa kisinda or alipobikiwa, si manamuali tena.

MUALIKA, s., a tree, the wood of which has no mākā (charcoal).

MUÁLIMU, s. (wa) (Arab. معلم), a learned man, teacher (pl. wa).

MUALIO, s. (wa, pl. mialio); mualio mti wa ku tia ndani ya mulli wa jungu ndizi isiteketé, small pieces of wood put in the bottom of a pot, to prevent banana or cassava, &c., from being burnt in cooking. Such a piece of wood is called mualio.

MUALISHI WA HARRUSI (vid. alika, v. a.), an inviter to a wedding, a bridesman.

MUALALE, s., treatment, mode of treating (St.).

MUAMBA, s. (wa, pl. miamba), (1) a rock in the sea, a reef; (2) the ridge-pole, a transverse beam or large pole which connects the poles of both sides of the roof on the top of a native cottage; the wall-plate in a mud house. The Wanika call it mgangānga; (3) mahindi yana méa muamba, when the Indian corn becomes too hard by ku anika juani (by exposing to the sun).

MUAMBA NIÁMA = niassi kuekue or kitáwi, a kind of high grass, a troublesome weed in the plantations.

MUAMBÁMBA (or rather MUEMBÁMBA), adj., thin, slender; vid. embamba.

MUAMBÁO, s.; ku futa —, to row, said of large boats, not of canoes; cfr. mtahámari.

MUAMBI, s., a backbiter, slanderer, tale-bearer; asoeai ku ámba watu.

MUAMFI, s., a man who gives things away, a liberal man (ku ámfia = ku wa-pa watu butre).

MUAMFU, s.

MUAMIMBA, s., a hindrance to pregnancy in the uterus (= kizuizi cha (or singizi ya mimba); mtumke huyu ana muamimba, yuna jango la ufizi, hawezi ku pata mimba. Mimba ikija huharibika sababu ya jango ku pindana na mshipa, or misi ya mshipa kungia ndani ya jango or utumbo, mfuko wa mána. Utumbo unadikiwa ni mshipa, mshipa inampinda jango. Kua sababu hi anakanda ku niosha jango.

MUAMINIFU, adj., trustworthy, faithful; mtu alie aminifu, sabithi, ulimwakiwa or manenoyakwe

mathúbuthu, a man whose words are firm, trustworthy.

MUAMLÓLO, s., vid. kishando.

MUAMNÁKU, s.; ni samaki wa maji maugi (R.), the flesh is reddish-white, this fish is generally caught at the time of high water?

MUAMSHÓNŠOA (or MUAMSÓNŠOA) (pl. miamisonsoa), sea egg? echinus (muamdsínsoa).

MUÁMU, s. (wa, pl. waámu, wángu or zángu), sister-and brother-in-law, the brother of a wife's husband; muamuwangu amekuja, the brother of my husband is come (says the wife); wifwangu amekuja, the sister of my husband is come; maviawangu amekuja (alie viá mumewangu), the mother of my husband is come (Dr. St. has "muamua" for "muamu," the husband's brother); cfr. múhua, in Kir. avu, maternal uncle; muamúe, my brother is the muámu of my wife, but my sister is her wifwi (vid.); muámu in Kir. mlámu yule ulie-mu-oléa ndungúye, that one whose sister thou didst marry, he is thy brother-in-law.

MUÁMŨA (pl. waamúa), a judge (ku amúa, v. a., to judge).

MUÁMZI (or MUAMŨZI or MUAMULIZI), s., arbiter, judge; muegni kungia kati, aonai watu waki-téta; muegni ku káta maneno kulla mtu kúa radi, every man of note and understanding may be a muámzi (ku amúa), but the official judge of a place is the kathi alone.

MUÁNA, s. (wa, pl. mamuana), the young mistress, the matron of the house, the lady (mke mkú). Muana is used in addressing her, especially by slaves. An elderly lady is called bibi (cfr.). The plural mamuana is used, in contempt, when slaves despise or nickname their young mistresses in their absence. The plural is rendered by the word kina prefixed to muana; kina muana wawili or watatu wamekuja, two or three mistresses or young ladies came. In Zanzibar the natives use the term muana of their own mother from politeness. Muana mke wa kiunguana, lit., a woman of the free and noble kind, would be the full term for "lady." Muana mke, not only a girl, but in general "woman."

MUANA, s. (wa, pl. waana), a child, a son or daughter; muanangu, my child; muanao, thy child; muanawe, his child; muanetu, our child; muanawenu, your child; muanawao, their child.

MUANA ADAMU, a child of Adam = a human being; muanadamu (vid. tisadi); ya benádamu, human; muana iaji, a seaman.

MUANAFUNDI (or MUANAFUNSI), s. (Kiamu, Kimvita) (vid. manafunsi), an apprentice.

MUANAGNOMBE, s., gable? (R.); niumba ya muana gnombe (better than muana wa gnombe).

MUANA MAÚA, *s.*, a sprite represented as a white woman with an ugly black husband (St.).

MUANAMKÁZI, *s.*, kali, when it is burnt (huwanuka).

MUANA MKE (*pl.* waana wake), a woman (*lit.*, a female child, *opp.* to muana mume, a male child, a man) (*pl.* waana waume or waanaume).

MUANAMUALI, *s.* (wa), a young woman, a virgin (especially if chaste), and who has not yet left her father's house; *cf.* muáli.

MUÁNDA, *s.* (wa) (= muanzo), the beginning; jambo la muánda, the ground of a plantation.

MUANDAMÍZI, *s.*; boriti ina muandamiziwakwe, the heavy boriti has its follower likewise heavy (R.).

MUANDA WAZÍMU (*pl.* wanda wazimu?), a talker?

MUANDÁMO, *s.* (muezi) (*pl.* mi—) (miandámo za muezi, muanzo wa muezi), the beginning of a month; *vid.* muezi and andáma.

MUANDÁNI, *s.* (wa, *pl.* wa—), (1) a friend, companion, comrade = mnigni ku-mu-andána mtu kua shauri na neno moja; (2) a concubine (= háwá); mke huyu si mkéwe, haku-mu-óa, ni muandaniwakwe. *Proc.*, ku legéza si ku fuma, ndio yalio muandáni (R.).

MUANDÁZI, *s.* = mtu aandai jakula cha vitu via mbalimbali, one who prepares food (ku anda) of various ingredients, the cook; u muandázi wewe, andá, simáma uandáe, thou art the cook; get up and prepare food.

MUANDIKÁJI, *s.*, (1) a writer; (2) a waiter, or table-servant.

MUANDIKI, *s.* (ku andika), (1) wa kiúnda, one who applies a plaster to a sore; (2) one who serves food; who lays the food, spoons, knives, &c. upon the table, a waiter.

MUANDÍKO, *s.* (wa, *pl.* mi—) (= kibandiko) (1) the applying a plaster to a sore; the natives mix blue vitriol with bees-wax, and put it in the shape of a little loaf of bread upon a wound or sore; (2) handwriting, manuscript.

MUANDÍSHI, *s.* (wa), a writer (ku andika, to write), secretary, clerk, usually kátibu or karáni.

MUÁNDO, *s.* (wa, *pl.* mi—), a hamlet; m'ji m'logo wa mashamba watúma waketipo; m'ji ni wa waunguána.

MUÁNGA, *s.* (wa, *pl.* mianga), (1) light in general, as emitted from a luminous body, natural light; *opp.* to the artificial (tā); najua miangayakwe; (2) mti wa ku tonga maléma, fibrous wood is split into small and thin pieces and plaited into a net; a kind of tree, thin and straight (usukao malema); (3) = mtáwi, sorcerer (aangai usiku), one who has light or sees with his eyes at night. There are celebrated sorcerers on the

island of Pemba who go naked at night (men and women). They pretend to see with their eyes as in daylight. They stumble as they walk (ku piga pindo); (4) a kind of rice (St.), muangani, a kind of mbóga, *vid.* kitoló.

MUANGĀ (or MUANGALLA), *s.* (*pl.* miangā) (Kinika); ni njuga ya humu muetu, ya Suahili, ifuliwayo humu niyetu. A kind of metal coils which the natives tie to their legs in dancing. They are made on the coast by native blacksmiths. They are of iron. The muangalla is different from kifumansi, a bell (*vid.*) (*pl.* mi—). The Wakamba wear muangalla, a sort of bell.

MUANGADI, *s.*, the name of a tree.

MUANGAFU, *s.*, one who is able to imitate everything from having merely seen it, muangafu wa mato; kuangása mno, ku angā, much enlightened.

MUANGALIZI, *s.* (*pl.* wa—), an overseer, one who looks to; *vid.* ku angalia, to see, to look.

MUANGÁZA, *s.* (*pl.* mi—), light, clearness, evidence, enlightening, prudence; jambo hili li katika muangáza, this matter is clear, evident (suafi); muangáza mengi (or miangazi mingi mbele ni kisa); for instance, when a man praises his goods too much, and consequently shows too much shrewdness, he may afterwards lose the whole profit; mtu akifania miangáza mingi, watu hawa tanunúa, bei kuba, ameangáza kitujakwe mno mtu huyu ni muangázi mno, ni muerefu mno, adáka feida nengi kitujakwe hakinunuliki, as the man praises his goods too much, nobody will buy them, and thus he is the loser; u-ni-fanie muangáza nadaka kitu ni-ki-one; tā hi ina muangaza, tā ina tia muangaza niumbani; (2) muangáza, a light hole, the small round holes which are often left near the ceilings of rooms in Zanzibar (St.); a small opening for light = kidirasha, maana ya ku itoa muangáza, ni cha ku tia muanga niumbani (R.).

MUANGÁZI, *s.* = muerefu; mtu huyu ni muangázi mno; ni muerefu mno, adaka faida nengi (*vid.* muangáza).

MUANGELLE, *s.* (wa), a kind of tree or ereeper, the wood of which the natives boil in order to make a paste with which they cement the bottom of a sieve (mganga ungo). They also put a little of this paste into the borohóa ya joko ku fania sito.

MUANGO, *s.* (wa, *pl.* mi—), a lamp-stand; (1) wa ku angikia tā, a wooden frame suspended on a wall for supporting a lamp (*cf.* Dr. St., page 334), a kind of bracket; (2) in Kinika, the top of a hill, in Kis. jū ya mlima; (3) muango = mlango; (4) muángo (*pl.* mi—), a kind of shrub.

MUANGU, *my*; e.g., niumbani muangu, out of my house.

MUANGWI, *s.* (*pl.* mi—). *eelo. St.* writes mwangwi.

MUANI, s., sea-weed.

MUANIA, s. (1) a narrow way or pass; muania ni mtu apitapo kua thiki (Kin. luania); (2) a little space between two incisors; (3) muania wa meno in Kinika, called in Kiswahili pengo wa meno, in Kimrima mfeko, gaps in the teeth.

MUANIKA, s. (wa, pl. mi—) (Kin. nondo), a fabulous serpent said to devour whole caravans by surrounding the camp with the length of its body, so that nobody can escape. It is also said to devour entire elephants. Hence the great quantity of ivory obtained in the interior, because the serpent ejects the teeth with its excrements. All these stories have been invented by the traders to frighten the people on the coast.

MUANSA (or MUANZA), s. (pl. mi—), wa waume na wake wa Wanika. The Wanika hollow out the trunk of a tree which is left open at one end, but closed at the other with a skin which has a small hole in it just sufficient to allow a rope to pass through, which is fastened in the inside, and on the outside tied to a kigongo (a kind of stick). The muansa player takes a ndifu (vid.) between his hand and rubs the stick backwards and forwards. The vibration is carried into the hollow trunk by means of the skin and causes a tremendous booming sound, which issues from the open end. By means of this instrument the chiefs rule over the credulous people of their tribe, for nobody except themselves is allowed to look at it upon pain of a severe penalty. Everybody runs to his house, and shuts the door, when the muansa passes by, for they believe that a person who looks at it will die or get blind. The chiefs carry out all their secret proceedings by means of this instrument, which is heard to a great distance. The women have a muansa of their own; males are not allowed to see the female muansa, and vice versa.

MUANZI, s. (pl. mi—), something hollow, a bamboo, a reed or cane which is hollow inside (una mfungu): (2) muanzi wa ku angalia, a spy-glass, telescope (Pers. doorbini), mianzi ya pua nostrils; (3) muanzi = stiek, or rope; ku angika nguo or passia, to hang up a cloth or eurtain; kalamu ya muanzi, a reed-pen.

MUANZO, s. (wa, pl. mi—), beginning (ku anza), origin.

MUAO, s. (wa, pl. miao), pieces of wood put into the bottom of a boat, to prevent the water from damaging the cargo of the boat (maji yasi pate misigo); miti ya dumi belong to the muao in a boat; ku weka muao, ku tupa viombo kua muao, ku pika wali kua muao; ku piga kofi kua muao; ku futa makassia kua muao.

MUARABU, s. (wa, pl. waarabu), an Arab; Uarabu, Arabia (cfr. manga).

MUARI, s. (wa, pl. wari), one who is circumcised, but who is still ignorant (mjinga) of the songs of circumcision, which are many, and of a ridiculous and obscene nature. During the process of healing (from the wound caused by the painful operation) he is instructed by the ngariba (the circumcisor) and the makungui, persons who have been formerly instructed in these songs. Muari ni mtu alietahiriwa akafunsoa viniago via nimbo. Muari ni mjinga asiejua mambo ya vilinge, laken yuwaimbishoa sasa ni ngariba na kungui. If he is not very attentive to his lessons, he is severely beaten.

EXAMPLES OF THESE SONGS.

(1) The circumcisor sings:

Poani ku jiwe, ju ku mti si miba, shina li ngoe
Mja ku timba ndie muniewe.

Or:—

Poani kuna jiwe, ju kuna mti, tansu sina miba,
Shina li ngoe, mja ku timba ndie muniewe.

(2) The circumcised responds:

Nlikuenda jiwe la m'bu, kaona nima jelea,
kiuno ki majini, shingo yala mpea, bada ya ku
pata sesse, rokho ina-n-jelca; i.e., when I went to
the stone of the mosquitoes, I saw an animal
floating in the water, the loin in the water, the
neck did eat mpea (the fruit of a tree on shore),
after I had received the sesse (kitoa ja mbò, the
removal of the foreskin) my spirit became quiet
(fear left me).

Kuma la mama kana jano, mibò wa baba kana
mfumo, inamai muari anapika mataboa taboa,
pale akikapo kundu lameka meka motto.

Simdekerera mkungue msorajangu, simde-
kerera ajapokua foko dari, nesamukerera hatta
pindi za ku shuka, nesanshoma muiwa kamlekéa
kirada na usungúe papo.

N.B.—We will not translate these latter obscene
songs, which must thoroughly poison the minds of
the young natives.

MUARIKA, s., name of a tree.

MUASHI, s. (wa, pl. waashi and wawashi), a mason;
muashi wa mawe, one who builds (a house) with
stones (cfr. walika); the verb fluctuates between a
and wa, hence ku akka and wakka.

MUATA (or MUATAWADA), s. (pl. miata), Euphorbia
Kolqual; munge wa muatawada, which burns
well when it is dry; vid. munge, bundle of straw.

MUAUPE, adj., white (mueupe).

MUAUSI (MUEUSI), adj., black.

MUAVŪLI, *s.* (*pl.* mi—), *an umbrella*; *cfr.* muafūli.
 MUAWÁNA, *s.* = jambo lililo kúa wazi, lililo ainiwa;
 mambo haya yamekúa muawána, hayakufitika,
something that is manifest, notorious, not hidden.

MUAWÁZI, *s.*, *the disposer, one of the names of God*
the disposer and ruler of all things; *vid.*
 awáza.

MUÁYA (or MUÁGA), *v. a.*, *to spill, to pour out, to*
diffuse; *ku muáya maji, to pour out, or spill*
water; *ku muáyika or muagíka, to be poured out*
(cfr. for muaga, muagia, and muáika); *vitoe*
vina muayika, you see nothing but heads in the
forest; *ku muayisa maji muilini*; *cfr.* kóa.

MUÁYO, *s.* (*pl.* mi—); *ku piga miayo, to yawn.*

MUÁZA MKŪA (WANGU), *God*; *masháka haya nlio*
náyo — nli ku kossa ni muaza nkua wangu.

MUBATHÁRIFU, *adj.*, *extravagant*; *cfr.* مَبْطَرٌ, *fidit*
rem, petulantem et insolentem se gessit; مَبْطَرٌ,
incuria, lactitia modum excedens.

MUBŪSI (UBUSI)? (*R.*).

MÚDA, *s.* (*vid.* m'da), *a space of time* (*muda wa —*,
the space of —) (مُدَّة, *mensura*; مَدَّة, *trahendo*
extendit, moram solvendi concessit); *muda —*
kipindi kile kile ulicho ondoka huja fika niumbani
hapátua ni údaru wa ku-ku-daka, kua mudo ule
*ule (*R.*); muda or muida hu ashafika (kwisha*
fika).

MUDUMÁRI, *s.* (*R.*?).

MUDÚNGU TUNDU, *s.*, *a tree which is soon perforated*
by insects.

MUEGNE (*pl.* wegnie, *Kiamu*) (*muigni, pl.* wegni,
Kimv.) (*Kimv.* muigniwe, *pl.* wigniwe = muegni-
 ewe, *pl.* wegniwe).

MUEGNIÉJI, *s.* (*pl.* waegniéji or wegniecji) (= *muigni*
nti), *a native, one who belongs to the*
country, one who is native of the place and who
has a home there; (2) *a host.*

MUEGNIÉWE (MUNIEWE), *s.* (*pl.* wegniéwe), *he him-*
self, pl. they themselves, lit., he the possessor of
the matter mentioned, they the possessors (*vid.*
muigni); *muegniéwe amekúja, he himself came*;
wegniéwe wanakúja, they themselves came (*Kimv.*
muigniwe, pl. wegniwe); *niumba za muigniéwe*
the houses of himself, of the possessor; *taku*
regéza, I shall return it to thee (its possessor), I
myself, thou thyself, he himself, muegniewe.

MŪKÉNDU, *adj.*, *red, reddish* (*ekúndu*); *niumba*
niekundu kasha jekundu.

MŪLÉKO, *s.* (*wa*) = ngúo ya ku elekéa mana or
 ku elekéwa mana, *a piece of cloth in which the*
native women carry their children at their backs
(Kin. mkamba wa ku erekéra mana).

MŪLÉWA, *s.* = mambo yame-mu-eléa (*cfr.* mstáhifu
 wa maumbo, yuna ákili), *intelligent, wise, pru-*
dent.

MŪELLE, *s. adj.* (*pl.* waelle), *sick, a sick person,*
one who cannot leave the bedstead or room. The
mgónjoa (sickly person) can go about; *muelle*
ana uelle, pl. nduelle, pains of sickness; *majira*
ya mvúa nduellezangu zita-ni-jiá muilini muangu,
during the rainy season pains will attack my
body.

MUEMA, *adj.* *good*; *cfr.* ema.

MUEMBÁMBA, *adj.*, *thin, slender*; *vid.* embamba.

MŪÉMBE, *s.* (*pl.* miémbé), *a mango-tree, its fruit*
émbé (la, pl. ma—) (magnifera Africana).

MUENDANGŪ, *s.* *a great and irreparable loss* (*St.*).

MUENDÁNI (or MUANDÁNI), *s.* (*wa, pl.* waandani),
 (1) *rafiki, a neighbour, friend*; (2) *hawá, mka-*
haba.

MUKNDELÉZI, *s.*, *a copier*; *ku endeléza mbelle, to*
go in a straight line, e.g., in writing, in making
a mat, &c., one who goes on, or perseceers with
his work, till he has completed it.

MUENDO (or UENDO), *s.*, *going, journey, gait, be-*
haviour; *muendo hauna kawaida hatta ujapo*
kuenda mtána kútua, ni muendo nnakuenda
muendo wa sā mbili wa nusu; *muendowakwe ni*
wa goya.

MUENDESHI, *vid.* mtembézi.

MUENÉNDU, *going on, behaviour*; *ku fánia or*
tenda vibáya or vema, ill or good behaviour.

MUENETU, *muanawe ni wetu?* (*pl.* enétu), *sisters?*

MUENÉZA, *s.*; *Mungu ni—* (*vid.* maéné).

MUENGE, *s.* (*pl.* mi—), *a bundle of straw, used to*
carry a light (*St.*) (*muénche*).

MUENGELLE (or MGANGA UNGO), *s.* (*Kijumf.* muan-
 gelle), *a kind of sorrel (of acid taste) chewed*
with toka. It is also used in many kinds of
sickness, especially in this decoction used, ku
gángu ungo, to paste up a sieve or fan. Hence
its name mganga ungo, in order that the flour
may not run through.

MUENGÉRO, *s.* (*wa, pl.* mi—) (*vid.* massa); *ni*
fungu la tembo la muigni minazi, that proportion
of tembo which belongs to the possessor of the
cocoa-trees. Jióni ni muengéro wa mgéma mi-
názi, in the evening the tapper gets his share.

MUENGINE, *adj.*, *another* (*pl.* wangine, mangine);
cfr. ngine.

MUENZI, *s.* (*wa, pl.* waenzi or w'enzi), *one who*
visits another to enquire how he does, a friend,
acquaintance, companion, fellow; *ku enda nai,*
or fuatani nai, ku-mn-enza, to look after him; *ku*
enzána, to look one after another for counse
and assistance; *muenzangu, my friend* (*pl.*
waenzangu or wenzangu, my friends, com-
panions); *mtu huyu wa-ni-enza ku julia jambol-*
ungu, this man looked or enquired after me to

- know my condition (*vid.* ku enza or enza); *cfr.* buenzi in *Kiniassa* = rafiki, somo.
- MUERETU, *adj.* (*Arab.* عَزَب), *ecler, prudent, dexterous, skrewd* = mähiri; *vid.* erefuka.
- MUERRE, *s.*, a kind of corn or seed like linseed growing on a close spike like a bulrush flower.
- MUETU, humo muétu, here with us, within (of) us.
- MUEÛRE, *adj.*, white; mtu mueupe, a white man.
- MUEÛSI, *adj.*, black; mti mueusi, a black tree.
- MUEWE, *s.* (*pl.* miéwe), a kind of vulture, a hawk; yuwála makinda ya kuku; (2) a kind of fish, similar to the fúte.
- MUEZA, *v. n.*, lit., to be able, to escape (?); mana ame-mu-éza, had power to outwit; kua babai usiku wa kisa, asipáte onekána ni watu, the boy escaped from his father in the dead of night lest the people should see him; *cfr.* éa, *v. n.*, to go out (ku tóka).
- MUEZA IOTE (or MAMBO IOTE), the Almighty (God).
- MUEZA KUETU (muignizingu)? (*R.*), *cfr.* muwéza.
- MUEZA MUEGNIÉWE, one's own master.
- MUEZI (M'ESI), *s.* (*wa*, *pl.* miezi), moon, month; muangáza or muanga wa muezi, moonlight; muezi waanza letta anga ukipassua uwingu, the moon begins to shine when she breaks through the sky; muandámo wa muezi or muezi muandámo or muanzo wa muezi, the beginning of the moon (or month) when she appears the first time —new moon (following up the moon which is passed in the previous month), muezi unatimbúka or jimbúka = una anza ku toka. The natives divide the month into three parts—(1) kumi la kwansa (the first ten days from the new moon); (2) kumi la kati (10th to 20th); (3) kumi la kwisha (20th to 29th or 30th). This account makes majuma manne (four weeks). They also divide it into two parts—(1) siku kumi na tano (fifteen days in the outside), kua nde, una mgnáo or anga kuba; (2) kumi na tano ni ndani, fifteen days the moon is inside, ni kiza or darkness, i.e., from the 16th, muezi waanza ku-ngia ndani, she becomes mtimbu or mjimbu, because she appears at midnight; muezi mpungúfu, ukipungúa, ukitoa kwisha siku-zakwe (twenty-nine days only); muézi kámili, full moon; muezi unaandama mpungufu or unaandama kámili.
- MUEZI, *s.* (*wa*) (1) the moon; (2) month (*pl.* miezi); the month begins on the day on which the moon is first seen. When the old month has passed thirty days the new month begins, the people do not reckon thirty-one days; muezi muandamu or muangámu, a month of thirty full days; muezi mpungufu, a month of less than thirty days.
- MUFUMBI, *s.*; ku piga mufumbi kumojia, said of the blood? (*R.*).
- MUGÁNO (*pl.* mi—); uiana isio mnofu, fleshiness of meat.
- MUGHÉLIBU, *s.*, a rogue; *cfr.* عَبَّ, praevaluit.
- MUGNÚA, *v. a.*, to crush something with the tongue, not to bite it with the teeth, e.g., tembe ya múnia.
- MUGNÚNE, *s. a.*, a kind of pumpkin which is easily crushed with the tongue, not with the teeth; mmugnúnie, the pumpkin tree or creeper (mtango).
- MUGUNIKA, *v. n.* (= vinginiúka), to crawl in putrid meat, said of mähü, white maggots.
- MUHABESHIA, *s.* (*pl.* wa—), an Abyssinian. The Abyssinian slaves are greatly valued on this coast, especially the females, on account of their beauty. They are chiefly brought from Barawa or Marka, the inhabitants of these sea-towns buying them in the interior.
- MUHÁDIMU, *s.* (*pl.* wa—) (*Arab.* خادم), a servant, one of the original inhabitants of Zanzibar. These wahadimu pay two dollars a year for each household (*cfr.* St. 332). They speak at least two dialects materially different from the Suahili in town.
- MUHÁLI, *s.* (*wa*), displeasure, anger (= kasaráni). Muárabu huyu aliekatásoa maliyakwe, ameondóka kua muháli, this Arab, to whom his property was refused, departed in anger; Muarabu amepata muháli kua Mzungu, the Arab became angry with the European; ewe Mzungu ukissa-ni-pa kissu nta-ni-pata muháli (nofu, hasira), O European, if thou wilt not give me a knife, thou shalt get anger from me = thou shalt displease me; laken Mzungu anena, mimi siji muháli wa mtu, but the European says, I am not afraid of the anger of man; مَحَلّ, maligna delatione insidias struxit alicui; مَحَلّ, astutia, dolus, industria; ku-m-tika katika muhali = ku-m-pigania, to fight or quarrel on account of somebody, e.g., when three masters demand the services of one servant or workman at the same time: a-ni-daka muháli, he seeks for a matter against me that I may be considered a bad man, as another man demands his service; ku ondóka muháli, to do a thing only half, only ku ondóka muháli (only to remove displeasure).
- MUHÁLIFU, *s.* (*pl.* wa—), transgressor; *vid.* halifu.
- MUHÁLIMU (and kihálimu)? (*R.*).
- MUHÁNDE, *s.*, the name of a tree (= muvande in Kír.).
- MUHÁRABU (*pl.* wa—), destructive, injurious; *vid.* háribu.
- MUHARIBIVU, *s.* (*pl.* wa—), a corrupter; *vid.* ku háribu, a destroyer.

MUHARUMA (wa kitoa), muhada?

MUHÁSHIRI, s., *vid.* muhémili.

MUHASSI (or MUHASSAI, or HASSI, or HASSAI), s. (*pl.* wahassi), mahassi (*sing.* hassi), a castrated man, an eunuch, mtu alietoaliwa mawe ya makénde (aliehasssiwa); mtu huyn ni muhasssi or muhassai, na gnombe ni hassi, hassai or muhassai; *cfr.* حَمَى, castravit; حَمَى, castratus, eunuchus.

MUHÉBBI AKHÍARA, s., a choice friend.

MUHÉMILI, s. (*pl.* wa—), (1) = mtu afumiliai mambo mema or maofu, one who endures good or bad circumstances, a patient person; (2) beam of a house (*pl.* mihémili); (3) = muhášhiri (*pl.* mi—), a beam which supports the mainmast of a native vessel.

MUHÍANA, s. (wa) = mtíriri, mbishi, mtu afaniai neno kua kúsudi or kibúri, one who opposes another from pride to offend him; neno la muhíana lita-m-tongóa = lita-m-patia hasára, the word of a proud and obstinate opposer will bring trouble upon him.

MUHINDI, s. (*pl.* wa—), a native of India, especially Muhammedans of India, of whom there are the Khoja and Bohra, two parties in Zanzibar.

MUHINDI, s. (*pl.* mi—), the Indian corn plant; *cfr.* hindi (la, *pl.* mahindi).

MUHITAJI, s., *lit.* a wanter, lover, (1) one who is in want, Luke xv. 14; naye akaanza kúa muhitaji; (2) one who is destitute of; ni muhitaji yule, hana pishi ya kula, hana kitu tena; bana alikua tagiri sasa muhitaji, hana kitu nlikua muhitaji nacho ndiposa hanunua.

MUHÓGO, s. (wa, *pl.* mi—), (1) the shrub of cassava or manioc (cassava-root); (2) the fruit itself, mti wa muhógo, na tundalakwe ni muhógo, misi ya muhogo; hogo (la, *pl.* ma—), a large cassava (*vid.* mahógo); makópa, dried pieces of muhogo. The natives split the large pieces up very small, and expose them to the sun until they get quite hard, when they may be preserved for a long time. When required for use, they are pounded in a mortar, and boiled with water into a thick paste (sima ya makópa, *Kin.* jora). It is an important expedient in time of famine. There are several kinds of cassava—(1) muhógo wa kindóro (white, good, but intoxicating); (2) muhógo mke (female cassava), which has a small red shrub; muhógo mke una vishadda kana vipúli via wakc wa Wanika. This is the best kind of muhogo; it is agreeable, has much meal and no bitterness; (3) muhógo mume (male), the shrub is large, the roots (misi) very long and thick. The male kind is not so good and agreeable as the female, but on account of the thickness

of the misi, it is liked for making makopa, one large piece being cut into many smaller ones. The cassava shrub does not like a hard soil, but one which is soft and black; misi ku shuka, ku tarabba, i.e., ku wanda mtangáni. There are several places near Mombas, celebrated for producing excellent mihógo.

MUHONGÓLO, s. (*pl.* mi—) (*Kinika*), the copal-tree; *vid.* msandarusi (*Kiswah.*) uhongólo = matózi ya muhongólo.

MUHTÁSARI, s. (Arab. مختصر), an abstract, abridgment, a summary.

MÚHUA, s., maternal unele; *vid.* muamu.

MÚHULA, s. (*pl.* mi—) (= m'da, *vid.*) (Arab. مَهْلَة), an appointed space of time when borrowed goods are to be returned to its owner; ni-pá-múhula wa siku tano.

MUHÚNSI, s. (wa, *pl.* wa—); (1) muhuusi wa máwe = muashi, a mason, workman in stone, one who builds houses of stone; (2) muhúnsi wa juma (afuai juma), a blacksmith; (3) muhúnsi wa fetha, rusasi, &c., a workman in silver, lead, tin &c. The Wahuusi are supposed to be great sorcerers, who know the secrets of Nature and can perform wonderful things by witchcraft, &c.

MUHURI, s. (Arab. مهر), a seal, signet; ku tia, to sign, seal.

MUI, s., a species of mangroves, near the sea-water, and fit for making boriti (R.).

MUIA (or MUH or MUWI) (v. n., ku ia or wia) (*pl.* waii or wawii, demander of a debt.

MUIBA (*pl.* mi— or muiaba), thorn.

MUIBAJI, s. (*pl.* waibáji) (webaji), a thievish person, one who steals habitually.

MUIFI (or MUIVI), s. (wa, *pl.* waifi), a thief; ku iba, to steal; *vid.* muivi.

MUIFU (muivu, ivu, bivu), *adj.* (*pl.* waifu or waifu), ripe; (2) a jealous person (*cfr.* wifu, jealousy); wivu, jealous.

MUIGNI (or MUEGNI), s. (*pl.* wegni), possessor, owner, the person which has anything or to which anything belongs or from whom it originates, a chief or sheikh (Kisambaa, muéne), the possessor himself, or he himself; muignicwe, *pl.* wegnicwe. It must be observed, (1) that the word has never a genitive sign after it except when it stands absolutely; (2) that it affords a convenient expedient in forming adjectives and concrete nouns in connection with the infinitive of verbs. Muegni numba, the possessor of a house. Kikamba "gnie or ignie," I (ego), consequently muigni (e) the I or ego of anything = possessor?? Muigni nti, the lord of the country. Muigni ku hutubu, the preacher. Muigni kichaa, lunatic. Muigni ku pooza, paralytic. Muigni ámuri, *pl.* wegni, ámuri, not muigni wa numba. Wegni fetha the possessors of money, not wegni wa fetha

Muigni ku daka nāni? *who is the possessor of to desire, i.e., who is it who desires? or who is the desiring person?* Muigni ku penda, *the lover, lit, the possessor of to love.* Niumba yegni uzuri na mali mengi, *a house which possesses much finery and property = a beautiful and rich house.* Muigni wangu anakuja, *my possessor is come.* Thus says a slave with regard to his master or a wife in regard to her husband. Mungu ni muigni wétu, muigni ku-tu-umba, *God is our possessor, the possessor of to create us, i.e., our creator.* In reference to the word "muigni," or, as Dr. St. writes it, "munyi," *cf. Dr. St.'s Handbook, page 332, a chief, a sheikh. The muigni mkū is esteemed the true Sultan of the Suahili, at least in the island of Zanzibar and the parts adjacent. He is descended from an ancient Persian family, the heiress of which married some generations since an Arab from Yemen. The title is now (1874) in abeyance. His chief residence is at Dunga, near the centre of the island. Muegni kiburi or muegni ku kuza nafsiyakwe, to be proud.*

MUGNIZIMU, s., *God, the possessor of dominion, i.e., of the universe. The word is contracted from muigni ézi or enzi Mungu = God the possessor of dominion, which term is one of the 99 attributes of God in the Muhammedan religion. Or muigni-ku-ézi ni Mungu, he who rules (ku ézi) over all things is God. This is a title of honour (jina la hëshima) given by the Muhammedans to the Supreme Ruler of heaven and earth. Ndie alio na ufalme wa mambo iote or ndie aungai mambo iote, the only potentate (pantocrator). As the pagan East Africans have a very low idea of the term Mungu (in Kinika and Kikamba Mulungu), understanding thereby either heaven, sky, or some inferior being (such as the soul of man which becomes a Mulungu after death), it is evident that the Muhammedans wished to avoid the ambiguous term "Mungu," and therefore substituted another which excludes all heathenish ideas. The exposition "the possessor of the majesty or dominion of heaven" is connected with some difficulties: (1) the genitive sign after ézi or enzi is omitted. They do not say "Muigni ézi ya Mungu," the possessor of the dominion of God. (2) The word "Mungu" has never in Kiswahili the meaning "heaven or inferior being." Heaven is rendered by the word uwingu, heavens mbingu. Arab. مِنْجُو , rara, potens fuit res; مِنْجُو , potentia, dignitas.*

MUŪ (or MUWŪ), s. (pl. wāŭ or wawŭ) (*vid. ku ūa or wia*), *he who calls in a debt.*

MŪIKO (or M'IKO) (wa, pl. mīko), (1) *a spoon of*

large size to stir up that which is boiling in a pan; (2) a mason's trowel; kijiko, a small spoon; ku weka muiko is = ku zira, i.e., to avoid a certain food; vid. zira.

MUKU, s. (*cf. jelesa*), *food which has been kept overnight, the portion of food which has not been eaten in the evening, but which is eaten next morning; chakula hiki cha muiku; wali umekūa wa muiku, umejelēwa sūbukli; wali wa muiku, boiled rice of yesterday, i.e., boiled but not all eaten yesterday; wali uliochelewa; vid. jelēsa, and bario or bariyo, what is left from the evening meal to be eaten in the morning.*

MŪILI, s. (wa, pl. mīli or mīwīli), *body. They dislike using mūili for a dead body, still they do use it (Luke xxiii., 52, 53); mūili wa ndugu-yangu, among the slain ones.*

MULIKA, v. n., *to look shading the eye with the hand (R.).*

MULIKIA, v. obj., *to light for one; washa makūti u-ni-mulikie; sijui n'lichō kaniaga; ela hasa ku mulika ni chēnge; ana-ni-mulika kua makūti, he has lighted for me with leaves of the cocoa-nut-tree; letta or n'lettēa tā, u-ni-mulikie.*

MŪIMA, *the natives use this word if one stops or stands still a long while on the road, and does not understand a call, supposing that it is for some one, afterwards they laugh at him; cf. ku ima.*

MUIMBAJI, s. (ku im ba), *a songster.*

MUMO, s. (pl. mīmo), *side piece of a door frame (St.).*

MUINA, s. (wa) = damu ya pua (*vid. Kinika* = pango ya pānia), *the blood which comes from the nose; damu inatōkoa na pūa.*

MUINAMO (R); mtāmbo wa muina-mo?

MUINDA (or MUINDAWINDA or MUINSI), s. (winda, pl. wawinda), *a hunter.*

MUINGI, adj., *much, full; muingi wa mancao, full of words.*

MUINSI, s. (pl. wainsi), (*vid. muinda, hunter*), *contracted; winsi (winsiwao).*

MUIRO, s. (wa, pl. miro or mīrō) = wa ndōfu, *the trunk of the elephant; mukōno wa ndōfu.*

MUISHO (or M'ISHO), s. (wa, pl. mīsho or miisho), *end, conclusion; muisho wa ulimengu, the end of the world. The Suahili relate many stories about the end of the world. Some European lads once resolved to go by sea to the world's end, but only hirimu (young men) were allowed to join the expedition. One lad, however, concealed his father in a sack on board the vessel. After a long run they came to a region of the sea where the ship stuck fast on the mud (tope), so that she could move neither forward nor*

backward. In this embarrassment the young men wished to have the advice of an aged person. Hence he who had concealed his father consulted the latter in secret. The old man advised his son to slaughter a bullock and suspend it to the ropes of the main mast. This advice having been put into execution, a mighty wind arose and many large birds appeared, which carried off the bullock, and, by means of it, the vessel into deep water, and thus the young men were saved. A capital piece of advice for the Swahili to give to navigators in the icy arctic regions!!! Kaa muisho, at last, lastly.

MUTAJI, s., lit., a caller; ku ita, v. a., to call; a lover.

MUTHI (Patta) = muvi, a thief.

MUTI, adj., fresh, unripe, green; mti multi, a green tree; kitu kiwiti, anything unripe (kisijo iwa); émbé mbiti, pl. maémbé mawiti; ndizi mbiti; niumba mbiti; opp. bivu, ripe, well done; bivu is contradictory of bitu, which means "half-cooked."

MUTO, s., calling, summons (ku ita, to call; ngira wa muto, cfr. kilinge).

MUTU (pl. mitu), a thick forest, which is large and of which people are afraid.

MUVI, s. (ku iba), a thief; at Lamoo muizi, at Patta muithi.

MUKADSHA; vid. mukdisha.

MUKARI, (wa, pl. wa—) (vid. ukiri, r. a.) (= mu óngo), a liar, deceiver, cheat; cfr. منكر, incognitus, ingratus, improbus; unus duorum angelorum qui tentandis in sepulcro defunctis, esse praepositi dicuntur; vid. نكر, nescivit, improbavit, obstinate, denying, lying; wanafania mukari (nguvu ya urongo); (2) mtu atoaé neno la hakki aka-li-fania uthalimu.

MUKARI WANAKIRRI, the name of an angel who torments the wicked in their graves by keeping them, as it were, conscious of themselves. This is athibu (punishment) ya kaburini, asaili watu kaburini.

MUKÁTE, s. (wa, pl. mikate), or mkáte, slices, bread, however the term mukáte does not exactly mean "bread," but rather little slices or little pieces, or loaf or cake. The Swahilis take rice-flour, mix it with honey and boil it in water till it becomes a paste; this they put into a deep dish of clay, upon and under which they place fire. When the paste is sufficiently cooked they cut it in pieces (mikate, sing. mukate or mkáte), also said of a swelling, ku faua; mukate? (R.). They say also, mukate wa tombaco, mkate wa lime, wa juma, wa ku mimina. There are different kinds of mukate; e.g., mukáte wa mófa, cake of mtáma meal; kitumbúa, a cake made like a fritter;

bumunda (pl. ma), a soft cake, or a sort of dumpling; kinúnia, ladu (vide).

MUKDISHA (or MUKADSHA), n. p., the town of Magadosha, one of the Benáder on the Somali coast (cfr. Bender, pl. Benáder). Baráwa, Marka, and Mukdisha are north of the Equator on the Somali coast. These are the principal commercial towns still belonging to the ruler of Zanzibar.

MUKHABIRI, s. (Arab. مخبر), one who gives information, who brings news.

MUKHTAJI, s. (wa) (Arab. محتاج), one who demands, desires (ku khtaji, to desire); vid. muhtaji.

MUKHTÁSAR (or MUHTÁSARI), s. (cfr. مختصر, con-

traxit, abbreviavit; أختصار, compendium, epitome), compendium, summary; cfr. mafpilisio.

MUKHÚRI, v. n., to go up and down lengthwise.

MUKONO (or MKONO), s. (wa, pl. mi—), arm, hand, cubit (a measure), mukono wa ume na wa ku shoto, the right and left hand; mukono wa ku lia, the right hand with which one eats; mukono wa ndofu, proboscis; mikono ya mto, channels of a creek; mukono wa kansu, sleere; mikono mitápu, empty-handed.

MULE, a pron. demonstr. impersonal, in, there, (or mle) relat. to place.

MULIKA, v. n., to show a light, to gleam (St.); cfr. mulika.

MULIMO, wherein there is.

MULKI, s., dominion; vid. milki.

MULUNGU, s. (Kinika, Kikamba, and in many other East African dialects), heaven and God, or supreme being, of which the African heathen have a faint idea (cfr. Muignizimgu). The heathen mind in rising to the idea of a supreme being stands still, as it were, when contemplating the heaven, and thus confounds the creator and creature. Mulungu is also the name of a tree.

MUMBU? (R.) s., a tree.

MUMBUJI, s. (pl. waumbuji), vid. umbuji; wazungu ni waumbuji, making nice things.

MÚME (properly MUÚME) s., adj. (pl. waume), a male of men and animals; mtu múme, a man, opp. to mtu mke, a woman; husband, muméwe, her husband; mume wangu, my husband; fig., strong, brave; vid. ume, mume, or mulúme ya ku-mu-wéa, a man who is dexterous, who can do all things.

MUMÉKE = MUME MKE, a hermaphrodite; mume si mke na mke si mume. Such a person is said to have been at Mombas, he was the slave of the former commandant of the fortress?

MUMIANI, s., a mummy, which is used as a medicine (St.), a fabulous medicine which the Euro-

peans prepare, in the opinion of the natives, from the blood of a man.

MUMININA, s., a *Muhammedan* (pl. = wasalimina, the Moslems (Arab. *مؤمنين*, pl. *مؤمنين*, believers). To the Msélimu or Muminu (Moslem) is opposed the mzuia or pagan (pl. wazuía).

MÚMO (múmo and múmu), there (and mule), muhogo unakatikia or katikía mumo or ndáni, the muhogo broke in the soil in plucking it out; mzungu yule afasiri manéno, si kama mtu wa mballi, ni kama alievaliwa mumu.

MUMUNIA (or MUNIA), v. a., to grind, to rub, to triturate, to crush, e.g., lumps of ncal; to roll about in the mouth, as food that does not require masticating.

MUMÚNIA, v. a. (cfr. gniámgnia), mkundu wa-mumunia, the anus makes him tremble when easing nature.

MUMÚNIE, s. (pl. ma—), a species of gourd resembling a vegetable marrow; its hard rind serves often for making spoons, ladles or bottles; ki, pl. vi—, a small sort of gourd; vimumúnie (Reb. writes mumumúnie, the plant of the —).

MUMVITA, n. p., a native of Mvita or Mombasa (pl. Wamvita); mtu wa vita, alie na kóndo siku zote (vid. appendix).

MUNAFIKI, s., hypocrite; cfr. muzándiki; Arab. *فك*, subivit latibulum; hypocritam egit in religione.

MUNA MAÚA, a sprite represented as a white woman with an ugly black husband (St.).

MUNDA, s. (wa, pl. miunda), *Kin.*, plantation (*Kiswah.* shamba).

MÚNDA (pl. mi—) (múndu ?), munda wa ku shonéa or pigúá samaki kuba (cfr. shóma) (mfuf wa munda), a large harpoon used in whale fishing.

(Obscene) Native Song:

Papa ku-ni-piga pesi pasi (pasipo) koto
Na munda, aka-m-fania njelesi, aka-mu-weka
Aka-m-futa, upande akafania mtuzi, upande
Akapassua gnonda, miti iote yakueléka
Ela mje mje una miba.

The meaning is: all trees may be ascended except the mje mje trec which has thorns; thus all women may be touched except the wife of a husband; if anybody does touch her, he will be severely punished.

With such filthy songs the native sailors entertain themselves when rowing.

MÚNDI, the skin, shin-bone (vid. *Kiniassa* msóro) (muúndi ?) St. has muundi wa mguu (shin).

MUNDU, s. (wa, pl. miundu), a kind of sickle, a billhook, a small hatchet; cfr. senga.

MUNGA, s., name of a tree.

MUNGASIA, (pl. wngasija), a native of the Comoro islands (n. p.).

MUNGINE, adj., another, different; mtu mungine another man; kitu kingine, another thing; kasha lingine, another box; makasa manginge, other boxes; niumba mungine, another house; niumba zingine, other houses.

MUNGU, s. (*Kinika*), small worms or insects; cfr. tété.

MUNGU (or MUUNGU), s. (1) *God* (vid. muignizingu or muigni ezi mungu); (2) heaven (with the pagans). The word may be derived from the verb ku unga, to join together; (?) muúngu ndie augai mambo iote (miringa, one who unites or combines).

MESKINI YA MUNGU, s., a free but poor person who goes about begging under the pretence of being poor, but in fact does not like to work. He may have been emancipated by his former master, and prefers now a life of begging to that of labour.

MUNGÚMBA, s. (pl. wangumba), a mixed tribe of Wadigo and Wasegú.

MÚNIA, v. a.; cfr. mumúnia, v. a.

MUNIA MÚNIA, v. n. (1) to mumble, chew, to dissolve something by moving it about in the mouth; (2) said of the trembling motion which is caused in the anus after evacuation; mkúndu wa-m-munia munia or wa-m-gniámgnia, the breech trembles him; i.e., makes a trembling motion; vid. mu-múnia.

MUNIADEGE, s. (wa, pl. mi—), a parasitical plant.

MUNIEWE, he himself (vid. muigni or muigniewe or muegniewe).

MÚNIO, s., n. p., is the name with which the Galla call the Wapokómo residing on the banks of the river Dana; the Europeans and Banians are called "Dunga" by the Galla, whereas they call the Arabs "Mulusho," and the Suahili "Hamára."

MÚNIU, s. (wa, pl. miunia), salt; mamboyakwe hayana múnin hatta kidógo (muniu wa barudi, nitre ?)

MÚO, s. (wa, pl. miúo), a wooden lever, or a pointed piece of wood for digging; mti wa ku timbia mashimo or ku omolea. It is different from mtainbo, which is of iron; mtainbo wa juma, opp. to múo = mtainbo wa mti.

MÚOVU (or MUÓVU), adj., bad, wicked, spoiled; mtu muóvu, a bad man; kasha óvu or bóvu, a bad box; neno óvu or bóvu; kitu kióvu; niumba mbóvu; manéno maóvu (vid. hozika); ku tóa maovúni, ku epúsha maóvu, to deliver from evil.

MÚÓGA, s. (pl. waóga), one who is afraid, who fears, a coward (*Kin.*) (ku oga, ogóga).

MUOKÓZI, s. (pl. waokózi), (1) one who saves (ku

- okóza, ku okóa = ku tóa maovúni = ku epusha maóvu), a deliverer, saviour; (2) muokósi (pl. waokósi), one who picks up anything (St.); cfr. okóta, to pick up.
- MUOMBÁJI, (pl. wa—), a habitual beggar (ku omba).
- MUOMBÉZI, s. (pl. wa—), an intercessor (ku-mu-ombéa, to pray, to intercede for one).
- MUOMBI (or MUÓMVI), s. (wa, pl. waombi), one who begs, a beggar (ku omba).
- MUOMBÓMBO, s., a tree; vid. mraú.
- MUÓMO, s. (wa, pl. miómo), lip; muómo wa mtu, the lip of a man, but the bill of a bird is called mdómo wa niúni; e.g., mdómo wa kuku, pl. ndómo (za); muómo ukándo, the upper lip (R.).
- MUÓNGO, s. (pl. waóngo), (1) a liar (vid. mióngo) (uóngo or uróngo, a lie); (2) a period of time, especially in reference to agriculture (wa, pl. mióngo), a decade of ten days. The Suahili reckon the muóngo from the siku ya muaka. Consequently every month would include miongo mitatu; muongo muangápi, in what decade is it? muongo sabaini? kua muóngo hu, instantly; mióngo hino.
- MUONGÓFU (or MUONGÓKI) (pl. wa—) (muigni ku ongóka), a straight or upright one, one who has the rule or lead; Hebr. xiii. 7. Dr. St. takes it in the sense "a convert, a proselyte" (ku ongóka, to lead); (2) a man who can imitate work only by seeing it = mtu alieongóka kua halisiyakwe akiongosha kaziyakwe nzúri.
- MUONGÓSHI, s. (wa); muongóshi wa kazi = fundi aongoshai or afaniai kazi nzúri, a skilful workmaster, a Jack-of-all-trades, a man skilled in many different things.
- MUONGÓTI, s. (wa, pl. mi—) (vid. mlingóti), mainmast.
- MUONGÓZI, s., a guide (ku ongóza mbelle = ku pita or tangulia mbelle, to go before, to take the lead, to lead on); muongozi wa ndia, the person who takes the lead on the road, who goes in front of a travelling company. This is the mkurugenzi (or kilongola, vid.), who walks before a caravan, carrying his charms in his hands.
- MUÓNO, s. (wa, pl. mióno) (or msóno, pl. misóno); ku futa or piga miono or misóno; ku futa misóno is to snore a little, and ku futa miono, is to snore aloud, so that it can be heard far off (cfr. kororo). As miono appears to be rather Kinika, the word misóno will be purely Suahili?
- MUÓRI (or MÓRI), s., tallow; vid. móri, s.
- MUORÓRO, adj., soft, smooth, lenient, mild; mtu muoróro, a mild man (cfr. in Kikiasa "oróa," to be soft, yielding, mild); mti muoróro, a tree of soft wood; émbé joróro, si gúmu; mahindi maoróro.
- MÚÓSHA (or MÚÓSHI), s. (pl. waósha or waóshi), a man or woman whose business is to wash corpses (cfr. masikoa). Their wages consist of rice, mtama, cloth, &c. They have the sieve in which the rice or mtama is given.
- MÚZI, s. (vid. ku óa, v.a., to marry), bridegroom = muigni ku funga hotuba, or = buana harusí = mtúmba múme, bridegroom; mtúmba manámke, bride.
- MURÚTU, s., green vitriol, sulphate of copper (some people say mrutútu), bluestone.
- MURÍRA, s., = muthia (R.)?
- MURSA, s. = rasúli, a messenger, especially Muhammed.
- MUSÍLA, s. (pl. mi—), an oval mat used to perform the Muhammedan devotions upon (St.); cfr. مَصْلَى, locus magnus sub Jove preces publicae habebantur.
- MUSÁMA, s., pardon; vid. msámaha.
- MUSHUPÁTU (or MSHUPÁTU), a rope of mūā; vid. shupátu, a plaid of matting; a narrow strip of matting.
- MUSILÍMI, s., Islam? umati uli musilími.
- MUSIMI, s., the northerly winds blowing from December to February. Sometimes the natives extend their reckoning till May or June, adding the period of tanga mbili; vid. tanga.
- MÚSIMU (MÓSIMU), the time when the ships come from the north, from December to March; akhiri musimu, when they return in April; cfr. Damáni.
- MUSTAMÍ, s.; samia na mustamí? (R.).
- MUSTIRI, s. (Arab. مشترى), a buyer, purchaser, customer; kitu changu n'nacho nauza sijapáta muhitáji, I have nobody who wants it = mustiri (vid. muhitáji) (vid. Arab.).
- MUTAABIR, adj. (Arab. معتبر), credible (cfr. mtabari), worthy of credit.
- MUTAKÁDAMU, s. (wa), one that goes before, leads the way; vid. Arab. قَدَم, praecessit, praevit.
- MUTHIA, s.; wimbi la muthia? (R.).
- MUTHÚNGU (MURUGU), s., the name of a tree; cfr. also mudungu tundu, a tree which is soon perforated by insects.
- MUTIA, s. (Arab. طاع, obsequens fuit (cfr. táa) (rather mtíi or mutíi, one who is obedient; Arab. مُطِيع; vid. ku tii, v. n.).
- MUTZI MUIRU (in Kinika) (cfr. Mji in Kis.), the black town on Mount Reale was formerly the kaya or capital of the Rabbai tribe. The people of Malande and Kamfida left this kaya; some returning to their fatherland Rombo in Chagga, others going to the Wadigo, others to the banks of the river Pokomo, and became lost to their tribe. One division took refuge with their

brother-tribe, the Chognis (Chogni cha Muadarúko), and in consequence of a plot against them returned after a year or two and founded another kaya, called Vokéra, which existed through nine generations, when a division again took place, though none left the country entirely. They merely separated, and those who left the place founded the Mutzi Múvia (by the *Suahili* called Rabbai M'pia, new town, new Raba). There seems to have been two towns on the Reale—Mutzi Muiru and Mutzi Mudide. They were exceedingly warlike, Gñiro and Nehira are still mentioned as the fiercest. They were also called "Mutzi mubomu wa Reale, and Mutzi mudide Muiru," afterwards they were called Mitzi ya Ntoáni (accursed towns?). Muravai, Muchogni, Mukiriama, and Mtahe are brother-tribes; Duruma, Rive, Kambe, Káuma, the same. The inhabitants of the Rabbai territory lying between Duruma in the south and Rive in the north waylaid and killed those who passed that way. They made themselves obnoxious even to their brother-tribes, so that at last all the Wanika united against them for their destruction. They said: "hukutáne, huenende, hukafunse mutzi hio wa Aravai." They assembled near a large rock, which therefore was called Tziwe ra kizungu. The Ravais, instead of going forth to meet them in open battle, fortified their towns by constructing Maboma, where they quietly awaited their enemies. These, however, had not the courage to attack them behind their Maboma, and thus resolved to do with their voices what they were afraid of doing with their arms (aka-a-pigira kizimo = salala ni Kijomba), saying:—

Muravai! kuna ndugu! Chorus: Ho-o!

Ndugúyo ni nha!

Uhao ni nduguyo

Kuna ndúgu Muana 'Damu! (R.).

MUWÁJI (or MUWÁJI), s. (pl. wauaji), a murderer, a killer, a slayer; vid. ku úa, v. a., to kill.

MUUGUZI, s. (wa), one who tends or nurses sick persons; vid. ku ugúa.

MUÚJA (Arab. موج, ^{sc}), unda, fluctus maris), s. (wa, pl. miúja), (1) = wimbi, a wave; (2) risk = kicho, fear, danger.

MUÚJIZA, s. (wa, pl. mi—) (Arab. معجز, ^{sc}), wonder, a miracle, a wondrous thing which, having been never seen before, astonishes people; muújiza ni jambo la ku taájabu watu, lisilo onéka, surprise, e.g., when a servant is dismissed and he does not know why; wakafania muujizayao.

MUUMBÁJI, s. (wa), creator, said only of God.

MUUMBI, s. (wa, pl. mi—), (1) a rope of mīa, to bind a load of wood with: úgue wa ku fungánia

mzigo wa kúni; (2) úgue wa ku lindia niuni, ku fúnga vitóma vibóvu, ku rukia niuni, the natives tie long ropes to old calabashes which are covered with stones and kóá. When moved by the ropes they make a noise and frighten the birds away. The watchman sits on a uliugo (vid.), to move the ropes.

MUUMBU, s, a tree, like the muandéke, growing in slips.

MUUMISI, s. (pl. waumini) (Arab. مؤمن, ^{sc}), a believer; vid. amini, to believe; vid. also mu-minia.

MUUMISI (or MUUMISHI), a cupper; vid. ku umika, v. n., to cup. The operation of cupping is performed by means of a goat's horn.

MUUMISI, s. (wa, pl. wa—); vid. umúa, v. a.

MUUNDI, s. (pl. ni —); muúdi wa ngúu, the shin (St.); muundi wa gú, in Kimr.

MUUNGÁMO, s. (malálamu), confession and confessor, a man who confesses the crime which he previously denied (pl. waungamo); kwanza amekána, laken sasa yuwaungáma. Mtu huyu ni muungámo = yuwaungáma; muungámo wa neno ausóalo, the confession of the word or thing which one is asked.

MUUNGU (or MÜNGU), s. (pl. miungu), God. The *Suahili* say usually: Mignini-ezi-Múngu, or, abbreviated, Muiguizungu, quod vide.

MUUNGUANA, s., a free man, not a slave; waunguána (waungáua) (vid. unga, v. a.) kua kálíma, kua kulla ueno, laken watúma (hawana kalima) hawafanii hivi; i.e., freemen hold together, assist each other in word and in everything, but slaves do not and cannot, because they are dependent on their master and cannot join others. Watuma hawana kálíma wa nafsizao; muunguana is in general a civilized man, a gentleman.

MUUNGURUMISI, s., (1) a growler; (2) one who hums; simba ni muungurumisi, the lion is a growler; vid. ungerúma, v. n.

MUUNZI, s. (pl. mi—), in *Kinika* = *Kiswah.* uinja or ubinja (pl. mbinja), a whistle made with the lips; (2) the builder of a ship; e.g., ku unda jaházi (kiúzi, edifice of wood); Prov. muúzi na muundiwa, ship-builder.

MUUTHI, (1) one who troubles or vexes people, especially by begging = ku uthi = ku wekéa watu uthia; e.g., kua kekéle; (2) one who works badly; muuthi (muúdi?) wa kázi = hajúi kazi ngéma, he does not know how to do good work or to labour well; cfr. أعوس, ^{sc}, in angustiam redegit.

MUWÁJI, s.; vid. muwaji, a murderer.

MÚWA, s. (pl. miwa), vid. mtensi.

MUWÁLE, s., a tree (in Kimr.).

MUWANI, s. (pl. mi—), an eye-glass.

MUWÉZA (*pl. wawéza*), *adj. and s., one who can (do), is able, has the power (to do) (ku wéza); muweza muegniewe, one's own master.*

MUWINDA, *s., a hunter (vid. ku inda or winda).*

MUZIMU, *s., a place where sacrifices are offered to an evil spirit which is thought to haunt it; e.g., near an mbúyu-tree (vid.).*

MVÁTI, (*wa*), *red ants; cfr. mfuáti, Kimr.*

MVI, *s., grey hairs (St.).*

MVÍAZI = mzázi (*wa*), *a parent; cfr. ku víaa, and ku zaa.*

MVÍNO, *s., wine, spirits, strong wine. A Portuguese word.*

MVIRINGO, *s. (vid. miringa), round, roundness.*

MVITA (MWITA), *s., n.p. Mumvita, pl. Wamvita, a native of Mombas. The Kiswahili name of the Island of Mombas, or Mombasa, which is the Arabic term (vid. Mombas). Shehe Mvita is said to have been the first who resided on that island, and who built a town on the northern side of it, opposite to that part of the mainland which is called Kizaani, near the locality where the English colony "Frere Town" was established by Mr. Price in 1874. The country from which Shehe Mvita came is not known. Shehe Mvita alisuka katika nti (autochthon) alitimbúka katika Mvita.*

He was one day visited by three men from the North, who told him that he should dig for wells and build a stone mosque. He replied, that he would have done this long ago if he had had time. The strangers then opened their ufúraha wa tokā, a small case in which the Suahili carry lime with them for chewing tambu, popō and tombako (vid. uraibu). The lime which the three strangers presented to Shehe was sufficient for building a mosque in a few days, whereupon these remarkable persons departed and constructed mosques in other places.

When Shehe Mvita died, he was buried in the spot where he had built first a town. The place where the town stands now was at that time a dense forest. Report says that some sportsman accidentally discovered the elevated ground on which the ngóme (fortress) is now. From that time the people commenced building houses in that direction, and so the old site was abandoned by degrees.

The tomb of Shehe Mvita has been preserved by a vault of masonry, which the natives built over it. They resort to the tomb and make sádaka (sacrifices) in time of great calamity, to appease God's anger by the intercession of Shehe Mvita. It is very likely that the Portuguese decided upon changing the situation of the

town of Mombas, as the present site is more convenient in many respects.

Mvivu, *adj. (vid. mfifu), lazy, idle (vid. fifu or vívu).*

MVÚA, *s. (pl. mi—), rain, rains; mvúa ya muáka (cfr. muaka), the annual rain which falls about August (?), the lesser rain.*

MVÚJE, *s., assafetida; vid. mñije, s.*

MVÚKE, *s., vapour, steam; vid. mfúke.*

MVUKÚTO, *s. (vid. mfukúto), (1) = jasho; (2) a lever (pl. mi—) (St.).?*

MVULÁNA, *s. (wa, pl. wa—), a young man whose beard is growing.*

MVÚLI, *s., the shade of a tree; mvulini, in the shade.*

MVÚMA, *s. (vid. mfúma) (pl. mi—), the Borassus palm (St.).*

MVÚMI, *s. (1) a tree (= mwarka?); (2) a rush, ku pita na mvúmi.*

MVUMILIVU, *s. (vid. mfumilifu) (ku vumilia, v. n.), patient, a patient man.*

MVÚNDA, *s. (mvúnja) (pl. wa—), a destroyer, breaker, a destructive person.*

MVÚNGU, *s., a hollow tree, the hollow of a tree; mvungu wa kitánda, the space under a bedstead (St.).*

MVÚVI, *s. (vid. mfúfi), a fisherman.*

MZÁA, *s. (pl. wazáa), a parent (vid. ku zaa, v. a., to beget); mzáa bibi, a great-grandmother.*

MZABÍBU (or MZEBÍBU), *s. (pl. mi—), a vine, grapes; مزابون, uvae passae.*

MZÁHA, *s.; vid. msáha, ku-m-fanisía mzáha or thiháka, to laugh or deride at.*

MZALÍÁ, *s. (pl. wa—), a native, a slave born in the country (ku zalíwa, to be born); cfr. kifalíá.*

MZÁLISHA (*pl. wa—*), *a midwife; vid. mfalíshi.*

MZÁMISHO, — *za ku jutu, Luke iii. 3, the baptism of repentance.*

MZÁNDIKI (or MUZÁNDIKI) (*pl. wa—*), *a hypocrite, contriver, cheat, he is worse than mnáfiki.*

MZÁZI (*pl. wa—*) (*cfr. mzáa*), *a parent; si muzazi, barren, without having given birth to children.*

MZĒ (or MSĒ) (*pl. wāzē*), *s., an old person, an elder; mzē ndófi, an old elephant.*

MZĒMBE, *s. (pl. wa—), vid. msembe, a careless person.*

MZĪA, *s., fish like an eel (R.), not very large.*

MZIGE, ? *a locust; vid. nzige.*

MZIGO, *s. (pl. mi—), a burden, a load.*

MZIMA, *one who extinguishes or puts out, e.g., muoto; vid. ku zima.*

Mzima, *adj. (pl. wa—), (1) living; (2) healthy; (3) full grown (mtu mzima).*

MZIMU, *s. (vid. msimu, wasimu, ku zimu), vid. maleleji (changes of the monsoon).*

MZIMU (*and* MUZIMU), unakuja, *i.e.*, tende, *because* mzimu *is frequently used for the goods which come at the time of the musimu* (*vid*).

MZINGA, *s.* (*pl.* mi—), (1) *a hollowed piece of wood used as a beehive*; (2) *cannon* (*vid.* msinga); (3) *reali ya mzinga, a Spanish dollar (a pillar dollar)*; (4) *nanga ina shika mzinga?* (*R.*).

MZINGI (*or* MZINJI) (*pl.* mi—) (*vid.* msingi), *foundations, the ditch or trench in which the foundation is laid*; kulla neno ladaka mzingi, *pasipo mzingi haliwi, every work requires a trench or foundation, without which it does not exist.*

MZINGILE MUAMELI, *a puzzle, a labyrinth* (*St.*).

MZINGO, *s.* (*pl.* mizingo) (*cf.* msingo), *turning, circumference* (ku singa or zinga).

MZISHI (*vid.* misishi) (*pl.* wa—), *one who makes the arrangements to bury a corpse and sees that the funeral is properly performed* (*vid.* ku sika or zika, *to bury*).

MZIZI, *s.*, *a burier, a gravedigger*; muana Adamu hafi asipopata mzizi wakwe; n'ha ona thiki, *I was in danger.*

MZOFA, *s.* (*vid.* zófa), *one who is accustomed, used to* (*vid.* msofu or mzoévu).

MZOÉVU WA BAHARI, *an expert mariner*; mzoévu wa ku zā or ku viāa.

MZOGA, *s.* (*pl.* mi—), *a dead body, a carcass* (*St.*).

MZOMARI, *s.*, *rose-water?*

MZONAZANJE, *s.*, *a kind of snake.*

MZUNGU, *s.* (*pl.* mi—), (1) *knowledge, skill, cleverness* (fikira, hila); Wazungu wana mizungu, *Europeans have knowledge or skill, they are clever, they have strange things*; (2) *Europeans* (*pl.* wa—).

MZUNG'UKO (*pl.* mi—), *going round, surrounding*; *cf.* zung'uka.

MZURI, *adj.*, ni mzuri sana, *how pretty he is!*

MZUSHI, *s.* (*pl.* wa—), *an innovator* (*St.*); *cf.* ku zúa, *to pierce, to bore through, to innovate as a heretic does.*

MZUZI, *s.* (*pl.* wa—), *a talker, tale-bearer, liar, one who makes up stories*; *vid.* msusi (ku súa or zúa maneno).

N

NA, *conj. and prep., and, with, also*; baba na mama, *father and mother*. Na joined with the verb "to be" has the sense "to have," *e.g.* yuna fetha, *lit., he is with money, i.e., he has money*; n'na or nina fetha, *I have money*. Na joined with a pronoun is contracted; *e.g.*, na mimi, *and I* or *with me*, is contracted into námi, na wéwe, náwe, *and thou*, na yéé, *and he* or *her*, is contracted into nai; na wáo, *and they* = náo. Na means in Kiung. also "by," *e.g.*, haonekání na mtu, *instead of* ni mtu, *he is not seen by a man, by anybody*; unáyo mai? *have you eggs?* unáo kuku? *have you* (*lit., hast thou*) *fowls?* tuáfá na ndāa, *we die of hunger*; akaiba na ndízi mbívu, *he stole also ripe plantains*. Palikúa na mtu, *there was a man*; aka-mu-óna anakuja, *and he saw him coming*; anakuenda, *going*.

NÁAM, *yes* (*Arab.* نَعَمْ).

NÁBI (*or* NÁBU), *s.* (*wá, pl.* manábi) (*Arab.* نَبِيّ), *prophet*; *pl.* in the old language, nabiāka, *e.g.*, hadithi za nabi-aka, *stories of the prophets*.

NABIHISHA, *v. c.*, *to exhort* (*St.*).

NÁDI, *v. a.* (*Arab.* نَدَى), *to proclaim, to sell by proclaiming publicly*; *vid.* mnádi or mnáda *and* dalili.

NÁDIRA, *adj.*, *rare*; *Arab.* نَادِرٌ, rárus, singularis.

NÁDÍRI (reetius NÁTHIRI) (*ya*) (*Arab.* نَذَرٌ, devovit Deo; نَذَرٌ, votum), *a vow*; ku weka nádiri, *to*

make a vow, to vow; ku weka nadiri ya reali kumi, *to vow 10 dollars*. The natives make vows on going to war or making a journey, &c., *i.e.*, they promise in case of success and safe return, to give a certain sum of money or corn or a bullock, &c., to a mosque or to the poor. Ku-ji-nadiriā or nathiria, *to vow one's-self*. Ku-m-nadiriā, *to vow to another*.

NÁEMU (*or* wakili wa Sultani), *s.*, *the regent or the procurator of the Sultan*; *cf.* نَائِبٌ, vicarius regis.

NÁFÁKA, *s.* (*ya, pl., za*) (*Arab.* نَفَقَة), *corn in general, and used as money as a means of exchange*; *e.g.*, rice, mahindi, mtāma, mawelle, &c. Since 1846 the pice of India were introduced at Zanzibar and on the coast, chiefly by the energy of Major Hamerton, the British Consul at that time.

NÁFÁS (*or* NAFASI or NEFASI), *s.* (= wātani) (*ya*), *a wide space or room, time, opportunity*; kúa na nafás, *to have room, a large space for movement or accommodation*; mahali pasipo songāna, *a place which is not narrow*.

NAFISHA, *v. c.*, *to give one space*.

NÁFISI, *v. a.*, *to assist one with the means of carrying on trade, and thereby to get wealth, to help one to —*; *Arab.* نَفَّسَ, reereavit aliquem, eupidum reddidit, pretiosus fuit, adspiravit ad rem aliquam?? *Comp. Arab. Lex. under* نَفَذَ, *per-*

NAFISIKÁ, *v. n.* = ametagirika, amekúa na máli, *he has got wealth by the assistance of another who helped him by lending him money, &c., to become wealthy, having been poor previously*; نفيس, pretiosus, expetitus, opes multae; ku nefisika, or nacmeká, or ku aishi katika kitéka, ku kundúka, *to live in pleasure*.

NÁFSI (NÁFUSI), *s.* (ya, pl. za), *self, soul, breath*; mimi nafsiyangu, *I myself*; wewe nafsiyako, *thou thyself*; suisui nafsizétu, *we ourselves*; Arab. نفس, anima, persona, individuum.

NAGNANÍKA, *v. a.* (oil ?) (R.) ?

NÁHAU, *s.* (ya) (Arab. نحو), *syntax, explanation*; (1) mafafanúsi ya maneno, júo ja nāhau, *an explanation of words, a book of explanation, i.e., grammar*; (2) nahau ya manéno ya burre, *vain excuses, evasions, shifts, subterfuges*; mtu huyu haku-ni-pa fethayangu, amefania nahau za maneno, *kulla neno lina nahauzákwe (= gisi-yakwe, his signification), every word has its meaning*; (1) Arab. تحا, tetendit, petivit, incubuit rei; نح or نوى, grammaticus; (2) نجا, evasit; نجاة, effugium, refugium.

NÁHÁWI (Arab. نحوى or نحوية), *grammatica, vel pec. etymologia*; *see above*.

NAHMA, *v. n.*, *to revenge* (St.).

NAHÚDA, *s.*; *vid.* nakhotha or nahoza, *a captain of a vessel*; *vid.* nakhotha.

NÁIBU, *s.*, *deputy, substitute*; Arab. نائب, vicem subiit expletive qui.

NÁJISI, *s.*, *dirt, mire, filth*. Adj., *profane, unclean*; Arab. نجيس.

NÁKÁ, *s.* (ya, pl. za), *artifice, cunning*; amefánia náka.

NÁKÁWA, *adj.*, *uniformly pretty* (mhingo moja = mzuri, beautiful); mtu huyu nakáwa, *this person is pretty, beautiful*; kijakazi liki nakáwa — kizuri, *this slave-girl is pretty*; ku unda jombo nakáwa = kua uzuri; cfr. نكا, purus, mundus fuit; نكارة, melior et selecta pars mundatae rei

NÁKHÓDA (or NAKHÓZA or NAKHÚDA and NAKHÚDA), *captain of native vessels* (Swahili or Arabic). *The Wagunia say nakhúda like the Arabs; the nakhuda is different from the msukani ashikali shikio la jombo or sukani ya jombo, the steersman, who is also called skúni or surusúngi. The captain superintends the steersman and in general the management of the vessel, he takes the soundings*; Arab. نواخذة, pl. nautae maris, vel navarrhae.

NAKIHÓTHA (or NAKÓZA EL-MÁLI) *is the commissary*

of the stores, the steward or supercargo overseer of the baggage of the passengers, &c., on native vessels.

NÁKILI, *v. a.*, *to translate, transcribe, to copy*; Arab.

نقل.

NAKL', *s.*, *a copy*; Arab. نقل, translation.

NÁKO, *and it was there*.

NÁKSHI (or NAKISHI), *s.*; ku — kata (*vid.*), *to carve*; ku kata nakshi, *to ornament with carving*; Arab. نقش.

NAKISHIWA, *v. p.*, *to be carved or inlaid*.

NAMA, *v. n.*; *vid.* ku ináma, *to bend down, to bow the head*.

NAMIA, *v.*, *id.*

NÁMISHA, *v. c.*, *to cause to incline or to bow*.

NAMIWA, *v. n.*

NAMAPÉMA, *early*; kúngali namapéma bado, *while it is yet early* (mbitiimbili).

NAMI (pro na mimi), *and I, or with me*.

NÁMNA, *s.*, *a rarity*; kitu hiki námna njini = kitu kisichoknámo mjini or hamna —. Dr. Steere has ná'mna or námuna, *sort, pattern*.

NAMÚA, *v. a.* (Mer.), *to extricate, to take out of a trap*; ku namúa katika mtégo or ku-in-tóa katika mtégo.

NÁNA, *s.*, *grandmother* (in Kigunia); *cfr.* inia.

NANA (or NÁ'ANA), *s.*, *mint* (St.); Arab. نعنع, mentha.

NANASÚKA (or NANAUKA), *v. n.*, *to dawn in the morning* (*cfr.* nanúa), *to open*; *v. refl.*, *to burst*; kuna nanaúka or nanasúka or kunatansúka or kunagnáza or kunapambaúka, *it dawns, the light breaks through the sky*.

NÁNÁZI, *s.* (la, pl. mananazi), *a pine-apple*; mnanazi, *pl. minanazi, the pine-apple plant, which does not suffer from the heat of the sun. The natives make a strong thread from its fibres for sewing their garments. Watu wanapanóna ngovi, wanapáta unanazi ulio ndáni, ku fánia úzi. When pine-apples are very cheap, you get one at Mombas for one pesa or pie.*

With regard to the nanazi the natives sing:

Milangóni kuna jombo, kina nanga mbili bassi, wadaká-je

Táamu mbili, ya papáyu na nanázi, uliúmoa-je ni tungu

Nawe u jii ya farasi mahali uki-pa-panda wa-pa-kueléa kua

Ngázi kilijo finikoa jaliwa, si kéfu kilijo wasi.

There are two sweet things, the fruit of the papaya and the pine-apple.

The rest of the song is obscene, referring to the wife of another and of oneself.

NÁNDA, *s.*; nánda ya fimbo = fimbo ya panda

mbili, a forked stiek, used by the Wanika elders.

NANE, num., eight; ya nane, eighth.

NANGA, s. (ya, pl. za), the anchor of a vessel; ku tia nanga, to anchor; nanga ya paura ilio na makómbe mawili (ya kizungu), the large anchor (of European make, which has two flukes (vid. kombe); (2) nanga toto or parúa, the small anchor (ilio na makombe manue) with four flukes.

NANGO NANGO (St.), a worm? cfr. chango, mnio.

NANI? who?

NANIKUANZÚLA (or, as Dr. St. writes, NANIGWANZÚLA), s., a kind of lizard.

NĀNSĀ (or NĀTĀ), s. = aibu, amefania nānsā or nātā (or nasua, vid.), he has done something disgraceful, e.g., theft; cfr. nāsaa.

NANŪA, v. a, to draw or pull asunder: e.g., pingu or m'di, kipande ja juma katikati ya pingu, ku pata nefasi ya ku pita gū kikūku or mdi; ku nanúa usso = kundúa usso.

NANŪKA, v. n., to be pulled asunder, to come asunder, said of fetters, to allow the prisoner's feet to come out and be relieved from the chains.

NAO, and they, or with them, and it, or with it (instead of na wao).

NASĀ, v. a. (vid. nassa), to catch or entrap (Er.); nasoa, v. p.; cfr. ^{فَصَا}, apprehendit eripuitque antiis suis; or ^{فَصَا}.

NĀSĀA (or MĀSĀA), s. (ya, pl. mināsāa), disgrace, affront, shame (= aibu or fēdeha), ignominy; ku-m-tolēa mtu nāsaa or mnasāa, ku-m-tolēa jambo la nasaa lililo fitika tangu kale, to upbraid one with, or lay open to him the disgrace which has been hidden along time, e.g., to tell one openly you were once a thief or your father was a slave; ndio ku-m-tolea mtu maneno ya nāsaa, to put an affront upon one, on account of former misdemeanour, &c.; ^{فَصَا}, inerepavit, tardavit (?)

NĀSĀBA, s., pride, annoyance.

NĀSĀBA, s., genealogy; nasibisha, to trace one's origin, lineage; cfr. ^{نَسَبَ}, memoravit genus; wegni nasāba, you are from a genealogy; genus retulit ad aliquem; nasibisha, v. c.

NASĀHA, s. (Arab. ^{نَصِيحَة}), counsel, admonition.

NASI (or NAZI), s. (ya, pl. va), a ripe cocoa-nut (nazi ilioiva, pl. nazi ziliso iva). The nazi is: (1) kidāka, pl. vi—; (2) kitāle, pl. vi—; (3) dafu, pl. madafu; (4) kōrōma, pl. makōroma; and in its fifth stage of development it is called nasi. Thus we have five stages of development in the future nazi after the blossoms have fallen. The natives derive various benefits from the nasi; (1)

anatia jakūla mabali pa samli, i.e., the flesh of the nazi (nazi kavu) is ground, mixed with water and strained. This milky substance is put into the rice, mtama, &c., to supply the place of butter or ghee; (2) they make oil for lamps by boiling the pounded kernel; (3) they make ropes from the fibres of the husk which covers the shell; (4) they manufacture various articles from the shell, using it as snuff-boxes, tumblers, ladles, &c. (cfr. mnazi). At Mombas you get from forty to sixty cocoanuts for one quarter dollar. Large quantities are annually shipped to Arabia.

NĀSI, v. a., to warn (Arab. ^{نَحَى}, monuit).

NĀSIBU, s. (ya, pl. za) (Arab. ^{نَصِيب}), chance, fortune, fate (good or bad); kua nasibu or kua bakhti, by chance, accidentally; kua uasibu ya Mungu, by God's disposing.

NĀSIBU, v. a., to appoint = ku aini, ku teúa, select.

NĀSIHA, v. a., to suggest.

NĀSIHI, v. a., to dissuade (Er.), to entreat, to constrain, Luke xv. 28, beseech.

NĀSĪ, v. a. = ku-m-tukāna mtu vibaya, to do despite, to abuse, disgrace a man; e.g., to call one a thief or adulterer; to lead one who has been taken in theft or adultery through the streets of the town, having his hands tied to his back, or to a long stick, being beaten and stripped nearly naked. (This punishment is inflicted for theft and adultery.)

NĀSSA, v. a. (= ku tega); ku-m-nassa kuku kua tanzi, to catch a fowl with a noose (ku tega katika tanzi ya ūgiue); e.g., by putting some grain on the ground where the noose lies.

NASSOA, v. p.; vid. nasā or nassa, v. a., to catch.

NĀSTĀIBA, v. n. (Dr. St. has nastahiba), I see or think it better, I prefer; cfr. ^{طَابَ}, bonus fuit;

^{اِسْتَطَابَ}, and ^{اِسْتَطِيَّابًا}, bonam, suavem gratamque habuit, putavit rem, placuit res alicui.

NĀSUR, s., an abscess (St.), cfr. ^{نَسَر}, aperuit vulnus, ulcus.

NĀTA, v. n., to be clammy, to cleave, to stick to —; e.g., utomfu wa fēnesi or wa mkuyu wanāta sana.

NĀTĀNA, v. reciprocal = gūfāna, to cling together.

NĀTĪLĀRI, s. (Arab. ^{نَظَر}), sight, view, consideration, opinion, thought = akili, understanding, discretion; nathariyako, at thy discretion.

NĀTHIRI, v. a., to look, to see, to glance at, to vow = ku weka nathiri or ku onōa, to perform a vow; ^{نَذَرَ}, addixit, devovit Deo.

NĀTIWA? (R.).

NAULI, s. (ya), fare, freight, ^{نَال}, praefuit, largitus est, donavit; ^{نَوَالٌ}, donum, portio.

NÁWA, *v. a.*, to wash oneself, to wash the hands, face, and privities, ku nawa mukono, na mbó na mkúndu, and to speak words of prayer three times. This is the command of Muhammed, who has forbidden men to go to stool or to urinate without washing these parts of the body; ku náwa mikono, to wash one's hands.

NAWIA, *v. obj.*, ku nawia watu mikóno (kua birrika na kandarinia), to bring water for people to wash their hands which they stretch out; mana amenawia ni mamai, the child was washed by its mother; ku osha (or kóá), to wash the whole body; ku nawa, to wash only some parts of it; na-oshe, wash me! (or noshe!)

NAWIKA, *e.g.*, nimenawika, I have washed myself.

NAWISA, *v. e.*

NAWIWA, *v. p.*

NÁYIBU (or NAIBU), vieegerent; *cfr.* kaimu and kalif; *Arab.* نَائِب, qui post venit successor; *cfr. Arab.* نَائِب

NAZÁA, *s.*, quarrel. *Dr. St.* reads nazar. *Cfr.* نَزَّ, litigavit, disputavit.

NAZIRI (or NATHIRI), *s.* (ya, *pl.* za), a vow; *vid.* nadiri; *Arab.* نَذَر, votum.

NAZIYANA, *v. a.*, to quarrel (St.); *cfr.* نَزَّ, litigant inter se.

NCHA (or NTA), *s.*, the point, tip, strands of a cord, the end.

NCHI (or INCHI) = nti, land, country, earth; nti or neli hio iuaká-je? or nti hio gissi gani? what kind of country is that?

NĎĀ, *s.* (ya), hunger, famine; nina ndā, I have hunger, I am hungry; majira ya ndā, a time of famine; gúmbó la ndā = ndā bóra, ku kossa jakula kabisa, to get no food at all, a very great famine; ndā kú, *contr.* daaku, as the gun is called which is fired in the morning and at sunset during the Ramathan at Zanzibar.

N'DĀ, (*vid.* m'būa), a particle denoting the genitive case = ya, or prep. for; mali haya n'da nani? whose is this property? resp. ndāngu, it is mine, it belongs to me.

NDA, *v. n.*, *vid.* ku euda or ku nenda, to go.

NĎĀFU, *s.*, rottenness and stench arising from it; kitu kilalájo kilijo funda kilijo fania ufundo; ndáfu ya embe, ya sinu, &c.

NDAĠÁA, *s.*, *cfr.* wassa.

NĎÁGO (also MDĠGO), *s.* (za), a kind of weed much disliked in plantations (*sing.* udágo).

NĎĀLA, *s.* (ya, *pl.* za) = viátu via ngóvi tupu, a sandal only of leather.

NĎĀMA, *s.* (wa, *pl.* za) (Kipemba) = gnombe mke ndógo, a calf, a young cow, neat. The Mom-bassians call it nitamba, very small kitamba.

NĎĀNI, *s.*, the name of a tree (R.), in Kiniassa m'cháni.

NĎĀNI, *prep.* (ya), inside, within; ndáni ya niumbani, within the house, in the inside of —; kua ndáni, inner; ndani kua ndani, secretly = kua sirri.

NĎĀO (*vid.* n'da) = ni yáo; fetha hi ndáo = ni yao, this money is theirs, belongs to them.

NDAULIA, *v. obj.* = ku enda aulia, *viz.* shamba, or tezama shamba, this expression refers to those proprietors of plantations who only now and then visit them, but do not stay there. Hence *Prov.*, ndaulia si ulinzi, borani ku enda muegnéwe, i.e., to visit or see is not to keep or guard, it is better to go oneself: *cfr.* aúa, to go over and look at.

N'DE (or N'JE), *prep.* (ya), outside of, without; n'de ya niumba, the outside of the house, without the house.

NĎĒFU, *adj.*, long (réfu).

NĎĒFU (or NĎĒVU) (ya, *pl.* za) (*sing.* udévu, one hair of the beard), beard (in general); ndévu ya shéráfa or shéráfa la ndévu, whiskers; ndévu za muomo wa ju, moustaches; ndévu za muomo wa tini, hair of the lower lip. When near the lower lip, it is called jonda or kionda mtúzi (ku onda mtúzi). The natives are very particular in cutting and cultivating their beards, of which they are very fond (though the beard of the East Africans seldom grows to any length); ndévu za pembe (beard of horns) refers to the long hairs which, like horns, stand out at the extremities of the beard of people who come from India and Beluchistan; it means also the upper part of the whiskers near the ears; ndévu za kidévu, a short beard; ndévu za mdomo wa ju, moustache (Sp.); ndéfu, a cock's wattles.

NĎĒGE, *s.*, a bird; ndége wote, all birds.

NĎENGE, *s.* (wa, *pl.* za), a he-goat; ndeuge wa mbuzi = mbuzi mume (*pl.* za), mbuzi = mbúzi waume.

NĎĒO, *s.* (ya), laxness, slackness, heaviness from overeating; naúna ndéo = nashiba jakula, na sákara or kiléo, nalegá muili; ana ndéo za tembo = fameléwa kua tembo, amekúnoa sana kiléo eha tembo.

NĎĒRE, *s.*; unga wa ndére, a magic poison prepared from the bones of dead men (*vid.* uwanga).

NĎĒREMO, *s.*, exultation, shouting, Luke i. 14; gratitude, encouragement; ku ona ndéremo, to be encouraged.

NĎĒWE, *s.* (ya, *pl.* za), perforation of the ear, a large hole in the lower lobe of the ear of gay native women; ku tia majassi ya fetha, to put silver ornaments in; ndéwe ya shikío, the ear-lap, lit., that which hangs down (R.); *cfr.* Kiniassa ndéwére, page 131.

NĎĒZI, *s.*, a kind of animal (kana pania).

NDI, a prefix used with the contracted form of the pronoun signifying: it is this, this is the very same or the very one, I am he, ndimi; ndiwe, thou; ndiye, he or she; ndio, ndiyo, ndicho, ndilo, ndipo, ndiko, ndimo, it is it; ndisui we, ndiuui, you; ndiyo, ndizo, they; ndiyo yalio, that is just it, that is how things are or were, ndivio, thus.

NDIA (Kĩung. *NCUHA*), s. (ya, pl. za), a way, road; ndiani, on the road; ndia panda = ndia mbili zilizoguiana, a road which at first being one runs into two, a cross-way, cross-path; ndia ya ku káta, the shortest way; ndia nisiośea, a way to which I am not used.

NDIFIO ALIVIO, *vid.* ndivio alivio, *vid.* ndi.

NDIFU, s. (ya, pl. za), a cloth-like web which grows on the cocoa-tree, and ties, as it were, the branches to the stem; ndifu ya mnázi ni kitambā cha mnázi cha ku zuia makumbi. When the web gets dry and the branch also dries up, both fall from the tree (in the hot season, *keskazi*). The natives use the ndifu; (1) ku finika kitōma mnazini, niúki asinōe tembo, and (2) ku asha motto.

NDIGA, s. (ya, pl. za) (*Kin.* riga, pl. ma—), the root of a shrub (kana ubūgu wa káuma), of a reddish colour. It is boiled, and then stripped of the skin, cut into small slices and exposed to the sun for two days, until very dry. Afterwards they put the slices into a basket of cocoa-leaves (tumbi za mnázi), and put it into a brook or running water for three days, until the (poisonous) bitter substance (utungu) which is in this root is carried off. Then they cook it together with meat. This kind of food is used in time of famine.

NDILO, e.g.; kuani, ndilo neno nílilo túmea; Luke iv. 43.

NDIMI, I, the very man; mími ndími nipendai, I, the very man, who love; wewe ndíwe apendai, thou, the very man, who lovest; yee ndíe apendai, he, the very man, who loves; *vid.* gram.

NDIMI, s. pl. (sing. ulími, tongue), tongues (the tongue of the body), ndimi za—.

NDIMU, s. (ya, pl. za), a lime; ndímu, the lime-tree; (1) ndimu kali, the common lime; (2) ndimu táamu, a watery, tasteless lime (Sp.) (?).

NDISUI, contracted from ndio nuiui; ndínui impendāo, you the very same who love.

NDIO, adv., so it is, yes (*seil.* manéno), there, therefore, the very same.

NDIPO HAPA (tulipodāka kuenenda), at this very place; it is here indeed (where we wished to go to); ndipo nápo, Luke i. 35; Luke v. 35; Luke vi. 36, 42; this is indeed the reason; ndiko, there it is, therefore.

NDIPO (*Kinika*, *NDOSA*) or **NDIPÓSA**, else, on this ac-

count, therefore; nalikúta siwézi ndipo or ndiposa nisije, I was sick, on that account I did not come, or else I would have come = sebabu ya ku tossa kúja, sebabu yalikúta mími siwézi; Luke xii. 3. Kumbe anawazimu, ndipo or ndiposa asiwe naakili; ndiposa najúsa sasa, but now he is mad, therefore he has no understanding; that is the reason why he has no understanding; I see now this is the cause of his foolery; *cfr.* ndiposa; ndipo, there; napo.

NDISUI, **SUISUI** **NDISUI** (or **NDIO** **SUISUI**), yea we, we, the very same, who —; suisui ndisui tupađao, we, the very men, who love.

NDIVIO ALIVIO, Luke xii. 21, ndivio alivio aji-wekeaye kandi (thus), so is he that layeth up treasure for himself; in this manner; *vid.* gram.

NDIWA, s. (*Kĩung.* njiwa) (wa, pl. za), a dove, pigeon (in a wild state, ndiwa wa mitu); ndiwa manga = afugoi, the dove brought from Arabia and domesticated by the *Suahilis*; *cfr.* fúkoa (wa), the turtle-dove with large red eyes. Other kinds of doves are: kipúre, gude (ndiwa manga wawili, two doves) (wa is omitted, hence ndiwa manga, not ndiwa wa manga).

NDIWE (*vid.* ndími), yea thou; thou, the very man, who —.

NDIYE, he is it, he the very same (probably from n'da yée; *vid.* n'da), ndiyo yalio, that is just it.

NDIZI, s. (ya, pl. za), a banana, plantain; mgómba, the banana tree (not mdizi), plantain; ugomba ni uziwákwe, gomba mannyakwe. The natives have a variety of bananas; (1) ndizi ya kike (female bananas) of small size and agreeable taste; (2) ya kiume (male), long, but not very agreeable to the taste; (3) ya mukóno wa tembo, very long (like the trunk of an elephant; tembo ni kisambára); (4) ya mkadda, small, but the mkungu is very heavy from the great quantity of ndizi which hang on it (*vid.* mkungu); (5) ya kisúkari, very small but sweet; (6) ya kojósi; (7) ya mpanje; (8) ya paka. The fibres of the ndizi, of aloe and of bananas are manufactured into the finest muslin, the strongest tow and sail-cloth for ships.

NDÓ, imperat. come here (pl. ndóni), come ye here! (*Kĩung.* njóo, njooni, come, come ye).

NDŌ (or **NDŌO**) s. (ya, pl. za), a bucket, a pail (kidude ja ku tekéa maji); properly, the shell of the fruit of the mbuyu-tree (buyu la mbúyu).

NUSSU YA NDŌ, half a bucket full.

NDŌA, s. (ya, pl. za), marrying, marriage; nadāka ndŌa Takaāngu; i.e., nadāka oā mke katika Takaangu, mungu a-n-jalīe ndŌa za héri, I wish to marry a woman at Takaangu, may

God grant me a happy marrying, marriage (ndoazangu wimi).

NDÓFU (or **NDÓVU**), *s.* (wa, *pl.* wa, or za), *an elephant*; pembe ya (or *pl.* za) ndófu, *the tusk of an elephant*; mukóno wa ndófu, *the proboscis*; (1) kinda la ndófu; (2) then babe wa ndófu; (3) then mana wa ndófu; (4) ndófu mkula.

The Wasegúá call it tēmo kuna sōbabu ya menowakwe mawili kúa kana mitembo ya mnazi or mtembo (crown) wa dahabu or fetha. The female elephant has only small tusks.

NDÓLE, *s.* (*sing.* udóle) (*pl.* za), *the finger-nails, the large fingers*; a toe, kidóle, *pl.* vidóle, *the little fingers* (vidóle wivili); kidóle cha gumba, *the thumb*.

NDÓMO YA KIKÚKU, *the point of a ferule which is drawn out*; ndómo ya (*pl.* za) kálamu, *the point of a pen* (ndómo kilijo na nta), *a lock for the arm and for buckles or bracelets on the legs*

NDÓNGO, *s.*; nti ya ndóngo (*vid.* káwe), *clay*.

NDONGÓÁ, *s.* (ya, *pl.* za) = ku-m-tindia gnombe mtu alieknufa, ku-m-fanzia ndongóá, gnombe atangulie mbelle, na mtu alieknufa a-mu-andamie. *This expression refers to the custom of the natives to slaughter a bullock or a goat (when the dead person is poor) in the front of the door of the house, and then to carry the corpse to the grave, the sacrifice being thought to pave the way, and render him acceptable at the door of heaven.*

NDÓXLA, *s.*, a lip-ring worn by the Niassa women (St.); ndío yalío, kuamba ni hivi.

NDOSA, *else*; *vid.* ndipo or ndipósa, *therefore*.

NDÓTO, *s.* (ya, *pl.* za), *dream*; ku óta, *to dream*; ku óta mambo ya uzunguni, *to dream of things in Europe. The natives believe that when dreaming one is in connection with the koma of a person who died long ago. They believe that the koma is the kifuli (shade) of a dead person. They believe that the rokho of a man dies and perishes, but the kifuli ja rokho yakwe dies but perishes not. The rokho is, in their opinion, the pulsation which is the misho wa kifúá (at the end of the chest). In dreaming the rokho remains in the body (i.e., the process of pulsation goes on), but the kifuli is far off. Kifuli ja rokho kimballi, kina-m-beinisha mtu mambo. Kifuli ja mtu mzima na ja mtu alieknufa viaonána viapána khávari. The shade of the rokho is far off, and shows one the things in dreams. The shade of the living and of the dead person meet together and give each other news. Mimi umelála kigógo laken kifuli ja rokhoangu kimballi. I slept like a trunk (I slept and was like the trunk of a tree), but the shade of my spirit (rokho) was far off (in dream). They believe that the kifuli can enter into anything it pleases. The kifuli*

of a woman one night entered into a kettle. The woman was considered dead, but when the kettle was upset, she came to life again. A husband one night trode upon the peeled bark of sugar-cane. In the morning he found his wife dead in consequence of this mistake. Hence the Suahilis carefully remove the peeled bark of sugar-cane before they go to bed. The natives are also much afraid of large black cats, because, in their superstitious opinion, they are very apt to fetch the kifuli ja rokho.

NDŪ (za), *a fruit, ground-nut*; ndū za kiniassa, *a kind of vegetable growing in the earth like potatoes*; *cfr.* ndsama in Kiniassa.

NDUELLE, *s.* (ya, *pl.* za), *pains of sickness (uelle).*

NDÚGU, *s.* (ya, *pl.* za), *mumme, a brother*; ndugu mke or manamke, *a sister, a cousin, a relation*; ndúgu ni tumbo moja, *a brother is he who is of one womb*; i.e., *of the same mother, or kidúgu kimoja*; manamke waínga ndúgu, wasimika matitti; *vid.* ku anga, *v. n.* (brothers and sisters enjoy the same mother's breast) (*cfr.* umbu, la); ndúgu ku nyonya, *a foster-brother, &c.* (St.); ku nionia, *to suck*; donda ndúgu, *ulcers*; shémegú, *brother-in-law*.

NDUI, *s.* (ya, *pl.* za), *small-pox*; ndúi zimekúja muilini kana tété ya mtama. *As this disease appears first like the small and unripe grain of mtama, the natives call it maradi ya tete (vid. tété), and dislike much the term "ndui," from the superstitious idea that the mentioning of its real name will produce the actual appearance of the disease*; ndui zina uito, the ndui is contagious.

NDULI, *s.*, *very savage, a man given to slaying, a man wholly without patience* (St.); *murderous*.

NDUMA KULI, *s.*, *a kind of serpent, which is believed to have two mouths and to bite in the front and from behind*; nioka alie na kitoa kote kote; yuna vitoa wivili via ku úma; kua kitoa ja mbelle unaúma, na niuma yuwafufia. *It is black and about 2½ feet in length. It drinks blood, and fans men and animals lest they should feel the poison before the monster is satiated. It is most dangerous. According to the above description the nduma kulí's action is like that of the well-known vampire-bat of South America.*

NDŪME, *adj.*, *male* (from lume or lume), *of the class niumba*; umme naked ndúme; askari ndúme bora, *very heroic soldier*.

NDŪME, *s.* (ya, *pl.* za), ndúme za mpúnga, *rice still in the husk. When the rice is pounded a little in a wooden mortar there are still many grains remaining in the husk*; these are called ndúme za mpúnga. *Cleaned from the husk, it is called mtelle or mchelle; cooked, it is called wali; cooked so that the grains are dry and separate, they call it pukute ya wali; watery and imper-*

- fectly cooked is mashendéa; scorched in the cooking, ukóko or utándu. Boiled rice left overnight is wali wa muikū. Various kinds of rice: bungala, garofu (?), kapuai, kifungo, madévu, muanga, sifara, uchukui.
- NDUMÍKO, *s.* (ya, pl. za), a goat's or sheep's horn used for cupping a sick person; ndumíko ni pembe ya ku umikía watu muilini; *vid.* umíkia va.
- NDŪSI, *s.*, a box (St.); *cfr.* bueta, kisanduku, kijaluba, kijamánda, kibumba.
- NEAUPE (or NEUPE), *adj.*, white; *vid.* eúpe.
- NEAUSSI (or NEUSSI), *adj.*, black; *vid.* eussi or eusi; kasha jeusi; niumba nicusi.
- NEEMÉKA, *v. a.*, to be gratified, favoured with plenty = amepata mali mangi, amejibúrika, *e.g.*, pembe unázo, fetha yunáyo, watuma anáo, &c., ameneeméka, he has property, he has ivory, he has money, he has slaves, &c., he is favoured, blessed; ku neeméka, or ku nefisika, or ku kundúka, or ku aishi katika kitéko, to live in pleasure.
- NEEMÉSHA, *v. c.*, to favour one with plenty.
- NEONIKÉÁ (nenyekéá, St.), *v. n.*, to be humble, to condescend, to be reverential; *vid.* gniegniekéá, *v. a.*
- NEGNIKÉYU, *adj.*, humble, reverential, condescending.
- NEJIS (NEJISI, or NAJISI), *vid.* najisi, profane, unclean, dirty; Arab. نجس, impurus ac spurcus fuit.
- NELÉÁ, *v. n.*; *vid.* cléa and eléza.
- NELLI, *s.*, a pipe, water-pipe (St.).
- NÉMA (or NÉEMA), *s.*, grace, bounty, especially of God; favour, gratification. In Kiswahili this word has the meaning, "viakúla telle," plenty of food, this being the only thing which the carnal East African asks of God. Fruitful season, majira néma (plenty of rain and good harvest); Arab. نعمة, commoda, jucunda vitae ratio voluptas.
- NÉMA (or NÉMKA, or NENÚKA, or NÉPA), *v. n.*, to bend, give way; *e.g.*, kissu janemúka or janéma or janépa (jainúma), the knife (*i.e.*, its blade) bends, yields; (2) to bend the body in dancing; ku teza kua ku némka, to dance gracefully; *cfr.* Arab. ناعم; accessit aliquem nudipes, commodus fuit.
- NÉMBA, *s.*, a tribal mark.
- NÉMSI, *s.* (1) good reputation or name (Arab. ناموس, Graece *rémos*; *lex.*); (2) viombo vizuri, fine household-stuff—*e.g.*, fine dress, money, good food; two women who fan him, whilst he keeps a small stick in his hand, and sits cross-legged in his chair with a fine dagger on his side—such a man has nemi. Such a happy man was Sadi, a Mombassian, who prayed at Mecca to God for wealth, which he obtained for himself and his children (as the story goes); ku-mu-ondolca nemi, *vid.* ondolca.
- NÉNA, *v. a.*, to say, to speak (= ku sema), mention.
- NENANA, *v. rec.*, to talk against one another, to quarrel.
- NENÉÁ, *v. obj.*, to speak against, or for one (= ku-m-íóa, íoela or kánia), to reprove one with words, to tell him not to repeat his bad action; to scold, to blame.
- NENÉKA, *v. n.*, speakable, to be said, sayable!
- NENÉZA (or NENESHA), *v. c.*, to cause one to speak.
- NENEZÁNA, *v. r.*, to altercation, or dispute one with another.
- NENDÁKO; killa ncndáko, wherever I go; killa nílipo, wherever I am; kulla niendapo, every time I go, or whenever I go.
- NÉNE, *adj.*, fat, corpulent, large, big, stout, complete, thick, plump, sleek.
- NENÉPA, *v. n.* = kúa mnénc, ku wanda, *v. n.*, to grow fat, corpulent (= ku wanda, said of persons).
- NÉNO, *s.* (la, pl. manéno, ya), a word, a thing, matter; neno hili, this word or matter. Prov. neno ukatálo ndílo Mungu afaniálo, *i.e.*, God acts always contrary to our wishes; neno lingine; sikufania neno, I have done nothing, lit., I have done not a word or thing; kna neno liwálo lóte, Luke iv. 4. Muingi wa manéno, full of words.
- NÉPA? *cfr.* nema.
- NERA, *s.*, 1 Tim. vi. 1, yoke? Arab. نير, jugum aratorium.
- NÉROS (or NÉROSI), *s.*, nerus; نوروز (vocab. Persie.); novus dies, s., primus dies anni apud Persas, qui veris tempore est.
- NFI, *s.* (ya), pl. nifi (ya), the sting of a bee.
- NGÁ (properly GNÁA), *v. n.*, (1) to resemble, to shine (Er.); (2) ngā (= punga), *s.*, the top of the blossom of mahindi ntayakwe, mishowakwe.
- NGA (or NGE), the prefix of the present conditional tense; ningekúa, I should be. In Kiriassa, nga = to be like, to come up, to amount.
- NGALAWA, *s.* (ya, pl. za), the small canoe of a navigator; *cfr.* galawa.
- NGALI, the prefix of the past conditional tense, ningali kuja, I should have come; ningali katáa, I should have refused.
- NGÁMA, *s.* (ya), (1) white clay; ngáma ya nti = udongo ngúmu ulio la madongóá, white, but hard clod-like clay; (2) ngámu ya jombo = bánduru, the bilge of a ship (= banduru), the hold of a ship.

NGAMBA, *vid.* gnamba, a hawk's-head turtle, from which tortoiseshell is procured (St.).

NGAMBO, *s.*, the other side of a river or creek; *vid.* gnambo, *pl.* za or wa (properly gnámbo ya pili).

NGAMILA, *s.* (wa) (*pl.* za or wa), a camel.

NGANASSA, *s.* (ya, *pl.* za) = ugo or ukigo, a hedge of branches around a house or plantation; perhaps = ngáo el-nás, shield of people.

NGÁNO, *s.* (ya, *pl.* za), a fable, story, talk; ku sema ngáno = ku hadizi; *vid.* kisa, hadithi.

NGÁNU, *s.* (ya), wheat; amekula nganu, he has been disgraced. Previously he had abundance of all things, now he must be content with what he can get.

NGÁO, *s.* (ya, *pl.* za), (1) shield, buckler, of different form and size, some are small, circular, others large and oval; ngáo ya kifaru ya ku kingia selakha ya adui; (2) ngáo ya niumba, the front and back walls of a native cottage.

NGARA, *s.*, the young cob of Indian corn.

N'GÁRA (or N'GÁLA, or N'GÁLA), to shine, to be clear to glitter, to be transparent, to glisten (rather gnára, gnála, gnáa, to shine).

N'GÁRIZA, *v. c.*, to fix the eyes, to glare; ame-ni-ngárizo mato (Kiung. inatcho), he glared at me; *vid.* gnárizo, ku gná.

NGÁRIBA, *s.* (wa, *pl.* man), the circumcisor, one who knows the art of circumcising.

NGÁWA, *s.* (wa, *pl.* za) = páka wa sábadí, the civet-cat (vivera zibetha). Ngáwa ni mkáli, hana masoča or rafiki na mtu, yuwala kuku papayu, mananazi, yuwánoo tembo. Ngáwa mume muni sabadi, mke hanáyo. When the civet-cat has evacuated, the natives, who keep it always in a cage, seize it, and squeeze the posteriors, whence the civet is obtained. They use the civet for headache, or mix it with ambari to perfume the room. A male civet-cat costs one dollar at Mombas. It is very ferocious; *cf.* fungo, which is a smaller animal than the ngáwa.

NGÁWA (or NGÁ), a particle (like mbóna) denoting, but, why or what? though: ngáwa usije jana, sasa amekwisha ku nenda, jana alikuápo, huta-ni-pata leo, but why didst thou not come yesterday, now he is gone, yesterday he was here, to-day thou wilt not find him; 1 Cor. iv. 8, na ngáwa mnatamaliiki; ha-ni-sáiki ningáwa nime-iono, he does not believe me, though I saw it; mimi síoni, angawa yée aóna, I do not see, though he does; angalia to, ujapo huki-oni, be careful though you do not see.

N'GÁZA, *v. c.* (*cf.* ngá, ngala or ngara, *v. n.*), to make to shine, to be brilliant (properly gnáza).

NGÁZI, *s.* (ya, *pl.* za), ngázi ya ku kueléa, a ladder.

NGAZIDJA, *s.*, the great Comoro Island.

N'GE, *s.* (wa, *pl.* id.), a scorpion; tandu is the cen-

tipede. The natives reduce a piece of wood from the mkamajuma tree to powder, mix it with water and the utambo wa nge (intestine of the scorpion). This medicine is said to prevent swelling, and in general any evil consequence of the sting of scorpions. Rebm. takes nge and tandu (or dandu as he writes it) in the same sense (as centipede). The Mombassians call the nge by the name kisúse. In Kimrima it is called nge kitumbo, or nje kitumbo.

N'GE, sign of the conditional present, *vid.* nga, or nge (would); wange kujia, they would come.

NGEDERE, *s.*, a small light-coloured monkey (St.).

NGÉMA, *adj.*, good; *vid.* muema and éma, *eg.*, niumba ngema, a good house.

NGÉU, *s.*, red ochre, red earth; ruddle used by carpenters, &c., to mark out their work.

NGI (or INGI), much, many; miti mingi, many trees niumba ingi; kasha jingi.

NGIA, *v. n.*, to enter, to penetrate, to go or come into; alikuá anangia muaka wa thalathini, Luke iii. 23, he began to be about thirty years of age; ku ngia kóga, to become fusty; kila ningiámo, wherever I enter.

NGILIA, *v.*, to go or come into, for or to, *eg.*, ku-m-ngilia niumbani kua ujéuri or kiburi, to enter one's house rudely; ku-m-tia niumbani, to introduce one into one's house.

NGIWA, *v. p.*, to be entered.

NGIWA, *v. p.*; ku ngiwa ni hüzumi, to be sorrowful; ku-ngiwa ni beredi, to take cold; ku ngiána; *vid.* jahiliana.

NGILIZA; ku-m-ngiliza úme, to cohabit with a woman.

NGILIZANA; ngilizana mume na mke, they cohabited for the first time.

NGILIWA, *v. n.*, to be entered; (ngiliwa ni watu), to be accessible; ngiliwa, andikua, tamiwa, to be dedicated.

NGIZA (or INGIZA), *v. c.*, to make or allow to enter.

NGILI, *s.* (Arab. انجيل), the gospel.

NGINE, *adj.*, other, different (wagine . . . wagine, some . . . other); utu mungine, kasha jingine; niumba ngine, mahali pangine or pingine.

NGIZI, *s.* (sepia officinalis), (1) a kind of puesa (fish), from which the natives procure a black ink; (2) the fresh sweet tembo which the natives boil down to honey; ásáli ya ngizi, honey of fresh tembo, concentrated tembo la taamu.

NGIAGA ? *v. n.*, to be down upon one like a vulture; *cf.* niaka, *v. a.* (R.).

NGÓA, *s.* (ya, *pl.* za), inclination, lust, desire; ku timiza ngoayakwe or ngoazakwe, to satisfy one's desire; ku lia ngóo or nifu, to weep when another is given something, and oneself is refused; hence, "to weep for jealousy, to be

jealous;" *cfr.* ku lia joyo, to grumble avariciously.

NGÓA, *v. a.*, to pull up, to pull out, root out; *cfr.* gnóa, in true *Suahili*).

NGÓKA, *v. n.*, to be rooted (*Kiung.*) = ku gnóka, moyo una-ni-gnóka, I was startled out of my wits (*St.*).

NGÓE, *s.* (ya), (1) an instrument (hook) for gathering fruit from trees = mti mréfu uliopetamana ku shikía kitu, a long pole with a hook suited to pick or catch fruit from trees; ngóe ya ku tundia malimáu, or ya ku fulia maléma; (2) lia ngóe, the guttural Arabic h, he mdawari, being the softer Arabic h.

NGÓFI (or NGOFI), *s.* (ya, pl. za), hide, the skin of man and animal.

NGÓFI, *s.*, a staff curved in the middle. It is brought from Teita.

NGÓJA, *v. n.*, to wait, to wait for (till he comes) (= ku sáburu), to have patience; enda ka-m-ngóje or ka-m-ngójée, go and wait for him.

NGÓJEA, *v. obj.*, to wait for or upon one; ngójea = ku-m-sáburu mtu, to wait for somebody.

NGÓJANA, *v. rec.*, to wait one for the other.

NGÓJÉWA, *v. p.*, he was waited for.

NGOJE, *n. pro.*, Angoja.

NGÓJO, *s.*, waiting; mngója (pl. wangója), waiters, keepers, sentinels.

NGÓLE, *s.*, a rope (*St.*); *vid.* pakása, *v. a.*; *cfr.* kamba, kamba uláiyiti, hempen rope.

NGÓMA, *s.* (ya, pl. za), a drum; a large one, goma (la, pl. magóma, ya). The *Suahili* have different kinds of drums, i.e., hollowed blocks covered with skins. Ngoma is also — matezo, musical performance in general. Ngoma lizi tutéze kana zitezuáviyo huko Unguja (*R.*). (1) ngóma ya msondo (*cfr.* mandondu), is not thick but long; (2) ngóma ya japúo, a small drum which accompanies and increases the noise (ku japúliza mlío) of a large drum; (3) ngóma ya kumbúnáya, which has four legs; (4) ngóma ya tári, has a handle with which it is carried and beaten with the hand. Ni ngóma ya watu waúme bassi (hansáa); kiwámbo signifies anything (like a skin) stretched very tightly around the drum.

NGÓMBE, *s.* (*Kiung.*) = gnómbe, an ox, a cow, bull, cattle in general; ngómbe ndúme, *lit.*, a male ox = a bull (*Kiung.*).

NGÓME, *s.* (ya, pl. za), a castle, fortress, a fort = geréza, húzuni.

NG'ONDA, *v. a.*, to cure or dry fish, &c. (*St.*)?

NG'ONGA, *s.*; ana ng'onga, he is inclined to vomit (*St.*).

NG'ONGO, the thick edge of a strip of matting (*St.*)?

NGÓNO, *s.*, bed-fellowship of a concubine in her

turn, i.e., when the turn comes to her to go to her master's bed; suria ame-m-pa ngóno bana-wakwe, the concubine has given bed-fellowship to her lord in her turn (ku goma means to "sleep" in the *Kiniassa* language; ngono, "sleep").

NGOYÉKA (or NGOYÉLEKA), *v. n.*; mahali hapa; hapa ngoyeleka mtu? (*R.*).

NGÓZI, *s.* (*Kiung.*) = ngovi, hide, skin, leather.

NGŪ, *s.* (wa, pl. za) (*Kin.* kolekole), a shark, a kind of large fish much liked by the natives. A great quantity of ngū (and papa) is annually exported from South Arabia. The papa is naturally salt, which is not the case with the ngū, which if mixed with too much salt is spoiled.

NGŪA, *v. a.*, to scum, to take off the scum, e.g., ku ya-ngúa mafúta, samli, asali, pofu; ngúa is not to be confounded with ungúa, ku kata marra moja kua vipande viwili, na ku ungúa motto = ku teketéa.

N'GŪE, *s. pl.* of úgúe (wa, pl. za), a small rope or string of the thickness of a finger. Several n'gúe are twisted together, to form a thick ship's rope; e.g., amári ya nanga. The úgúe is of the same stuff as the kámba; *vid.* and *cfr.* also ukámba; kamba is bigger than úgúe.

N'GŪE, *s.* (n'gúe ya ku lima shamba), the portion of land which is measured out to a slave for cultivating; kipande ja shamba kilijo pimoa kua muále; *cfr.* sósá.

NGŪFU (or NGŪVU) (ya, pl. za), power, might, strength, authority; kua ngúfu, with might, powerfully.

NGŪMI, *s.* (1) (*Kimrimá*, kumsi) (ya, pl. za), the fist (*vid.* oya, *s.*); ku piga ngúmi, to fist or cuff; kupiga ngúmi tatu, to beat him thrice with the fist, to box; (2) (wa, pl. za), a whale. *Dr. St.* has also nyamgúmi, a whale, which is probably = ni ngúmi, it is a whale on the question: what is this? *ans.* ni ngúmi.

NGUMU, *adj.*, hard; *vid.* gumu.

NGŪO, *s.* (ya, pl. za), cloth, especially cotton cloth or clothes; ku vā ngúo, to wear a cloth or dress; nguo ya maki, stout cloth; nguo ya muezá, table-cloth; ku tenda ngúo, to stretch the threads for weaving; kitambáa cha méza, a table-napkin.

NGURU, a kind of fish (probably = ngū).

NGŪRUMA, *v. n.*, to roar, to thunder.

NGŪRUMU (or NGURUMO), *s.* (1) roaring, said of animals or beasts; (2) a roar, distant rolling thunder.

NGURŪNGA, *s.* (= tántúe in *Kiniassa*), a large rock.

NGURŪRE, the name of a tree; *vid.* mgurúre.

NGURŪZI, *s.*, a plug (*St.*); *cfr.* zibo (pl. mazibo), a stopper.

NGŪTE (or NGŪE), *s.* (wa, pl. za), hog, swine, pig

(*Dr. St. writes "nguráwe, nguúwe"*); in *Kin. ungulúe*; *cf.* *jivi*, a wild hog.

Ngúva, s. (wa), a kind of fish resembling a man; ngúva hahémili górahá, i.e., the nguva cannot endure a wound, a slight wound kills it. This fish is large, like a man with pointed legs, its tail like that of a fish; it is thick in the middle, has a kind of hands and male and female privities; the teats are large.

Ngúvu (NGUFU), s., strength, power, authority, force; kua ngúvu, by force, with strength, strongly; ku-m-tia nguvu, to strengthen one.

Ngúvu, s., knuckle; kitzanga, the foot above the knuckles (R.); perhaps kũ.

Ngúzi, s. (ya); ni tundu katika mkúku, the hole in the boat's bottom by which the water is let out; ngúzi inasubúka.

Ngúzo, s. (ya, pl. za), a wooden pillar, a post, stake, support of a house; ngúzo ya kati, the middle post.

Ni, (1) verb defective; ni mimi, I am; ni weve thou art, he, she, it is; e.g., mtu huyu ni unúfu, this man is wicked; watu ni waófu. It is used for all persons and both numbers. (2) It denotes the ablative or vocative case in nouns: in, at into, to, from, out of, by; e.g., niumbani, in the house; Ukambáni, in or to the country called Ukamba (there where Ukamba is); kuulherini (kua heri, in happiness), in happiness, scil. go you in happiness; tuendezetúni, let us go = tuendezetu égnui, you! let us go! (3) (from nini) it serves as a particle of interrogation after verbs; e.g., mtu huyu adaká-ni? what does this man want? (4) It denotes the agent by, from, of, when followed by a passive verb, or transitive verbs which have been put in the passive; mana amepigoa ni babai, the child was beaten by his father; ameliwa ni simba, he was eaten by a lion. (5) Ni (or n-) me is the objective prefix or rather infix denoting the first person singular; ame-ni-penda, he loved me. (6) nui is an abbreviation for nuinui as an objective suffix; e.g., na-wa-pendá-núi, I love you; properly nui is superfluous, but some dialects seem to use this enditic contraction very freely; *vid.* Grammar.

Nia, s. (ya, —za), (1) the innermost part of man, mind, heart, conscience, disposition; uiyákwe singéma, his mind or conscience is not good; bana nía ngéma, he has no good conscience; nia ime-m-piga, his heart or conscience smote him; nia sálíkhi or suafi, a good conscience; nia batili, a bad conscience; nia batili haibishu heri; (2) nia ni ku kusufia kitu, the disposition to undertake anything, intention, exertion, diligence, that which agitates a man's mind; mtu huyu yuna nia ya moyo, amefia nia or shúhuli = yuna bidii

or júhudi, yuwaaza kna bidii, yuwaukilia, to think about a matter diligently, to have it at heart or in his mind, to agitate zealously, eagerly.

Nia, v. n., to have in one's mind, to purpose to do something (?).

Niá (or, as *Dr. St. writes*, NYA), v. n.; in *Ki-niassa* "niá" (kú niá) means "to emit, to void (by stool)," hence fig. kú niá liwéwé, to emit or speak lies. It betrays a strong moral sense by speaking of lies in the most contemptible way; kú niá, to fall; e.g., mvua ina kúnia (ina ku nya), the rain is falling (Zanzibar), or has fallen; mvúa yánia, rain falls (Moita); *cf.* kú gnía.

Niáa, s., nails of fingers (*St. writes nyaa*).

Niáfi, pl. of WAFI.

Niáfu, s., a net; niágne za konge ku tega sámaki kuba; *cf.* júia, jerife and kimia, a twine net (R.).

Niáfúa, v. a., to nibble (R.); makombiiko yaniafúa muili.

Niáfúra (GNUAFURA), v. a. (kn-m-fúia), to pull with the fingers.

Niagnágnia (or rectius GNAGNÁGNIA), to take or seize by force; pass., ku gniagnagnioa, to be plundered, to be taken by violence; mniagnanii or mgniagnagnii, a violent man.

Niáka, v. a., to catch, to intercept; scil. tufie or mpira, a kind of ball made of rags of cloth. One party strikes it, whilst another endeavours to intercept it; *vid.* ku teza tufie.

Niakúa, v. a., to snap or snatch away or off. **Niala**, sheaths; *vid.* ala.

Niali, pl. of WALI.

Nialio, s., cross-pieces put in the bottom of a pot to prevent the meat from touching the bottom and burning; *cf.* walio.

Niáma, s. (ya, pl. za), (1) flesh, meat; (2) niáma (wa), an animal, beast, cattle; niama muuwaji or mbuaji, or mkáli, or wa muiutu, wild or savage beasts; (3) a kind of disease; máráthi ya niáma, or ugónjoa ku fura na ku toma kama sindano. It is different from the disease called tambázi, which is a swelling, passing from one place of the body to another (hutámā), and which is internal, but the niama remains in one spot, and causes a sore which bursts. The natives apply a plaster of very powerful ingredients. Marathi ya niama ina dana kali ya ku bandika.

Niamá rú, s. = niama aliekufu or iliekufu, a dead animal (or flesh), which died from sickness, and which, as it has not been slaughtered according to the precepts of the Koran, is considered haram or illicit. The Swahili, therefore, do not eat it, but the Wanika do.

NIÁMA MBI = niamá mbóvu = niáma ya ku óza, *when the round discharge matter, new flesh will form.*

NIÁMÁ, *v. n.*, to hold one's peace, to be silent or quiet; ku tossa sema na mtu.

NIAMALÍA, *v. obj.*, to be silent to —.

NIAMÁZA, *v. c.*, to cause one to be silent, to silence one; e.g., mama ame-m-niamazía mana kua ku-m-pa matití, *the mother silenced the child by giving him the breast.*

NIAMAZÍA, *v. obj.*, to keep silence to —.

KU-JI-NIAMAZÍA, to silence oneself, to observe silence.

NIAMÁVU, *adj.*, silent, quiet.

NIÁMBU, *s.*, an animal which resembles the giraffe. *St. has nyumbu, a mule.*

NIAMBÚKA, *v. n.* (= ku nianiúka, ku legéa sana, ku oáma), to be spoiled by over-ripeness, to fall to pieces from too great softness, to peel off; niama ya kuku inaniambúka, ikaíwa sana; uguo inaniambúka kua harri or jasho.

NIAMBÚRA, *v. ?*

NIANGUMÍ (St.), a whale? *vid. ngúmi.*

NIAMU NIAMU? niamu niamu hu-i-ona (R.).

NIAMÚRU, *s.* (ku la niamúru), a slave on account of debt (R.)?

NIÁNA, *s.* (ya, pl. za) = panda or ngóe ya mrémbe, the iron head of an arrow (= matáfu ya kigumba or jembe, *vid.*).

NIÁNCHA, *n. prop.*, the lake Niassa in Kinyassa. It means properly "love me;" *vid. Rebman's Kin. Dictionary, page 135.*

NIÁNDA, *s.* (pl. of wanda), the breadth of a finger (R.).

NIANGALIKA, a sort of a —, (St.); kitu kiniangalika, a sort of a thing; mniangalika gani? what sort of a man is it? (gniangalika?).

NIANGÁNIA (*vid. gniagnánia*), to take by force, to rob.

NIÁNGOA (or NIÁNGUA), pl. of wángoa or wángua, bare and waste places.

NIÁNI (or N'NÁNI?), a particle of interrogation, who is it? niáni-wé, who art thou?

NIÁNIA, *s.*, a grandmother (bibi is a Kihindi word).

NIANIASSA, *v. a.*, to annoy, to molest.

NIANIASSIA, *v. obj.*; e.g., ku-ni-nianiassia muanangu sidáki mimi, I do not like to molest my son.

NIANIUKA, *v. n.* (*vid. midirára*), to be tattered, to be cut in pieces, to be ragged.

NIANXI (GNIANXI), *s.* (wa, pl. ma), a kind of large monkey, an ape.

NIAPA, *v. a.*, to pursue a thing, by hiding oneself and by bending and stooping.

NIAPÁ, *v. obj.*, to stalk in hunting (Sp.) (= tam-bía, tapia).

NIÁRA, *s.* (ya, pl. za), booty, spoil, plunder; vitu via ku gniagnánia vitani, watu wakikimbia, ku tóa niára, to make booty; ku-m-teka niára nitu, to take one prisoner in war; Mjomba ame-m-teka Mgulla niára, a *Suahili* captured a Galla; Mgalla ametékoa niára ni Mjomba, a Galla was captured by a Mjomba (*Suahili*).

NIÁRAKA, *s.* (pl. of wáraka), letter.

NIASIII, *s.* (R.)? ku-mn-inulia niashi? ?

NIASSI, *s.* (pl. za) (*sing.* niassi — wa), grass, reeds (*efr. óndo*); niassi za ku wimbía niumba, grass for thatching a native house. Niassi is to be distinguished from manni (*sing. janni*), leaves, herbs; niassi zinasalia kutukutu.

NIÁTA, *v. n.*, to walk softly, silently, to steal up to, without making any noise; ku niáta kua mágú, ku nenda polepole, siopofania mshindo wa mágú, to go tiptoe.

NIATIA, *v. i.*; ku-m-niatia kua magu, to go softly after him (ku-m-tambalia), to catch him; ku niata niata, to sneak or go about like a thief; ku-m-niatia niama kua polepole si kua mshindo.

NIÁTI, *s.* (wa, pl. wa), a wild buffalo; niáti mkali, nuenda pekée, yuwaáta kundi, the buffalo is ferocious, it goes alone, and separates itself from the herd.

NIATUA, *v. a.* (*efr. japúa, v. a.*); ku niatua mágú = ku fúliza, to go quickly (= ku japúa magú).

NIATÚKA, *v. a.*, to go quickly; ku enda harraka.

NIÁUKA, *v. n.*, to dry up, to become crumpled or wrinkled in consequence of heat, to wither, to shrivel; ku niauka kua júa, ku pigoa ni júa, hana nguvu ya uúti; e.g., tómbako inaniauka.

NIAUPE (or NIÉUPE or NEUPE), *adj.*, white; kua rokho nianpe, honestly, candidly.

NIÁWE, *s.*, his mother (*Mcita*).

NIÁYO, *s.* (*sing.* wáyo, wa); niáyo za mágú, the soles of the feet (*vid. kijayo*), footsteps.

NIE (or NIUE), contracted from ninui, you, you there, in calling people from a distance.

NIEÁ (or GÁIEÁ), *v. a.* (= ku asha), to tickle, to cause to itch; e.g., péle ina-ni-niéa, the itch troubles me (ya-ni-asha); ime-ui-niéa, I itch.

NIEGE, *s.*, tickling; ku-m-tia niege, to tickle one; ku niega and niegesa?? ku niegesana.

NIEGEROA, *v. n.*

NIEGESA, *v. a. ? ?* *vid. niege.*

NIEGIXIA, *v. a.* (*efr. hoji or huji*; *efr. gniénia or gniégua*) (= ku dádisi ku-m-gniégua neno usilodaka ku sema, to worm anything—a secret—out of or from one). *St. writes "nyenya," to talk a person into telling something.*

NIEGNIKÉÁ, *vid. ku gniegniekéa, v. n.*, to be humble, to supplicate.

NIEKELÉWA, *v.*, to feel one's-self safe or secure against —.

NIKÚNDU, *adj.*, red; *vid.* ekundu.

NIELLE, *s.* (*vid.* nuelle) (*nom. coll.*), hair (unuelle or unielle, a single hair); nielle za singa, straight hair; nielle za kipilipili, woolly hair.

NIEMBAMBA, *adj.*, thin (= embamba).

NIÉMBE, *s.* (*pl.* of uémbe), a razor.

NIEMELEA, *v. obj.*; to go quietly or covertly up to a thing in order to seize it; *cfr.* niamalia.

NIENDÁPO (KULLA or KILLA NIENDÁPO), whenever I go, or every time I go.

NIENDE (or NIENSE) *s.* (wa, *pl.* za), a kind of cricket.

NIENGERÉSHA, *v. a.*; kamasi (R.)? (futa kamasi); *cfr.* elekenia.

NIENGINE, contracted N'ENGINE, before e the vowels are omitted; e.g., w'engine for waengine, others.

NIÉNSE, *s.*; mashikío yalia nienze, his ears tingled.

NIÉPÉSI, *adj.*, light (= epési),

NIESHA, *v. a.*; ku niesha mvúa, to give rain, *lit.*, to cause to fall; ku niesha mvúa, to cause it to rain (gniéssha); *cfr.* gnia.

NIÉSI, *s.* (la, *pl.* ma—); niési la nioka, the colour and stripes of a snake; *cfr.* tisha.

NIÉTA (or GNIÉTA), to be proud, arrogant, to be teasing, never satisfied.

NIETÉA, *v.* (ku jetéa); ku nietéa or tumaini ngúvu za nafsiyakwe, to rely proudly on one's own strength; ku nietéa ulimengu = ku shirikiri or gandámisa ulimengu, to confide in the world, i.e., to love the world more than God.

NIEUPE, *adj.*, white; *cfr.* enpe.

NIEUSI, black; *cfr.* eusi.

NIGNIHA, *v. a.*; *vid.* takáta.

NIGNIÓRO (or ENIGNIÓRO), *s.*, a bulbous plant which throws up a large head of red flowers (St nyinyoro).

NIIGNIGNIÓNGU (or ENIGNIUNIUNGU, *vid.*, and niungu niungu), sores in the leg.

NIJAPO-WA-AMBIA, hamtaámini; Luke xxii. 67, "If I tell you, ye will not believe," though, if.

NIKA, *s.* (= barta) (ya), (1) a wilderness (nika kávu), a region void of inhabitants and cultivation, a region of woods, in which wild beasts, and sometimes robbers, dwell. Henec mnika (*pl.* wanika), the dweller of the wilderness. But this name is now only confined to the Wanika properly so called. The country of the present Wanika was formerly a wilderness; hence the Mombassians on the coast called Wanika those people who at first dwell in the nika or unika = nti ya Wanika; (2) nika, a serpent (nioka wa nika, a serpent called nika); (3) marathi ya nika; *vid.* pembe, *s.*

NIKÁLI, and I am or was; e.g., nikali nikienda, and I am or was going.

NIKIA, *v. obj.*; nikia táo (or káo?) la tini ya kansu; *vid.* kansu.

NILI, I being; nili hali ya kúa juuyakwe, I being on his back (St.)? ?

NILO NAYO, as regards me; Rom. i. 15.

NIMA, *v. a.*, to refuse; ame-ni-nima kitu = ame-ni-katása, haku-ni-pa, not to give, withhold from.

NIMBO, *s.* (*pl.* za) (*sing.* umbo) (*vid.* ku imba), songs; mtunga nimbo, a poet.

NIMSA, *s.* (Arab. نِمْسَة), Germany; nimsáwi, (*pl.* ma—), a German.

NINA, *v.*, I have; *lit.*, I am with —; nína fetha, I have money; nina báruði, I have powder; sina, I am not, I have not; sina kitu, I have nothing.

NINA, *s.* (*cfr.* inia and mama) = mother; (in Kigunia, and ancient Kisuhili); Prov.; mana mtukána nina, kn simu nda ki ona yundapigoa mkatále, pingu na mikóno niúma na silisili za juma za moto (ku idiliwa or sumbuliwa).

NINGERÉSHA, *v. a.*, to tickle one (Er.).

NINGI, *adj.*, much, many; niumba ningi, many houses (ingi).

NINGINE, *adj.*, another (ngine).

NINGINIA, *v. n.*, to swing, *v. c.*, inginiza, to set swinging (St.) ?

NINGO, *s.*; (1) a kind of green bird like a dove; (2) a woman's name (St.).

NINI? what? kua nini, or ya nini? why? what for? ndio niuiyakwe, ndio mamboye (R.)? ? Sababu ni nini? what is the cause? ana nini mtu yule? what is the matter with that man?

NIXUI (or rectius NUXUI), you, ye; niui or nui-nui niote, all of you, you all together.

NIOA, *v. a.*, to shave.

NIOE, *s.*, green locust (*cfr.* barare, long white locusts); *vid.* nióye.

NIOESA, *v. n.*, to subside; e.g., boiling water, fermenting palm-wine, &c.; *cfr.* nióea, to dry up; maji siku hizi yananióea; mtu anióea (from fear).

NIIGNONÉA (or GNIIGNAGNÉA), e.g., nasikia muiliwangu ku-ni-niognonéa (*cfr.* ugniognonio or nriognonio) (*vid.* sisira in Kiniassa), to feel one's body cold, weary or languid? ?

NIIGÓA, *v. a.*, to stretch or extend, e.g., the body; ku ji-niigóa, to stretch one's body from idleness and aversion to labour.

NIIGÓKA, *v. n.* (niigófu).

NIOKA, *s.* (wa, *pl.* za), a serpent, snake in general (*vid.* jóka). The natives believe that as the serpent which has bitten a person moves on, so the poison penetrates likewise. The native physicians know it by plucking out a hair from a man's head. When the hair comes out easily, the person cannot be helped, but if not, there is

hope for the success of the remedy to be applied
They keep the medicine a secret.

NIÓKA, *v. n.*, to be straight; maneno yamenióka, yame-ni-niokea, maneno maniofu yalionióka, rokhoyakwe ime-m-nioka, he has made words straight for me.

NIÓLEA, *v.*, uembe wa ku nioléa nuelle, a razor.

NIOMBE, *s.*, the hairs of the mane or tail of a horse (Sp.) ? ? (*vid.* singa).

NIÓNDA, *s.*, trial, temptation (?).

NIÓNGA, *s.* (pl. za) (*sing.* uniónga, wa) (*Kiunguja*), the hip; muigni uniónga or ana, a person who has one short and one long leg (*Kimwita*, paja, pl. ma—) (*Kijunju*, kiwéo, wiwéo) ? nionga ya sarara, the loins (St.); nionga = kiungo cha kiwéo kilicho ungamána na kiúno.

NIÓNGA, *v. a.*, to twist, to strangle.

NIÓNGA NIÓNGA, *v. n.*, to wriggle, to go from side to side.

NIÓNGE, *adj.*, mean, insignificant, vile (*cfr.* mnionge) (nguvu zilikuá hába).

NIÓNGO (ya, pl. za), bile.

NIÓNGOA, *v. n.* (*cfr.* ongora in *Kiniassa*); kuji-nióngoa kua majóka ? ? to strain or stretch oneself from fatigue or weariness.

NIÓNONÓEA, *v. n.*, to be languid, weary.

NIÓNIA, *v. n.* (*Kip.*), to suck = ku ama, mana yuwanionia titti la mamai (*cfr.* niunia *v.*).

NIÓNIESHA, *v. c.*, to suckle.

NIÓNIO, *s.*, mafuta ya niónio, castor-oil (*cfr.* mbóno), vicinus tree ?

NIÓNIOA, *v. a.*, to shave the head badly; ana-zi-jũ jũ, viz., nuelle (R.) kú nionioa ndéfu za kinenani; to pluck fowls is ku futúa; *vid.*, and gniognioa, to pull out feathers.

NIÓNIOSSA, *v. a.* = ku-m-kéfia kefia or souia sonia, to trouble, to vex, to treat one constantly with contempt, constantly abuse one, to tease, to annoy one (Er.).

NIÓNIOYA, *vid.* gniogniota, to make to smart.

NIÓNIOYA, *s.* (la, pl. ma—), nionióta la mvúa, drizzling rain.

NIÓNIOYOKA, *v. n.*, sima ya nioniotoka, niama hiya nioniotoka.

NIÓNIOYA, *v. a.*, *vid.* gniognioya, to pluck out feathers of a bird or fowl.

NIÓNIOSSA, *v. a.* (*cfr.* funa, *v. a.*, in *Kiniassa*).

NIÓNIA (or NONSA), *v. a.* (= ku-m-kondesha kua maneno maófu), to wear one out by hard or abusive words, which are constantly uttered against one (*vid.* nonsa).

NIÓRORO, *adj.*, soft (ororo, muororo, &c.), smooth.

NIÓSHA, *v. c.*, *vid.* nioka, *v. n.*

NIÓSHA, *v. c.*, to cause to be straight, to straighten, to stretch, lie down, to spread out, extend; ku-

ji-niósha, to lie down, to take a nap; mti ulio kombóka or ulio fania kombo unióshe.

NIÓSHOA, *v. p.*, to be made straight.

NIÓTA, *s.* (ya, pl. za), star; niota ya súbukhi, the morning-star; niota iwaáyo súbukhi na magribi, the morning and evening star.

NIÓTA (*Kilamu*), *s.* (ya) (= kiu), great thirst; mini nnapátoa or nnashikoa or kamátoa ni niota, I am very thirsty.

NIÓTA, *s.* (la, pl. ma—), clitoris, an elevation on the vagina (*cfr.* maniota).

NIOTA NIOTA, *s.*, little drop, droplet; mvúa yan-guia, droplets.

NIOTA NIOTA, *v. n.*, to drip, to fall in small drops.

NIOTE NUIVUI, you all.

NIÓYA, *s.*; *vid.* gnióya, a feather (*sing.* la, pl. ma—); (*vid.* mfi) pl. of oya.

NIÓYE, *s.* (ya, pl. za), a kind of leoust thin and long, which is very fond of mtama (millet). Mtama ukiwa matindi (of middle size), nióye huja hungia or hujingilia ndani ya mtama. This kind of leoust is eaten by the natives.

NIÓYO, pl. of the *sing.* móyo, heart (instead of móyo); ku fánia nióyo or moyo miwili, to be double-hearted. Moyo (or nióyo) wa ipu, the inner and most virulent part of a tumour.

NI-PE, give me; *vid.* (ku) pa, to give; ni-pe hisa yangu, pardon me (*cfr.* hisa, pardon).

NIPI, *s.* ? (R.) (perhaps = níri, yoke).

NISSI, *s.* (ya, pl. za), nissi za ku tiliá dárása, that part of the loom through which the threads pass.

NIŦA, *v. a.*, to bite off; samaki aniúa mlishe wa mshipi, the fish bites the bait off the hook.

NIŦDI, *s.*, — of a kekē; *vid.* usukawano and ivo (R.).

NIŦFA, *s.* (*sing.* ufa or uffia) (wa, pl. za), a cleft, rift, fissure; nitunge unangia ũfa, the jar has a crack in it.

NIŦFU, the dead (*sing.* nifu), wafu *scil.* watu.

NIŦŦA, *v. a.* (gniufúka ?).

NIŦŦGIZA, *v. a.*, to sprinkle, to sprinkle upon (gniú-guiza).

NIŦGO, *s.* (pl. za, of *sing.* ugo, (wa), fence.

NIŦGŦE, *s.* (za, pl. of úgue (wa), string, rope.

NIŦKA, *v. n.* (*cfr.* nioka, *v. n.*), to stretch oneself, to lengthen (like a rope) (R.) (esha niúka ?).

NIŦKI, *s.* (wa, pl. za), a bee; asali ya niuki, honey. There are several kinds of bees; (1) niuki vadogo wana wali wana asali nengi (red); (2) niuki mkúba or mnéne (black) has seldom much honey; (3) mbósa (?), *vid.*; (4) uembembe kana mbu or u'zi; (5) niuki wa poáni ni káli. It attacks one even in the water; (6) niuki wa tun

gáma. Its honey is not used on account of its intoxicating effect. When the natives desire to take the honey from the mzingá (bee-hive) which is placed between the branches of a tree, they climb the tree, having a large calabash and a basket (kapu) tied to their shoulders. Arrived at the mouth of the mzingá, they put a burning kuti (dry branch of the cocoa-tree) before it, to drive the bees to the bottom of the mzingá. Then they take out quickly the honey-cells, put them into the calabash and basket, and make their escape to the ground, where they squeeze out the honey into a jar of clay. A few honey-cells, however, are left in the mzingá, in order that the bees may not abandon it altogether; ndio ku vuga niúki, this is keeping or rearing of bees.

NIUKÚA (or NIUKURA), *v. a.* (= ku-ni-fignia), to tweak; to pull, pluck, pick, to pinch, squeeze (cfr. kuniúá); mti hu nna-ni-kuniua or niukúá, this tree pinched me, i.e., not only my skin, but especially my flesh (fignia refers to the skin only); matumbo ya-ni-ukúá, the bowels grip me.

NIUKUE, *s.*: *vid.* gunga, *v. a.*

NIÚMA, *prep. and adv.*, at the back, behind, afterwards; niúma ya niúmba, behind the house; niúnáye, after it; amerudi niúma, he went back; klabari ya niúmayangu, or ya kininime changu si jui.

NIÚMA, *s.* (pl. za) (*sing.* uma, *vid.*), a large fork.

NIÚMBA, *s.* (ya, pl. za) (pl. majumba, is seldom used), a house; hujambo niúmbani? or uhai gani niúmbani? how are you in the house? how are those in your house? niúmbani muakwe, from out of or off his house; niúmbani kuakwe, into their houses; wa-ni-toáé niúmbani kuáo, that they may receive me into their houses; niúmba ya shoka; jumba, a large house.

NIÚMBO, *s.*, the wilde beast, eatoblephas, gorgou (St.), gnu.

NIÚMBU, *s.*, a species of antelope, but St. renders it "a mule, mules," or "bákēlo" in Amharic, which he writes bághala (Arab. بَقْل). In Kiriassa it means "the giraffe." It is, perhaps, the ibex, its hair is long, and its horns like those of the gams. Niumbo and niumbu are very likely identical terms.

NIUMBÚA, *v. a.*, to bend; fig., to give one pain, to torment one.

NIUMBÚKA (or NIUMBULIKA), *v. n.*, to be bent, hard, solid, to be tough, adhesive, to be flexible but not fragile, to spin a long liquid thread like utomfu or ute, *vid.*; ubúgu unaniumbuka, unapetamana haufundiki; ute waniumbúka; cfr. niambúka.

NIUMBUSHI, *v. c.*

NIÚNDÓ, *s.* (ya, pl. za), a large hammer; kiniúndo, a small hammer.

NIUNGÁ, *s.* (pl. za), *sing.* niúnga (wa), *vid.* ku-ni-kata niúnga, to maim.

NIUNGÓ, *s.*, pl. of ungo (St.).

NIÚNGU, *s.*, a cooking pot.

NIÚNGU NIÚNGU, *s.*, sores in the leg; maguyangu yanafania niungu niungu kua beredi ya mvúa, yafania péle, yaniéa or yawasha, my feet itch, they have an acute pain from the coldness of rain. The natives mix pepper and salt (which they pound together in a mortar) and apply it to the place on the feet where the itching is felt, having previously scarified that place.

NIÚNI (Kimeita) (wa, pl. za, or wa), a bird, birds; niúni wa or za mituni, the birds of the forest. The natives know the names of a great number of birds, e.g.; (1) ndiwa (dove); (2) kipúre; (3) kúsi; (4) mlámá; (5) gandegande; (6) njúmbúru; (7) mtilliliwa; (8) kirúru; (9) téleka tui; (10) kungú; (11) kurúmbisa; (12) tofida; (13) kiteretere; (14) kidosho; (15) jigi; (16) kinanguangu; (17) shomóro; (18) josi; (19) gogóta (20) jiepuene; (21) kosi; (22) muéwe; (23) kipánga; (24) kipúnga; (25) furukómbe; (26) nsú; (27) koikói; (28) kitútui; (29) mēmbē; (30) kāmballi; (31) makame kilásui; (32) mabatta ya poani; (33) ngariugarre; (34) hondo hondo; (35) kúenzi; (36) kúembe; (37) kiróngue; (38) jore; (39) kamambo; (40) panga; (41) koróro; (42) kuáre; (43) keregnende; (44) kanga; (45) inána; (46) kitirihauga; (47) léle; (48) bépe; (49) kimbúle; (50) mbán mbáu; (51) mbaróái; (52) kuku ziwa; (53) kiboróro.

NIÚNIA (or NIUNIA NIUNIA), *v. a.*, to suck or draw out; ku niúnia mawelle, to suck out the milky substance of the grain of the mawelle corn.

NIÚO, *s.*, pl. of úo (wa), the sheath of a sword.

NIÚSHI, *s.*, the eye-brow; niúshi za máto, (pl. za) (*sing.* ushi, brow, *vid.*), the hair of the brow, eye-brow; (kope la mato, eye-lid; cfr. nshi (St.), eyebrow.

NIÚSSO, *s.*, pl. of usso (wa), faces.

NIÚTA, *pl.* of uta = mata or niúta, bows and arrows, in general weapons.

NIÚTO, *s.*; (pl. za mai) *sing.* uto, (wa), the white of an egg.

NIÚZI, *s.* (wa, pl. za) (*sing.* úzi), thread (niuzi za kumbi); (2) the fibrous part of the rind of trees; cfr. Kiriassa, nianda.

NJÁA, *vid.* ndáa, hunger, famine.

NJÁMA, *s.* (Kinika) (ya, pl. za), secret counsel = Kisuah. kúāga.

NJE (Kiung.); *vid.* n'de, outside, forth from; nje ya, outside of; kua nje, outwardly.

NJELÉSI, *s.* = neréfu.

NJEMA (or NGEMA), good, very well; *vid.* ũma, muema, good.

NJIA (*Kiung.*), *vid.* ndia, a way, a path, road, means.

NJIRI, s., a kind of animal.

NJIWA, s. (*Kiung.*) (wa, pl. za), a pigeon (*vid.* ndiwa); ujiwa ya muiwa, a wild pigeon; njiwa manga, a tame pigeon, properly Arab pigeon; *vide* manga.

NJÓMA, s. (ya), club; njóma is Kikamba; Kin. kigúnda; Kisuah. rungu.

Njómo, s., a fish barred with black and yellow (St.).

Njóo (= ndó), come; njóoni (= ndóni), come ye!

Njúga, s. (ya, pl. za), (1) a little ring of iron, a dog-bell, attached in Europe to the necks of horses, &c.; (2) a little bell called kitumansi in Kikika (*cf.* muangalla), which is brought from India and Arabia. The natives are very fond of these things in dancing and for ornament.

Njúmu, s., inlaid with silver, inlaid work (St.).

NLIPOSA = n'lipo sa (there), is where, reason, that is the reason, on that account.

N'NANI (or NANI)? who?

N'NE (or ENNE), four; ya 'nne, the fourth.

NÓA, v. a., to sharpen on a stone, to whet, e.g., ku nóa kissu, to sharpen a knife.

NOLÉA, v., *vid.* noléo.

NOLÉKA, v. n., to be capable of being sharpened.

NOLÉWA, v. p., to be sharpened.

NÓA, v. a., to drink, to absorb; kú nóa tembo, to drink tembo (*vid.*); yuwánóa, he drinks; amekúnoa, he has drunk; atakúnoa, he shall or will drink; St. writes ku nwa or nywa.

NióA, v. p., to be drunk, to be absorbed.

NOÉA, v. obj.; kikombe cha ku noéa máji, a glass for drinking water; (2) to evaporate?

NOÉKA, v. n., to be drinkable.

NOÉSHA (or NOESA), v. e., to cause to drink, to give to drink; jombo kikaufu kika noesa, to absorb.

NOÉWA, v. p.

NOSSA, NOSHELEZA (or NOSHELEZA), to drench, e.g., a sick man.

NÓFU, *vid.* mnófu, adj. (niamá tupu).

NOGXÓNA, v. n., to whisper, not to speak loudly = ku sema neno shikióni.

NOGXONESA, c. v. = ku-mu-ambia neno shikioui.

NOGXONEZANA, v. rec. (*see* Luke xii. 7.), to whisper together.

NÓKER, s., a servant (St.) = mtumishi.

NÓKÓA (pl. manokoa), an overseer (*vid.* lima, li-misha) (ku simamia), ku ukóA, v. a., to superintend, control; the second head man on a plantation (generally a slave) (St.).

NÓKOTA, s. (*Arab.* نكتة), spot, dot, point.

NÓKÚ, NOKULIWA (nükü, *vid.*).

NOLÉO, s. (la, pl. ma—), la ku noléa viómbu, a large stone for grinding, a grindstone; kinóo

is a small whetstone (kinóo ja mkóno); (2) the metal ring round the haft where a knife is set into its handle (St.).

NÓNA, v. n., to get fat (ku wánda), especially animals = kúa na mafúta mulini; but ku wánda = kúa na muli mnéne.

NOXESUA, v. e., to fatten.

NÓXDO (noúndo), s., (1) a fabulous monster, serpent (probably the water-spout?); (2) an insect (kama bá), a moth which destroys boxes and clothes; nóndo kana ngúo ngema zote ku-zi-tumbúa; noundo wasioháribu, Luke 12, James v. 2.

NONGA, v. a. (= tongéa), to consume with prattling, to wear out one's patience.

NONGO, s. (ya, pl. za), dirt, filth (= taka ya, or za muli).

NOXO, fat (St.).

NOXSA, v. c. (tutusha, dudusha? Er.); usi-ui nonse, or usi-ni-kondeshe, says a husband to his wife who has naneno mabáya.

NÓO, s. (= sukúo) (*cf.* noléo), a large whetstone.

NKÉFU, adj., long (refu), ndia uréfu; ngoma nréfu; pondo nrefu.

NSAMBARAU, s., the fruit of the msambarau tree.

NSÁO, s., a bullock (gnómbe mume mkúba), in Kin.

kúrusi wa gnombe, in Kisuahili (gnombe nsáo a steer?).

NSÁRE, s.; ku guíwa ni nsáre, almost to die or perish with thirst (R.).

NSHI, s. (St.), the eye-brow; *vid.* niushi, s.

N'SI (or xzi) s. (wa, pl. za), a gnat (or pl. manzi), a fly, midgy, which is fond of sores and blood; (2) nsi, dismissal, leave; sheti anapawa nsi (Kin. insi).

NSIMBA, s. (sing. usimba wa mūá), nsimba za miá. If the mūá wa mkoma is opened, you get in the midst of it the tángule (*vid.*), to the right usimba, and to the left gnóngo. From the usimba and gnóngo, the natives make nkambá (rope), but the tangle is used ku suka mashupatu, *vid.*

Nsio, s. (ya), a large water-jar brought from India mtúnga mkúba wa kilindi, but the Suahili potters also make it. It is larger than the mtunge (fuko ni kijomfu).

NSIRO (or nziro), adj., heavy (kazi nsíto); ásali nsíto, thick syrup.

Nso, s., the kidneys (St.).

NSÓRA, s. (Kinika), that which is carved or written (Kisuahili, joro, pl. majoro joro), hence ku óra usora = Kisuah. ku jóra wáraka, to write a letter.

Nsú, s. (Kin. n'su) (wa), a large vulture which carries off lambs, &c.; nsú ni kosi mkúba, ana nuelle mbili, nréfu neussi kitoáni. It constructs its nest (eyry) on large forest trees.

N'SÚ, s. (Kin. wa), (1) fish (sing. sú) = sámaki in Kisuah.; (2) = ugízi, molasses.

N'TA, s. (ya, pl. za = ndómo), a point, e.g., n'ta ya kissu, point of a knife, tip, end (wapendana nta za ulimi tu).

N'TA, s. (ya, pl. za), n'ta ya niúki, war, bees'-was, which the Banians buy and send to India.

N'TI (or TI), s. (inchi Kiung.) (ya, pl. za), land, country, ground, earth (that which is below, tini); uti tambaráre (= inatambá, inalála, heikuinúka), even, plain, or level ground or country, opp. to mountainous or hilly ground, nti ya mpanda, highland; nti ya tini or teremukóni, low land; n'ti néne, mainland; ku weka nti, to put on the ground; nti ya Waárabu, the land of the Arabs, Arabia; Mzungu amefania ndia yati kuati = ndia ya nti kua nti, or ndia ya tini ya nti, the European has made a road under ground.

NUDÚNU (cfr. Arab. نَدْمُ) = ákili (?).

NUÉA, v. n. (ku—), to stew, to dry, said of meat in cooking (R.).

NULEO, s. (pl. manuleo), the pores of the skin (matokéo ya hariri).

NUELLE (or NUELÉ), s. (vid. nielle), hair; sing. unielle, one hair; nielle za kipili pili, woolly hair; nielle za singa, straight hair.

NUFÁISHA, v. a.; hawézi ku-m-nufaisha mtu, scil. buibui, because he cannot leave anything behind to his young ones (R.).

NUÑIZA (or ENTENIZA), v. a., to sprinkle.

NUGNUNIKA (vid. gnegnunika), v. n. = ku kasirika moyóni na ku sema polepole na naisiyakwe, to grumble or murmur inwardly.

NUGNUNIZA, v. c., to cease to grumble.

NUÑA, v. n., (1) to have in one's mind, to intend; (2) to receive instruction regarding the fast previously to the beginning of the Ramadan; to purpose and prepare fasting (cfr. نَوَى, intendit, proposuit sibi = ku azimia, to purpose); to undertake firmly and carry it out.

NUÑZA, v. c., to cause to receive instruction, or to instruct people (Muhammedans) with regard to the fast of the Ramadan; muálimu ame-wa-núiza, ame-wa-somésha watu marra tatu, na watu ana-mu-itikía. This instruction of the Muhammedan priest refers to the day when the fast commences, in order that people may know it, and the manner in which they are to fast, e.g., they shall not go a-whoring during the Ramadan, the intercourse with a háwā being then hářám, &c. The people respond to the teacher, saying, we shall keep this law.

NULLIA, v. obj. (ku kusudia, ku azimia), to purpose or intend (Rom. i. 13) for one: 1 Thess. ii. 18; Tit. iii. 12.

NÚKA, v. n., to give out a smell, to stink; kitu hiki janúka ufundo mbáya, or bárufu ngéma, janúka

vibáya or vizúri, this thing has a bad or a good smell, smells good or bad; tombako ya ku nuka, s., snuff; ku nuka tombako, to snuff; kitu kiki-nuka viema, ni manukato; kitu kinukajo vibáya, ni ufundo (wa ku óza); ku nuka nuka; uléfi una-m-nuka muili, i.e., una-m-káza sana.

NUKÁTO, s. (la, pl. ma), a sweet smell (Phil. iv. 18); nukato gema or jema.

NUKHSI, vid. sohári.

NÚKIZA, v. a., to scent out like a dog.

NÚKÉ, v. a., to copy, e.g., ku nuka júo, to copy a book; كُتِبَ, mundavit? selegit?

NUKULIA, v. obj., to copy for one.

NUKULIWA, v. p., to be copied.

NÚKULU, v. a.; cfr. nákili, nukulú.

NUKUZANI, s. = upungufu; ame-m-pa nukuzani, haku-m-pa kamili, to diminish or to reduce one's wages, he did not give the whole; قُصِّصَ, diminuit.

NUMBI, s., a draught of fish (ya, pl. za); ku fúa or pata numbi ya sámaki, a draught of fishes; Mungu amembarikía leo numbi ningi (cfr. tanzu, ya); Proc. numbi nasui mgagási mtanga, we have a draught of fish and shall lie down (ku-gagá mtanga) on the sand, to divide it in common. Several fishermen, who work together, divide the draught in common.

NÚXA, v. a., to grumble; ku nuna usso, to scowl; ku finia usso kua ku tukúwa, ku-m-nunia, to frown at one, to be displeased with one.

NÚXISHA (= tukisa), to cause one to be sullen, to make angry.

NUNDA, s. (nundo?) (ya), nunda imeanguka funguni? (R.).

NÚNDU, s. (ya, pl. za), núndu ya gnombe, the hump of a cow or bullock; ku-m-tia nundu, fig., to impose upon one? fulani wa-ji-tia nundu, N. N. will wind or cringe, to wind or cringe, if you ask or beg him for something.

NÚNGU, s. (la, pl. ma—), (1) piece, portion (kipánde), e.g., ni katie nungu moja la sámaki, or manungu mavili (or kinungu, small piece), let me cut for him one piece of fish, or two pieces; (2) a cocoa-nut in Kipemba (St.).

NÚNGU, s. (wa, pl. za), porcupine, which is eaten by the Suahili; núngu yuna marémbo marémbo. The natives do not approach it from the side, but either in front or from behind, as the animal throws its quills at its enemy (but of course only a short distance). The prick is said to hurt a man very sensibly.

NUNÚA, v. a., to buy, to purchase.

NUNÚLIA, v. obj., to buy anything for one, on one's behalf; baba ame-nunulia mana ngúo

nzuri, the father bought a fine dress for the child.

NUNULIWA, v. n., to be bought.

NGNÚZA, v. n., to teeth, to cut the first teeth, when the child gets a kikuku, and a chain of silver which is kept for him till he has grown up.

NŪRU, s. (Arab. نور) (ya), light, brightness; kum-tia, to enlighten one.

NURISHA, v. e., to cause one to get light; cfr. nauri, or nawiri, to get light.

NUSA, v. a., to smell; tombako ya ku nusa (St.), snuff; vid. nuka.

NŪSS (NUSU or NUSSU), s. (— ya) (Arab. نصف), in media parte attigit, half, the half of —; nūssu ya usiku, the half of night = midnight; ta-ku-pa maliyangu nussu kua nussu, I will give thee half of all I have, lit., my property half by half.

NŪSŪRA (or NŪZURA), s., adv. (Arab. نَصْر, panesus fuit) = padogo, (1) object insignificant, a little, within a hair's breadth.

NŪSŪRA, s. (Arab. نَصْر, auxilium), (2) aid, assistance; nūsūra ya Muignizingu jahāzi lingefunda leo, (nasui tungalifunda, but for God's help the ship would to-day have been broken (or we should have been shipwrecked).

NŪSURU, v. a. (vid. kinga, v. a.), to protect.

Nzige, s., locust (wandering locust), various kinds; niōe, barare, fundajunga (nzige huyu, pl. nsige hawa).

Nzima, adj., sound, healthy, whole; vid. zima.

Nzito, adj., heavy; vid. zito; ásali nzito, thick syrup.

Nzuri, adj., fine, pretty; vid. zuri.

O

O, relative particle, it; mti ulio angúka, the tree which fell.

O'A, v. a., (1) to look (Kipemba óa, look! Kin. lóla or óla); (2) to marry a wife; ku óa mtumke mbelle za kathi azai watu (said of the bridegroom), to see and marry before the Kathi.

OLÉWA, v. p., to be married; mke adáka ku oléwa ni múme na múme aóá, laken mke adéwa, to marry, said of the bride.

O'ZA, v. e., to cause to marry, to betroth; kathi or baba ana-mu-za mana, mke olewa, but mtu mume ózúa; alicikúa anaózúa kua mkéwe (Luke ii. 5).

OÁMA, v. n., to become soft by being put into water, to swell, to soften by soaking.

OAMANA, v. rec. = ku legeana, by humidity.

OAMIA, v. obj., to soften much by soaking, to make too soft.

OÁNA, ku oána, v. rec., to intermarry, to marry one another, lit., to meet together in marriage.

OÁNA, v. rec. (Kinrima), to agree, to be harmonious one with the other; manenoyáo hayakuoána = hayakupatána or tangamána, their words did not agree one with the other. Kella neno limballimballi.

O'FIO ófio, s. (Kipemba) = burre, without cause; baba ame-m-piga mana ófio; ame-m-tukana ófio; (2) quickly, speedily = fujo fujo; ku háribu mali ófio ófio.

O'GA, s. (wa), (1) fear; óga ukúba, great fear; kungia oga, to fear; msifanie oga jamā, simamāni tupigāne nao, msingiwe ni oga.

OGÓFISHA, v. e., to make afraid, to frighten, to threaten, menace.

OGÓPA, v. n. (vid. oga 1), to fear, to be afraid (Kiunguja).

OGÓVIA, v. a., to frighten (more used at Zauzi-bar).

OGA, v. a. (2) (Kin. ku loga); ku oga kua daua or ugauga or utáwi, to kill by means of a poisonous charm; mtáwi ame-mu-oga mtu, the sorcerer bewitched the man.

OGOTÉA, v. obj.; ali-ni-ogotea shambalangu, he bewitched my plantation; sikupata kitu.

OGA, v. n. (3), to bathe; ku oga muli (often pronounced koga = ku oga).

OGELÉA, v. n., to swim (ku oléa majini).

OGELÉWA, v. p., to sit constantly upon one, to ride upon one as upon water.

OGELÉZA, v. e., to cause to swim, to keep floating.

OGELISHA (or OKELESHA), punda by way of fording.

O'GOA, v. p., to be washed.

OLEA (or OEA) (Kipemba), (1) to swim, to buoy = ogeléa; (2) to look for one, to wait for one; (3) to get a wife for one (ku-mu-olea mke); ku olea mtu manawe, to marry one's daughter; ana-mu-olea nduguyu, he has married his sister.

OSUA, v. e., to cause to bathe, to wash, to make clean; e g., ku osha kiónda.

OKA (or KU OKA), v. a. (= joma in Kipemba, oja, Kinika) (= ku tia mottoni), to broil, to roast on the fire, to bake, to cook by fire only, to roast in hot ashes; but ku kanga (kua kikango), to fry with butter in a frying-pan.

- OLÉA (or OKÉA), *v. obj.*; ame-mu-okéa niamayakwe.
- OLÉWA (or OKÉWA or ÓKŪA), *to be roasted in hot ashes.*
- OKÓA, *v. a.*, *to pay a debt for another man* (R.).
- OKÓA, *v. a.*, *to bring or take out earthen vessels unhurt from the fire = to save, preserve*; mfinansi or mfinangi leo ame-wi-okóa wiungu jojoni, ame-wi-pata wiote wizima, na Mungu ame-mu-okóa mtu ndiáni, katika vita, ndā na mat'eso iote, *God has saved or preserved the man on the road, in war and famine, and in all distress.*
- OKÓKA, *v. n.* = ku toka kizima jungu jójoni, haki-passiki *This expression refers to earthen vessels which are brought out unhurt, unbroken, entire, and well-done, from the potter's kiln. Hence to be safe, entire, unhurt = ku salinika, ku pata salāma, to become saved, to escape unhurt.*
- OKOLÉA, *v. obj.*; ku tia katika jiriwa wa ku okoléa (= epulia).
- OKOLEWA, *v. p.*
- OKÓZA, *v. c.*, *to cause to come out from fire in an unhurt or safe state; hence to render one safe*; ku-mu-okóza na maofu, *to deliver from bad things* (mambo maofu); tu-okóze maofu, or tu-okóze maofumi, *deliver us from evil*; okóza mmoja mmoja = dondóa or rather dhondoa (*cf.* dondo); ku okóza na maofu, *to deliver from evil.*
- OKÓTA, *v. a.*, *to pick up*; ku-m-okota mana muali aliefuudika ungo (R.), *to pick up or find out, &c.*
- OKOTÉKA, *v.* (*e.g.*, maji ikimuayika hayacketeki) (*cf.* utotózi), *a reward being due to a finder.*
- OKÓVU (or UOKÓVU), *s.* (*cf.* okoa), *deliverance, salvation*; uokofuwangu ni kishákā, nimengia kishakāni = *I owe my deliverance to a forest, into which I entered, when I fled from the enemy*; uokóvu mboáko, okóvu omboénu! *peace be with thee, or with you!*
- OLE, *interj.*, *woe!* ole wangu, *woe unto me*; ole wenu, *woe unto you*; ole wāo, *woe unto them*; ole wako, *woe unto thee*; oléo, *woe unto him* (?), or yuna ole; ole ni wa watu, *woe to the people*; muigni ole, *woeful*; wole, uole = ole (halina uzuio), ole ni wako or ombosako
- OLÉA, *v.* (Kipemba) (Kimevita, ku-m-tezamia kwanza), *to look to or upon one, to wait for him*; *e.g.*, ku oléa jambo = ku ngojáa jambo; watu wa-mu-oléa roklio, *the people wait till he gives up his spirit.*
- OLÉWA ROKHO = ame ngójéwa rokho; *i.e.*, watu wamgojáa rokho ya mtu, wapáte ku-m-sika, *to wait for one's last breath, in order to bury him*; (2) *to be married, said of the bride.*

- OLESA (or OLESIA), *v. c.* (*cf.* oga (3)), *to bathe, to swim, to cause to float or be floating*; watoto wanaolesha kidani, *the children play with a little canoe by causing it to float in the sea.*
- OLÉZA (or OLELÉZA), *v. a.*, *to make like, to cause to follow or imitate a pattern*; ku oléléza kitu na kitu kingiue, *to imitate by comparing the thing one makes with another, which serves as a pattern*; ameoleleza kasha hili na kashalangu, *he made this box according to mine, i.e., he took my box for a pattern in making this box*; ku oléléza janso cha usitu wa mkéka.
- OMBA, *v. a.*, *to pray to, to ask one, to beg of, to beseech*; ku ómba Mungu, *to pray God*; mtúma ameómba ngúo kua banawakwe, *the slave asked his master for a cloth*; tuna omba kua muniéwe, *we have asked the owner himself.*
- OMBÉA, *v.*, *to beg or pray for one, in his behalf, to intercede for one*; nime-mu ombéa mtuma kua banawakwe azizi, *I interceded for the slave with his master gloriously.*
- OMBELEA, *v. obj.*, *to mourn for one, to bewail one*; ku ombeléa matungu, *to howl for.*
- OMBEZA (ku ji-ombeza), (1) *to pretend*; ku ji-ombéza kifua, *to pretend to have a cough, therefore to beg for medicine*; (2) *to execrate?*
- OMBOLEA, *v. a.* = ku imba nimbo vizizi kua mashairi, *whilst others respond, ajúa ku ombolea sana*; ku omboléa kiapo, *to demand an ordeal.*
- OMBOLEZA, *v.*, *to wail.*
- O'MBE, *s.*; ushi na ombe ni wa kizima (R.)? (*cf.* ushi), *depth, e.g., of a well or of the sea*; ku lewa léwa na ómbe, *to be tossed on the sea.*
- OMBO, *s.* (wa, pl. za); ku shenóa ómbo (Kimrima = in Kimevita sā) katika kanda; *i.e.*, ku fungúa kanda ku pata mlango ku tia kitu; ameumia ombo wa kanda ku tóa uguóngo umoja. Ombo or sā signifies the gnongo with which the several pieces of a bag are joined or sewn together. In order to get a large opening, one gnongo is taken out, when the bag will be wide open.
- O'MO, *s.* (la, pl. ma); ómo la jaházi, *the forepart or head of a vessel* (*opp.* to tesi, stern); pipo za ómo, *head-winds.*
- OMÓA, *v. a.*, *to open by mollifying, to dig up, e.g., when a hard kind of clay is mollified by rain then it is easy to dig up*; *e.g.*, ku omóa udongo kna mtaimbo (*rid.*); (2) ku omóa vita, *to cause fight or quarrel with one, to bring war upon him.*
- OMEKESA (or OMEKÁLIA)?
- OMÓKA, *v. a.* = kúa mutororo na ku angúka (*e.g.*, udongo), *to become soft and then to fall down*
- OMOLÉA, *v. obj.* (= tougóa); amekuenda ku-tu omoléa, *he went to ruffle with us.*

- OMOLEWA, v. p., to be demolished by becoming soft.
- OMRI, s. (ya, pl. za) (Arab. عمر), age (= máisha ya ku kã).
- ONA, v. a., to see, observe, find, obtain, to feel; ku óna masháka, to get trouble; ku ona kiu, to feel thirst; ku ona haya (= taháyari), to be ashamed.
- KU-JI-ONA, to consider or think oneself, to affect or pretend to be; na-ji-ona nipo kuetu (suisui), I feel myself at home.
- ONANA, v. rec., to meet; ku onana mato kua mato.
- ONEA, v. obj., to see or feel or get for one; ku-mu-oneá vibaya or kua vibaya = ku-m-toléa maófu, lit., to see for one bad things, i.e., to do one harm or mischief, to oppress, to bully, to treat him ill, especially if he is weak, and has nobody to defend him; hana mtu adakái kija usa seبابu ya ku-m-fania maófu; ku-mu-oneá utungu or masháka; ku-mu-onea uiyu, to envy one = ku-m-lilia uiyu; a-ni-onea hóruma, he pities me; a-ni-onea imáni, he sees faith in me; onéa, to see in one something, especially a fault, i.e., to seek for a cause to —; huyu ana-tu-oneá hajui heshima ni ku wekéana; to watch for one in order to find fault with him.
- ONÉKA, v. (Kinika), to be obtained or found, to become visible.
- ONEKANA, v. (= patikána), to be seen, to appear, become visible.
- ONEKEÁ, v. obj.
- ONÉWA, v., to be treated ill, to be exposed or displayed to vices, to display to view; Luke vi. 32; msionéé watu makosa, nanui hamtaonéwa makosa; nimekúa karibu (or nimekaribia) na ku káta tamáa ya ku-ku-ona, I almost despaired of or lost the hope (desire) of meeting thee.
- ONIA, v. a., to make to see, to show, to warn one; ku-ma-onia ndia (or manéno), to show one the road; ku-mu-elekesa neno; ngúio ioníayo, a transparent cloth (loosely woven); nime-mu-ónia laken hakuonika, I warned him but he would not be warned.
- ONIANA, v. rec., to be warned, to be set right mutually, to be made to see; e.g., mambo mema.
- ONIEKA, v. n., to allow of being shown or warned; haioníeki, he is not warned, it is no warning to him; cfr. arura, arusana and arusika in Kĩniassa.
- ONIEZA (or ONIESHA), v. (Kimrima), to make seen, to show one, to point out; e.g., ndia, ni-oniéshé or ni-oniéze híó tã, nipáte ku óna hapa, let me see the lamp in order that I may see here.
- ONISHÉWA, v. p., to be shown.
- ONDA (or ONJA), v. a. (Kĩamu), (1) to taste, to try, examine; vid. onja; tu-mu-onda kua elimu; ku onda in Kĩn.; (2) kĩa daifu, to become lean meagre; Kĩsuh. ku konda.
- ONDÉA, v. obj.
- ONDELEÁ, e.g., ku tezúma mtámbo, to look after the trap.
- ONDESHA, v. c., to let or make to taste.
- ONDÉWA, v. p., to be tasted.
- ONDO, s. (la, pl. maóndo, ya), a kind of high grass, with which the natives thatch their cottages; ondo la ku wimba niúmba; cfr. mbondo and kitoja; (2) ondo (pl. maondo) (St.) the knee (St.).
- ONDÓA, v. a., to take off or away = ku ténga kándo.
- ONDÓKA, v. n. (1) to arise, to get up; (2) start, depart, go off; ondóka mbelle yangu, depart from me, leave me alone; mtu yule ameondóka katika ulimengu hu, that man left this world, or departed out of this world; to rise from reposing, to sit or stand, and then to start; alikua analala, anaondóka, anaketi; aliondóka kitini kuakwe, he rose from his chair.
- ONDOKÉA, v.; mana yuwanza ku ondokéa (sc., víombo), the child begins to walk off with vessels. This expression refers to the growth of a child, when it is able to walk alone, and to carry off little things from one room to another = mana amekúa, the child is grown up. (2) To rise to, to get up out of regard to somebody; ni mana muali waanza ku ondokéa; todo (titi) laansa ku ondokéa.
- ONDOKELEÁ, v. obj., to get up and depart.
- ONDOLÉA, v., to take a thing away from one, to remove; e.g., ku-mu-ondoléa maofu, to take away his bad things from him = to forgive him; ku-mu-ondoléa heshimu or nemi, to take his honour or good name from him; ku ondoléa húzuni, to remove from one his sorrow = to cheer one. Mungu a-wa-ondolée magúbari na thulúmu, May God remove from them clouds and darkness!
- ONDOLÉANA, v. rec.
- ONDOLÉWA, to be taken away from him; ameondoléwa jinalakwe, his name was taken off from him.
- ONDOSHA, v. c., to make to go away, to take away, to abolish; vid. kuangúa.
- ONGA, v. a. (vid. yonga yonga and jongúa or jongoja), to vacillate, to reel (from the force of the wind).
- ONGÉA, v. n.; (1) ku jisungumza or simlia, to talk, converse (in Kĩunguja), to spend time (St.), (2) (in Kĩuuita) kúa nengi, to become much, to increase; watu wameongéa sana, the people increased, became very many; ku ongéa kua akili, Luke ii. 52; ku ongéa kua urefu, to be elongated.

ONGEZA, *v. a.*, to enlarge, increase, make greater or many, to add to; ku ongeza urúvu, to engthen, *lit.*, to add length.

ONGEZA, *v. obj.*, to increase to one, in his behalf.

ONGEZKA, *v.*, to be increased, to be capable of being increased.

ONGO (or wōngo), *s.* (la), in *Kijōmfu*, the white fat of the brains; in *Kimwita*, bongo la kitoo; *cfr.*

ONGÓA, *v. a.*; useme naye hatta u-mu-ongóe; (1) to lead a young child, to hold him by the hand in walking; in general, to quiet a child, to stop weeping, *e.g.*, by singing and swinging; ku ongoa ongóa (*intens.*) mana apate niamáza, to swing a child in order to quiet him (*cfr.* yongo); ku nena óa óa mtoto, kuimba apate lála; (2) to take the lead aright on a road, to go before the others; mtu huyu ana-i-ongóa ndia = anapita mbelle, analekesa ndia, anaongóa mbelle nama rubáni, watu wasipotée. Mungu ame-mu-ongóa.

ONGÓIA, *v. a.*, to deceive by promises (*St.*).

ONGÓKA, *v.*; mtu huyu anaongóka moyo or muili (ni mambo kúa mema uóvu usioongoka, unruly, evil, James iii. 8); mana ameongóka = amekúa mema, is well bred; kazi imeongóka = imekua ngema, the work prospered, succeeded, was brought to a good issue; to be led aright; mti hu unaongoka, this tree is very straight; to be converted.

ONGÓANA, *v. rec.* = ku patána; *c.g.*, je muna ongoána? how do you agree with? or how do you get on or succeed? hawa-ja-ongoana, wakali wakiteta hatta sasa, they have not yet been put right, they were quarrelling till now.

ONGOKÉA, *v. obj.*; vilimo vina-ni-ongokéa or nimeongokewa ni kilimo, my crop prospered; to be led aright, to be converted.

ONGOLÉA, *v.*; (1) ku-m-tuliza mana kua ku-m suka suka, asilile, to quiet a child by swinging it; (2) Mungu ame-mu-ongóka kazi yakwe, God prospered his work, carried his work forward with success.

ONGOLÉWA, *v.*, to be blessed, prospered (ni Mungu).

ONGÓSHA, *v.*; ku ongoshia kazi = ku fania kazi nzuri, to do able or clever work, to work cleverly; (2) ku ongoshia mono, ku tia range niekundu, *e.g.*, kattu yaongosha meno (kattu, coloured red) laken tóká yapasha or yawasha meno; (3) to bring up; kuku aongósha wana-wakwe = wa-ongóa ku rusha, to allow them to jump, like a child on one's back; na wana-wakwe wote wanaongóka; (4) ku ongósha

maneno = ku fafánúa ku tóa kossa; to clear up matters so that one cannot err or mistake; kuku anaongósha, the hen has brought off all her chickens.

ONGÓZA, *v. e.* = ku-m-pisha mbelle, to cause one to go in front, to take the lead in going before a caravan or company of travellers; ku-mu-ongoza mbelle, to drive, to lead; in general, to guide, lead, convey to; ku ongózoa ni ku toawa, to be conveyed to somebody; maji yaongóza ku jōa or ku pūa, ku ongóza ndia, to show him the road; nnaseina uye hatta ku ni-ongóza or hatta ku-ni topóa.

ONGOZANA, *v. rec.*, to go one behind another kua mkondo mmoja; gnombe zina ongozana, the cattle go one before the other = ku fuatána unio unio.

ONGÓYA; *vid.* Kin. yongóya, a certain amusement connected with a marriage feast.

ONGÚA, *v. a.*, to hate; to be distinguished from ungúa, *v. a.*, *vid.*

ONGULIWA, *v. p.*, to be hateed.

ONGUZA (rectius UNGUZA), *v. a.*, to seald, to seorch (*St.*).

ONIA, *v. a.*; *vid.* ona, to warn.

ONTESHA, *v. a.*, *vid.* ona, to show.

ONJA, *v. a.* (*vid.* onda), *v. a.*, to taste, to examine, to try; ku onja mitégo, to look at the traps.

O'NSA, *v. a.*, (1) to wound, hurt; nioka ame-mu-onsa (= uma), a snake wounded him; mtu huyu ameonsa = amefumáwa or fúmoa na wáno witani; (2) ku onsa or onsesha = ku-m-sonia sonia, to torment, vex, wear one out by abusive language, &c.

KU JI-ONSA, *vid.* kondesha.

ONSEKA, *v.*, to be weakened; ame-mu-onsa, nai ameonseka.

OPÓA, *v. a.*, to take out, to stop or stay pain; to carry off the matter which caused the sickness; *e.g.*, daua ya ku opóa summu (or fíkúza summu) ya mtu alie úmoa ni nióka, the medicine for staying or carrying off the poison from a man who has been bitten by a serpent; ku-mu-opóa mtu alieúgoa; *cfr.* oga or loga.

OPÓKA, *v.*, healed.

OPOLÉA, *v. obj.*, to fetch up or out for anyone, the instrument with which to fetch up; ku opolea kitu = ku letta jū; kiopó ja ku opóla opoléa ndóo = juma kilijó fuliwa kama nanga, hakuna paróla, kua kiopó watu wana opoléa ndóo, a hook fixed to a pole, to pick up a bucket which has fallen into a well, to fetch it up; (2) to heal.

OPOLÉWA, *v. p.*

OPÓSA, *v. e.*

ORFA (or ÓROFA, or GHÓROFA), *s.* (ya, *pl.* za), an

- upper room (*vid.* ghórofa), Arab. ^{غرفة} غُرْفَة, coenaculum), the second story of a house.
- ORI, *v. a.* = ku hadiáa.
- OROKA, *v. c.*, *Kiniassa* = to cross a river in a boat or by swimming.
- ORORO, *adj.*, smooth, soft; kasha jororo; niumba niororo, &c.
- O'SHA, *v. a.*, to wash (*cfr.* oga), ni-oshée ngúo hi, wash me this cloth.
- OSPEKA, *v. p.*, washable, capable of being washed, to have been washed; ngúo zimeoshéka, the clothes have been washed.
- OSHEWA, *v. p.*, especially said of corpses; páhali pa ku oshewa, a place for washing.
- OTA, *v. n.*; (1) to grow; ku méa, tóa mite, ku toka mtaugáni kilijo ndani ku toka nde; e.g., mahindi yanaóta, to grow, thrive, bud, which process is caused by the heat or warmth of the soil, hence: (2) ku ota, to warm oneself, to bask; ku ota motto, to sit squatting near the fire, to get its heat or warmth, ku keti kando ya motto muili upaté harri; ku-mi-kanza mtu motto kua kitāmbā kitiwájo majini kiwekoájo kando ya motto, ku-mbandika muilini; (3) ku ota, to roast, to fry on the fire without ghee, &c. (*cfr.* óka, *v. a.*), otéa, *v. obj.*; ku otewa, *v. p.*; (4) ku ota (*Kimrima*, ku lóta; *Kinik*, ku lóha) ndóto, to dream a dream, to keep, as it were, sitting in the same place and dozing, which causes dreaming; ku ota jua, to bask in the sun; ku ota, katika uzingizi to dream in sleeping; ku ji-otea jua, to bask, to expose oneself to the sun, to warm oneself at the fire or sun; ku ota motto or jua.
- KU OSA, *v. c.*, to make to dream (which is ascribed to the koma).
- OTÁMA, *v. n.* = ku jujuma or dutama = ku keti kua ku jizúa kua mágú matúpu, to sit squat, or rather to sit upon the heels (especially when it is cold), not upon the bare ground; to sit on the calves of the legs, as the natives do on going to stool; to half sit. *R.* writes, dudhūmā.
- OTAMIA, *v. obj.*, to brood, to hatch, to sit hatching; kuku yuwaotamia mai.
- OTAMIWA, *v. p.*, to be hatched; *cfr.* atamia, kalia.
- OTÁNA, *v. rec.*, to dream of one another.
- OTESHA, *v. c.*, to cause to dream.
- OTÉA, *v.* (*vid.* ota); ku-mu-otéa = ku sama ndiáni, ku jifita (ku-m-pigía jámba), to waylay one, lit., to sit (at squat) for one, to stoop down near the wayside for one, viz., to rob or kill him; to lie in wait for; ku lala vizia; (1) ku otea, to warm oneself; (2) to waylay one (both acts in a squatting manner); mahali pa

- otewápo watu, a lurking-place; ku otesha, to cherish, *Eph.* v. 29.
- O'TÉ, *adj.*, everyone, all; watu wote, all men makáša ióte, all boxes; kitu chote, all or everything; vitu viote, all things; niumba zote, all houses; tuendezote, let us all go together; tuende wote, let us both go; lo lote, cho chote, &c. whatsoever.
- O'VU (or NOVU), *adj.*, rotten, bad, spoiled, corrupt, wicked; niumba mbóvu, a bad house; mtu muovu, a bad man.
- OWÁMA, *v. n.*, to be steeped.
- OWÁMISHA, to steep.
- OWÉKA, *v.* (*vid.* ponda), mtelle ukiwa unaowékua ni ku ponda, to become soft.
- O'YA, (1) *v. n.* (*Kiniika* and *Kimirima*), to rest from fatigue, to repose, to make a pause = ku pumsika (*Kimwita*).
- OTÉSA and OYESÉSHA, *v. c.*, to cause to rest = pumsisha; *cfr.* wesésha.
- O'YA, (2) *s.*, óya umója, one handful (given with the hand open) (*pl.* nióya); e.g., nióya mbili, two handfuls; oya wa mtelle, *pl.* nióya za mtelle.
- DÓPA (or JÓPA or TOPA—the word varies in various dialects—la, *pl.* ma), a handful or appropriate quantity of ropes, sticks, &c.; dopa or jopa la gnongo or fimbo or fito, a handful of gnongo, or a proper quantity of gnongo, sticks or switches, a small bundle of them.
- KOFFI (la, *pl.* ma), koffi ameni-pa koffi mmoja la mtelle, haku-ni-pa makoffi mawili, he gave me the measure of two hands full, he gave me not the measure of two hands full separately; makoffi mawili yafania kebába or nióya nne.
- KONSI (ya, *pl.* za), a handful given with the hand compressed konsi ya mtelle heifai.
- MGNÁDA (wa, *pl.* mignanda, ya), a handful taken with the fingers; e.g., mgnanda wa támbi, a handful of vermicelli taken by the fingers of the hand; ku piga mignanda miwili or ku téka or jota mgnanda mmoja wa támbi, to reach forth with the fingers one handful of vermicelli; mtu huyu ana-zi-piga gnanda támbi, ana-zi-teka, akatukúa.
- NGUMI, signifies the fist clenched and ready to strike (ku piga ngumi).
- O'ZA, *v. n.*, to rot, to spoil, to become bad; ku tía madáwa isióze, to apply antiseptic means, to embalm.
- KU OZESHA, *v. c.*, to make to rot.
- O'ZŪA, *v. p.* (*vid.* ku óa, *v. a.*, to marry) (*cfr.* Luke ii. 5; pamója na Mariam aliekua anaózua kúa mkewe).
- OZELÉA, yaozelea mbali.

P

Pā, one of the genitive particles. This particle only accompanies the noun *māhali* or *pāhali*, place, e.g., *māhali pa watu*, the place of men. It is besides used in various compounds referring to place; *hapa*, *papa*, here; *hapāna*, there is not. In compounds referring to distance, *pa* is changed into *po*; *hapo*, *papo*, there; *ndipo*, yea there; *pāsipō*, not there, &c. *Palina* or *palikūa* na *mtu*, there was a man; *hapāna*, there is not; *niumbani pa Abdalla*, by Abdalla's house.

PA, adv., where, there; *pana keléle gani hapo*, what noise or cry is there?

Pā, v. a., *kú-m-pā*, to give him; *amé-m-pā kissu*, he gave him a knife; *ata-ni-pa*, he shall or will give me; *yuwá-m-pa*, he gives him; *ni-pā or ni-pa mimi*, give me; *nabúda yuwápi*, ni-m-pe *nauiliyakwe*, where is the captain, I must give him his fare; *ku-m-pa ahadi*, to give a promise to.

PAWA (or **PÉWA**), v., to be given, to have given to one, to receive.

PANA, v. rec., to give each other (vid., *pana*), *ku pana mikóno*, to shake hands; *ku pana uahadi* or *ku ahadiana*, to league, to be leagued; *ku-pana zāmu*.

PALIKA and **PÉKA**, v. n., to be given; or, properly, to be giveable, to be capable of being given.

Pā (or **PÁA**), v. n. = *kū pā jū*, *ku kuca*, to ascend, to go up, to fly; e.g., *muewe anapā jū kábisa*, a rika sana, the hawk flew very high; *mikójo inani-pā or mafi yana-ni-pā*, lit., the urine or the excrements of mine rose up or flew back, as it were, into the bowels, because I was frightened on going to stool; *jua linapáwa*, the sun has risen (R.).

Pā, s. (wa, pl. wa or za), a kind of antelope; *pā wa mituni*, the antelope of the forest.

Pā (or **PAA**), v. a., to take off (= *ku oudoa*), to scrape off, to shave off, or abrade, e.g., *ku pa mamba ya samaki*, to scrape off the scales of fish; *ku pā viázi*, to scrape sweet potatoes; *ku palia*, v. obj., to scrape for one; e.g., *u-ni-palie samakiyangu*, *ku palia shamba*, to turn the ground; *ku palia roho*, to irritate the bronchia; *ku palisa*, v. e., to irritate the throat by loud speaking; *palika*, to be scraped; *palilia*, v., to form small heaps (said of plants) in turning the ground; *palilika*, e.g., *mahindi hayapaliliki*, *nti ni ngumu*; *palilisana*, v. rec., to help each other in *palilia*; *palilisa*, v. e., to turn the ground for wages; *paliwa*, v. p., to be irritated in one's throat; *paliliwa*, v. p., mahindi yapaliliwa; *ku pāa sandarusi*, to clean gum-copal.

Pā, v. a.; or *ku pāa motto* = *ku toa motto kua gai*, to take off fire with a potsherd, to fetch fire.

Pāza, v. e.; to make to rise; *ku paza pūmzi*, to draw in the breath; *ku paza mtelle*, to grind rice roughly, coarsely, in the mortar or on the mill-stone (*Kirab. valasa*); *unga wa ku pāza* is mixed with *unga wa tatu*.

Pā (or **RÁA**), s. (la, pl. māpā, ya), the thatched roof of a house; *niumbayangu ina māpā manne*, my house has four slopes, viz.: *māpā mawili ya kiambāza*, na *wipā wiwili*, viz., *kipā ja ubello* na *kipā ja niúma*.

PAANDA, s., a trumpet (St.), a gadfly.

PAANGE, a horsefly (St.).

Pādā, s. (reetius *pāttā*), a twin; *ku viā pādā*, to bear twins; *Kiung. paela*, a twin; *pada* or *patta ya nde*, a child of which its mother was pregnant while suckling a previous child.

PADAFADA, s.; vid. *kigúgu*; vid. *patapata*.

PADIKA (*Kiung. paelika*), v. a.; *ku padika mvi upoteni ku fūma*, to place the arrow upon the bow-string to shoot; *ku ji-paika kissu kiunóni*, to put the knife or stick into one's girdle or the cloth around the loins.

PADÓGO, adj., small; scil. *pahali*, a small place, almost, nearly; *káribu na*, I was like to, or I was nearly, or I had like to be killed, *padógo nimeuáwa*.

PADRE (or **PADIRI**), s. (pl. *mapadre* or *mapadiri*), a padre, a priest, clergyman. This word is known from India.

PÁPU, s. (la, pl. ma), the lungs.

PAGA, v. a. (*Kimrima*), to strike hard, to harpoon a whale; *ku-m-paga ngumi* = *ku-m-piga ngúmi* = *ku piga kua nguvu sana*.

PĀGĀ (or **PAJA**), v. a. = *ku wāgā matambāfu*, to hang a thing over the shoulders and neck and carry it; *ku tāmbā na mbāfu*.

PĀGĀ, v. a., to seize one; *pepo ame-m-pāgā mtu*, an evil spirit seized a man, made him ill; na *mtu amepagāwa ni* or *na pepo*, the man was seized = *ameshikoa ni pepo*.

PAGADA??

PAGĀJA, s. (vid. *shupī*), a kind of basket.

PAGĀRA, v. a. = *ku wāgā*; e.g., *mikóba mafuzini*, to hang a bag over the shoulder.

PAGĀZA, v. e., to cause to seize or carry, said of sickness or a load (hence, *mpagāzi*, a porter, carrier) (*Kiung.*, said of evil spirit causing a man to fall sick); (1) *pepo ana-m-pagaza mtu* = *ana-m-fania ugonjoa kua ku-m-tisha* or *kutusha*, when a man sees at night anything that frightens him, the natives consider it to be the appearance of a *pepo* or *shetani*. On account of sudden fright people are often instantly seized by fever or other kind of sickness. In

order to cure the sick person, the people endeavour ku punga mgónjoa kua ngóma na keléle, to expel the feelings of fear, and at the same time to call the evil spirit in order to ask him what he wants and by what means he may be appeased; ku pagáwa ni bilisi or pépo, to be possessed of an evil spirit (iblis in Arab.). (2) Mkurugenzi amepagáza watuwakwe mizigo mikúba ya mali, the leader of the caravan caused his people to carry large loads of goods.

PAGÁRA, v. a.; ku pagára hírizi matambafu, to wear strings of charms over the neck and shoulder on both sides of the body, matambáfu; to creep, to wind around; the sing. uafu, pl. mbáfu, side, ribs).

PAGÁRO, s.; hírizi ya ku pagára matambáfu (ku tambá uáfu) ku-m-túliza mtu mdungumáro pepo wa Kishakini (Shakini, a country in the Somali land). Pagáro ni hírizi za mizi ku fungoa na úzi meusi, a charm made of reeds, tied up with black thread and suspended over the neck and shoulders; pepo ya Shakini aki-m-pagára mtu, watu anafunga pagáro, ku-m-túliza pepo, when the spirit from Shakini seizes a man, the people tie a charm to him to appease the spirit.

PAGÓA, s. (ya, pl. za mifi or mivi) (= niána ya, pl. za mifi, (Kinrima), barb of an arrow.

PAGÚA, v. a.; ku pagúa matánsu ya mti, to cut off the branches of a tree, or ku pagúa witanusu via utagá; ku pagúa (= ondoa or ku ondósha) tansu or panda za mti (cfr. pogóa); ku pagúa miá = ku ondóa miba za miá; ku pagúa miá = ku ondóa miba za miá; ku pagúa or pajúa or babúa or knaniúa or tabúa makumbi, ku suka makuti, to strip off one by one the sabre-like threads or stalks of the cocoa-leaves, to twist makúti, vid.

PÁHALI, s., place; páhali fulani, at a certain place.

PAJA, s. (la, pl. ma), the thigh (Kijómfu, kiwéo; Kinika, kiga), lap; vid. ku-m-pakáta mana, (bapa la usso, kiwingo eha usso), to have the child upon the lap; pája la usso.

PAJE, s., red mtama (Pemba) (St.).

PAJI, s. (1) paji la usso, the forehead; (2) paji = kárimu, liberal.

PÁKA, s. (wa, pl. wa and za), a cat; paka múme or shume (mpéfu), a large male cat (pl. mapaka mashume makúba).

PÁKA, v. a., to anoint, to lay on, to spread upon, to besmear on, bedaub, to rub in; ku-m-paka mafuta, tóká, udóngo, &c.

PAKANA, v. rec., to anoint, to rub each other.

PAKA, v. a., to set or fix bounds; ku fania mpáka; e.g., wanapaka shamba, they set bounds to a plantation; ku pakána kua mpáka, to border one upon another.

PAKÁNISHA, v. a., to confine or border, to join. PAKAJA, s. (ya, pl. za) (vid. dundu, pl. ma—), a kind of basket made by plaiting together part of a cocoa-nut leaf; ni chombo eha ku tilia sámaki kamba, &c.

PAKAJA (pl. ma—), people prowling about at night to rob or do other mischief.

PAKÁSA, v. a., to twist rope (ngole).

PAKÁTA, v. a., to put upon one's lap or knee; ku weka ju, ku léfia léfia, e.g., mkóba mafusini upáte ku lewalewa, to hang a bag over the shoulder (kua ku tia úgue kua knapáni) (Kinrima, ku wāgā mkoba kuapáni); ku-m-pakata mana mapajani kiweoni, to rock a child on one's lap or knees; or ku-m-pakata (or wāgā) mana fusini, to swing a child on the shoulder; pakatika; muana huyu hapakatiki, yuwafuruguda.

PAKIA, v. a.; (1) = ku tia kitu dauni, to put things or loads into a boat or vessel, to embark, to load a vessel, to have on board; (2) pakia, to turn out; muhogo mungine hupakia kúa mema, turns out good.

PAKILIA, v., to embark for, to put on board, for; Mzungu ame-ni-pakilia mtamawangu aki-ni-lettéa, the European embarked my corn (for me) and brought it to me (to put on board for).

PAKILIWA, v. n.; muigni jombo amepakiliwa mali ya kede na kede katika jombojákwé, to the owner of the vessel were committed as freight various things; wali anapakiliwa viombo viakwé.

PAKIWA, v. n., to be loaded, freighted; e.g., dau limepakíwa tende, samli, náfuka, the boat was loaded with dates, butter, corn, &c., or the boat had a cargo of dates, corn, &c.

PAKIZA, v. c., to stow on board a ship.

PAKO, thy, your, after mahali or pakali, mahali - pako, thy place.

PAKÚA, v. a.; ku-pakúa wali = ku tóa wali katika jungu na ku tia sahinini, to take boiled rice out of the cooking-pot and put it into a plate, to ladle out or take out of the pot, to dish.

PAKULIA, v.; ame-m-pakulia waliwakwé, muigni hapo, to put boiled rice for one into a plate, as he is absent, and consequently cannot do it himself.

PAKÚNA, v. a., to scratch; usipakúne kíonda, kita kuendéla, do not scratch the wound, else it will grow larger (usikúne pápo pa kíonda).

PAKUSSA, v. a. (Kinika vakúsa) = ku pangussa; e.g., ku pakussa fumbi, to sweep off dust with one's hand; cfr. ku vuta vumbi.

PAKUTOKEA, an outlet, a place to go out at (pa ku tokéa).

PALĒ, *pron. dem., there, that place, not very far off; palēpalē, just there, at that very place.*

PALĪA, *v. a. (1) (cfr. pā, pā) (= ku kohōsa), to enter one's nose, irritate the windpipe, and thereby cause coughing; c.g., tōmbako ina-ni-palīa (= ina-ni-kohōsa); nazi ina-palīa muhōgo = inangia ndani kana samli, tui la nazi linapalīa muhogo; kitu kina-ni-palīa (kohosa kina-ni-fulia katika kō) maji yana-ni-palīa or fulia, the water hurts me when it goes the wrong way; but of food they say: ehakula kina-ni-songa paliwa na maji or na mate, to be choked with water or saliva.*

PALĪA, *v. a. (2) to hoe, to turn the ground; ku palīa kũekũe = ku ondōsha niassi, kilimo kipāte nāfasi, to till the ground the second time to remove the weeds from plantations.*

PALĪLĪA, *v. obj., to hoe up the soil between the crops or round the growing crops.*

PALĪA, *v. (3) to fetch fire (vid. ku pāa) for or in behalf of somebody; ana-m-palīa motto, ana-m-pelekā, he took live embers and sent them to him.*

PALIKŪA, *v. a., there was or were; palikūa na mtu mjini, there was a man in town.*

PALILĪA, (1) *v. a., to cause to hoe; (2) to bring enmity upon one, to excite hatred against one by aspersing him to another man who may be his friend = ku-m-tongelēza or tongēa maneno yasiofā, ku sema, felāni ni muōfū, haifai, amefania vibaya via kethe na kethe.*

PALILIZĀNA, *v. rec.*

PĀLĪPO, *where there is.*

PĀLISA (or PĀLIZA), *v. a. (vid. pāa, to ascend), to lift up one's voice, to speak aloud; sasa amepālisa sauti (vid. ku pāa = ku tolēa nde maneno, ku sema kua nguvu or kua sauti kũ).*

PALIWA, *v. n.; amepaliwa ni mate = amekohōsoa ni mate yaliokosha ndiyākwe miōni, he was compelled to cough because the saliva went down the wrong way.*

PAMĀMBA (*lit., there where is a rock*). Kiumānzy *is the rock which is on the entrance of the river Dana.*

PAMBĀ, *s. (1) (ya, pl. za), cotton; mpamba, the cotton shrub.*

PAMBĀ, *v. a. (2), (1) to adorn one, to decorate one with fine dress, gold rings, &c.; (2) ku-m-pamba maiti or mtu aliekufia, i.e., to put a piece of cotton into the nose, mouth, eyes, ears, vagina, buttocks, and under the nails of the deceased person, ku enda kua tōhāra. The Suahili do not bury without having adorned the apertures of the body of the deceased (cfr. masikoa); ku fania uzūri, urembo, haiba; ku pamba niumba, to furnish a house.*

KU-JI-PAMBĀ, *to adorn oneself, to dress out, to trick out (with), to embellish.*

PAMBĀ PAMBĀ, *v. n. = ni karibu na kũ cha; walitoka kuli pamba pamba, they went at dawn of day (R.).*

PAMBĀJA, *v. a., to embrace.*

PAMBĀJA, *s. (ya, pl. ma—), embracing; ku-m-piga pambāja, to embrace one.*

PAMBĀNA, *v. n.; viombo viapambāna, (1) = vina; muendo sauā sauā or viābiri, the vessels go or sail together side by side, at a short distance from each other, but in the same line, and in a narrow place; (2) viombo viapambāna = vinagotāna or kutāna ku fundika, the vessels fall foul of each other, or run against each other, and are broken.*

PAMBĀNIA, *v. a., to out-talk people in judgment, in order to cover one's own crime: the noisy person wishes to speak alone, lest others find time to defend their cause. Such liars are often imprisoned on account of their impudence; (2) to belie people; ku pambānia maneno ya watu kua kelēle, to make people forget their words by great noise.*

PAMBĀNISA = hanikisa, *v. a.; maneno haya unene suafi, usi-ya-pambānise, these words are very weighty, do not confound them with noise.*

PAMBĀNISHA, *v. = ku weka vitu sauā sauā, to expose, lay out, exhibit, to bring together, to compare; viombo, furniture, utensils; ku fania kundi la viombo, to exhibit a heap or multitude of implements to be chosen from; (2) to cause two vessels to run against each other, to pick a quarrel or scuffle with one.*

PAMBĀNIWA, *v., to be made to forget one's word, to be out-voiced.*

PAMBĀNŪA, *v. a., to loose or separate from each other, to distinguish, discriminate, to explain; ku pambānūa maneno or hesābu, to explain words or an account.*

PAMBĀNŪKA, *to be separated, to clear up, to rise early in the morning.*

PAMBĀNUKIWA, *to oversleep oneself, to sleep too long?*

PAMBĀNULĪA, *v. obj., to describe by distinguishing, to explain to one.*

PAMBAUKIWA, *v. p., to be darned (Kathi Ali used this word), if this word could be used in the passive by the English.*

PAMBĀZŪA, *v. a., to speak plainly = ku funūa neno, kulla mtu ajūe, asinēne kua ku fita, neno liwe wazi; to make clear, clear up = to explain a word, so that everybody can understand it.*

PAMBĀZŪKA (or PAMBAŪKA), *v. n., it clears up, it becomes day, to become light in the morning; ku pambazuka or pambaŭka or tanzūka (ulimengu unatazūka, wingu lililofunga linatanzuka), to dawn; ukungu unawamba ulimengu; kuaa kueŭpe, to be grey dawn.*

PAMBELLE, *adv.*, in front = *pā mbelle*, there where the front is.

PAMBIA, *v. a.*; *ku pambia wali*, to spread boiled rice level with a spoon, cover the pot and make a fire over it.

PAMBİKA, *v. a.*; *leo mana huyu anapambika* = *yuwavā ngūo nzuri sana*, to be adorned; (2) *ku pambika* (or *papika*) *mawāno ya mifi kua mbawa za kosi katika tāko ya mifi*, or *ku pambika kua uzi wa mnanazi or makāno ya gnombe*.

PAMBO, *s. (1) (pl. za) (sing. upambo)* = *miti ya ku tia na ku anikia samaki*, *ku simika motōni samaki ku pata kākua kua moto*, pieces of wood on which fish are suspended and exposed to the sun or placed over a fire, to get dry for preservation's sake.

PAMBO, *s. (2) (la, pl. ma—)*, an ornament of any kind (*uzuri, urembo, haiba*), finery, attire; *pambo niumba*, furniture of the house.

PAMKA, *v. n. (Kipemba)*; *ku panka mlimāni (Kimpita, ku teremuka mlimāni)*, to descend from a hill or mountain.

PAMŌJA (or PAMŪE), *adv. (Kiang.)*, together with, lit., at one place with; *māhali pamoja na ame-kuenda pamōja na watu*, he went with the people. PAMŪE, *adv.*, *vid. pamōja* (old and poetic).

PANA, there is or are, there was or were.

PANA, *v. rec. (1)* to give each other, to pass things round from one to another, to interchange gifts (*ku pā*); *wamepāna tūnu*, they exchanged presents, gave presents one to another.

PANA, *adj. (2) (cfr. upana)*, wide, broad; *nti hi ni pāna*, this country is wide in extent; *mtu hu ni mpāna*, this river is broad; *juto ni pana*; *ubāo hu ni upāna*; *kitu hiki kipāna*; *māhali hapa ni papāna*; *ni bāo pana*; *kashia pana* (*pl. ma—mapana*); *ngūo pana*; *kissu kipana*; *niumba pana*; *nguo hi ni pana*; *upana hu*, this breadth; *jembe pana* (*pl. membe*) *mapāna*.

PANA PANA, level, flat, even.

PANALIA WAZI, it sounds hollow.

PANARO, where there is, are, was or were.

PANDA, *s. (1) (ya, pl. za)*, fork, bifurcation; *za mti, dec.*, *panda za mto* = *mikōno ya mto*, the point where a road divides into two, or where two rivers join, or the bough of a tree forks.

PANDA YA NDIA (or NDIA PANDA) (*Kiang. njia panda*) = *magawaniko ya ndia*, lit., a road of dividing, a place where roads meet, a way which branches off into by-roads or several other roads, a by-road, cross-way. It is on the cross-ways where the natives make their *sādaka*, *ku sukūmiza maofu kua kulla mahali*, for they believe that on cross-roads there are

evil spirits, wherefore they will not throw rubbish in such places. *Reb. takes ndia panda for by-way, by-path, by-road, and ndia ya mkin-gamo for cross-way. Ndia kū is a highway; ndia panda, a road of separation, a cross-way.*

PANDA, *s. (2) (la)*; *la mtende or la mnāzi* = *shāwi la nazi litokālo tembo*. It is that shoot of the cocoa-tree which yields the tembo (*vid. gema*). When it bears nazi, it is called shāwi. It must be neither too young nor too old in order to yield tembo. The natives tie it fast with mbugu, and cut off the end of it three times a day, in order that the liquor may not cease to run.

PANDA, *v. a. (3) (= ku kuā)*, (1) to ascend, to mount, to climb up a tree, *ku panda ju ya mti*; e.g., *ku panda mnāzi*; *ku panda (ju ya) ferasi*, to ride a horse; to go on board; *jahāzi inapanda muamba* = *inakuā muamba*, the vessel struck on a rock; (2) = *ku yā*, to plant, to sow, to set the seed in the ground; *tembo ni panda la anzālo or lianzālo ku fūngua* (tapped panda).

PANDANA, *v. rec.*, to lie across one another.

PANDANA, *v. rec. (= shikana)*, to be framed together; *Eph. ii. 21*.

PANDIA, pandika.

PANDISHA, *v. e.*, to make one to sit or ride (*Luke xix. 35*), to make to go up, to raise, to hoist.

PANDUA, *v. p.*; *hatta pandu yamkūe*, until victory is gained.

PANSA (PANZA), *v. a.*, (1) to set up, to raise = *kuesa*; e.g., *ku pansa mtāmbo wa bunduki*, to cock a gun, lit., to raise the cock of a gun; (2) *ku pansa* = *ku kusānia*; e.g., *ku pansa gnombe*, to gather bullocks (e.g., when the natives in their contentious endeavour to out-do others by sending them a larger number of bullocks than that party expected to receive).

PANDE, *s. (sing. upande) (wa, pl. za)*, part, piece, pieces; *pande mbili*, two pieces, on both sides, a small piece, *kipānde*; *pande zote*, all around.

PANDIO, *s.*; *pandio za mnāzi*, *mnāzi hu hauua pandio*, *ni ku paraga*; i.e., *ni kifūa ku ganda-mana na mti*, to press the breast against the tree (*vid. paraga*), because there is no ladder.

PANDU, *s.*, a kind of fish; *pandu huyu*, *pl. pandu hawa*.

PANGA, *s. (ya, pl. za)*, a cave, den; *ku ji-fita pangani ya* (or *pl. za*) *mawe*, to hide oneself in a cave; *cfr. pango*.

PANGA, *s. (1) (pl. of the sing. upanga, a sword)*.

PANGA, *v. a.*, (2) (1) = *ku weka mstāri wema*, to put in a line, to set in order; *ku panga makasha*, to set up boxes in a line; (2) *ku-m-panga mtu niumba kua āgira*, to rent, to hire a house, to give one a house for rent; *Gābiri ame-m-panga Baniani niumbayakwe*, na *Baniani amepangoa niumba*

ya Gabiri, to give one a house for rent. Gabiri placed a Banian in his house, or let out his house to a Banian, and the Banian was placed in the house of Gabiri on condition of paying rent; ku-m-tia Baniani niumbani ku pata úgira kuakwe.

PANGÁNA, *v. rec.*, to be in rows, to sit in rows; e.g., tumepangána dañni tumekúa watu wangi, tukakéti wema kua safu dau lisiléwé, we sat in rows in the boat; we were many, but we sat in good order, lest the boat should reel over.

PANGASA?

PÁNGISHA, *v. e.*; (1) ku pángisha watu niumba, to let a house to, to give people a house for rent; muigni niumba amepángisha watu niumbanimuakwe, na wálé watu wamepangishoa, the proprietor of the house gave the people his house for rent, and those people were given the house for rent; (2) ku pángisha watu katika káramu, to place people in a row or in order at a feast; ku weka watu wema na safu, to cause the people to sit in ranks.

PANGULIA, *v. obj.*; ku-m-fuma kua ku pangulia? broider? interlace? ku pangilia = ku toma, tomokea, to hew out (e.g., a canoe or mortar)?

PANGINE (*vid.* ngine), another place, or other places.

PANGINÉPO, elsewhere.

PÁNGO (OR PAANGO, OR MAPÁNGO), *s.* (ya, *pl.* za), a hole of moderate size; pango ya nti, ya mti, a hole in the ground, in a tree; panga ya pania, a rat-hole; mpángo (*pl.* mi—) wa pánia is a very large rat-hole; kipango ja pánia, a very small mouse-hole; pango (hole) must be distinguished from panga, a cave; *vid.* kipango, a small mouse-hole.

PANGU, *my*; e.g., mahali pangu, my place; *cf.* angu.

PANGÚA ÁRI (OR MAÓFU TU), revenge for evil, e.g., upangúe ári (*evil*), miongoni = mua Mayahudi, take vengeance on the Jews for the evil they have done.

PANGUSSA, *v. a.*, to rub off, to wipe or brush off; e.g., taka za muili; pangussa vumbi katika viombo hivi, dust these vessels.

PANJA, *s.*, the forelock; mapanja, the receding of the hair on each side of the forelock (*St.*).

PÁNIA, *s.* (wa, *pl.* wa or za—), mouse, rat; pania wa mawe, wa niumba, wa mitu or pania wa shamba, the rock, house, and forest mouse. The pania wa máwo is called búku (la mawe), and is eaten by the Wanika.

PÁNIA, *v. a.*, (*vid.* ku séga), ku ji-pania (or ku pauza) ngúo, to wrap the cloth round the loins

in order to go quickly, and to save one's cloth from thorns, &c.

PANIAMÁFU, *adv. adj.* (from pa and niamā), máhali palipo niamāa, pasipokúa na kelélé, a quiet, noiseless place; mahali pa shuári katika báhari ni wema ku tia nanga, hapana msukosuko or mtumbotumbo, a calm place at sea which is suitable for anchoring, since there is no rolling of the vessel.

PANSA (OR PANZA), *v. a.*, to set up, to raise (*vid.* panda, *s. n.*) (*cf.* pania and panda) = ku ji-pania, e.g., ngúo; (2) = ku ji-tueka, e.g., thamibi ilio-m-pasha kuffa, 1 John v. 16 (*Sp.*)?

PANÚA, *v. a.* (= funúa), to open, to extend, to make broad, to widen; ku panúa dau kua ku tia viwango; (2) to note (*Sp.*).

PANÚKA, *v. n.*, to become wide, to be far asunder; mahali hapa pana panúka or ni papána.

PANULIA, *v.*, to spread, extend, to straddle; muigni pumbu ya makende yuwapanulia mágú, apate néfasi, he who has a swelling of the testicles spreads out his legs to get room (in walking), to widen for.

PANZI, *s.* (1) a grasshopper of various colours; *cf.* nyoye; (2) a kind of fish (*pl.* mapanzi).

PÁO, (1) their; e.g., mahali páo, their place; (2) páo (*pl.* mapáo), very thin rafter for a thatched roof.

PÁPA, *s.* (wa), a shark much liked for food by the natives. It is chiefly imported from the southern coast of Arabia in a dry state. The exportation of the dry pápa and ngú forms the principal article of trade of some of the South Arabian coast-towns.

PAPA, *v. n.* (*cf.* bapa), (1) ku papa rokhoni, to doubt, tremble; msíwe na rokho ya ku papa or bapa, Luke xii. 29; ku-ji-papa moyo; yuna papo la moyo; moyowakwe ume-m-papa; yuna rokho ya ku-ji-papa moyo; (2) papa hapa, just here; from hence, kua papa hapa, Luke, iv. 9.

PAPÁSA, *s.* (*sing.* upapása wa mukáte) (*pl.* za), mukate wa makópa ya muhógo, bread made of dried pieces of cassava, when baked with ground nazi (tui) it is excellent food.

PAPÁSA (OR PAPASSA), *v. a.*, (1) to grope, to grasp at, to feel after a thing by groping along in the dark—muifi yuwapapassa usiku; (2) to touch one gently, to stroke softly.

PAPÁSI (OR PÁSI), *s.* (wa), ticks, an insect (kama kúpa) which is said to cause fever to one who is bitten by it. The fever-stricken person has very offensive breath. The fever is of long duration. The papasi is found in Teitu, Usumbura, and other countries of the coast; Kin. pahási.

PAPÁTA, *v. a.*, to dote??

PAPATÍKA, *v. n.* (= ku taúa taúa, to pant?), to

flutter; kuku yuwapapatika (yuwapiga mabawa), to struggle like a dying hen, or bird.

PAPATÚA, *v. a.* (redupl. of patúa) (= ku ondóa, tóa), to take off; e.g., ku papatúa magánda ya mbázi ku pata tundalakwe ndani, to husk mbazi (vid.), in order to get the fruit inside.

PAPÁYU, *s.* (la, pl. ma), papaw, a fruit which is very sweet; mpapuyu, the papaw tree; ukila konde za papáyu, utakúnia miniō, if you eat the konde of the papaw, you will evacuate worms, it is considered to be a good vermifuge; ni dawa ya miniō; (papayi, pl. mapapayi, papaws, a common kind of fruit) (St.).

PAPAYÚKA, *v. n.*, to be delirious, to rave in fever, to talk to oneself; ku sema katika homma kali; akilizakwe ni majúruhu majúruhu = hajúi máana ya manenoyakwe.

PAPAYÚSHA, *v. c.*, to cause to rave, to make delirious, to wander.

PAPÍA, *v. a.*, to eat everything that may be within one's grasp, and to eat with boisterous eagerness (kula kua pupa) in such a hurry that others get but little of the food placed before them.

PAPÍKA, *v. a.*, ku papika mbáwa wanóni, to tie feathers to an arrow, to make it fly straight and far; efr. pambika.

PAPŌ, *adv.*, there; papo kua papo = lilo kua lilo = sauwa sauwa; vid. na papo hapo akiwa yu kali akisema, Luke xxii. 60; yuna papo la moyo; vid. papa.

PAPÚA, *v. a.* (= rarúa), to rend, to rend to pieces, to tear.

PAPÚRA, *v. a.*, to claw, to rend, tear, lacerate, to pounce with the talons and tear, scratch deeply; e.g., tui ana-m-papúra mtu kucha, the leopard has torn the man with his claws; mti or muiba ume-m-papúra, the tree or thorn has rent him (or caused a rent on his body) when passing it.

PAPURIANA, *v. rec.*, to pick holes in one another's reputation (St.).

PAPURIKA (or PAPÚROA) (ni mti or tui), to be rent, lacerated, scratched.

PARA, *s.*, a scraping, sliding; ku para, to scrape on the ground.

PARÁGA, *v. a.* (Kin. ku siombéra) ku paraga mti = ku kuéa mti kua mukono na māgú; to climb a tree (efr. sombera); mnazi hu hauna pandío, ku paraga, *v. a.*

PARAHARA, *s.*, a large kind of antelope.

PARAFANDA ? (R.).

PARAFÁRA, *v. a.*, to paw, to wince like a horse.

PARARA, *s.*, a species of bird peculiar for the clicking noise it makes with its wings, while it is never heard to sing (namkabúdu, in Kiriassia) (Reb.)

PARFEJO (or PARAFÚJO), *s.*, a corkserew.

PARIA (PARIA and PARA), *v. a.* (efr. sai), to gain or take one's property by gambling (ku teza dádo, dice) Abdalla ame-m-paria Rashidi (= ame-m-toalia) fetha, pembe, watúma, náfaka sababu ya ku-m-shinda matezóni, Abdalla has taken from Rashid money, ivory, slaves, corn, because he over-matched him in gambling. The people of Fomvu are said to have been passionately fond of gambling, by which they ruined themselves.

PARIWA, *v.*; amepariwa nguoyákwe, sababu hana mali ngingine, his c'oth was taken from him (in gambling) because he had no other property.

PÁRŌA (or BAURA), *s.* (ya), nánga ya párŏa ina makómbe manne, laken paura ina makómbe mawili (vid. nanga), the nanga ya párŏa (native anchor) has four hooks, but the paura (a European anchor) has only two.

PARÚA, *v. a.*, ku parúa parúa, to huddle up; ku faniza kazi harraka na ku ondóka, to do the work hastily and to go away; ameparúa kazi-yakwe, he huddled up his work; mparusi, a huddler.

PÁRUGA, *v. n.*, to be rough and grating.

PARUZA, to grate, to be harsh.

PARUZANA, *v. rec.*, to graze (as of two boats, &c.).

PARU PARU (or MAPARU PARU), *s.*, huddling (efr. mparúsi, huddler), ku fania kazi parupáru or maparuparu, to do the work by huddling, consequently badly.

PÁSA (or PAAZA), *v. a.*, to grind corn coarsely, not to make fine meal; ku pasa = passúa passúa pande mbili, usiságe m'no mtelle.

PÁSĀ, *v. n.*, to become, to be fit, to be suitable for, to become a duty (Er.), nti ikitóá kúa na mambo matátu, inapasa ku tama; (1) tabibu; (2) sultáni; (3) tájiri mku, where there is no king, no physician, no merchant in a land, thither you must emigrate.

PASHA, *v. a.* (or *v. e.*, from pa, give ? ?) (vid. pata) (= ku tóa káratha), (1) to lend money to one without interest, but only for a short time. To accommodate one with money for a few days, without demanding interest; e.g., wéwe léo húna reáli tano, mimi ta-ku-pasha hatta kesho kútoa, or mimi ta-ku-káriti fetha hatta kesho kútoa laken ukidáka siku kumi, ta-ku-káriti kua rubu or ta-ku-pasha rubu, thou hast not to-day five dollars about thee, but I will lend them to thee till the day after to-morrow, but if thou wilt have them for ten days, I will lend them to thee on condition of thy paying me a quarter of a dollar interest; ku pasha (probably washa) motto, to warm up, to

set before the fire (St.); ku pásoa ni úshúru, to be tributary; wadúka ku páshoa júa marra moja, you desire that one should know all at once; (2) must, ought, to be under the necessity = ku-m-lázima; e.g., ya-m-pasha, ku enenda (= kina-m-lekka or wina-m-lekka, or ya-m-lázima ku enenda), he must go, or yuwa pásoa ni ku enenda; ime-ni-pasa ku enenda, I ought to go; Fáraji (n.p.) anakwisha pásoa, anakuenda Bárava; ime-ku-pasa-je? what had you to do with it? why did you concern yourself about it? Reb. derives "ku pasa" from "ku pata;" pasa (as Reb. writes it, basa) means: to behave, to become, to be necessary to; mtu wewe! haiku-ku-pasa ku tenda or fania neno hili; neno hili lina-ku-pasa pasa ku tenda; vitu visivio pasha, unbecoming things; but "pasha" means lend and borrow; ku ji-pasha, to let to be given, i.e., to borrow; ana-ni-pasha mtama, he lent me mtama; ku pasha, food, money, &c., but of tools, &c., they say: ku azima, to lend, e.g., chombo, nguo; somo! ni pasha kitu fuláni; ku-ji-pasha fetha = ku daka karatha. Ku pasha, to lend out, to put out, lit., to cause a thing to be obtainable for somebody, to cause one to obtain something (Er.). This explanation appears to me the most satisfactory.

PÁSA, s. (ya, pl. za), a veil, a curtain (before a door) which may be a large piece of cloth of various colours, or a mat (jamfi), to screen a bedstead, or the room of the women from sight (cfr. msútu); ku tungika pásia or ku funga pásia, ku lewa léwa.

PÁSIA (or PASIHA), v. obj., to lend out, or put out property in the absence or in favour of the owner; e.g., nime-ku-pashia maliyáko pia iote, nawe nimepashia malizako, I have lent out all thy goods for thee.

PASANA, v. rec., to be infected (?).

PASANISHA, v. to infect.

PASHIWA, v. p., to be lent.

PÁSIPO, conj., where there is no = without, except; baba ame-m-piga mana pasipo sébábu = asipokúa na sebabu, without excuse.

PASIWE, may there be not, without there being; asimu-úne, without seeing him.

PASST, s. (ya), an iron ferule fixed to the end of a walking-stick, to prevent its being left or otherwise spoiled.

PÁSÚA, v. a., to split (kua msuméno or kissu, to cleave); ku pásia, must be distinguished from ku shanga (Kimrinda, ku tanga), which refers to the splitting of wood by means of a hatchet (ku shanga kuui kua shoka), which business requires great physical power; ku pásúa tango ndizi,

mihógo, &c., ku pásúa vidogo vidógo, to split into small pieces (wood), to split down (branches); ku kuanúa, to be split down; ku kuanúka.

PÁSÚKA, to be split, to burst, to become rent; e.g., nazi imepasúka kua júa, or m'ezi; búndúki imepasúka kua ramia nengi; mítówa salitani akapasuka ussóni akatoka damu, the king's son was lanced in the face and did bleed.

PASUKA PASUKA, to be rent to pieces, to be split up.

PASULIA, v., to split asunder, to cut up or rip up for one; barúdi ime-m-pasulia bunduki; ame-m-pasulia kukuwakwe.

PASULIWA.

PÁTĀ (or PATTĀ), s. (pacha, in Kiung.) (ya, pl. za) (māma), a twin (wana wawili kúa pamója, mtumke amevia pātā, the woman has given birth to twins; pātā ya ndāni, to be pregnant with twins; pata ya n'de, pregnancy with one child whilst another is at the breast; ku vialiwa or zaliwa pata; muana pātā amedūdūa ni wensiwe ugrirawo wapata ku dundisa (?) the twin child was pecked by his comrade? muana huyu ni pātā; wana hawa ni pata. Pata, however, does not signify only twins, but in general several children born at the same time (R.).

PATA PATA, e.g., majumba, the houses are close together = karibu karibu (cfr. mda, cluster) (cfr. ngi ngi); ndia pata or panda?

PĀTA, v. a., to get, to obtain, to happen, to succeed; amepata pembe nengi, he got much ivory; kissu ehapata, s.e., ukáh, the knife has got, s.e., sharpness, it is sharp; kissu hakipati, the knife is not sharp; ku pata hasara, to lose; cha pataje? what is it worth? kitu kilieho-m-pata, the thing which happened to him; ku pata kima, to be worth; ku pata ku fania, to succeed in doing; ku pata ku júa, to learn, lit., to get to know.

KU-JI-PATANIA, támani (vid.), to get the prize.

PATĀNA, v. r., to get each other by agreeing one with another, hence, to agree, to be reconciled, to be of one accord; ku sikiána, ku kubaliána manéno, ku ata kóndo.

PATĀNISHA, v. e., to cause to agree, to conciliate, to bring to an agreement; ku fánia súlukhu kua watu waliotéta, to make peace between quarrelling people.

PATANISHWA, v. p., to be conciliated.

PATĀ, v., to obtain for one, in one's behalf, to get for; nime-m-patā faida, I obtained profit for him, I profited him, I was useful to him.

PATĪKA, v., to be obtainable, to be seized in the very act of doing something; amepatika uzini, he was seized in the very act of fornication.

PATIKÁNA, *v.*, to be found, obtained, obtainable, procurable, to exist; mali yaliopotéa yamepatikána tena, the lost property has been found again; amepatíka or patíkara na shidda, to fall into, or meet with difficulties.

PATILIA, *v.*, to try to obtain, Latin "concipere iram," ku kasíríka sana, to be angry; mama leo ame-ni-patília hasirayákwe, hasira ya moyowakwe, the mother was angry with me to-day; amekuenda kua ku patília nafsiyákwe hasira, he went away in anger, lit., he went away making himself conceive anger.

PATILIZA, *v. n.*, to grow angry with one, to visit upon, to give vent to one's feelings of indignation = ku shika koro, ku-m-tukulia kasráni; e.g., baba ame-ni-patíliza mana kua sababu ya neno óvu.

PATILIZANA, *v. rec.*, to make each other obtain or give abusive words, to conceive anger one against the other, to reproach each other angrily.

PATISA, ku patisa maji, to depart, to go when the tide sets in, at high-water, or flood-tide.

PATIWA, *v. n.* (cfr. ku patia). St. writes pathiwa = záwa, viáwa, zaliwa, vialiwa, to be born.

PÁTOA, *v. p.*, to be seized; e.g., patoa ni údúru, to be seized by an emergency; when followed by an Inf. the ku is dropped; e.g., upáte legéa, upate pondoá, to get soft by being pounded; the moon or sun is pátoa, seized or eclipsed by a monster snake, as the natives say, lit., to be got, i.e., to be seized or eclipsed; aka pátoa ni ghátabu, to grow angry.

PATÁSI, *s.*, a chisel (St.).

PÁTI, *s.*, a coloured cloth brought from India; m'do wa pati, or kisabáo ja pati, a cushion, or a jacket of coloured cloth, striped.

PATIALA, *s.*, a great cheat, a thorough rogue (St.).

PATO, *s.* (la, pl. mapáto), what is got, gettings, income, the thing obtained = fungú, attainment, acquisition, proceeds; e.g., ukitunga mali, utapata mali, pembe, gnombe, &c., ndilo pato kwanza nalikúa na pato, sasa sipáti tena.

PÁTTA, *s.*, a hinge (St.).

PATU, *s.* (pl. za) (sing. upátu)? (R.).

PATÚA, *v. a.* (vid. papatúa), ana-m-pa mulogo ku patúa = pasúa.

PATÚLA, *v. a.* = palula?

PÁU, *s.* (sing. upáu) (pl. za), (1) pau za niumba, the rafters or purlins or spars of a native roof, which are poles, not beams, as in European houses. The páu rest on the makomba moyo (sing. komba moyo), which are a little larger than the páu; (2) páu za juma, iron bars (sing. upáu wa juma, iron bar). The small sticks are tied horizontally to fasten the thatch to.

PAÚA, *v. a.*; ku paúa mákúu na muamba, to cut a notch in a rafter (at the large end) in order to tie it to the muamba, i.e., transverse beam which connects both sides of the roof of native houses. The notch prevents them from slipping out, and consolidates the binding of the makomba moyo to the transverse beam; ku paúa niumba = ku funga fito nengi katika niumba ya niassi, to bind the rafters on the roof; ku paúa, to bind the rafters upon the house; ku pauka, the rafters are to be bound, to be raftered.

PAULIWA, *v. b.*, to be bound, the rafters.

PAULIA, *v. obj.*; fito za ku paulia (ku funga pá la paulia), niumba; vid. uffito.

PAURA, *s.* (ya) nánga ya paura, the large (European) anchor, which has two flukes; makómbe mawili ni, opp. nanga ya paróa, which has four flukes.

PÁWA, *s. pl.*; páwa za wifufu (sing. upáwa wa kifúfu, the native ladle, which is made of the half of a cocca-nut shell.

PAWA (or PEWA), to be given; cfr. pá.

PAWA NATI, he who has given (land), hence, the proprietor (Er.) (= páwa na nti).

PÁYA, *v. a.*, (1) to talk during fever, or in sleep (= ku ewedéka; (2) to prattle, chatter (ku similia maneno ya burre); (3) to blab out a matter; asipo úzoa yuwaséma.

PÁYO, *s.* (la, pl. mapáyo), mtu huyu yuna páyo mno, this man is a chatterer, babbler, one who cannot keep a secret; mtu ana payo, or muigni payo, ynwasema payo or mapayo, hawézi ku ambiwa maneno ya fíraga, this man is a blabber, one cannot tell him a matter of secrecy.

PAYÚKA, *s. a.*; ku nena maneno, asipoúzoa ni mtu, to blab out a thing without having been asked; e.g., jusi unaokota dunge la ambari, amepayuka nafsiyákwe.

PAYÚSHA, *v. e.*; tembo lime-m-payusha, the tembo caused him to chatter, to make one talkative.

PAZI (or PAPAZI) (vid. pasi or papasi), an insect, &c.

PAZIA, *s.* (ya, pl. mapazia), a curtain.

PÉA, *v. a.*, (1) to sweep or clear = ku takassa, ku flagia; kipéa eha ku peléa or pieléa, a broom; (2) *v. n.*, ku pefúka, to grow to one's full size, to reach the limit of growth, to grow old; mtu huyu anapéa = anakúa mpevu, mkóngue.

PÉA (or PÉRA), *s.* (wa), a rhinoceros; (2) péa, kifara, a species of thorn resembling the horn of a rhinoceros.

PÉFU (or RÉFU), *adj.*, to be of age, grown up, full grown, but not yet fully ripe; mtu aliekúa mtu mzima, aliepéfuka, alievaliwa si leo.

PEFÚA (péfúa), *v. a.*, ku jipefúa = ku jifániza

mtu mpefu or mzima, to consider oneself equal to a grown-up person, to make full-grown; ku-ji-pefua, to think oneself a man.

PEFŪKA (pevūka), *v. n.*, to become full grown, to have come to full size, but not yet to full ripeness; embe limepefūka, the mango is grown, but is not yet soft enough for eating; ni kārību na ku iva, it is nearly ripe, it begins to redden. When it is red and soft, it can be eaten; lime iva, it is ripe; kōroma lime pefūka ni karibu na kúa nazi; maembe yana pefuka, laken haja ivoa, laken mahindi yana ivoa, laken haja pefūka.

PEGNI, having (of place), where is or where was; *e.g.*, pegni mtende, where the date-tree is or was.

PEGNI, *v. a.*, to push through; *vid.* penia, *v. a.*

PEGNIÉGNIÉ, *s.*, cause (pa); *cfr.* peniénié, *s.*

PEKÉ (or PŪKÉE), *adv.*, abandoned, deserted (pa ku éka or weka, yéé, to have him alone), alone; pásipo mtu, without companion; pasipo m'ke or mume, without wife or husband.

PEKEYANGU, by myself, I alone; pekeyetu, by ourselves, we only, &c.; nduguzangu wa-nitilia khofu kúa kúa pekeyangu.

PEKÉJA, *v. a.*, (1) = ku sua (rectius zua), tundu kua kekée, or kua kissu ja nta, to bore a hole with a borer or pointed knife.

PEKÉJA, *v. a.*, (1) = sokóta or fikija, to turn, rub with the hand or fingers; *e.g.*, ku pekéta motto kua nlini na njimbombo, to light a fire by turning the njimbombo (*vid.*) between the hands on the ulindi (*vid.*) until it ignites, to get fire by twirling a stick; (2) ku pekéta watu hua fitina, kua keléle, kua maneno maovu, kua utáwi = ku wekéa watu uthia, to vex people by enmity, by noise, by bad words, by witchcraft, &c., to rub or turn and beat them about, as it were, by vexations, to spoil their friendly relations with each other, to spoil their work, property, &c.; amepékéta kazi ya watu hatta isifia tena, he spoiled the work of the men so that it should be useless.

PEKETÉKA, to be affronted or disgraced by bad language, to scorn, to have no fear about one (St.).

PEKETEKÉJA, *v. a.* = ku-m-fedulikia, ku-m-totéa maneno yasiokúa na ádabu, maneno ya káshifu, ku-m-tháráu, to treat one contemptuously, despicably, to disgrace or affront one kua matukano (by contempt).

PEKŪA, *v. a.*, to scratch like a hen.

PEKŪZI = jasusi, pelelezi, inquisitive.

PÉLE, *s.* (*sing.* upéle), (ya, *pl.* za), (1) cutaneous disease; péle ya muili, itch, scab on the body, produced by bad food, especially by eating pūca (*vid.*), gunpowder and (kibrítí) sulphur are native remedies for it. Nadudúkua ni péle,

or pele zina-ni-dudúka (ehuelhuka) muili ote; (2) Pele is also a sickness among goats, which must be killed when recognized; some die, some recover; (3) the natives have also a kind of cutaneous disorder which they call by the same name.

PELEA, *v.*; upó wa ku peléa niumba (Kipemba), a broom; *vid.* péa.

PÉLEKA, *v. a.* (*cfr.* bereka in Kiviasa), to send, convey (persons or things). It is to be distinguished from ku tuma, to send, lit., to make use of, to employ for sending, which refers only to persons who are sent or commissioned. Baniani amepéleka mali kua ku tuma watu wakwe kuangu, the Banian sent property by sending his people to me. Baniani amepéleka watu wakwe kuangu, the Banian sent his men to me, or Baniani ametumíwa watu wakwe akapéleka mali kuangu; ku peleka includes persons and things, but ku tuma allows only of persons. In ku peleka the sender may himself go with the person or thing he wants to send, but in ku tuma the sender remains at home (Reb.). Peleka, to cause to arrive at a place distant from the person speaking, to send, to take, to conduct.

PELEKÉJA, *v. obj.*, to send, to take or conduct to one; Baniani ame-m-pelekéa Mzungu reali mia, the Banian sent 100 dollars to the European. But Baniani ame-ni-lettéa reali mia, the Banian brought me 100 dollars; na mimi nimelettéwa reali mia.

PELELEZA, *v. a.*, to beho'd (?) to blab out, to report secret matters, to spy out.

PELELEZI, *s.* (ya, *pl.* za), shoka, &c., blunted places or parts on the edge of a hatchet, &c.

PELEKANA (or PELEKEANA); *v. rec.*, *e.g.*, kumajembe, to send each other hoes to indicate that one will till the ground for the other; (2) to accompany each other.

PELEKÉJA, *v. caus.*; ku pelekeza janda (= ku oniesha), to point to a place with the finger (Sp.).

PEMA, *adj.*; mahali pema, a good place; *vid.* éma.

PEMBA, *v. a.*, (1) to fetch down fruits with a hook tied to a pole, or with a pole which is hooked at the end; ku pemba embe kua upémbo, to hook down a mango; (2) ku pemba kua ákili, to obtain a thing by cunning, in a clever manner = ku pata kua ueréfu or tartibu (ku pemba watu kua ueréfu ni kazi ya mpemba or ya muigni akili). Such a person looks friendly, but is tricky at heart; (3) ku pemba, to reach, to stretch forth?

PÉMBE, *s.* (1) (ya, *pl.* za), (1) horn in general; pembo ya gnombe, ya kifuru, ya ndófu, ya niati, &c.; (2) the corner of a house; pembe mne za niumba, the four corners of a house. Much valued by the natives is the pembe ya nioka (the serpent's

horn), which the natives describe as being white, thick, and heavy, and a few inches in length. They use it as an antidote against swellings in little children. A little of the horn is reduced to powder, and rubbed into the affected part of the body. It is very expensive. Katika marathi ya nika upâte dawa ya nika (*viz.*, ya nioka wa nika), *i.e.*, for the disease called nika you must endeavour to obtain the medicine of the nika (*i.e.*, of the serpent called nika). The nika disease consists in a swelling spread all over the body. It is also called marathi ya ndôfu (muili wote unafûra, unakúa mnéne kama ndôfu); kúa pembe na pembe, to have corners, to be all corners, to be angular. Pembeni, in the corner.

PÉMBE, s. (2) (ya, *pl.* za), pémbe za muómo; *vid.* ndôfu.

PEMBE, s., a bird, the hornbill, the spur of a cock.

PEMBÉA, s., a swing.

PEMBELÉZA, v. a., to beseech, to implore.

PEMBÉZA, to rock, to lull (St.).

PEMBO (ya) (*sing.* upembo), poles or sticks with hooks.

PENDA, v. a., to like, to love, to wish, to choose, to prefer, to approve; ku jepéa = ku penda:

PENDAMANA? perhaps for petamana?

PENDANA, v. rec., to love each other.

PENDEA, v., to love a thing for one's sake; ame-ni-pendéa managuo, he loved my son for me, for my sake; una-ki-pendéa—ni kitu kile, naeho ni kibaya.

PENDEKA, v. a. (mtu apendoai ni watu) = ali-pendéka kua watu, he is the favourite of the people, loveable.

PENDEKÉZA, v. a. = ku penda mno; ame-m-pendekéza mkéwe, he loved his wife very much (although he was unfaithful), to render oneself loveable, to make pleasing; ku ji-pendekéza, to flatter, to ingratiate oneself with.

PENDELÉA, v., to become desirous, to have a predilection for one, to be prepossessed in one's favour, to love one more than another, to favour, to be partial to; kathi ana-m-pendeléa mtu huyu aka-m-pa hakki; nliipoona watu wangi wasáfiri bassi nami nikapendeléa ku sáfiri.

PENDELÉO (*pl.* ma—), a favour.

PENDELÉZA, v. c.; wali ame-ni-pendeléza kua kathi, the governor caused me to be loved by the kathi more than others, to make another love one.

PENDESESHA?

PENDEZA, v., to please one, to cause one to love, to become pleasing; nime-m-pa kathi kitu ki-m-pendezájo, I gave the kathi a pleasing thing (kitu ki-m-pendezájo moyonimuakwe).

PENDEZÉA, v.; nime-ku-pendézéa mana huyu, I caused thee to have love for this child; ku ji-pendézéa kua felani, to ingratiate, insinuate oneself, to a certain N. N.

PENDEZÉWA, to be liked, to be glad, to be pleased, delighted; sultani amependézéwa moyoni muakwe hakutukiwa, the king was delighted in his heart, he was not angry, wapendézéwá, je? what are you glad about? kuako n'na pendézéwa, Luke iii. 22.

PENDO, s. (la, *pl.* ma—), love; pendó la mali, love of property; nangoja pendozao, I wait for their wishes (*cfr.* mapendo, mapenzi, upenzi); pendozao ni ku penda mtu matóni, their love is only to love before man's eyes.

PENDOA, s.; ndízo pendoozako hizi unifaniazo, or unipendázo (R.); pendoozakwe zili mbello saidi ya yule muana wa Kiunguana (R.)?

PENGÉ, s., curve, bent (Er.).

PENGI, many places (St.) (Kiung.); *cfr.* ingi.

PÉNGO, s. (la, *pl.* ma—), a notch, a place where a triangular bit is broken out (St.), tooth-gaping; Wanika wafania pengo la meno kásidi kúa wazúri; Kiswah. muánia wa meno (*vid.*) ana pengo, he has lost a front tooth; pengo, a gap left by a tooth.

PÉNIA (pegnia), v. a., to slip or go, enter into, to penetrate, to creep through; (kungia kua ku-jiniongóa, to enter by turning and winding; kua ku jipiga mapindi), amengia mlangóni kua ku pénia hakupata nefasi; ku pénia pangóni; ku pénia pénia mitúni, to go in a stooping posture under the trees of a forest, until an open space is reached.

PENIÉA, *eg.*, tundu ya ku peniéa.

PENIÉZA (or PENIESHA), v. c., to cause to slip into, to enter; ame-m-penieza ngóme, to push into, to put through, to push through the fort.

PENIEZÉA, tundu ya ku peniezéa mkóno, a hole whereby to put or push the hand into; ame-m-peniezéa kathi fetha kua féraga ku-m-takassa rokho, mtu asijúe, to tender money to the kathi, secretly to influence him without anybody knowing; Yudas amepeniezéa mayahudi kua sirri ku-m-shika Kristosi; hence Yudas mpeniezi, Yudas the traitor.

PENIÉNIE, s. (ya), a secret which is known only by a few men, *e.g.*, the secret plan of a king; nimi nimepata peniénie ya mapéno, maneno ya sirri, ya ndani, I have got an inkling of the arcanum, secret plan, I have got private notice of it (kua ku penia penia).

PÉNU, s. (ya), (1) the aperture of the urethra; tundu ya mbó ya ku peniéa nikójo, or ya ku kojoléa; (2) plural of upénu (pénu za niuniba), *vid.*

PEŌ, *s.* (*sing.* upéo, wa) (*—pl.* za), broom, besom; *cfr.* ku péa.

PEPA, *v. n.*; ku pépa kua ndā, to stagger in consequence of great hunger; hana ngúfu kabisa kua ndā; akinenda yuwapépa, he reels as he goes from weakness, caused by want of food; *cfr.* choka.

PEPE, *s.* (*pl.* mapepe), chaff; ganda la shuke lisilokúa na mtáma, the husk of the ear without grain; *vid.* mtáma, *s.*

PEPEA, *v. a., v. intens.* (*cfr.* pea, *v. a.*), to fan, to blow; *e.g.*, ku pepéa motto kua kipepéo, to fan or blow the fire with a fan; but ku fufia motto kua miómo, to blow the fire with the lips.

PEPELEA, *v.*, to blow or fan for one; *e.g.*, ku-m-pepelea mana, wali upáte ku póa, to fan the boiled rice for the child in order to cool it.

PEPEWA, *v. a.*, to be carried about.

PEPEŌ, *s.* (la, *pl.* ma—), a fan; *sing.* upepéo (wa).

PEPERÚKA, *v. n.*, to be blown away, to fly off, to soar; *e.g.*, ngúo itapeperúka kua pepo, the cloth will fly off with the wind.

PEPERÚSHA, *v. c.*, to cause to fly off, to blow away; pepo itapeperúsha ngúo.

PEPESA, *v. a.*, to wink; ku túliza, *s. c.*, jito, to keep the open eye steady; *e.g.*, ku pepesa jito akilenga or akishika shebaha asikoshe, to keep the eye steady when one takes aim in shooting, in order not to miss it. One eye is shut (ku fumbua), whilst the other is open and steadily directed toward the aim.

PEPESÚKA, to totter, to be shaken.

PEPÉTA, *v. a.*, to sift or winnow a thing in a sieve (utóo); ku pepéta mtelle wishoa witóke, to winnow the rice in order that the chaff may go off; *cfr.* kitango pepeta. Sifting is done by shaking and tossing in a round flat basket.

PEPETEA, *v. obj.*

PEPETÚA, *v. a.*, to force open (*St.*).

PEPO, *s.*, a strong wind; kuavuma pepo leo, but upepo, an ordinary wind, and pépo, devil, evil spirit; maji ya pepo, fresh water = maji matámu; pepo za ehamchela, a whirlwind (*St.*) (*Kisusáli*).

PEPO, *s.* (*vid.* upépo) (wa, *pl.* pépo, za), the winds, coldness; pepo za bahari za vuma, the winds of the sea blow. The plural is used on account of the noise or rush caused by the wind. Leo kuavúma upepo, the wind (in general) blows to-day; kumavuma upepo usíku, the wind blew at night; pepo mbáya, an evil spirit, ghost, demon; pépo wa mtu, *pl.* pépo wa watu; mtu ame-pagáwa ni pepo, a man was seized by an evil spirit; pepóni, in paradise = bere-dini or raháni = máhali pasipokúa na mashaka, the place where there is coolness, rest

and relief from trouble. This expression of the Muhammedan theology refers to paradise, which they describe as a cool and blessed place, freed from the troubles of the present world; pepo ya kesho or vema or viema via kesho, the rest or bliss of to-morrow, opposed to pepo za léo, or vema via leo, the rest or good of to-day, meaning the goods of this world, distinguished from the happiness of to-morrow, of the world to come; ukifánia vema utangia peponi ya (or za) kesho ahéra, if thou doest well, thou shalt enter the rest of the world to come. Muigni pepo na jahim, God, the Lord of Paradise and Hell. Ahéra seems to be a corruption of the Arabic word el-akher, the other, viz., the other world *vid.* ahéra.

PEPEA, *v. a.*, to sift and separate large and small, whole and broken grains.

PÉRA, *s.* (la, *pl.* ma—), guava; mpéra, the guava-tree.

PERÉMA, *s.* (la), a swelling of the cheek (tafu) (*vid.* matumbui tumbui), péle nengi.

PEREMBE, *s.*, flute?

PESA, *v. a.* (1); ku pesa mato, to blink, to close the eyes quickly, and to open them again; ku pesa = ku fumba mato na ku-ya-fumbúa; ku pesa pesa, to wink; *cfr.* angazia.

PESA, *s.* (2) (*pl.* mapesa, ya, *pl.* za), a small copper coin of India, since 1845 introduced to the Suahili coast. This Indian quarter anna is the only small coin on the Suahili coast.

PESA, *s.* (ya, *pl.* za), pice, when few, but nadaka mapesa ya robo, ya thumuni, &c. At Mombasa the value varied in my time from 28 to 32 for a $\frac{1}{4}$ dollar, according to the supply in the market. At Zanzibar you get between 112-140 pice for one dollar.

PESHE, *v. n.* = pasha, *v. n.* (*vid.*); ya-m-pesho ku onenda, he must go, it becomes him to go.

PESI, *s.* (la, *pl.* mapési), the fin of a fish; pesi la samaki.

PETA, *v. a.*, to bend, bow, curve, wrap up (ku kunda) (ku peta gū or usso = kunda usso, to look angry); ku peta jito moja, to shut one's eye.

KU PETESA (or PETESHA), ku niuma? *v. c.*, to bend?

PETA PETA, *v. a.*; *e.g.*, ngúo na ku-i-weka kashani, to wrap or fold up a cloth and put it into a box.

PETANA, *v. rec.*, to bend round, to be bent in a circle.

PETEMANA, *v. to be bent round, to be crooked; e.g.*, fimbo inapetemana; mukono unapetemana, the stick or hand is crooked, bent.

PETEMANISHA, *v. c.*, to cause to bend or become crooked; ku petemanisha fimbo hatta ku gotana nta yakwe (ntazakwe), to cause a stick to

bend until the ends meet; (2) to put into one another, e.g., a clasp-knife.

PETEMESA, *v.*

PÉTE, *s.* (ya, *pl.* za, or *pl.* mapete), a ring; pété ya shikio, or ya masikio, an ear-ring. *Dr. St.* takes pete also for "staple" = tumbure.

PETO, *s.* (la, *pl.* mapéto), the bending or rolling up of a bundle, a thing carried, a bag of corn which is not quite full; kanda lililo pungúzoa náfaka, a bag wanting corn. The bag is not full, and consequently the empty part of the bag must be folded up and closed. Kanda likijā, ni mzigo, when it is quite full, it makes a load. But about two or three measures (pishi) of corn make only a peto, not a mzigo (load); kipéto means a packet, bundle; e.g., kipéto cha niáraka, a letter-packet. Peto mbili, viz., a rope which is twofold (R.).

PETU, *our*; e.g., máhali petu, our place.

PETÚA, *v. a.* (= pindúa), to overturn, capsize; ame-ni-petúa daulangu = amepindúa daulangu, he capsized my boat.

PETÚKA = pindúka (teguka), to become sprained.

PETULIWA = pinduliwa.

PETÚSA, *v. c.* = pindúsa.

PÉU, *s.* (*vid.* keu).

PEÚKA, *v. n.*

PÉVU, full-grown; *vid.* péfu.

PEVÚA, *v. a.*, to make full-grown; ku-ji-pévúa, to think oneself a man.

PEVÚKA, to become full-grown.

PEWA, *v. p.*; ku pewa or pawa (*vid.* ku pa), to be given, to get from some one, to receive.

PEZI, *s.* (*pl.* mapezi), a fin; *vid.* pesi.

PI, interrogative particle; wápi, where? wengapi? how many? furaha ipi! what joy!

PÍA, *s.* (la, *pl.* mapía), (1) the fruit of the mpía or mlilána-tree, which the people use in playing (pía la ku tezéa watu); pía ya ku tezéa watoto, a spinning top, toy, playthings of children; (2) pía (ya, *pl.* za) ya gú, the ankle-bone, projection of the shin-bone; pía ya góti, the knee-cap (pía ya góti ina-ni-fiúka or tengúka heikái sau sau, the knee-cap is turned aside out of its place); (3) new; ngúo pía, a new cloth; moyo m'pía, a new heart; kitu kípía, a new thing; niumbá pía, new house; (4) all; watu pía (wote), all men; makásha pía, all boxes (or makasha pía iote, completely, utterly); kazi zote, all works; (5) pía, burn; kú pía, to burn; niumba inakúpía, imekú-pía, itakúpía, the house burns, burnt, shall burn = ku teketéa motto; ku pisha kua motto = ku teketeza, piga or toma motto niumbáni, to destroy a house by fire; (6) pía, a top, a humming top (St.).

PIGA, *v. a.*, to beat, strike; baba ame-m-piga mana fimbo (kua fimbo), the father beat his son with a stick. The verb ku piga is combined with a great number of nouns, to denote action; rokho ime-m-piga, or rokho ime-m-piga nia, or rokho ime-m-taháruki, conscience smote him.

ANAPÍGUA HATTA AKIPÍGIKA (*vid.* anatumana hatta akitukanika).

KU-M-PIGISHA (or KU-M-TILIA KIAPO), to cause one to take an oath.

KU PIGA KELÉLE, *lit.*, to strike a noise, to shout (kua maneno) = raise a noise, to cry; ku piga mafungu, to make portions; ku gawánia, gawániza, kitu ni chao; kitu cha ku wa-pigia mafungu; ku piga mbio, to go quickly, to run, to gallop; ku piga mvuke, to smoke neat; ku piga mbiu, to strike a buffalo's horn; ku piga mstari, to rule a line; ku piga mtakasso, to rustle like new clothes (St.); ku piga uwinda; *vid.* uwindā; ku piga mteu, mbinja, mbizi, mbáo, msunári, ngóma, mapindi; ku piga ussoni, to weary one; ku piga teke, to kick; ku piga bunduki, to fire a gun; ku piga miao, misono or mionzi, to make a whistling noise; ku piga fundo, to tie a knot; ku piga falaki, to foretell by the stars; ku piga chappa, to stamp, to print; ku piga koffi, to slap, to box the ear; ku piga magoti, to kneel; ku piga kiówe, to scream; ku piga kengéle, to ring a bell; ku piga mawe, to stone; ku piga kura, to cast lots; ku piga mikambe, in bathing to dive and fling over one leg; ku piga mizinga ya ya salamu, to fire a salute; ku piga pua, to snort; ku piga niayo, to gape; ku piga randa, to plane; ku piga pembe, to gore; ku piga umeme, to lighten, to flash; ku piga bandi, to tack (in sewing), to baste; ku piga or bisha mlango, to knock at the door and cry "Hodi;" ku piga moyo konde, to gather up one's courage; ku piga iówe, to cry for help; ku piga na nti, to strike on the ground; ku piga chafya, to sneeze (ku enda chafya); ku piga pigo, to strike a blow; ku piga bomba, to pump; ku piga rami, to foretell fortune (by diagrams).

KU PIGISHA, to break or mangle a language; ku pigisha maneno ya Kisuahili, to speak broken Swahili.

PIGÁNA, *v. rec.*, to beat each other, to fight or war one with another.

PIGÁNA KUA MBÁVU, to wrestle.

PIGÁNIA, *v.*; ku-ni-pigania, to beat one another on my account.

PIGANIKI, capable of being beaten.

PIGÁNISHA, *v. c.*; (1) to cause to beat or fight; e.g., ku wa-pigánisha mbúzi wawili (or maji-

mbi) ku angalia nani ni bora; (2) = ku saliti, ku tong'ania, ku fania fitina, to cause enmity among men, to incite them against each other; (3) ku pig'anisha wita, ku angalia kua juo, na sádaka na hirisi, to prognosticate war by looking into the book, by sacrifices and charms.

PIGANISHANA, v. rec., to set on to fight together.

PIGIA, v., kidúde ja ku pigia jumia, an instrument with which to beat iron = a hammer, &c.

PIGILIA, v., ku pigilia náfaka kua fimbo ishúke ndáni or tini, kitimba kisilegée, to ram corn with a stick in order to fill the bag which must be tightly full in trade; ku pigilia, to beat as roofs of stone, earth, sand, &c., are beaten in order to prevent the roof cracking as it dries, and to consolidate it while moist (St.).

PIGILIWA.

PIGIWA, v., sákúfu ya niumba imepigíwa, ni vipande via miti iwe ngumu, the floor of the house was rammed or stamped (beaten by stamping), with broad pieces of wood, that it might become hard; alipigiwa ukeléle, a cry was made at him, or he had made at him a cry.

PÍGIZA, v., to cause to beat; sukúni yawapígiza tanga, upepo wapiga nussu ya tanga bassi, na nussu inalegée, inapeperúka. The steersman allows the sail to beat or flap, the wind filling only the half of the sail, whilst the other half flaps about (which is dangerous on a vessel), i.e., is not turned to the wind, so that the sail makes the noise "pu, pu, pu."

PIGO, s. (la, pl. ma—), a blow, stroke; ku piga pigo, to strike a blow.

PÍKA, v. a., to cook, prepare food, to boil in water; amepika jakúla mottóni kua maji; ku pika is different from ku andá (vid.).

PÍKIWA, v. p., unapikiwa wali lóo, boiled rice was to-day cooked for me.

PÍKIA, v. obj., to cook for one; mپیسی amepíkia mara mbili leo, the cook cooked twice for me to-day; muiko wa ku pikia = wa ku geusia jakúla jungúni kisiteketée, that the pot-ladle, the ladle for stirring up the food in the pot may not burn.

PILAO, s., pillaw, an Indian dish.

PÍLI, (1) ord. numb., two (in counting); pili wa pili, the second; ya pili yakwe, the next; mti wa pili, the second tree; kasha la pili, the second box; mara ya pili, again, a second time; yule wa pili, the other.

PÍLI, s. (2) (wa), a kind of serpent of about six feet length, which enters houses in quest of mice and fowls.

PÍLPILI, s. (ya, pl. za), pepper; pilpili manga, black

pepper (which comes from Arabia and India, manga); pilpili hóho, red pepper which is planted in Africa; pilpili gusurúti, which has very small pungent grains.

PIMA, s. (la, pl. ma—), a fathom (thira, or th'ra enne = four cubits).

PIMA, v. a., to measure, to weigh in the balance; ku pima maji, to sound.

PIMIA, v. obj., to weigh out for one; pishi ya ku pimia.

PIMISA, v. e.

PIMIWA, v. n., to be measured for (anyone).

PINDA, v. a., to bend, to strain; ku pinda uta, to bend a bow; ku pinda na mgú (St.), talipes?

PINDAMÁNA, v. to be bent very hard, to be inflexible so that it will not give way or slacken; mtu huyu apindamana, halegée kabisa; muiliwakwe unapindamana or unashupána, unapindána unakazána; (2) to be curved, crooked, contracted.

PINDÁNA, v. (= pindamana), to be stiff, to bend together.

PINDIWA, v. p., to be bent.

PINDI, s.; (la, pl. ma), (1) curvity, winding, meandering, a twisting, a wriggle, turn, point of time, epoch, interval, short while; pindi la nioka, nioka apiga pindi or mapindi, the serpent winds itself round an animal which it will crush = nioka yuwasongomana, or yuwajisongomésa nioka apiga mapindi konso la mti mrefu lililo tóngoa nta kama fumo, ku funda, the serpent winds itself around the long pole which has been pointed like a lance, to break it; (2) pindi ya (pl. za), pindi ya múa or ya mti, the ring in a cane or tree, which marks its growth; (3) pindi ya (pl. za), sáa, the winding of time; pindi ya súbukhi, ya dóhori, ya mangáribi; mtána yuna vipindi kumi na viwili, the day has twelve windings = hours. In eating, one says: zama! fulani mu-ekéni naye, resp., wájúa pindi adakapo kuja? (R.).

PINDIA, v. obj. (vid. pinda), to bend for one; u-ni-pindie utawangu? will you bend my bow for me? ku-m-pindia nta kua ku tilia upóte.

PINDIKA, v. a., ku pindika mtámbo (= ku inika or nanika mtambo), to set a rope and tie it to a shrub, like a wire; ku tega niama, to catch an animal. This expression refers to the custom of the natives, who tie a long rope to the top of a pole, while they bend and tie the other end of the rope to a shrub, under which the animal will pass and be caught in the snare.

PINDIWA, v., nimepindiwa utawangu ni mtu mungine, my bow has been bent for me by another man.

PINDO, *s.* (la, *pl.* ma—), *lacing, the selvedge, the longer edge of a cloth; pindo la ngúo, the coloured stripe of a cloth.*

PINDU, *s.*; *ku fania or piga pindu, to tumble; Waanga (a people in Penba), anasimka kitōam-gōmba (kitoa ki nti, na māgū ya jū), kana mgōmba (vid. kitoangomba), anapindikia kua pili.*

PINDÚA, *s.* (1) (*sing.*) = mbishi; *pindúa wamo, there are obstinate people among them (R.).*

PINDÚA, *v. a.* (2), *to upset, to overturn, capsize; ku pindúa kua pili; wana maji wamepindúa dau, the sailors capsized the boat; ku pindua kua goshini, to tack, in the lee (under the wind); ku pindúa kua-damalani, to wear ship (demáni, the sheet of a sail); ume-pindúa vikombe viote, u-vi-weke upande mgini.*

PINDÚKA, *v.*, *to be overturned, capsized; pindúka kua nasibu si kasidi, accidentally, not on purpose.*

PINDUKIA, *v.*, *to throw or tumble oneself over, to roll over; ku pindikua kua pili, ku kua kua pindikua mlima kua pili.*

PINDUKIZA, *v.*, *to throw a thing over; e.g., muifi amepindikiza mzigo kua pili, i.e., ametupa nde ju ya kiwambása ja niumba, the thief threw the load over the wall of the house.*

PINDULIA, *v.*; *ame-ni-pindulia daulangu.*

PINDULIWA, *v. p.*; *ngallingalli, to be overthrown backwards.*

PINDÚZA, *v. c.*, *to cause to be overturned; watu wame-li-pindusa daulangu, wame-li-pindusa huko na huko ku muaya maji ya dau, the people turned the boat in this way and that way, in order to pour out the water which was in it from having been capsized.*

PINGA, *v. a.*, *to give a turn, to turn about = ku sungúsa, to hinder or block the way; ku pinga shikio la jombo, to turn the helm of a vessel; ku pinga jombo kua shikio, to turn a vessel to one side by the rudder; ku pinga, to lay a wager; (2) ku pinga maneno; watu wote wamekúbal maneno haya, laken Rashidi ameya-pinga; cfr. binga (rectius pinga), to cause difficulties.*

PINGAMIZI, *s.*, *a meddler, one who gives trouble and spoils a bargain.*

MPINGANI, *s.*, *stubborn, resentless.*

PINGANA, PINGAMANA; *ku faula ubishi; kua ku pingana = shindána, to accept reluctantly, to shock, to wrestle?*

PINGIA, *v.*; *kia or kipingoa ja ku pingia = fungia mlango kua ndáni kua kibarango kikingamajo, a bolt with which to close the door from within, to fasten the door by means of a bar inside.*

PINGIWA, *v. p.* (= *ku shiudaniwa*?)

PINGI, *s.*, *a shrew-mouse?*

PINGILI, *s.*, *the piece of a sugar-cane which lies between two knots.*

PINGITI, *s.* (ya, *pl.* za) = kipande ja múa, *a piece of sugar-cane which the natives chew. Properly it means the ridge (ring) of the stalk of the sugar-cane.*

PINGU, *s.* (ya, *pl.* za); (1) *pingu ya ku fungia mtu, fetters, a chain with which a man (prisoner) is tied; (2) pingu ya hirizi, a charm tied to various parts of the body to keep off sickness and evil spirits. Some medicine, or a strip of paper written over with sentences from the Koran, is put into a small leather bag, or even a little piece of wood is tied to the legs, arms, &c.*

PINI, (*pl.* ma), *a haft, a hilt.*

PIPA, *s.* (la, *pl.* ma), *a cask, barrel, tub (a little barrel, kipipa); pipa la ushanga, a cask with beads.*

PIPIA, *adj.*, *new; mahali pipia (St.).*

PIKAKA, *v. n.*, *to be strong and well knit = kakawána, to be capable of great exertion, to be firm in all the muscles.*

PISHA, *v. c.*, *to make to pass; vid. pita.*

PISHO, *s.*, *cautery, marks of cautery.*

PISI, *parched, maize.*

PISHI, *s.* (ya), *a measure for measuring solid matters. One pishi contains four kebaba, one kebaba is about a pint basin full, about a pound and a half; cfr. fara and rotteli.*

PISUA, *v. n.*, *to dote, to become silly.*

PITA, *v. n.*, *to pass by or over, to surpass one, excel.*

PISHA, *v.* (= *pitisha*), *to let pass, to pass aside, to make room; ame-m-pisha Mvita, amekuenda nai 'Amu, he made him pass by Mombas (which place he did not enter into) and went with him to Lamu, which is often the case, when vessels which were to go to Mombas pass by it at night and run up to Lamu, or run down to Zanzibar; ku pisha majira, to pass one's time; pisha mtana, to pass the day; ku pisha masika, to winter, to pass the winter-time (wakati wa jaka); mito haipishi, the rivers are impassable.*

PISHANA, *v. rec.*, *to pass while going opposite roads.*

PISHANA, *v. rec.*; *ku pishana ndiani, to pass each other on a road or at sea; mézi (or muézi), unapishana, mezi ukiandama mbelle, mezi wa pili unaandama niuma. This expression refers to one month having thirty, and the next only twenty-nine days. The former is mezi kámili the latter mezi mpungufu, unapungua siku moja.*

PISHOA, *v. p.*, *to be passed by.*

PITANA, *v. rec.*, *to surpass each other.*

PITIA, *v.*, *to pass by one in the front; ame-ni-*

pitia (mbelle), haku-ni-ona; (2) to slight, neglect.

PITIKA, v., to be passed, to be passable.

PITILIA, v. = pitia, to overlook, pass by or over.

PITILWA, v. p., to be forgotten, to be neglected, to be passed in memory.

PITISHA, v. c.; (1) to let pass, to pass aside, to make room; (2) to cause one to pass by or through, so that he receives nothing, whilst others have received or do receive; (3) to cause one to go or pass in a road; ame-ni-pitisha ndia ya káribu or ya mbali, he made me go or showed me a near or long road.

PO (1), particle of locality and time, where, when, while, a curious manner of speaking; mmoja wa-po, one of them; akipotewa ni mmoja wa-po (= awáe iote katika kondo wale; aliefania gisi hi mmojá-po nani? (for mmoja wa-po); mmojá-po ndie alieháribu (R.).

PO FOTE, everywhere, wherever.

PO, s. (2) (la, pl. mapo), the fruit of the mpo-tree; vid. m'po.

PÓA, v. n. (vid. púa, v. n.), (1) to dry up, to decrease to ebb, to subside; maji ya m'to wa báhari yápóa or yakaúka, the water of the creek is ebbing, decreasing; yanakúpoa, it has completed the ebb; yatakúpoa, it shall, will decrease (opp. to maji yáña, yanáña, yataña, the water is, was, will be full, kúa telle). Hence póa, the coast, lit., the dry land (R.).

PÓA, v. n. (2), to get or become cool; ku póa béredi; maji yanapóa béredi, yalikúa motto, sasa yanapóa or yanzizima, the water becomes cool, it was hot, but now it is cool; to put away from the fire in order to cool.

PÓA, v. n. (3), to become well, to recover from sickness; amepóa mārathi.

PÓELEA, v. obj., to heal of itself.

PÓZA, v. a. (1), to cool; amepóza uji wa unga, he cooled the (thin) meal soup; (2) to cure, heal, deliver; Mungu ame-m-póza (= ame-mu-áfu) mganga ame-ni-póza kua daua, the physician cured me with medicine; however, the Muhammedans dislike the latter expression, as only God, in their idea, is able to cure.

PÓZOA, v. p., to be healed.

PÓÁ, s. (ya), dry land, coast, shore, the sea-beach, sca (in general) which is near the land; póa ya ya Mvita, the coast of Mombas (= bahari ya Mvita) (cfr. m'póa); poáni, on the sea.

PÓA (root), v. n.; kú póa, to get dry, in Kíniasa, hence póa, dry land, coast.

PODO, s. a quiver (St.).

POELEA, v. obj. (vid. puelá); santi ina-m-poeléa, to be dry, to become hoarse.

PÓFU, s. (la, pl. ma—), scum, froth, foam, bubble; pofu la bahari, the foam of the sea; maji yakija

yafania pofu; pofu la jungu, the foam of a pot; pofu la tui.

PÓFU (or POFU), adj., spoiled, corrupted, destitute of fruit; hindi pofu hálina tembe, lina gugúta tupu; mahindi mapófu, the Indian corn is spoiled, it has no grains, the cob is empty (heina kitu ndáni); mbázi pofu; upójo ni upófu.

POFÚA, v. a., to spoil (= ku via), destroy; Mungu ame-m-pofúa máto or ame-m-pofúsha máto, asióne, God has spoiled his eyes, so that the man cannot see; God has blinded him, so that the eyes have no power, like a tree which bears no fruit.

POFÚKA, v.; mahindi yamepofúka kua jua, the Indian corn was spoiled by the heat of the sun; mtu amepofúka máto, the man is spoiled with regard to his eyes, he is blind.

POFULWA, v.; mahindi yamepofuliwa ni júa, yanapofúka.

POFÚSHA, v. c., to cause to be void, spoiled, of none effect; jua limepofúsha or pofúa wilimo (kilimo).

PÓGO, s. (sing. upógo, pl. za), on one side, not straight, one-sided; watu hawa wana pogo za ninsozáo kua sehabu ya ku tezama upande; mti hu una upogo or pogo = kombo, tao, to look sideways, to be curved, squint-eyed; ku enda pogo, to go not straight, to go one-sidedly.

POGÓA, v. a. = ku kata matánu za mti, gógo live pekeyákwé, to cut off the branches of a tree, so that the trunk remains alone. Ku kuéa ju ya mti, ku kata matanzu ya ku fania (or piga) ngo or nganassa or ukigo.

POGOLÉA, v.: m'dũ wa ku pogoléa matanzu ya mti, a knife for cutting the branches of a tree.

POGOLÉWA, v.; mti umepogoléwa ni watu, the tree was cut by the people.

PÓJO, s. (vid. joko) (sing. upójo) (wa, pl. pojó za) (e.g., pogo za shamba), a kind of vetch; the Wanika call it pozo (Kimrimu joko).

PÓKA, v. a. (Kipemba), to take with force, violently and suddenly = pokónia, gniagnánia, ku-m-toalía kitu kua ngúvu, to rob, plunder one, deprive him of his property forcibly.

POKANA, v. = ku gniagnianana.

POKÓNIA, v. a., to deprive one, to extort.

PÓKÚA, v. p., to be robbed.

POKÉA, v. a., to take a thing out of another's hand to receive, to take up from some one, to hand over, deliver; ku pokéa mukonóni; ame-ni-pokéa mzigó ndiaui, akatoa yéé akatukúa, nami nime-pumzika, he took the load from me on the road, he took and carried it, and I rested; letta ni-kupokée mzigó, ni-tóe knako, nawe upumsike; tafá-thali upokée, I beg you to accept it, I beg your acceptance.

POKÉLEA, v., to receive for another, to transmit, to take from one and deliver it to a third

- person.* Kisuse (*a Swahili name*) ame-m-pokeleā Masudi (*n. p.*) fetha kua Mzungu = Mzungu amempa Kisuse fetha, na Kisuse ame-i-pokea kua Mzungu, aka-m-pokeleā Masudi, *Kisuse has handed over the money of the European to Masudi—Kisusi took it from the Mzungu and delivered it to Masudi, to whom it belongs; na-ku-pokelea fethayako, I deliver to thee thy money; fetha ni hi, Masudi hapo, ewe Kisuse upokeleā.*
- POKELEWA, *v.*; Masudi amepokelewa fetha ya Mzungu ni Kisuse.
- POKELEZANA, *v. rec.*, to take off a load mutually; ku tunza gnombe kua ku pokelezana, to keep cattle alternately.
- POKEZA, *v. c.*, to make to hand over, to cause one to take off from another's hand, to assist or help him; mimi leo kazi nengi, nadāka mtu kua ugira, a-ni-pokēze kazi, a-ni-pokēe, a-ni-seidie kazi ku-ni-oyēsha.
- POKEZANIA (*Kinika*), to take off or shift from the other (*e.g.*, a load), and carry it by turns as each gets tired.
- POKEZANA, *v. rec.*, to take by turn, to take a thing from each other and carry it; *e.g.*, ku pokesana mzigo; ku pkezāna maneno, to speak by turns, when the one speaks, the other is silent, and vice versa, to do by turns.
- POKEWA (or POKELEWA), *v.*; nimepokēwa ni mtu muugine, to be handed over.
- PÓKO, *s.* (la), the bigness of a man's body; muili wa mtu huyu ni poko, or mtu huyu yuna póko la kuelli, this is indeed a big, corpulent man.
- POKÓNA, *v. a.* = gniagnania, poka, to extort, to take a thing forcibly from one, to rob him; akafundika ungo akapokonia mke, to ravish and snatch away a female.
- PÓLE POLE, *adv.*, slowly, softly, gently, moderately.
- PÓMBE, *s.* = tembo; *vid.*
- POMBŌ, *s.* (wa, pl. ma), a porpoise, dolphin; a kind of fish which follows vessels making repeatedly a blowing noise (pombō yuwasāma yuwasāka).
- POMÓA, *v. a.* = ku funda, to cast off, to throw off, to make to fall.
- POMÓKA, *v. n.*, to fall or tumble down, to fall to ruin (*Kimrina*); ku angúka (*Kimwita*); nimepomóka ndiāni.
- POMÓSHA, *v. c.* (= angúsha), to cause to tumble down, to throw or pull down (= ku angusha); ku pomosha inadāfu mnazini kua polepole, si kua ku poromósha kua mfūliso = harraka.
- POMÓZI, *s.* (ya mavi), the sudden discharge of the bowels with a noise; mtu huyu yuna pomózi.
- PÓNA, *v. n.*, to recover, to get well, to be restored to health = amekúa mzima, amekúa katika mautti or káribu na kuffa laken amepóna, he was near death, but was saved; he recovered. *Latin*, inco-lumis evasit, he came off, got off safe.
- PÓNIA, *v. a.*, to preserve (*e.g.*, to preserve life from hunger), to cure, to save.
- PÓNDA, *v. a.*, to crush, to pound in a mortar, to pulverize (different from ku tuānga (*vid.*), which means to take off the husks; pónda ku tia kitu kinúni na maji na ku ponda kua mti, wishōa vitōke; ku ponda pilpili, bizari, muhogo, but ku tuanga mahindi, mpunga, mtama, &c.
- PONDA PONDA, *v. intens.*, to prostrate, to bruise, to deprive of strength; *e.g.*, marathi ime-ni-ponda ponda (funda).
- PONDĒA, *v. obj.*; ame-ni-pondēa pilpili kinúni, he has pounded the pepper for me in the mortar.
- PONDĒKA, *v.*, to be pounded, or capable of being pounded, to be crushable.
- PONDEKĒA, *v.*; muaka jana kulikúa na mvúa nengi, mtāma umepondekēa nti, *i.e.*: una-angúka nti, to fall to the ground, said of fruits (like mtāma, mahindi, mpunga, &c.), in consequence of much rain and wind, which beat the stalks to the ground.
- PONDEKĒANA (or PONDEKĀNA), *v.*, to bruise or crush each other; mtamawangu umepondekēāna, umelegēā, umelemeāna or umelemesāna (*viz.*, mashuke za mtāma), the stalks of the mtama lay one upon the other in consequence of much rain, wind, or heat of the sun.
- PONDO, *s.* (ya, pl. za), a long pole, a bamboo-cane used for pushing a boat forward; pondo za ku sukumia dau; ku-m-toma pondo, a punting-pole; (2) pondo ya niuma ya mviāzi (= mji), after birth, the former applies to human beings, the latter to the inferior animals. *Sp.* seems to have confounded kóndo ya niuma with pondo (*cf.* kóndo).
- PONĒSHA, *v. a.*, to make contribution (*Rom. xv. 26*) (*Sp.*).
- PONGA, *v. a.* (*R.*), muigni ku ponga or tupa mukono?
- PONGÓZI, *s.*, a kind of large sea-mussel (tā mkuba); *vid.* mapongózi.
- PÓNIA, *v. a.*, to make well, to heal, to save; ji pónie, look out!
- PÓNIA PONIA, *s.*; ponía ponía yetu (or nafuyetu); hili júa, ndilo ponía ponía yetu, this sun-heat was our rescue, *i.e.*, because it was so hot the cholera did not come to us (*R.*), to Mombas (in June, 1865).
- PONIESHA, *v. c.*, to cure, to cause one to be made well.
- PONIÓKA, *v. n.*, to slide, slip off, to escape, to slip out of one's hands; mtu ameponióka makumbini akaangúka, the man slipped off the cocoa-

- branch and fell down; bilauli ime-ni-ponióka mukonóni, the glass slipped out of my hand.
- PONTÓSHA, *v. c.*, to cause to let slip a thing on purpose or without purpose.
- PONIOSHÉA, *v.*; ku-m-pnioshéa kuku tembe za mtama katika nti, apáte dona.
- PONO, *s.*, a fish which is generally in a state of torpor. Hence the Prov., mtu huyu ana usingizi kana póno, this man sleeps constantly like the póno (= yuna usingizi nino). This fish is not good for food.
- PONÓA, *v. a.*; ku ponóa ngóvi, to strip off the bark from the bast; *vid.* kónge.
- PONOLÉA, *v.*; ku ponoléa ngóvi kua kigóngo.
- PONZA, *v.* ku ponza, to put in danger.
- POOZA, *s.* (pl. ma—), a thing which never comes to perfection (St.).
- POOZA, *v. n.*, to drop, to wither (*vid.* posa or poza), to become useless, to relax, to grow lame, *e.g.*, a lamed hand; mukono ulikua una pooza (Luke vi. 6); muigni ku pooza, a paralytic.
- POOZESHA, *v. c.*, to paralyze.
- PÓPÁ, *v. a.* = ku kaza or funga hodári, to tie tightly or closely, strongly; ku pópá vitángo via hodári, to tie closely in various places; u-li-pope ganda vitango viwili or vitatu; ganda lime-pópóa sasa, the bag is tied strongly.
- PÓRÓ (or ródóró), *s.*, (1) the fruit of the mpópo-tree; popo la ku tafuúá uráibu (*vid.*), the fruit of the areca palm, the areca-nut (chewed with betel-leaf, lime, and tobacco); (2) pópō (ya, pl. za) búnduki, a musket-ball which resembles in size exactly the fruit of the mpópo-tree; pópō ya rusasi, ya chuma, a ball of lead or iron.
- PÓRŮ, *s.* (wa), a bat which is fond of mangoes and bananas.
- POROTÁ (vedupl. of PORÓA), *v. a.*, to distort, to twist, to wring, strain (*efr.* songonióá), sprain, pervert; ku popotóá mikono, ku alísha vianda or vidole, to distort the hands, to make the fingers crack.
- POPOTOÁNA, *v. rec.*, to wrestle, writhé (R.).
- POPOTÓKA, *v. n.*; ame popotóka gulákwe, he has sprained his foot; properly he has been contorted with regard to his foot.
- PÓRA, *s.* (la, pl. ma—), a young cockerel which cannot yet crow; pora la jimbi lianzálo ondokéa = kúa, halitassa wika.
- PÓRÓA, *v. a.*, to cool, to get watery or thin.
- PÓRÓJA, *s.* (la, pl. ma—), thin, watery substance, gruel; wali hu ni póroja muo, una maji mangi, ni mashindéa, this (boiled) rice is too much diluted; póroja la kizungu, a European soup (water-soup); póroja la tókā, lime too much diluted.
- POROMÓKA, *v. n.*, to glide or slip down; *e.g.*, ku poromóka mnázi, to slip down a cocoa-tree by holding the tree with the hands, not with the feet; ku poromóka mlima kua ku teléza kua mágú.
- POROMOLÉA (or POROMOSÉA), *v. obj.*
- POROMÓSHA, *v. c.*, to cause to fall down, to throw down in quick succession; ku poromósha madáfu kua mfúlozo (ku angusha harraka), to throw down cocca-nuts, one quickly after another; ku poromósha mavi, to emit, to discharge the bowels with a noise.
- PÓSA, *v. a.*, to ask in marriage; ku fania manéno ya hárusi; upóso ni mali yapelekoáyo kua hárusi mtumke (Sp.)?
- PÓSA (or PÓZA), *v. a.*, (1) to cure (*vid.* póa, *v. u.*) (*efr.* the Amharic word fáwasa); mganga ameni-posa marathiyangu, the physician has cured my sickness; ku ondósha marathi makóngo yasiwemo tena; (2) to relax in reference to physical strength; ku legéa muili; mtu huyu apóza, hasiníki (*sc.*, mbō) (anapoza mbō heisimámi, ku poza nime or maúme, this man is impotent as to virility; mukono anapóza, unakuffa gansi, haushiki kitu; mtu huyu anapoza mágú kua tambázi, or anapozesha magu.
- POSÉSHA, *v. e.*, (1) to cause to become cool; *e.g.*, ku-wali upáte póa, uwe beredi; (2) to cause to cure; *e.g.*, dana hi ngema, inaposesha kionda, kionda kinapósoa ni daua hi; (3) to lame, to paralyze, cause to slacken, to be powerless; tambási ina-m-posesha mtu mukono, hawezi ku shika kitu, or ina-m-posesha gū, gū lapepéa, halina ngúvu kua mshipa uliokuffa gansi (poosesha (St.).
- POSHO, *s.* (la, pl. ma—), rations, maintenance, the portion of food given daily, or from time to time, to a wife (the natives have their several wives in separate houses), or to a child, or soldier, or stranger, &c.; posho ni kíási cha náfaka, &c. Many women receive no more than five pishi of corn for ten days' allowance. This being very little, they give up themselves to harlotry for maintenance.
- POSO, *s.*, the demand in marriage; *efr.* posa, *v. a.*
- POSORO, *s.*, an interpreter (St.).
- POSSA (or POSHA), *v. a.* = ku-m-sérifu; to give one a daily allowance of food, to provide one with food, clothing, &c., to give rations to; ame-m-possa mtunbáwe, he gave his bride maintenance (as the natives do after they have betrothed a young girl); ku-m-possa mana or askari jakúla or viakúla.
- POTE, (1) all, of place or time; *efr.* ote); (2) *efr.* upóte (pl. pote, za), bow-strings.
- POTÉA, *v. u.*, to get lost, to go astray, to err; *e.g.*, amepotéa ndiáni, he went astray on the road, he went the wrong way, to perish; mali imepotéa, the property perished, was lost; kissu kime-ni-potéa,

- I have lost my knife*; nimepotéa ndia nikatokea niumbani kuako (mjini), *I lost my way and came out near your house (in town).*
- POTELÉA, *v. obj.*, to be lost to one; mali ime-ni-poteléa, *the property is lost to me, I lost it*; mali ime-ni-potéa.
- POTÉVU, *adj.*, wasteful.
- POTÉWA, *v.*; nimepotéwa kissu, or kissu kime-ni-potéa, *I lost a knife.*
- POTÉZA, *v. c.*, to lose anything carelessly, to cause to perish or go astray or be lost, to corrupt, to spoil.
- POTÉZEA, *v. obj.*, to lose to one; ame-ni-potezea maneno.
- POTÉZWA.
- POTÓA, *v. a.* (cfr. popotóa and pogóa), (1) to curve, make crooked; ku tia kombo or kota; (2) to spoil or to pervert a thing, e.g., ku potóa maneno, ku potóa kazi.
- POTÓE, *s.*, crookedness, perversion, obstinacy; mtu huyu ni potóe (Kinrima bá), *this man is obstinate*; watuma hawa ni potóe (or pinda = hawaskii), *the slaves are refractory.*
- POTÓKA, *v. n.*, to be crooked, to be perverse, obstinate, heady, opinionative; mtu huyu amepotóka, hakuongóka, si muongófu or muongóki, alieharibíka.
- POTÓSHA, *v. c.*, to cause to become crooked, perverted, heady; e.g., watu wamepotósha = wamepotéza akili za mana, asifuatē babai.
- POVU (1), *s.* (vid. pofu, scum), skimmings.
- POVU (2), (vid. pofu, pofúka), *adj.*, spoiled.
- POVÚA, *v. a.*, to spoil, to destroy; povuliwa, povúsha.
- POVÚKA, *v. n.*, to become blind.
- POZA, *v. a.*, to cure (vid. posa), to cool by ladling out and pouring back again (St.).
- MARÓZA, *s.*, healing things (St.).
- PŪA, *s.* (ya, pl. za), nose; muánzi wa púa, pl. miánzi ya pua, *the division between the nostrils, the nostril.* The natives do not say tundu ya or za púa; ku piga púa, to snort; ku seméa puani, or kúa na kingóngo, to talk through the nose.
- PŪĀ, *v. n.*, to fall, to ebb (vid.) (both verbs púa and pōa are in use), to decrease, to ebb, to become low, to become dry, said of the water which at the ebb-time runs from the creeks into the open sea = ku kaúka, ku toka na ku nenda baharini; maji yá púa or yápoa; yamekúpua, yatakúpua, *the water decreases, has decreased, shall decrease or fall off*; maji yápua, *the water has fallen (said of the ebb)*; for other objects they use the verb anguka, to fall; (2) to dote about, 1 Tim. vi. 4? (3) to shell beans, peas, &c. (St.). Maji ku jáa na kú púa.
- P'ŪA, *s.* (ya—), steel; ku tia p'ua kitóka, to steel, harden, sharpen the hatchet; p'ua ya juma kígumu kikatájo juma muenziwe kana tupa.

- PUÁGNA, *s.*, an animal (hana mkia) without a tail (R.)?
- PUÁNI (or rather POANI), *s.*, the shore, near the shore, on the beach, on the coast.
- PUÁSA (or PUÁZA), *v. a.* (Kipemba); ku pika muhogo ulio pasuliwa vipande vipande, to boil cassava after they have been cut into small pieces, which boil quickly.
- PUÁYA (1), *v. a.*; ku-ngúo na mawe (or ku pura ngúo mawéni) (opp. jajága, vid.), to wash by beating against stones; vid. pura.
- PUÁYA (or PUÁYA) (2), *v. a.* = ku takasa or ondosha fumbi la mpunga, to clean finally the dust out of rice or of corn, having been pounded the second time in a mortar.
- PUÁYA, *v. obj.*; Rashidi ame-ni-puáya mtellewangu.
- PUÁIKA, *v.*; mtelle unapuáika, takazakwe zime-toka, *the rice is quite clear of husks, dirt, or dust.*
- PUÁISHA, *v. c.*, to cause one to clean corn from dust or dirt.
- PUÁIWA, *v. n.*; mtelle wa mora unapuáwa ni watu.
- PUAIWA, to be cleaned from dust; nimepuaiwa mtellewangu ni watu.
- PUÉA, *v. n.* (vid. pueléa and púa or pōa, *v. n.*), to be dry, hence sauti ime-ni-puéa or poea, *I am hoarse*, or nimepuéwa na (ni), sauti.
- PUÉWA (or POÉWA), *v. p.*, to become or to be left dry; ku puéwa na sauti, to become hoarse.
- PUELÉKA (or POELÉKA), *v. n.*, to be dried up.
- PŪKÉE, *adv.* (vid. peké), only, alone.
- PUELÉA (or POELEA or PUÉA or POEA), to get low or ebb for one = ku kaúka, to get dry; maji yame-m-pueléa or puéa ndiani, dau halikuwéza ku pita, *the water got low for him on the road, the boat could not proceed* (= maji yamekúpua), *the boat ran aground in consequence of the ebb, the low water stopped the boat*; (2) sauti ime-m-puéa or pueléa, inakaúka, imefundika, imekúta kidógo, imekúpua, hanáyo, *he got hoarse, his voice fails him from hoarseness.*
- PUELÉKA, *v.*, to be dried up.
- PUELÉWA (or PUÉWA), *v. n.*, (1) to be or become dry; (2) to become hoarse; dau lina pueléwa ni maji, or suisui tumepueléwa ui maji, *we ran aground in consequence of low water*; (2) mtu huyu anapueléwa ni sauti = sauti inam-pueléa, *he is hoarse, he is dried up in reference to his voice*; ku pewa na or ni sauti, to become hoarse.
- PUELÉZA, *v. c.*, to cause to run aground, to stop the voice; kuáni ku pueléza daulangu? *why did you run my boat aground?* marathi ya mshípa wa kifúa yame-m-pueléza sauti, *the*

sickness of the chest has stopped his voice, made him hoarse.

PUÉSHA, *v. e.*, to cause to ebb, the water to become low; Mungu yuwapuésha maji.

PUERÉWA, *v. p.*, to be in want of work (Sp.).

PUÉZA, *s.*, a cuttle-fish (mgiriri wa puéza).

PUGI, *s.*, a very small kind of dove.

PUJU, *s.*, the name of a bad kind of fish (R.); *cfr.* kolekole.

PUJÚA, *v. a.* (*cfr.* lafúa), to touch or hit slightly, to scratch; *e.g.*, mti hu una-ni-pujúa, this tree scratched me.

JI-PUJÚA, *v. refl.*, to cast off all shame = ku jifania mtófu wa haya, to render oneself shameless or barefaced; (2) to be beggar-like, to beg for everything one sees; mtu huyu mpujúfu or mtófu wa haya.

PUJÚKA (1), *v. n.* (= hashúka), to become meagre, to lead a life of shamelessness and beggarliness, to lead a beggarly life.

PUJÚKA (2), *v. a.* = ku kunióka, to gall the hands or feet; ku ondóka ngóvi kua kitu kigúmu, to knock off the skin by accident (Sp.).

PUJÚKOA = hashukoa (*cfr.* lafúka) = ku fania kana muigni vazimu.

PUJULIKA, *v. n.*, to be meagre, to be pining away.

PUJULÍKO, *s.* (la), meagreness, leanness.

PÚKU (or PUGU), *s.* (wa), púku wa mitúni, a field-mouse; púku yawaká shamba kú lá mméa; the Wanika eat this kind of mouse.

PUKU PUKU; marathi ya puku puku, yapukussa watu, the sudden or speedy death of people; sickness throws them off (from the tree off life).

PUKUSA, *v. a.*, to present, to make presents to (St.).

PUKUSSA, *v. a.* (= ku ondósha, or konóka, or kokóka, tembe), (1) ku-mahindi, to rub or to crumble Indian corn, which is still in the (gugúta) cob, to break off; or cut the grains of Indian corn from the stump on which they grow; (2) mnázi umepukussa matále, the cocoa-tree has thrown off little nuts in which there is neither water nor flesh. The natives dislike this very much, and therefore they hammer the skin of the tondo (an animal) into the trunk of the tree (mnazi usipukusse matále tena), so that it may cease dropping its unripe nuts. This is a kind of charm. If they put uimbi into the branches (makúmbi) of the cocoa-tree, it is said to die away very soon; (3) ku pukussa mauni, to throw off dry leaves; miti yapukussa; marathi yapukussa watu au niana, as the wind throws off leaves from a tree, so does sickness throw off men or animals suddenly.

PUKÚTE, *s.*; pukúte ya wali (= wali mkáfu), the dryness of boiled rice, when the boiled grains do

not hold together, but every grain is separate; wali ni pukúte, rice boiled somewhat dry, if not so, ni wali wa mashendéa, is somewhat softer and sweeter from the nazi, but still not liked (Fr.). PUKUTIKA, *v. n.*, to drop, to fall off like dry leaves in autumn, or like ripe fruits; mami yame pukutika nti; wali wapukutika, hautangamána sana na mkóno; umande upukutike nti, niassi sikeli maji sasa; maúa yamepukutika nti kua júa.

PUKUTISHA, *v. c.*, to cause to fall; usinende, umande upukutishe nti kwanza, do not go, let the dew first cease, let the ground be dried from dew; ku pukutisha mukate, to crumble.

PULIA, *v. obj.*; *e.g.*, wali uki-m-pulia muana mjanga puaui, mamai yuwa-m-fionda, &c., if the boiled rice enters the nostril of a babe, his mother sucks it out.

PULIKA, *v. n.* (Kiamu), (1) = ku konda in Kimw., kua ndā or ukóngo, to become lean and thin by famine or sickness (Kigunia); (2) = ku sikia or sikiliza neno, to hear, or to attend to (Kigunia); (3) to be restless, to be offensive, to fret.

PULIKANA, *v. rec.*, to hear one another.

PULIZA, *v. a.*, (1) to blow or puff with the mouth; (2) (= ku atilia kitu ku shuka tini, or kuéa jū), to let go, or fly downward or upward; ku pūliza nánga or bildi baharíni, or ndō kisimáni, to let go the anchor or plummet into the sea, to let down a bucket into a well; ku puliza kisuúli or tiára, to fly a kite (ku áta ku nenda).

PULIZIA, *v.*; mfiifi ame-m-pulizia mashipi (ígúe ya kamba) sámakí.

PULUKI, *s.*, a spangle, spangles (St.).

PÚMA, *v. a.* (*cfr.* tutúma), to throb, to beat like the pulse, pulsate, to have pain, pinch; ipu la-ni-púma, the boil gives me pain; kitoa cha puma; ipu likianza ku kúsania wásaha mahali pamoja, linapuma sana.

PUMBA, *s.* (la, pl. ma—), a lump, a clod; pumba la ndóngo, a clod of clay, as much as can be taken with two hands at once, but the natives say: bumba la tómbako, a bundle of tobacco; pumba (ya, pl. za) is a smaller quantity than bumba (la); pumba ya ndóngo ya ku kandika niumba, a clod of clay to plaster the wall of a house; kúa mapumba, to congeal.

PÚMBĀ (or PUMBĀA), *v. n.*, (1) (= ku vía muili na ákili, to be spoiled, to be weak in body and mind), to be negligent, stupid, sluggish; (2) ku pumbā kazi (= kúa mifu), to be idle or lazy; ku daka ku zunguka pasipo kazi, to desire to walk about businessless, thoughtless; muana huyu anapumbā hatta anapumbasika, this boy was lazy and thoughtless till he became a fool.

PUMBÁZA, *v. a.* (= ku susúa or dangánia watu), *to befool, to deceive people, to play the fool, to feign stupidity.*

Ji-PUMBÁZA, *to feign stupidity, or awkwardness.*

PUMBAZANA, *v. r.*, *to deceive each other.*

PUMBÁZIKA, *v.*, *to become a fool* (= ku danganika, *to slight, neglect, to deprive oneself of a thing*; kua mazungumiso nnapumbazika ndiayangu, *sikupata safari, or leo nnapumbazika kua kazi hatta nakosha safari, by talking I have deprived myself of my journey* (watu waliozungumsa nami wame-ni-visia ndia), *to make a fool of one, to play a hoax on one, to jockey one*; pambasika hatta jua linakútua; *cf.* pumbaa dundúa.

PUMBIA, *v. obj.*

PUMBIKA, *v. n.*, *to undertake a thing at random.*

PUMBISA, *v. a.* = ku ji-tupa.

PUMBIWA, *v. p.*

PUMBU (or PUMBO), *s.*, *the serotum* (ya, *pl. ma and za*), *swelling of the testicles in consequence of the mshipa disease*; mtu huyu ana pumbu (*cf.* yayi and mayayi ya pumbu), pumbu ya or za makende, *hernia*; koko za pumbu, or mayayi ya pumbo, or mapumbu, *testicles* (St.).

PUMU, *s.*, *an asthmatic complaint, an asthma* (ni uwelle wa pumzi), *throbbing of the heart in general, disease of the chest.*

PUMÚA, *v. n.*, *to breathe, to recover breath, to rest*; ku-m-pumúza kazi, *to ease one of work.*

PUMZI (or PUMÚZI), *s.*, *breath, respiration, breathing* (ku pumúa); ku shusha pumzi, *to fetch or draw breath, to breathe* (*cf.* upumzi). It seems that in Kiung. "ku shusha pumzi or pumúzi, means, to expire, to breathe out," and ku paaza pumuzi, "to draw in the breath, to inspire."

PUMZÍKA, *v. n.*, *to breathe oneself, to rest from fatigue.*

PUMZÍKIA, *v.*; mahali pa ku pumzíkia watu ndiani, palipo na uvuli na uberedi wa mti, *a place on the road where people can rest, and where there is shade and coolness under a tree.*

PUMZISHA, *v. e.*, *to cause one to breathe or rest*; ku fánia watu wapáte pumúa.

PUMZÍKO (or PUMZIKIO, or KIPUMZIKIO); mahali pa ku pumzíkia; túo pa ku túlia, pa ku túia mzigo, *a resting-place, a place where you can put down your load and take rest on a journey.*

PUNA, *v. a.*, *to strip off, to scrape off, peel off*; ku puna viázi; ku puna goli, or ganda la mti; ku puna = ku tonga nta; ku puna harri kua kissu, *to scrape off sweat with a knife*; ku puna gnongo.

PUNDA, *s.* (wa, *pl. id.*, wa and za), *an ass*; punda kíongue = mbishi, *a galla-ass, opp. punda wa*

Hindi, mrefu na wema. Punda na mabáiri; *cf.*

جمل , camelus, an ass and a female camel.

PUNDA MLIA HINDI, *s.*, *zebra, the natives eat this beautiful animal*; *pl.* punda milia; mlia (*pl.* milia), *a long white and black line or stripe*; punda yuna mlia or milia, *she has various stripes.*

PUNDE, *adv.* (*future and preterit*); punde hivi just now, a little while ago, no sooner than after, afterwards, a little more; punde kidogo, ngója kidogo, a little afterwards, wait a little; letta mti mdogo or mkuba punde, bring a little smaller or a little larger tree; punde kua punde, now and then, often, every moment, by little and little, repeatedly, always; kipindi hatta kipindi punde anakuja, punde anarudi (= marra punde marra), now he comes, then he returns, at one time he comes, at another he returns; mrefu punde, a little longer; kitu kiréfu punde, a thing somewhat longer.

PUNGA, *s.*, *the flower and first stage of the cocoon* (*sing.* upunga wa hindi), *pl.* za mahindi = shuke la mahindi; punga za mnázi ndizo muanzo wa nazi; upunga ukikúa, jatoka kidaka, upunga ni mdogo kana tembe la mtama, all blossoms or flowers which resemble the mpunga.

PÚNGA, *v. a.*, (1) ku punga upépo (ku-m-pigilia, or fufia upepo kua upepo), *to fan the air with a broom when it is very hot; to wave, to swing, to sway, e.g., to sway the arms in walking, which, as Dr. St. says, "is thought to give elegance to a woman's carriage;"* (2) ku punga pepo, *to cite and expel the spirit of a man possessed with an evil spirit, or the ceremony of eiting and expelling an evil spirit*; ku-m-punga mtu pepo kua ngóma, kua ku piga koffi na kua nimbo, *to eite the spirit which is believed to have caused a man's sickness. The citation is made by the mganga, who fans the diseased person with the mguisho (tail of long hair), which is anointed with perfumes, in order to attract the spirit, which will rise up into a man's head, and give information of the means by which he may be appeased and induced to depart from him. When a person is sick, he goes to a learned man, who, by means of the mbúruga (ubáo wa ku tezamia), finds out that the person has been seized by a pepo, and that a mganga must be called to eite and expel the pepo. The mganga at first yuwapika niungu siku tatu (he boils medicinal plants or roots) to fumigate the patient for three days. This having been done, the sick person is placed on a mat, many people surrounding him, clapping the hands, singing songs and beating ubatu wa sifiri and makayamba = mabúa ya mtama yalio na tembe ndani, to make a noise. The*

mganga stands in the midst of the assembly next to the sick person, and fans him with the mguisho. This ceremony is performed in the morning and evening for seven days. After this, they anoint the patient with various perfumes, and beat a drum for three days, until the spirit at last comes and greets the assembly three times (atúa salám, salam aleikum, salam aleikum, salam aleikum). Then the mganga asks him, "who art thou?" He replies, "Mini ni jinni wa jinani wa kititi ja bahari, I am the Jin of the deep under the sand of the sea. Why have you called me?" The mganga answers, "We wish to relieve this sick person, and we ask thee, why hast thou made him sick?" The spirit answers (always talking through the sick person), "Because this woman or this man has made me angry, by touching or making water under the tree where I dwell, or because he or she has not honoured me by gifts, therefore I shall kill him or her." The mganga then prays, that the spirit may not kill him or her, and promises to supply all that the spirit may require. The spirit says, "I want a sheep or bullock, a kilemba and a janu," i.e., a table with much and various food, wali, ambari, udi, &c. When all these things have been procured, the pepo, acting always through the sick person, cuts the lap off the ear of the sheep, goat, or bullock, and tastes the blood. Then he tastes of every article of food that has been placed on the janu. After that, he takes leave of the assembly, saying, "I am now appeased, I will depart from the sick person, I shall do him or her no further harm; if he or she continues to be sick, or shall again become sick, it is not from me, but from God." Then he gives every bystander his hand, and says finally, "Kua heri fundi, kua heri káimu," meaning the nganga. On leaving the sick man, he turns his head to the ground, which signifies that the pepo has gone his way. The mganga takes his wages and departs. This is the meaning of the expression ku punga mtu pepo, na mtu amepungoa pepo. Of course, this description contains only the main points of the ceremony, for every mganga has his own method—but the substance is the same, viz., (1) the sick person goes first through a course of medicine; (2) the people make a noise by singing and beating the drum, to call up the spirit, or rather, to drive the sick person into a frantic state, in which the people consider the pepo acts and speaks through the sick person; (3) the frantic state passes away after the pepo is considered to have been appeased, and when the noise of the assembly ceases. The doctor having completed his medical and artful course, walks off with his wages, and

the sick person is either actually or temporarily relieved. Nature, medicine, art, cunning, and superstition, have all co-operated to force the man into the belief that he has been cured.

PUNGIA, v.; ku-m-pungia ngio, to make a sign by waving up and down a cloth in the air at a distance; ku-m-pungia mkono, to beckon one with the hand.

JI-PUNGIZA UPEPO, to fan oneself; kua upepéo (wa ku ji-pungia upepo) with a fan.

PUNGO, s. (Reb.), a kind of fish (probably = punga).

PUNGŌA, s., the name of a drum; kuna ngóma ya púngo, ile ngóma ya uganga; watu jioni wenda pungoani; (2) kuna púngo ya mji; Waganga wakakusaniána wakapunga mji, wakateza pungŏa ya mji.

PUNGU, s., a kind of fish, a large bird of prey (cfr. kipunga), a species of bird, probably the lamb's vulture.

PUNGŪA, v. n., to decrease, grow less, to abate, to wear away; júa limepungúa leo ukáli, the sun became less powerful to-day; pepo imepungúa or zimepungúa leo ku vuma, the wind abated to-day; akili zina-m-pungúa.

PUNGŪFU, s., defect; hapana pungúfu ilio-m-pungúa = viote vimezidi.

PUNGŪKA, v. n., to be diminished (kúa haba), to be defective, to fall short; maji yamepungúka, the water is diminished, become smaller; fimbo inapungúka sasa, the stick is now shorter; kwanza yalikúa nrefu, laken imepungúa urefu; wino unapungúka, the ink is diminished.

PUNGUKIA, v. obj.; mali ime-m-pungukia, the property has become less with him or for him, Luke xviii. 22, thou lackest one thing, bado jambo mmoja lina-ku-pungukia.

PUNGUKIWA, v.; mtu huyu amepungukiwa ni mali, he lacked property.

PUNGŪZA, v. a., to diminish, to lessen, to cause to become less, to make less; e.g., ku tanga, to lessen or reef a sail.

PUNGUZIA, v. obj.; Múngu ame-m-punguzia mali yakwe, God has lessened (for him) his property.

PUNGŪA, s., difficulty; also said of a heavy load which is scarcely portable; ku kua ni pungua (R.)?

PUNGUANI, s., a defect; huyu Muárabu ni punguáni si Muarabú kámili, this man is only a half-caste Arab, not an entire Arab, i.e., his father is an Arab, but his mother is or was a slave. Mtu huyu ni punguáni, or ynaa punguáni kua mamai si muunguána kamili anatangamana na maji ya kitúmoa, aliepungúka uunguána (vid. mpungúfu), this man is free, but his freedom is defective on account of his mother who was a slave, and was liberated.

PUNJA, *v. a.*; (1) *to pound, e.g., rice the first and second time, but the third time ku puáya = takassa; ku punja mtelle marra ya kwanza na ya pili laken marra ya tatu ku puáya*; (2) = *ku-m-kopa, ametoa kingi, aka-m-pa kidogo muenziwe alipogawania kitu, hence to swindle, to sell a little for the price of a large quantity.*

PUNJE, *s.* (la, *pl.* ma—); (1) *púnje la dafu (Kipemba) = húpu la dafu (Kimwita), a young cocoa-nut, the skin of which is not taken off entirely, and which has only water and but little flesh (dafu la urambi rambi). It is different from tonga (la, *pl.* ma—) la dafu, which is a ripe one, and which has both water and flesh. Its skin is entirely taken off; uki-li-passua, utafania visio viwili (kizio, *pl.* vizio, is the half of a cocoa-nut or of an orange). Nazi hi ni tonga, this cocoa-nut is very large*; (2) *punje, the grains of corn (St.).*

PUSSA, *v. a.*; *ku-muenziwe ku uawa (= kutensa) ?*

PUNTA, *s.* (ya, *pl.* za), *punta ya kanzu.*

PÚO, *s.*, *nonsense; vid. pua, v. n., to dote, Tim. vi. 4.*

PUPA, *s.* (ya, la) (= *bídii, jǎhudi, kíkáká*), *cagerness, great haste; ana harraka za kula, yuna pupa ya kúlá or kúlá kua pupa, to eat eagerly and hastily, so that others get little to eat (cfr. papia, v. a.), ku fania pupa (= harraka) ya ku kwisha kazi.*

PUPÍA, *v. obj.*, 1 *Thess. v. 15.*

PUPUTA, *v. a.*, *to beat severely.*

PUPUTIWA, *v. p.*

PURA, *v. a.*; *ku pura mtáma, to thrash or to beat out mtama with a stick at the time of harvest; ku pura ngúo (= ku fúa ngúo), to wash a cloth by beating or dashing it against a stone.*

PURE, *s.*; *ni matangamáno ya mbázi na mahini ku píkóa páhali pamoja; pure za mahindi, or kunde na pojo, na mbázi, boiled together, the mixture of mbázi and mahindi, or of kunde and pojo, and the cooking of these things together.*

PÚRÚKA, *v. n.*; (1) *to fly off (ku ruka ruka), niúni alie na mháwa yuwapúrúka*; (2) *to be scared, frightened away.*

PURUKÚSHA, *v. a.*, *to cause to fly off, to let fly, to scare, fright away, to slight; e.g., manéno, not to mind a matter; purukúsha shikio, not hear, not let it enter into one's ear.*

JIPURUKÚSHA, *v. refl.*, *to slight a matter, not to take to heart (hatíi maanáni, akilíni, ku fánia kana asiesikia, to make as if one did not hear, to refuse to attend.*

PURUKUSHÁNI, *s.*, *superficialness; ku fania, not to take at heart, to slight everything that one is told; ku thárau neno aambiwálo, amefánia kazi kua purukusháni, kua harraka, kua ubáya, to do a thing superficially.*

PURUKÚSHOA, *v. p.*

PUSSA, *v. n.*; *mvúa imepussa, the rain has abated, ceased = imepita, inaata kú nia, inafania kianga or mjaasa.*

PÚTA, *v. a.* (= *ku-m-piga or pura*) (*Kipemba*), *to bang one about, to beat one thoroughly; anapútoa = pigoa hodári kua ukindu or kindu (ame-m-piga hatta ame-mu-ambúa magofi ya damu) PUTIKA, v. n. = pigíka sana, to be well beaten (hatta anahuagika nti).*

PUTUGALI, *a fowl (Pemba) (St.).*

PÚWO, *s.*, *vid. púo, nonsense.*

PUZA, *v. a.* (*vid. puo*); (1) *to overlook, to neglect; ku-maneno, to be silent and hear only (= ku niamá); (2) to talk nonsense, to chatter.*

PUZIA, *v. a.* (*Kimrima*), *ku puzia motto = fufia motto, to blow the fire with the mouth.*

PUZIKA, *v. n.*, *to gossip, to talk with the women (vid. mpázi, hasharáti), ku tóa maneno yasiokúa na máana, to talk senseless things (manéno ya hurre) (= ku paya paya, ku puzika nafsiyakwe, to chat, prattle).*

PUZISHA, *v. c.*; *ku-watu kua maneno, to entertain people with prattle or chat; ku puziwa.*

R

RABA RABA NA FUSI, *a kind of food for slaves working on the plantations (R.).*

RABAI (or RABBAI), *Kin. Ravai (Rabai), in Kikamba Wawai. The Rabai tribe, Wanika wa Rabai, the Warika of the trike called Rabai; Mrabai, a man of the Rabai tribe, pl. Warabai.*

RĀDĪ (1), *s.* (ya) (*Arab. رعد*), *a peal of thunder, thunder bolt; usiku kunapiga radi, or jana ilipiga radi, or sasa inapiga radi inakáta mnazi. The natives believe the crashing thunder to be juma kikáli (ja radi) kitokajo ubingúni, hard iron which comes from heaven.*

RĀDĪ (2), *adj.*; *vid. rathi, adj.*

RAFF, *s.* (*Arab. راف*, plancho; *Turc. راف*, tablette), *the wall at the back of a recess (St.).*

RAFĪKĪ, *s.* (ya, *pl.* marafiki) (*Arab. رفيق*), *a friend; rafikiyangu amekuja, my friend is come; marafiki yangu or rafikizangu or narafikizangu wamekuja, my friends came.*

RĀGĀMU (or RĀJAMU), *s.* (ya, *pl.* ma— or za), *the direction on goods = áláma ya lámí or lehému meussi mzigóni or kasháni, the sign which signifies the number or direction written on a parcel*

- or bag (of corn, &c.), or on a box (rajamuyangu hi, hu-i-oni, dost thou not see my direction?) رَام, lapidibus jeeit, signavit lapidibus.
- RAGÚMA (or ROGÓMA), s., on the tesi, *vid.* (R.) ?
- RÁHA, s. (ya, pl. sa) (Arab. راحة), rest, repose, joy, tranquillity of body or mind; raha ya muili au ya moyo; ku óna ráha, to enjoy rest.
- RÁHÁNI, s. (Arab. رهني), a pledge, pawn, security = kitu kilicho péwa ni mdéni; ku wéka ráhani, to pledge; tóá rahaniyangu hatta nilipe, take my pledge until I shall pay.
- RAHISI (or RAKHISI), adj., cheap; mpúnga rahisi sasa, the rice is cheap now.
- RAI (1), v. a.; ku rai, to put morsels of food into a person's mouth as a mark of affection or honour. This custom is very common in Abyssinia especially between husband and wife; *cfr.* راعي, pavit, pastum duxit.
- RAI(2), s. (ya) (Arab. راي), prudence, cunning = uerévu, tesbíri, hila.
- RAI rai, v. a., to urge on, to impel, to excite ?
- RÁJABU, s. (Arab. رجب), the name of the Arab month Rajab. With the Muhammedans it is esteemed a sacred month because Muhammed is said to have journeyed to Jerusalem on the 27th of it.
- RAJEL (or RAJÚA), s., a man; *cfr.* رجل, vir.
- RAKABISHA, v. c. (Arab. رقب) = ku weka kanzi (1 Tim. vi. 19), to lay up in store; Arab رقب, eustodivit.
- RAKHISI (*cfr.* rahisi) (Arab. رخص), (1) cheap; kitu eha rakhisi, a cheap thing; (2) easy, without taking pains, or without difficulties; kázi ya rakhisi, an easy business; ndáa rakhisi, a road without difficulties or troubles, as there are no mountains, rocks, dense forests, robbers, &c.
- RAKHISHA, v. c., to make cheap, to undervalue.
- RAKHMÁNI, s. (ya) (Arab. رقم), chart, map (Arab.).
- RAKIBISHA (= pandanisha), *vid.* rakabisha.
- RAKIBUÉO, s., the composition of a word (St.)
- RAKIBU, v. a.; ku rakibu dirisha? (R.).
- RAMATHANI, s. (Arab. رمضان), the month of the Muhammedan's fasting. The Ramathani corresponds sometimes with our months September, November, and December.
- RÁMBA (1), v. a., to lick with the tongue; e.g., ku rámba makómbo ya sáhani, to lick up the remainder of food which is still left in the plate
- RAMBIA, v. obj., to lick to one; e.g. jiboa a-ni-rambia damuyangu, or mukonowangu.
- RAMBÍWA, v. p.
- RAMBISHA, v. c., to cause or make one lick or lick up; ku-m-rambisha ushungan.
- RÁMBA (2), s. (pl. ma—), a piece of Madagascar grass cloth (St.).
- RAMIA, s. (ya) (Arab. رمية), the charge of a gun.
- RÁMLE, s. (Arab. رمل), divination with ashes; ku piga ramle, to perform tephramancy (Er.); ku ramle ku ombéza; mpiga ramle, a fortune-teller.
- RAMMU (*cfr.* hammu, ghammu, or rammu), sadness, grief.
- RAMÚKA, v. n., to rise against; si-wa-ramukeni (in war) ?
- RANDA, s., a plane; ku piga randa, to plane; (2) ku randa, to dance for joy (St.).
- RANGÁITE s., a kind of dance and play which the natives perform after having burned a tange (wakirudi tangeri); *vid.* tänge.
- RANGÁRA, v. n. (= ku ónia kua pili), to be transparent, to shine through; ngúo hi yarangára or yaonia kua pili, this cloth is transparent; *cfr.* angarára in Kinyassa.
- RÁNGE, s. (ya, pl. za) (Pers., رنگ), paint, colour; e.g., range niekundu (red colour), neupe (white), neussi (black), range ya kimandáno (yellow colour), range ya manni mawiti, green colour.
- RANGÓSA, v., Reb. ? ?
- RÁPA (or LAPA), v. n., kua na ndáa bora, to be very hungry.
- RÁRAMA, v. (R.) ?? raramia, v. obj.
- RARÚA, v. a., to tear, rend.
- RARÚKA, v. n., rent, torn, ragged; nguo inararúka, the cloth is rent, is in rags.
- RÁS (or RÁSI), s. (ya) (Arab. رأس), head, cape, promontory.
- RAS IL (EL) MÁLI, chief possession (*cfr.* lasir-mali); Arab. راسي المال, capital.
- RÁSÁKA, s. (ya, pl. za) = mitása or mashina ya mkóko, miti mifupi ya ku shika sámaki, small mangrove-sticks (of the mkoko tree) fixed in the water, to catch fish.
- RASHA RASHA (1), v. a., to do a thing quickly and superficially in order to get off; ku fánia harraka ku pata úgira na kuendazákwe; amerasha rasha kazi, to do a thing partially.
- RASHA RASHA (2), s. (la, pl. ma—); mvúa ya rasha rasha or marasha rasha, a drizzling light rain which did not enter the ground; رشي, paucaphyia.
- RASHO = rufka? (R.).
- RÁSI, v. (*vid.* rás) = kitóa ja nti, cape, fore land.
- RÁSINI, v. a.; ku rasini watu (R.)? *cfr.* رصين, or رصين, also رصين.
- RASÚA, s., messenger, especially Muhammed.
- RÁTHABA (or ROTHUBA), s. and adj. (Arab. رطوبة), wet, wetness, humid, humidity.
- RATHI, adj. (Arab. راضي), ready, willing, satisfied, content, approving (*vid.* radi, adj.); kúa rathi, to be content with (*cfr.* Luke iii. 14); niwie

rathi, *forgive me, excuse me*: ku rathiana, *v. rec., to consent, to assent*; mimi si rathi kua maneno haya, *I do not consent to this matter*; mimi rathi ku nenda, *I am ready for starting*; ku-m-daka rathi.

RATHIA, *s.* (Arab. رَاحَة), *good pleasure, will* (Rom. ii. 18).

RATHIWA, *v. n.*, *I like, I prefer*; narathiwa ku liko, *more than* —.

RATIBU, *to arrange*; رَتَبَ, firmus fuit.

RAUFU, *s.* = wema; kua raufu = kua wema; alitōa watu kua raufu, *he treated everyone according to his rank*; *cfr.* رَفَعَتْ, elatio dignitatis, honoris celsitudo.

RAUKA, *v. n.*; ku rauka el fegiri, *to rise early*.

RAUKIA (R.); ku-m-raukia kisusiku = ku-mu-enda, *to come to one early, to surprise him early*.

RAUSI, *v. a.*, *to trim a sail* (St.); *cfr.* رَعَصَ, contorsit se serpens, funis.

RAUSHU, *s.* (Arab. رِشْوَة) = kikiri, *bribe*; donum quod datur corrumpendi causa (R.).

RAYA (or RAIJA) (arīa, *pl. varia* or rayat) (ya, *pl. za*) (Arab. رَعيَة), *subject living under the dominion of N.N.*; mimi ni raya or arīa (*pl. varia*) ya Seidi, *I am a subject of Seid (the Sultan of Mascat)*; rayāt el Maturki, *subjects of the Turks*; rayat el Ingleze or Ingreze, *English subjects*.

RDUFU, *v. a*; ku rdāfu, *to double, to repeat, c.g., a visit of a place on a journey*; *cfr.* رَدَفَ, pone venit, continua serie successit, unum alterum secutum fuit. Hence mardufu, *vid.*

REALI (or REA), *s.* (ya, *pl. za*), *a German crown or dollar, current on the Suakili coast. Its name is derived from the Portuguese and Spanish coin "Real."* Realī ya Kifaransa or Realī Faransa, *a French dollar = 5-franc piece*; Realī ya Sham, or fetha ya Sham, *a black dollar*; realī ya thahabu, *an American gold 20-dollar piece*; realī ya mzinga, *a Spanish dollar* (abu madfa in Arabic) = *a German crown*.

REFU, *adj., long*; kitu kirifu, *a long thing*; niumba ndefu, *a long house*; makasha marefu, *long boxes*; kasha refu, *a long box*; mti mrifu, *a long tree*; refu punde, *a little longer*.

RFA, *vid.* erfa (R.)?

REGA, *v. n.*, *to hang loose*? *cfr.* uoleolo.

REGA REGA, *v. n.*, *to waver, totter, shake, to be rickety*; menyākwe yarega rega, *his teeth shake*.

REGĒA, *v. n.*, *to be slack, relaxed, loose* (= lgea); muili unaregĒa; *cfr.* رَجَعَ, rediit, reversus fuit.

REGĒZA (or REGESHA), *v. c.*, (1) *to return* =

rūdisha; (2) *to cause to be lax, slack, to relax, to loosen*.

REGEZANA, *v. rec.*, *to return to each other*; *c.g.*, mali.

RĒHE, *s.*; tu-tie rēhc (*sailor's language*), Reb.?

RĒHĒMA, *s.* (ya, *pl. za*) (Arab. رَحْمَة), *mercy, compassion*.

REHEMESHA = rēhemu, *v. a.*, *to pity*; mtu huyu kwanza alikūa fukāra, laken Mungu ame-m-rehemesha, *ame-m-pa mali*.

REHEMĒWA, *v. n.*, *to be pitied*; amerehemĒwani Mungu.

RĒHEMU, *v. a.*, *to pity, commiserate one, to have pity upon*; ku-m-lānia rēhema Mungu a-m-rēhemu = a-m-fikilis rēhemani, *may God have mercy upon him (when he dies)*.

REJA REJA, *detail, in opp. to jimla* (R.), *wholesale business*.

REJĒA, *v. n.*, *to go back, return, refer*; *v. c.*, rejĒza, *to make to return, to repay* (*vid.* regĒa); ku rejĒa kua asiliyakwe, *to return to one's origin*; ku rejĒza malipizi, *requite*.

REKABISHA, *v. a.*, *to put on the top of* (St.); *cfr.* rekebu.

REKEBU, *v. a.* (Arab. رَكَبَ), *to ride*; *c.g.*, ferasi, *a horse* (= ku panda); ku rākibu dirisha.

REKEBIWA, *v. n.*; ferasi amerekibiwa ni mtu.

RENGA, *v. a.*; fulani anarēngoa ni mke; *cfr.* sogā in Kiniassa *to marry a wife who compels him to stay at a distance, as she lives far off*.

REREJA, *v. a.* (Kin.), *to coax, to wheedle*.

RĒSA, *s.* (ya, *pl. za*) = rusāsi ndōgo, *small shot, grape shot*; rēsa za mizinga (*cfr.* rusāsi) (*cfr.* mirsāu), *splinters of a shell*.

REVA (or RĒWA), *v. n.* (Kiamu) = ku gnieta, *to be obstinate, refractory* (yuwareva mno).

REVĒA (or REWĒA), *v. a.* (Kigunia), *to refuse one, to hinder*.

REVEĒA, *v.* *to refuse to one a thing*.

RIARIA, *v. a.*, *to seek* (Er.)?

RIBA, *s.* (Arab. رِبَا); watu watoāo riba (Luke xix. 23), *bankers* (Sp.); ku toa riba, *to practise usury*.

RIDIA, *v. a.*; *vid.* rithia, *v. a.*, *to acquiesce in*.

RIFFA, *s.* (la, *pl. ma*—) (Kinrinda), riffa la jungu (Kinwita tanu), *a kind of cover of clay in which coals are placed over the boiled rice to dry it*; *cfr.* رَفَّ, circumdedit ab omni parte; رَفَّة, fragmentum straminis, stramen; *cfr.* rifua in Kinika.

RIGALI, *s.*, *men*; *vid.* rajel.

RIGANO (or IRGANO), *s.*, *interpreter*? = mzé wa mbele; *cfr.* the Galla word "ērgāmtu," *a messenger*.

RHÁNI (1), *name of a planet*; (2) *sweet smell, perfume, sweet basil*; Arab. رِيحَانٌ, herba odorata, de omni planta odorata.

RÍKA, s. (vid. maríka), *an equal*; rika hili, pl. maríka haya; ambaye si rikálo, *one who is not thy equal*.

RÍMA, s. (la, pl. ma—), *a pit dug for catching large animals*; rima (shimo) la ku tegéa náti or ndófu.

RÍNGA, v. a.; ringishúa, v. p. (R.)? *tuaringshwa, by our young men who like to travel, but not to cultivate the field*? cfr. rēnga.

RISÁLA (Arab. رسالة), *message*.

RISÁSI, s.; vid. rusási, ball, bullet.

RISHÁI, v. n., *to be or become wet, moist, cool*; nti inarishai = ina maji maji, ina rutuba, *the ground is wet, moist*; yasisima kua beredi; kertási yarishai wino = yanóa wino; nguo imepata beredi, inarishai; mahali parishaiipo maji or palisápo maji, *a wet place*; múníu hu unarishai; cfr. رَشَّ, conspersit.

RISHÁNI, s.; vid. riháni.

RISHU, v. a., *to make a first bid when anything is offered for sale* (St.); cfr. رَسَمَ, (rasama) signa fecit, vestigium impressit, praescripsit rem.

RITHI, v. a. (Arab. ورث), *to inherit*; mana amerithi mali ya babai, amerithi kua babai, amepata uráthi kua babai.

RITHISHA, v. c., *to cause to inherit, to divide the inheritance*.

RITHIWA, v. p.

RITHÍA, v. a., *to accept (= ku kúbali), to consent, to comply with, to be contented with, to acquiesce in*; v. rec., ku rithiana, *to agree mutually* (cfr. rathi); v. c., rithisha = ku-m-kubalisha ku-m-fania kúa rathi nai, *to cause one to accept, to consent to a matter*; iki-ku-rithi, *if it please you*; rithika, v. n., *to be satisfied, contented*; hakurithika, *he was not accepted in what he proposed, was not complied with*; iki-m-rithi Bana, *if it pleases the Lord*; aki-ku-rithi bassi, *if he only please you*; cfr. Arab. رَجَا, vicit placendo and contentum aliquem reddendo.

RIZA, s., *a door-chain* (St.).

RIZKI (or RIZIKI), s. (Arab. رِزْق) (ya, pl. za or zirkí); (1) *means of maintenance in general, victuals, provisions*. Mungu ame-tu-pá sui zirkizetu or rizkizetu muaka hu, *God has this year given us the means of sustenance*; (2) *the necessities of life*; cfr. Arab. رِزْق, res ad vitam necessarias dedit Deus.

ROBO, s., *a quarter (of a dollar)*; vid. رُبْع, quar.

tus fuit (Robo Ingreza, *an English sovereign*, St.); kassa robo, *three quarters of a dollar* (vid. kassa), *less by* —.

RÓBŪTA (or RÓBŪDA), s. (la, pl. ma—) (= bunda, la), *packet, parcel*; e.g., roboda la Amerikano lililofungoa pamoja, *a pack or parcel, bale of American cotton cloth tied together*; رِبْطٌ, ligavit.

RÓDA, s. (vid. kapi), *a pulley, roller, sheave of a pulley*.

ROGOMA, vid. ragúma.

ROHO (or ROKHO), s. (ya) (Arab. رُوح), *naona rokho hu n'aka* (ku ni aka), *hu n'enda mbio* (ku ni enda), *hu ni pába* (R.), *soul, spirit, breath, life, greediness, throat, pit of the throat*; ku kokóta roho, *to breathe hard*; rokho heipígi tena, imesi-bána, *pulsation of the heart*; moyo haupígi tena, rokho imetóka. *But the kifuli ja rokho does not die*; kitakuenda mbingúni; malaika atatao, atapá (ruka) nayo; kifúli kikiwa jema, kitafika mahali pema, kikiwa kibáya, kitakuenda mottóni laken rokho kana kuamba niama ya rokho itaóza pamoja na muili, rokho ya-m-piga, pumúzi zimekwisha, or zime-ni-sha, *my breath is finished* (from running).

ROJO (or RÓJO RÓJO), s., *muddiness*; maji ya tópe; maji ni rojo rojo kua tope or fumbi, *the water is muddy*; (2) *the sediment of oil* = mafuta masito (vid. tepe, s.), *sediment of pounded grain steeped in water* (cfr. kande, in Kintassa); رَجَّ, caleavit, confusum fuit.

RÓNGA RÓNGA, v. a. (= ku-m-síhi, hóji hóji), *to implore, entreat one*; nakwisha, ku-m-ronga ronga, haku-ni-pa; cfr. ku-m-emberésa, *to implore humbly, saying, I am very poor, &c., give me work to get my bread*.

RONGA RONGA = enga enga, v., *to carry carefully that which may be broken*.

RONGÓFA, v. a., *to belie one*; ku-mu-ambía manéno ya uróngo, *to tell one a lie*; henece mrongo, *a liar*; cfr. súa, bukúla.

ROROMÓKA, v. n., *to spread, to diffuse itself*; e.g., kiouda kinaroromóka, *the wound increases in size* (in consequence of improper food, as the natives believe).

ROMOMOSHA, v. e.; jakúla kibaya kitaroromosha kionda, *bad food will increase the wound*.

ROSHÁNI, s., *balcony*? cfr. Pers. رُوشَن, fenestra, seu foramen per quod exepitur lumen.

ROTTÉLI (or ROTLI), s., *a weight*. A farasila has 12 manni, or 35 rotteli; 1 pishi has 4 kebába, and 12 pishi are = 72 rotteli (pound) (cfr. pishi).

RÓTUBA, s.; vid. rútúbá, and Rátaba or ráthaba.

RUBÁNI, s. (wa, pl. marubáni), *a pilot, a guide* (رَبَّانٍ, fuit navareha).

RÚDÍ, *v. n.* (Arab. رُدِّيَ), *to come back, to return, to correct, to keep in order*; *cfr.* رَدَّيْتُ, rediit, reversus fuit, *to chastise* = ku-m-tia adabu.

RUDÍÁ, *v. obj.*; kime-m-rudíá kiñda.

RÚDISHA, *v. c.*, *to cause to return, to return or give back a thing, to send back*; ku-maneno, *to send an answer*; ku rudisha mema, *to correct well*.

RUDISHIA, *v. obj.*; ame-m-rudishia pundawakwe.

RUDIWA, *v. p.*, *to be punished and abstain from wickedness*.

RUDIANA, *v. rec.*, *to object to*.

RUDÍKA, *v. n.*, *to be made to return, to be capable of being kept in order, or corrected*.

RUDÚFIA, *v. a.*, *to double*; *cfr.* رَدَّدَ, pone venit, secutus fuit.

RUFKA, *s.* = rasho (*vid.* mjaka) (R.) ?

RUFUF, *s.* (St.), *the shelf in a recess*; *cfr.* رَفَفَ, arcuatum opus aut simile quid, &c.

RÚFŪKA, *s.*, *refusal, prohibition*; *to prohibit, forbid, check*.

RUFUKÍA, *v.*, *to forbid to one in another's absence*; Gabiri ame-m-rufukia Rashidi asinende.

RUFUKIWA, *v. n.*; Rashidi amerufukiwa ni Gabiri, *R. was forbidden by G.*

RÚPŪKU, *v. a.*, *to prevent, forbid one*; ku piga mafuku, *to forbid*.

RŪGU, *s.* (la. pl. ma—), *a blunderbuss* ?

RŪGU RŪGU, *s.*, *swelling without abscess*; niúki ame-ni-uma unafania rugu rugu la muilini, *a bee has stung me, I have got a swelling on the body*.

RŪKHA (or RŪKHŪSA, or RUHUSA, or RUHUSU), *s.* (ya) (Arab. رَحْصَة), *permission, leave*; ku-m-pa rukha, *to give one permission or leave*; ku tōā or pokēa rukha, *to take leave or permission*; ku kātā, *to refuse permission*.

RUKHUSIA, *v.*, *to give one permission in another's absence* = ku-m-toleā rukha; Gabiri ame-m-rukhusia Rashidi Seidi hakuapo, *Gabiri gave permission to Rashid in the absence of Seid*.

RŪKHŪSU, *v. a.*, *to permit or allow one*.

RŪKA, *v. n.*, *to jump, leap, to fly off*; niam ame-ruka akapindikia kiambaza kua pili, *an animal jumped over the wall*; niñi ameruka = amepiga mabāwa, *the bird flew off*; ku ruka kua ku teza, *to leap in daneing*; mashikio ku-m-ruka, *lit., the ears fly off to him* = mashikio ya-m-ruka, *the ears tingle him*.

RUKA RUKA, *to hop*.

RUKIA, *v. obj.*; tui ame-m-rukia kuku ku-m-shika, *the leopard sprang after the hen to seize it*; kuani ku-m-rukia mtu yule kua maneno? *ana-ku-fania-ni u-m-rukiaye kua maneno*.

RŪKŪA, *v. p.*; ku rūkūa na ákili, *to lose one's senses, to be stunned*.

RUSHA, *v. c.*, *to cause to leap, or to fly, to throw up into the air*; ku rusha tiara, *to fly a kite made of cocoa-leaves*.

RUSHIA, *v. obj.*; haba amemrushia mana tiara-yákwe.

RUKHUTHU, *v. n.*, *to run* (St.); *cfr.* رَحَضَ.

RUMÁDA, *s.*, *a pivot which holds the shikio, or on which the rudder moves* (R.).

RÚMBI, *s.* (la. pl. ma—), *a large jar* (kasiki) ku tia laddu or asali.

RUNDA, *v. n.* (*cfr.* ku gŭndā), *to remain behind in growth, to be stunted or crippled*; mana atarŭnda kua ku-m-tukŭa, *mamai a-mu-endēshe asoēe magu, to be of low stature, but growth is still possible*; ku kugŭndā signifies the same thing, *but the process of growing has entirely ceased*; amerunda kua mārathi laken batassa ku gŭndā, *he has been crippled by sickness, but his stature has not yet arrived at a stand*; (2) *to be sullen, sulky, angry* = kasirika, siya, firuka, nuna, safi nugnunika (R.).

RUNGA, *v. a.*, *to gather, to be gathering* (mvŭa ya-funga), *the rain is gathering, the rain will come*.

RUNGU, *s.* (ya, pl. sa) (Kikamb. njōma or nsōma), *a mace, a kind of club with a thin handle and a knob at the end, somewhat larger than a duck's egg*; rungu (la. pl. ma—), *is a very large club of this kind, knobbed stick*.

RUNZI, *s.*, *Arab. term for "rice" (runs)*; runzi ya; *cfr.* رَزَقَ, id quod, رَزَقَ, oryza, rice.

RUPIA, *s.*, *a rupee (an Indian coin)*.

RUSÁSI (or RUSÁSI), *s.*, *lead* (*cfr.* رَصَاصٌ, plumbum et stannum) (*cfr.* resa) rusási ya bunduki, *a musket ball*.

RÚSHA, *v. a.*; ku rusha fumbi kua pepo (*vid.* mtama, kite), *to make to fly, to throw up dust through the wind*.

RUSHANI, *s.* = tiara, a balloon ? ? *vid.* ruka.

RUSHIA, *to splash, to throw upon*.

RŪSHUA, *s.*, *a bribe* (St.); *cfr.* رِشْوَة, dedit alicui; رِشْوَة, donum quod datur corrumpendi causa; amekula rŭshua, *something made of spices, &c., to strengthen one's understanding* (R.).

RŪSŪKI, *v. a.* (*vid.* riziki); Arab. رَزَقَ, res ad vitam necessarias Deus dedit, sustentavit.

RUSUNA, *s.* (= halua el betlia), *a soporiferous remedy made of the yolk of eggs, sugar and ghee* (R.).

RŪTUBA, *s.*, *dampness, moisture, wetness*; mahali pa rŭtuba, *a moist or damp place*; kitu liki kimekŭa rŭtuba kua mvŭa, *kimebŭrudi kua*

beredi; رطب, humidus fuit; رطوبة, humiditas.
 RUTUBIKA, v., to be damp, wet.
 RUTUBISHA, v. c., to cause to be damp or wet, to make damp.

RÚZŪKU, v. a. (vid. ríziki), to supply with the necessities of life; refers especially to God who gives to every one of his creatures that which is needful for them.

S

SĀ (rather za) (vid. za), one of the genitive-partieles (vid. gram.), used in nouns in which the singular and plural are alike: e.g., niumba za watu, the houses of men (sing. niumba ya watu, the house of men).

SĀ (or SĀA), v. n. = salía, to remain, to be restant, or to be left; kitu hiki kimesā or kimesalía, this thing was restant or left.

SALÍA, v. obj., to remain to one.

SĀSA, v. e., to cause to be restant, to make to remain, to leave over.

SASÍA, v. obj., to leave to one.

SĀSŌA, v. p., to be left.

SĀ; e.g., ndipósa, nlipósa, vid. ndipósa, I say! ndō sā or ndosā, come along, do! sā, you! I say! you now!

SĀ (better ku zā, or zāa), v. a. (Kigunia), to bring forth or bear a child, to bear fruit (= Kimacita ku viá); amezā mana, she gave birth to a child.

KU ZALIA, v. obj., to bear to.

KU ZALIWA, to be born.

ZALIA, pl. mazalia in Kigun., for kivialia in Kim. (R.) (?).

SĀ, s.; vid. ōmbo, s.

SĀA, s. (Arab. ساعة), an hour, a watch, clock; sĀa gani sĀsa? or saa ngāpi? what o'clock is it now? resp. ni saa tatu. The Suahili people reckon their time according to the Arabic manner. The day commences at sunset about 6 o'clock in the evening. About 9 o'clock in the evening is saa ya tatu; 12 o'clock at night is usiku saa ya sitta; 3 o'clock after midnight is saa ya kenda; 6 o'clock in the morning is saa ya ethnashera; 9 o'clock in the morning is saa ya tatu; 12 o'clock, or noon, is saa ya sitta; 3 o'clock in the afternoon is saa ya kenda; and 6 o'clock in the evening is saa ya ethnashera; cfr. ساعة, pars quaedam dici et noetis, hora.

SĀĀMU (or sĀMU), s., rectius zāmu, a turn, turns, guard, watch at night, bicouae; ku linda or ku ngója saamu, to watch, to be upon the guard, upon duty; kua sĀmu, by turns, perhaps the Arabic سَام, quarta pars omnis rei, quarta pars dici.

SAANDA (or SANDA), a shroud a winding-sheet.

SĀĀBA (or SĀBA), adj., seven; ya sabaa, the seventh; watu sĀbaa wamekufia, seven men died; cfr.

سبع, septem; sabat áshara, 17; sabaini or sabuini, 70.

SĀBABU, s.; vid. sebabu, reason; kua sebabu ya, because of; cfr. huja or hōja, ágili or ájili.

SĀBĀDI, s. (better zabadi) (ya), sĀbādi ya ngáwa, the eivet of the civet-cat; sĀbadi ni jasho kifaniácho taka mkundūni, or kigandamájo mkundumi wa ngáwa, civet is the sweat which adheres to the anus of the eivet-cat; the sweat produces a sticky substance near the anus. This matter is called sĀbadi, musk.

SABAÍNI (or SABUÍNI), seventy; vid. sĀbaa.

SĀBAKHI, s. (ya); ghorfa na sabakhi yakwe, eoenacum et potus matutinus.

SABÁSI (pl. masabási) contrivers, abettors of enmity; fitina, enmity.

SABATÁSHARA, seventeen.

SĀBEKHI (or SĀBIKHI), v. n. = ku amkia, to greet or salute in the morning; cfr. صباح, salutavit mane; ku-m-sabikhi Mungu, yu pekée.

SĀBĪDI, v. a. (better zabidi), to take civet from the ngáwa; ku-m-sābidi sabadi = ku-m-kamūa sĀbadi to squeeze out the civet (of the civet-cat); nime sĀbidi leo ngáwa, nimepata sĀbadi nengi. The natives draw off the civet from the anus by means of a little spoon.

SĀBIHI, s. (ya) — gissi, kind, species, sort, quality.

SABILI, s., way; Arab. سبيل, via aperta.

SĀBIRI, s. and v. a. (Arab. صبر), patience, to be patient.

SĀBITI (or rectius THÁBITI), adj. and adv. (also ثابت), close, fast, firm, the very point, or truth of anything; shika thábiti ukāmbā, take the rope firmly, seize it strongly; khábari hi thábiti.

SABITISHA (rectius THABITISHA), v. e., to cause to hold fast, to confirm; ku sabitisha neno = ku fania neno la kuelli, to cause a word to be firm, to confirm its truth or correctness; ku-m-thabitisha rokhyakwe, rokho (yakwe ina kwisha tumái, heina khófu tena (R.); cfr. thábutu and thubutisha.

SABUINI (Arab. سبعون), seventy; vid. sabáini, seventy.

SABŪN, to bid higher by auction? vid. flísi (R.); cfr. مبن, avertit ab alio donum? or مبن, vendidit omnes fructus in arbore.

SABUNI, s. (ya), (1) soap; Arab. ^٥ صَابُون, (2) a kind of cloth; kanzu ngema za sábuti = hariri.

SÁBŪNĪ, s. (ya) (= sībira or sabiri), patience, waiting (or sábirī) (cfr. sabiri); cfr. صَبْر, ligavit,

coegit, patiens, constans fuit; صَبْر, patientia; constantia in malis perferendis.

SÁBURĪ (or sábirī), v. n., to be patient, to wait; sáburī kidógo, wait a little.

SARURĪA, v. obj., to wait for one.

SABŪRISHA, v. c., to cause one to wait (= ku-m-kétisha).

SÁDA, s.; sáda la názi (R.)? Mungu aka-m-jalía sáda akatoka?

SÁDAHI (or SÁBAKHĪ), v. a. (Arab. صَبَح) (cfr. sábe-khi or sábhikhi), to salute in the morning; nnakuja ku sádahi, I came to greet you in the morning.

SÁDAKA, s. (ya, pl. za) (Arab. صدقة), a sacrificial offering or feast, a feast connected with religious ceremonies, especially with prayers to God to avert some public or private calamity (e.g., disease, famine, war), or for some public or private blessing (e.g., rain, &c.); sadaka signifies also an alms, charity, anything done for the love of God, and for one's own soul; Wasuahili wafaniáo sadaka wafania jakula, watinda mbuzi au gnombe, waita watu wa miji etnasher (kumi na miwili), wa ita wana = juóni, wakatia fátiba, wakatia ubáni, waka-mu-omba Mungu wema. The heathen tribes (like the Muhammedan Suahili) have their sadaka; they slaughter animals, and pray to the Mulungu and to the Koma (departed spirits) of their tribe, in case of public or private calamity, especially at their funerals and the ceremonies which follow them.

The sadaka (offering) is always connected with prayer, eating and drinking, reading of the Koran (with the Muhammedans) or of other books, saying of the "Bismilla errachmān errachīm," &c., to which the people respond by the word "ámina" (amen). We may recognize in the sadaka an approximation to the Christian Sacrament, but as it stands on a false basis, it can never lead the heathen nor the Muhammedans to a true communion with God, but rather takes them further astray, and throws them into the power of the spirits of darkness and of superstition, and terminates in the flesh, in which, and for which, it has been established. It uses the visible elements for the service of darkness. However, it is a strong argument to show how conscious the heathen are of the Divine wrath, and of the necessity of averting it by any means. Unluckily, these means and ceremonies have been invented by themselves, and not by Divine authority; cfr., the heathen and Christian sacra-

ment, 1 Cor. x. 20, 21, and v. 16, 17, and 1 Cor. xi. 23.

The Suahili mix together tangalisi, mahindi mtáma, pójo kúnde, njúgu, and boil all these ingredients in a pot. When boiled, the mixture is given to the people after the wanajuóni (the learned) have said the fatiha. They also make an uji (vid.) ku omba mvúa kua vifufu via nazi, i.e., they prepare a thin rice soup, and put it into a cocoa-nut shell with many holes in it, so that the soup can run through. This is an emblem of rain, for which they pray on the occasion of such a sadaka. Ku fánia, or ku tóa, ku jongeleza sadaka, to sacrifice. There are four kinds of sadaka, viz. (1) alms; sadaka ya me skini; (2) ku piga sadaka, entertainment in general; (3) sadaka ya zakka, to give the fortieth to the poor; (4) sadaka ya fidiri, ya mtama, ya niamia, for the poor.

SÁDIFU, v. n.; vid. súbū; cfr. مَدَف, recessit

invenit, occurrit (cfr. also مَدَف, luxit, aperuit, sustulit velum); sélakha ile ina-m-sadifu, hakuweza ku ondoka (R.), daua inasadifu, the medicine had effect.

SÁDIKĪ (or SÉDEKĪ), v. a., to believe, to take for truth (from reasons); nenolakwe ni sadiki, kadiri a-ku-ambialo ni tama; ni sadiki a-ku-ambialo ni kuelli, truthful; مَدَق, verax, sincerus fuit.

SADIKIA, v. obj.

SADIKISHA, v. a., justify, cause to be believed.

SADIKISHO (la), justification (?).

SADIKIWA, v. p.

SADIKĪ, s. (Arab. صادق), truth, truthful.

SADU (vid. satu), s., a monstrous snake, twenty-four inches (long), and one and a half in circumference.

SÁFARI, s. (ya, pl. za) (Arab. سفر), a journey, a voyage.

SAFF, adj., serene (St.).

SAFI (or SUAFI), adj. (Arab. مافى), clean, pure.

SÁFIDI, v. a. (Pers. سفید, blanc), to clean; ku sáfidi vizúri or vema (= ku tengéza vema).

SAFIHI, s. (Arab. سفية), rudeness (St.).

SÁFIHI, v. a., to clean; مَفَح, condonavit, latum fecit.

SAFIKA, v. n., to be purified.

SAFISHA, v. c., to make pure or clean.

SÁFIWA (SUAFIWA), v. n., to be clean from dirt = si taka tena, si makhlúti, kimekúa suafi, jeupe, hakina taka; مَفَا, clarus, purus fuit depuravit, clarum reddidit.

SÁFIRI, *v. n.*, to travel or set out on a journey, to start, to sail; alikua safarini or katika nti zingine miaki mingi, he was many years (traveling) abroad or in other countries.

SAFIRISHA, *v. c.*, to cause to travel or to depart, to see one off; ku-m-safirisha mtu jombóni.

SAFIRIWA, *v. p.*

SAFFU, *s.* (ya, pl. za) (Arab. صف), row, rank, file; saffu mbili au tatu za watu, two or three ranks of men; saffu za kaida, regular rows; ku weka kua saffu, to put in rows.

SAFRÁNI, *s.* (ya), saffron; cfr. zafaráni.

SÁFŪRA, *s.*, dropsy; mārathi ya sáfura, a disease in which the whole body is swollen; muigni sáfura ndie aliefura muili ote (cfr. matámūi túbūi), biliousness (St.); cfr. mahana.

SÁGA, *v. a.*, to grind; e.g., ku sága unga, to grind flour.

SAGÁSA, *v. c.*, to cease to grind.

SAGÍA, *v. obj.*; jiwe la ku sagía unga, a mill-stone, a hand-mill. The natives grind their corn between two stones; kitengélc cha ku sagia mtelle, the mat which is placed beneath the lower stone upon which the flour falls. With the upper stone (called muana, the lower mama) they grind the corn until it is reduced to flour. The Suahili use also round stones, of which they turn the upper one with a piece of wood which is fixed into a hole made in the stone.

SAGÍKA, *v. n.*, to be capable of being ground; jiwe halisagiki kua ubáya.

SAGIWA, *p.*, jiwe halisagiwi? is the mill not used any more?

SÁGŪA, to be ground.

SAGÁA, *v.* (or ZAGÁA), to lighten, to give light; sagáza, to enlighten; sagáwa, *v. p.*; nuru imc-m-sagáa, he got light; muanga wasagáa kizani; kua na muanga; ku-m-tia nuru = sagáza, to illuminate.

SAGÁI, *s.*, a spear, a javelin (St.).

SÁGAMA, *v. n.*, to stick by being caught in anything (as an arrow in a tree); niama inaságama mboni, or niama ya-ni-sagama mboni, the meat sticks in my teeth; vid. sakama.

SAGO, *s.*; kuna muamba sago moja = mtembo wa muamba (R.); vid. mtembo (?).

SÁHALA (or SUHALA), *s. and adj.* (Arab. سهل), lightness, easiness, littleness, light, easy; jambo hili ni sáhala dógo, si kitu kizito, limekwisha mara moja, ni kipesi, this matter is light, not heavy or difficult, it is quickly done, it is a trifle; wafania kua sáhala, they made light of a thing, but found it more difficult than was expected.

SAHALIA, *v. obj.*; u-ni-sahalie, u-ni-fanie upesi.

SAHALIKA, *v. n.* (cfr. msáhala) = to have relaxation of the bowels.

SÁHĀNI, *s.* (ya, pl. za) (Arab. صحن), a dish, a plate; masáhani, large plates; kisáhani, a small plate. The natives speak (1) of sáhani ya Mris or Moris, plates brought from the Mauritius; (2) of sáhani ya maumba, maumba ni madudu ya poani, yatoma kua mibayakwe; (3) of sáhani ya srafi (of red and various other colours).

SÁHĀNI, *s.*, (1) a country in Arabia; (2) a kind of cloth brought from that quarter, checked stuff for turbans.

SAHAU, *v. a.*, to forget; Arab. سَهَى, oblitus fuit.

SAHAULIWA, *v. p.*, to be forgotten (vid. sēhau, *v. a.*, to forget; sahaulika; vema via havisahauliki; sawawisa, *v. c.*, to make forget.

SAHIB, *s.*, sir; cfr. صاحب, socius, herus, dominus, praefectus.

SAHIBU, *s.*, a friend.

SÁHIBU, *v. n.*, to be finished; niumba inakwisha sahibu, the house is ready, it is finished; ku-ji-sáhibu, to make oneself ready for the journey; ku wekua sahibu, to be put ready; Der. masáhibu.

SAHINI, *adj.*, correct, right; *v. n.*, to be right, true, correct.

SAHIHISHA, *v. a.* = sakhíkhi, to correct; cfr. صحح.

SAL, *v. a.* (Arab. سأل or سألَى, cucurrit), certavit, contendit, operam dedit, quaestum fecit; to chal lenge or call one out to play; ku-m-sai dado, kitu kiselecho, ungi wa vitu uliopo, to gain the residue or the whole amount of what is left in gambling; nimepára mbili or nime-m-paria mtu mara mbili, laken nadaka ku-m-sai vitu viote viliopo, I have gained twice, or I have gained from him twice, but I wish to gain from him all that is left.

SAIBAK (or SEIBAK, rectius ZAIBAK), *s.* (Pers. زيبق), quicksilver, mercury; ku tilia saibak katika wio, or vio.

SÁIDĀ (or ZEIDI, rectius ZAIDI, or ZAYIDI), *adv.*, (Arab. زائد), more, better, increased; zaidi ya, more than; mtu huyu ni mema, zaidi ya yule, this man is better than that; زائد, auctus fuit excessit numerum.

SAIDIÁ (or SEIDIÁ, rectius SAYIDIÁ), *v. a.*, to aid, help one; cfr. سَعَدَ, *v. n.*; faustus felix fuit dies, felicitate usus est, juvit, opem tulit; سَعَدَ, felicitas; سَعِيدٌ, fortunatus, beatus.

SAIDIANA, to help each other; saídina or seyédina, our Lord; saídia, or seyedia, Lordly, belonging to the Said (vid. se.).

SAIDIKA, *v. p.*

SAIDIA (or SEIDIA), *adj.*, that which refers or belongs to the Lord, to the Said.

SAIDINA (or SEIDINA) (Arab. سيدنا), our Lord, your Majesty; سيد dominus, princeps.

SĀILI (or SAYILI), v. a. (Arab. سأل), to ask, question, examine one = ku úza neno; cfr. سأل, interrogavit, سأل, quæstio.

SĀILIA, v. obj., to ask on behalf of.

SĀIRI, v. a. = ku tezama, to examine; (1) ku pita poani poani, ku sairi mrima, to row (a boat); ku sairi na mpôa, to row the boat along the shore (vid. usiwa); (2) to beat or pound on the side in the mortar; (3) = ku-m-fuata ku-m-sairi mtu.

SĀIRIKA, v. p.; e.g., hasairiki, unexamined, impassable.

SAKA, s. (vid. zaka) (Arab. زكاة), that part of a man's goods which, according to the Koran must be given to God (fungu la Mungu), for the benefits received from him; and as God does not want it for Himself, He has commanded that it should be given to the poor, it is their alms; ku tóa zaka (cfr. fidiri or fediri) = ku tóa kumi kua mmoja. When a man has got ten measures of corn, he gives one measure to the poor; when he has obtained ten dollars by his labour, he gives one-quarter dollar to the poor; from forty bullocks he gives one to the Zaka, and so on with regard to all his revenues.

SAKA (or SHAKA), v. a., to hunt, to disturb and drive out animals in hunting.

SĀKĀFU, s. (ya, pl. za), the floor on the roof (dari) of native stone-buildings. The roof is of stone mixed with lime and sand, and beaten for three days with wooden rammers; cfr. سَقَف, tecto instruxit domum, سَقَف, tectum domus.

SĀKĪFU, v. a., to make a chunammed floor or roof; sakifia or sakafia, v. obj.

SAKĀMA, v. n.; ku sakāma mukôno (vid. kuāma), to stick fast, to become jammed.

SAKANI, s. a rudder; Arab. سَكَان, anchora.

SAKARA, s., satiety, surfeit, over-saturation; cfr. سَكْر, ebrietas (vid. sĀgama, v.).

SAKARIKA, v. n., to be full, to be tired; mtu huyu ame-sakarika kua kiu na júa kali, rokho-yakve ina legêa, to be worn out by thirst, heat, &c.; cfr. سَقِر, laesit, afflixit ardore sol; سَكِر, inebriavit.

SAKARISHA, v. c. (= ku-m-lévia) (= takalisha), to cause to become worn out; nda ime-m-sakarisha (or ime-m-sakirisha), ime-m-kaza or kamata sana hatta ku-m-tegeza; tembo lina-m-sakarisha; cfr. سَكِر, inebriavit.

SAKHĪKHI (or SAHIHI), adj. (Arab. صحيح), sure, true, certain, authentic, positive, complete, pure; mtu sakhikhi = wa kuelli, a man to be relied upon; kitu kisakhikhi = kamili, hakikupungúka complete, integral matter.

SAKHĪKIÁ = ku fania sakhikhi, or suafi, to rectify.

SAKHĪKISHA, v. c., to cause to be correct or true, to rectify; e.g., júo = ku tóa makossa juóni, ku dāka suafi or msuaha, to correct a book, to revise.

SAKHĪKIWA, v. p.

SAKHĪKHI (or SAHIHI), v. n., to be correct or right (adj., correct, right).

SAKHĪKISHA (or SAHIHISHA), v. c., to correct.

SAKKI, v. n. (Arab. خاق), to draw firmly, to be close, firm, not to yield; e.g., kisibiko kisakki = kikáze kisilegêe legêe, let the stopper fit well or firmly, let it not be sluck, let it be firmly shut; cfr. خَاق, arctatus fuit, arctavit, arcte habuit.

SAKO, pron. poss. sec. pers. plural, thine; rectius zako.

SAKUM, s.; mali ya sakum (R.)?

SĀLA, s., an animal with horns standing erect, upwards.

SALA, s.; cfr. salla, prayer.

SĀLABA (or MSĀLABA), s., cross; cfr. مَلَب, crucifixit; مَلَب, crux.

SALIBU, v. a., crucify; salibiwa.

SĀLAFU, s. (Kinika) (Kiswah. siafu), a species of large ant, which is very troublesome in the houses. They usually make their appearance before the approach of the rainy season.

SALAHISHA, SELEHISHA, SULUHISHA, to make to be at peace, to reconcile, to mediate.

SALALA = KIZUMO, in Kin.; ku pigea salala (R.)?

SALĀMA, s. (ya), peace, well-being, adj., safe; ku-mu-ombêa or dakia salāma kua Mungu, to pray to God for one's peace or well-being; ni ka-tika salāma na amani, to be sure or safe; سَلَم, integer fuit; سَلَم, salus, pax, sanitas.

SALĀMU, s. (ya, pl. za) (Arab. سلام) (= maam kúzi), compliments, greeting; ku-m-pa salāmu, to greet one; ku-m-lettêa or pelekêa salāmu (ya kitu or miômo), to greet one by another who carries the message of greeting; ewe Gabiri upêleke salamuzetu kua wali, i.e., utukúe sala muzetu kua wali or tu-salimîa wali or kua wali, thou Gabiri convey our greetings to the governor, greet the Wali on our part; ku piga mizinga ya salāmu, to fire a salute; salāmu sana, many

compliments; ama báada ya salámu, but after the compliments; ni salímie nduguyáko salámu sána, salute thy brother from me with many compliments.

SALIMÍA, v. obj., to greet one = ku-m-pa salámu.

SALIMIÁNA (or SALIMIÁNÁNA), v. rec.

SALAMISHA, v. c., to give up to; reali hi enda nayo uka-m-salimisha fulani mikononi muakwe (cfr. takabadisha); watu wanakujia wana-m-salimisha Wali, the people came and delivered him to the Wali; ku salimisha kua hila, to betray one, lit., to deliver by cunning.

SALAMIWA, v. p.

SALAMIZA, to take leave? (R.).

SALATA, v. n., to go round about, to be long in words (R.)?

SALATA (or MSÁLATA = mteta, mdabdabína), s., quarrelsome, malice, envy; mtu huyu ni sálata, ni msálata, yuwasáliti, abettor, instigator, ring-leader; cfr. سَلَا, durus et vehemens fuit, mordaci lingua praeditus.

SALÁTI, s., prayer; bado ya salati chombo kika-sáfi; cfr. صَلَاة, Dei invocatio.

SALÍA, v. n. (vid. saa, v. n.), to remain, to be left.

SÁLIHI, adj. (vid. sálíkhi), just; watu wema sálihi, the just, righteous; nia sálihi = nia ngema; rokho-yako ni sálihi sana, ku ona fetha katha wa katha usitoác.

SÁLIKHI (or SÁLIHI), adj. (= ngema) (Arab. مَالِح, good; nia sálíkhi or ngema, a good conscience; مَالِح, recte se habuit, probus fuit, aptavit; مَالِح, integer, bonus.

SÁLIMU, v. a.; (1) to deliver or hand over, to pay; nime-m-sálimu wali fethayakwe, I have delivered to the governor his money, i.e., I have paid him his money; ku salimu rokho = ku toéka, to give up one's spirit; (2) to greet one, to salute one, lit., to deliver greeting; wali ana-ku-sálimu or ana-ku-lettéa salámu, the governor greets you; سَلَّمَ, persolvit, tradidit, salutavit, dedit antici pandam pecuniam, obedit.

SALIMÍA, v. = ku-m-pa salámu, to give one greeting, to send compliments to, to greet one in the name of another; ni-salimia wali or kua wali, greet on my part the governor, i.e., utukúe or upeleke salamu yangu kua wali; ni-salimia or n'salimía babayáko, nisalimía or nisalimíc bibi mkewako salámu sana, salute for me the lady (mistress) your wife with many greetings (compliments); cfr. salama.

KU SALIMIÁNA, v. rec.

SALIMÍKA, v. n. = ku okoka.

SALIMINI, adv., in peace.

SALIMIWA, v. n., to be paid off, to be greeted by one.

SALIMIKA, to die; isalimike rokho-yangu, my spirit may be delivered, may I die; ni salim-ishe rokho-yangu, au ni pone, mambo ni mawili.

SÁLITI, v. a. = ku tangánia watu? (R.), to mix, to bring together; Mungu ana-ni-sáliti na jiwe, God directs it so that I thrust or knocked against a stone.

SALLA, prayer, after the form prescribed to the Muhammedans.

SALLI, v. n., to pray, to say prayers; cfr. صَلَّى, precatus fuit; صَلَاة, Dei invocatio, preces.

SALLIA, v. obj., to pray for one = ombwa, Rom. viii. 26.

SALLISHA, v. c., to cause one to pray, to teach one to pray; ku-m-funza ku salli.

SALSALLAO, s., something like kisonóno, but less strong (R.).

SÁMA, v. n., to sink; kitu hiki kitasáma majini, this will sink in the water; ku sama (to disappear entirely) is opposed to "ku suka," to get up from depth, to appear out of the water, etc. Dr. St. takes sama, "to choke, to be choked."

SAMÍA, v. obj., to dive for something, c.g., to fetch a knife which fell into the water.

SÁMISHA, v. c., to cause to sink, to immerse = ku tossa kitu majini, gharikisha.

SÁMADI, s. (ya), dung, manure; ku tia samadi = ku tia mafi ya gnombe, &c., to dung or manure. The people of Pemba lead their cattle to different parts of their plantations for the purpose of manuring them; cfr. سَمَد, re inutili occupatus

Insit; سَمَاد, finus cineresque commisti.

SÁMAKI, s. (ya, pl. za), fish; ku vúa samaki, to fish; the Suahili fishermen know the names of a great many fish (cfr. سَمَك, piscis). (1) kumbu; (2) msípue; (3) simu; (4) pueza; (5) gisi; (6) jena; (7) kipepéo; (8) kitatange; (9) nungu; (10) mkisi; (11) taffi; (12) kikótoc; (13) pamámba; (14) tógó or shúburi; (15) túburi; (16) msía; (17) pandu; (18) kambisi; (19) fude; (20) kiunga; (21) muéwe; (22) tangu; (23) tembo; (24) mkámba; (25) kibori mali; (26) mkundaji; (27) stefúe; (28) tasándá; (29) kibóra; (30) t'awa; (31) papa usingisi; (32) towa; (33) ngúu; (34) minimbi; (35) mkóngoc; (36) pa álc; (37) mkisi-kómue; (38) muárabu; (39) scsso; (40) ngógo; (41) jalc; (42) toféfu; (43) úna; (44) matóngo; (45) muatiko; (46) gnamba; (47) masana; (48) matokási; (49) madisi; (50) njakuffa; (51) fā; (52) tā; (53) puongosi; (54) tenga (55) kilil; mawe; (56) nienga; (57) kipungu; (58) niámfi;

- (59) tape tape; (60) tukuana; 61) mikunga
(62) kikánde; (63) tangu.
- SAMANI, s. (ya, pl. za), *tools, furniture, instruments*; samani za niumba, *household furniture*; samani za saramalla, *carpenter's tools*; samani-za chombo, *of a vessel*.
- SÁMIANI (rectius ZÁMIANI), s. (ya, pl. za) (Arab. زمان), *time, era*; zamani, or zamani ya kale, or za kale, *old time or times*; ya sasa, *the present time*; zamáni ni hizo zilizo pita kale, but zamani ni bivi sasa; kua wakati wa zamanizáo.
- SAMAWÁTI, s. (Arab. سموات), *the heavens*.
- SAMÁWI, adj. (Arab. سماوي), *blue, sky colour*.
- SÁMBÁ, s. (pl. za) sing. usám̄bá, *the fruits of the usám̄bá tree*; kondezákwe kana sebibu; watu wake wadunga, wavá shingóni, *it has a sweet smell, wherefore the women hang it round their necks; mixture of sweet smell*.
- SAMBAMBA, adv.; ku enda sambamba, *to go side by side, close together, but alongside*; viombo bivi vinakuja sambám̄ba, *these ships come alongside*. But viombo vinakúja sánjar, means "the ships come one after the other at a little distance."
- SAMBO, s.; sambo maji, ku tapia, and ku tegca sambo maji?
- SÁMBŪSA, s., *a kind of small loaves eaten at the time of the Ramadan*; sámbūsa ni maandazi ya mikáte midógo.
- SÁMEHA, s. (ya), *pardon, forgiveness*; ni-pá-mi sámcha, *give me pardon, forgive me*.
- SÁMĚHE, v. a., *to pardon, to forgive, to pass over*; ku-m-sámche maovuyakwe alio-ya-tenda, *to forgive one the evil that he has done*; سَمَحَ, liberalis fuit, coudouavit; سَمَاحَةٌ, liberalitas, munificentia.
- SAMEHĚA, v. obj., *to forgive to him*.
- SAMEHEANA, v. rec., *to forgive one another*.
- SAMEHĚWA, v. n., *to be pardoned or forgiven*.
- SAMESÁME, s., (1) *the red fruit of the insamesame tree, this fruit is eaten*; (2) *a kind of red beads*; ushanga wa samesame, coral beads.
- SÁMIRI, ku samiri búnduki, *to load a gun*; cfr. shámiri.
- SÁMISHA, v. c., *to cause to sink, to sink a thing* = ku tossa kitu majini, *to immerse* (gharikisha).
- SÁMLI (or SÁMULI), s., *clarified or melted butter* (ya); gbee, "corrupted from the word سَمِين, pingins fuit natura butyrum."
- SÁMÁHA, s., *a kind of gum procured from the matózi ya mkanju, or from the utomfu wa mkanju, the gummy substance of the mkanju (cashew) tree*.
- SÁMU (rectius ZÁMU), s. (ya), *watch, sentry, turn, turns*; ku keti or linda sám̄u, *to be on the guard*

- or duty; ku wekáuá sám̄u, *wangine walála wangine na mato*; leo ni samuyangu kungoja sám̄u, *to be upon guard or duty*; زَامَ, quarta pars diei; kua samu, *by turns*.
- SÁNA (or ZÁNA), s. (ya, pl. za) (? contraction of عَيْنَة, store (= akiba); zana za wita, *ammunition*; zana za niumba, *building materials*; zana za chombo, *materials for boat-building*.
- SÁNA, adv., *well, very much*; mtu mkúba sana, *a very great man*; sema sana, *spcak loud*; amefaniza kazi sana, *he did the work well*; amevuta sana, *he pulled hard*; cfr. *Ethiopicc sanaa, bene, sanaya, bonus pulcher fuit*; Arab. sēn = tail, *well, pretty*; Yafia sana or ina mafáa sana, *it is very valuable*.
- SÁNÁA (or SANÁÁ) (sānnā) (Arab. صناعة), *art*; kazi ya sannáa, *the work of art*. The term sanáa (art) is not much understood by the common people, and those who are not acquainted with Arabic.
- SANAMAKI, s. (= daua ya ku bara), *a laxative, a purge; senna*.
- SANAMU, s. (cfr. صنم), *idols*; idolum, *image, statue*; ibáda ya sanamu, *idolatry*.
- SÁNDA (or SHÁNDA), s. (ya, pl. za) (vid. kipindo) (= bafuta ya ku sikia mtu aliekñfia), *burial clothing, a shroud* (St. calls it saanda); (2) = varanda, ubao wa shanda, *on the tezi, or rogoma?* (R.).
- SÁNDALI, s. = manukato, mafuta ya el sandali, *sandal-wood oil*.
- SANDARUSI, s. (ya, pl. za), *gum-copal*; vid. msanda rusi, *the copal-tree*.
- SANDIKA, v. a., *to throw into one's teeth* (= sín-gisa); ku-m-sandika mtu neno asilo tenda, or asilo sema, *ana-m-sandika neno lina-m-toma* (which burns him); fulani anasandikua neno kuba (ku-m-sukumisia); ku sengenia, *means to back bite*.
- SANDIKI (1), s. (pl. ma), *hypocrite* = mzuzi wa diui, asiefuata dini kua kuelli; cfr. نَذِيق, is qui dualismo, in religione deditus est, vel qui lucem et tenebras summa esse umina contendit, &c.
- SANDIKI (2), vid. msandiki (rectius mzandiki), *ku sandiki motto*.
- SANDUKU, s., *a box, a chest, the Arabic term for kasha*; صَنْدُوق, arca, cista.
- SÁNGÁ, v. n., *to be without advice, helpless, to be in a dilemma* (= ku simáma na ku aza); ku tündũ = ku keti na kitoa tini, *to sit and hang down one's head*; ku gũmbā = ku aza sbauri, *to sit down, and reflect upon one's line of proceedings, especially by observation of the conduct of the people around* (ku chewa).
- SANGO, s. (la, pl. ma—); vid. ku sangá.

SANGU (ZANGU), *pron. poss. (pl. niumba zangu), my houses.*
 SANIDI, *v. a. (R.)? ni ku li sanidi (a word or expression); hatta lika wa, anything which is rare and wonderful.*
 SANIHI (or SÁNIH or KU SANNI) (*cf.* sanáa), *v. a., to contrive, to elaborate by art, to invent; maneno ya ku sanii = ya ku bunui kitu, fiction, contrivance (ku sánii or tunga or sua maneno nafsi-yakwe);* صَنَعَ .
 SÁNJAR, *s.; jaházi sanjar, a convoy; viombo vinakucha sanjar, the vessels came one after the other at a little distance; cf. sambamba.*
 SANSÚRI, *s., narwhale or narwal (monedori moneceros).*
 SAO, *pron. poss., third pers. pl. (rectius zao), e.g., niumba zao, their houses.*
 SAPPA SAPPA, *v. a. (vid. sungusúa and kungúa), to strip one completely; (2.) to tout for customers.*
 SARAFÁ, *s., imperial (beard of the chin) (Erh.).*
 SÁRAFA, *s. (Arab. صَرَفَ, mutatio), exchange (of money).*
 SÁRAFU, *v. a., to exchange (money) (vid. sérifu), small coin; Arab. بَفَ, vertit, permutavit nummos.*
 SARAMALLA (or SARMALLA or SERMALLA) (wa, *pl. za*) = fundi atongai miti, *a carpenter.*
 SARÁRA, *s., surname (Erh.); niamia ya sarára; sarára ya-ni-uma; sarára hazina mfupa = mbafu wa-ni-uma? ?*
 SARARA VIDOKDA, *vid. chendeni.*
 SÁRE, *s. (ya), the birth-name; jina la sare = la uvíási or la ku vialiwa, the name given at birth, which is changed when the person is circumcised, and again when he marries (vid. jina).*
 SARI (= dárasa ya dari), *threads of silver used for one's cloth.*
 SARIFA, SÁRIFU, SARUFU, *food, fare, victuals.*
 SÁRIFU, *v. a., to use words well and grammatically; صَرَفَ, vertit, convertit, grammaticus inflexit.*
 SÁRUF, *s., grammar; explicavit.*
 SARUFU, *s., a small gold plate with a devout inscription, worn on the forehead as an ornament (St.).*
 SARUJI, *s., rubbish of lime when a wall is demolished or fallen down.*
 SASA, *adv., now, at present; sasa hivi májibu yata kuja, presently the answer will come; sasa hivi, even now, directly, presently, at once, immediately.*
 SASA, *v. a. (vid. sa and salia), to leave a residence, to make to remain.*
 SASIA, *v. obj., to leave to him or for him.*
 SĀTĀ (or SATTA), *s. (la, pl. ma—), sātā la mafuta ya nāzi, the lees of cocoa-oil (kana sira la tembo), which is eaten by the people. It is agreeable.*
 SATARANCHI, *s. (Arab. سَطْرَنْج, chess) (St.).*

SĀTU, *s. (wa) (= nioka wa mituni amisai mbuzi na mtu), a large serpent which decours men and animals. It is said to exceed four pima (measures) in length.*
 SAUA SAUA (or SAWA SAWA or SAUE SAUE), *adj. and adv., equal, like, right, just; cf. سَوَى, aequalis et par fuit.*
 SAUÁNISA (or SAWÁNISA or SAWÁNISHA or SAWA-SISHA), *v. e., to cause to be equal, to equalize, to compare, e.g., ku kitu or jeo = ku lingánla.*
 SAUIDIKA = HARIBIKA? *e.g., ussowakwe ume haribika kua jua.*
 SAHAUWA, *v. p., to be forgotten (vid. sahau).*
 SĀUMU, *s. (ya) (Arab. صَوْم), fast, fasting; mezi wa saumu, the month of fast = Ramadan; ku funga saumu, to fast; ku shikua ni saumu (se, ni kiu).*
 SAUTI (or SAUTTI) (ya, *pl. za*) *Arab. صَوْت, a voice, noise, sound (= kifumi cha manéno or lesáni), kua santi kú or kúba, with a loud voice.*
 SAWA SAWA, *like, alike, even, level, smooth, all the same.*
 SAWA, *adj., equal, right, just.*
 SAWABU, *s. (Arab. ثَوَاب), reward; atapata sa. wabu kua Mungu, he will get the reward from God (for the good work which he has done).*
 SAWÁDI, *s. (ya, pl. za), a present of remembrance or of honour given to friends on safe arrival from a journey or voyage; mtu akisáfiri akirudi yuwa-wá-pa watu sawádi, tunu or kitu cha ku kumbúka, usually things found in the distant land are given, e.g., an Arab will distribute dates to a Suahili, a Suahili will give to the former cocoa-nuts, &c., a traveller to Usambara will present tobacco. The natives, especially those who go to sea, make also presents to their friends before they start, in order to obtain their kind wishes and prayers. (Sawadi hak' essa-láma, the present of peace, in order to be happy and safe on the road.) Many people claim the sawadi as a right due to them in consequence of, or in reward for, the prayers which they pretend to have offered for the traveller during his absence; cf. سَعْدَ, (felicitas), or the Pers. آسوده or رَاحَت, viaticum.*
 SAWÁSISHA, *v. e., to make equal or alike.*
 SAYA (old), *for haya, these, e.g. manen saya, these words, instead of manéno háya.*
 SAYIDIA, *v. obj., to help one.*
 SÁYILI, *vid. sálii, to ask, question.*
 SAZA, *v. e., to make to remain.*
 SAZIA, *v. obj., to leave for.*
 SÉBUBU, *s. (ya, pl. za) (Arab. سَبَب, أسباب)*

cause, reason (= huja); kua sébabu hi, because of, on this account; ku-mu-ambia sebabu, to tell one the cause; sebabu gani? why? on what ground or reason? سبب, causa fuit سبب, found inde res qua aliquis cum altero conjungitur causa.

SEBIBU (or SABIBU) (rectius ZEBIBU), s., cubeb raisins; زبيب, uvae passae, fici passae.

SÉBILI (or SIBILI or SÉBRI), aloe used as daua ya mshipa (vid.). The aloe is mixed with hot water and drunk. It is also applied externally; صبر, succus plantae amarae.

SEBU SEBU, v. a., to refuse; sebu sebu kijoyo kimúmo, to refuse that which the little heart would like to have or to possess.

SÉBULA (or SÉBULE), s. (St.), parlour, reception-room.

SEDÉKA SEDEKA, v. n.; kitu hiki kina sedéka mno, to be of long duration, e.g., a sickness; niassi sinasedeka (?) (R.); cfr. سَدَك, assidue incubuit, omnino deditus rei.

SEGA, v. a. (Kinika), to tie the cloth round the loins on a journey to prevent its being wet with dew or torn by thorns = ku pansa or ku jipania ngúo, sikáwa magotíni ku pata nefasi ya ku nenda harraka, to wrap the cloth round the loins in order to go quickly. The natives do this when travelling through the wilderness, partly for greater freedom of movement, partly in order to save the cloth from the thorns or from the dew on the grass. Mjomba yuwajipania nguo, laken Mnika yuwasega. They are scarcely decent and disgust a European traveller by this shameless custom, but they care nothing. They do it, as they say, ku horumia ngúo, na mágú ku panúka, i.e., to pity their dress and to take strides.

SEGEA, v. obj.

SEGENDE, s., wire, of iron only? (R.).

SEGNI (or rectius ZEGNI), vid. muigni.

SÉHĀU (sāhau), v. a. (kú sehau), to forget; usi-sehau, do not forget it; nimésehau nguoyangu, I have forgotten my cloth; wewe umésehau, thou hast forgotten; tumésehau, we have forgotten; wamésehau, they have forgotten; سها, oblitus fuit.

SEHAUWA, v. n., to be forgotten.

SEHAULIA, v. obj.; mtu huyu amc-ni-sehaulia nguoyangu; scil., ku-i-tukúa, this man has forgotten my cloth, scil., to carry it.

SEHAULIWA.

SEHÉLI, SUEHÉLI (= shanga), south (R.)

SÉHĒMU, (1) v. a., to divide, to make parts = ku fánia

fungu; cfr. سَهَم, palluit, sortem jaciendo vicit, sortem jecit, certavit cum aliquo.

SEHEMIWA, to be divided.

SÉHĒMU, (2) s. (ya, pl. za), (1) part (séhemu mbili, two parts), share; for instance, when two or three persons eat, and one is absent, they keep his portion (sehemuyakwe) till he appears; (2) turn; kua sehemu, by turns; sehemuyao iki-kóma, wanapumsika, na wenziwáo watoa sehemuyao ya ku fania kazi, especially on the watch at night (ku pana samu); mmoja akilala yuwa-m-pisha muenziwe; سَهَم, portio (praedae).

SEHÉWA, s., a salt fish brought from Arabia with the ngú and papa.

SEIARI, s. (sabaa seiari); cfr. سَار, incessit, iter fecit سَارَة, viatorum turma, planeta (Pleiades?).

SEIDIA (or SAIDIA or SAYIDIA), v. a., to assist or help one; ku-m-seidia kazi, to help one in business; cfr. سَعَد, juvit, opem tulit.

SEIDIANA, v. rec., to help each other (to perform, a business).

SÉIDI (or rectius ZÁIDI, or ZÁYIDI), adv., more.

SEIDIWA, v. p.

SÉIDI (or SAIDI), s., lord, prince; cfr. سَيِّد, dominus, princeps; cfr. سَلَة, dominus fuit, praefuit.

SEKÁRI, s., doubtless = serkáli, government; سركار, vox Persica, aula principis.

SEKENÉKA, v. n., to be destroyed by the mārathi ya msekenéko (venereal disease); e.g., mbō ume sekenéka kua msekenéko.

SEKENÉSHA, v. c.; inarathi imc-m-sekenesha, the disease has destroyed him.

SEKENÉKO, s., syphilis; kijárahá cha mbō, a small wound on the penis (syphilis).

SEKIN, s. (سكين), knife, cutter, edge (R.).

SÉLĀKHA (or SÉLAHA), s. (ya, pl. za) (Arab. سلاح), arms, weapon; ku-m-pa selaha, to arm one; ku toáa selaha, to arm oneself, lit., to take arms.

SELÉA, (1) s. (= uscja), a chain of red beads?

SELÉA, (2) v. n., jina hili lina-ku-seléa (selehéa) siku zote (masáa), to remain fixed, attached to (= ku ká kabisa) papo, this name will stick to you for ever.

SELEKHÉA, v. a.; jina hili lina-m-selekhéa = lina-m-kafia or lina-m-guía, this name stuck to him, was given to him ever after; cfr. مَلَح, recte se habuit, convenit.

SÉLEKHI (or SÉLIHI), v. n., to be conducive, to be of use, to serve, to be good for, to be smooth; manéno haya yana-ni-selekhí or yana-ni-fá, these words are of use to me = ya-ni-pendeza hayana

maovu nami; watu hawa wa-ni-selikhi, *Phil.* iii. 1; haya ndio ya-m-sélikhi.

SELEKHIÁNA, *v. rec.* = ku patana, to agree one with another, properly to go on smoothly together.

SELEMDI (R.)? rithia.

SELEMÉA, *v. n.* (*vid.* tokoméa, *v. n.*) = ku kawa.

SELIKHIÁNA (or SALAHISHIA, or SELEHISHIA and SULUHISHIA), *v. c.*, to cause to agree; ku patánisha, to conciliate, pacify, to make to be at peace, to mediate between.

SELIKHIÁ, *v. obj.*

SELIKHIÁ, *v. n.*, maneno yameselikhi = yanaoána or patána, yanakúa pamója, the words agreed.

SELIM, *v. a.*, to give over, to capitulate = sélumu.

SÉLIMU, *v. a.*; ku sélimu, to capitulate.

SELSEL, *s.* (*Arab.* سلسل), selsel ya nti, an earthquake; nti imetukúta (imetukutika). The natives believe that the earth is carried by a cow with two horns; when the cow turns round, the earth trembles, because one of her horns strikes the earth; سلسل, commovit tremefecit Deus terram.

SEMA, *s.* (*pl.* za); rectius zema = faida or véma, profit or good.

SÉMA, *v. a.*, to speak (= nena, *vid.*), ku sema sana, to speak loud, to speak out; ku sema moja kua moja, to speak particularly.

SEMÉA, *v. obj.*, to speak to him; ku seméa puáni, to talk through the nose; sembuse, much less (St.).

SEMESÁNA, *v. rec.*, to speak against each other, James iv. 11; ku semesána usso kua usso, 2 John, v. 14.

SEMÉSHA, *v. c.*, to cause to speak.

SEMBUSE (or SEUSE), much less, much rather.

SEMLIA (or SIMLIA); ku enda semlia na watu, to go on talking with the people, i.e., to walk on the road whilst one talks with men (*vid.* simlia); semlia seems to be more correct than simlia, the word being doubtless corrupted from ku sema, to speak, to say.

SEMSEM, *s.* (*vid.* simsim), ufúta semseni-oil, or mafúta ya uta; mafúta ya mbárika, castor-oil.

SENA (or ZENA), *s.*, a kind of rice (St.); *cf.* زِن, legumen; سَنَس, appellatum.

SENÉA, *v. n.*, to become blunt; kissu kinuesenéa makáli (= ku úa makáli).

SENESEKA, *v. n.*, to become blunt; e.g., shoka.

SENZA, *v. c.*, (1) to make blunt, to dull the edge; (2) ku senza tenga nene ya mtelle = ku fania unga wa mtelle mdogo or muembamba kama mtanga, to grind fine by putting the flour

several times through the mill, to separate small and large grains of rice.

SENEKÁRI (or SENKÁRI), *s.*, (1) government; jaházi ya senekári, a government vessel (which carries, however, goods belonging to anybody); common, in common, belonging to all; kitu kitumíacho watu wote; kitu hiki ni senekari = cha watu wote; leo hutéko maji ya senekari (in which business all men must assist); katika kazi ya senekári watu pia wanatumia.

SENGE (R.)?

SENGÉA (or SONGÉA), *v. n.*, to come near, to approach; sengéa káribu, inúa hattúa, uje hapa, come near hither.

SENGÉNIA, *v. a.*, to calumniate or backbite anybody in his absence; ku amba, to backbite publicly (to talk into one's ears). Dr. St. explains this word: "to make secret signs of contempt about some one who is present." Erh. explains it: "to direct the attention to somebody in secret;" ku sengenia kando.

SENGERÉRE (R.)? ku kujuka?

SENGENIANA, *v. rec.*, to backbite one another.

SENGÉZA, *v. c.*, to cause one to approach, to bring near.

SENNA MEKKI (or SANNA MAKI), *s.*, senna.

SENU (or ZENU), *prov. poss.*, second pers. plur.

SERA, *s.*, a rampart; *Arab.* سَرَاة; *cf.* bōma.

SERAJ (Arab. سَرَاة), the burning light in a lantern.

SERDÁDO, *s.*, a kind of wood-worm; wasúa makasha, &c.

SERÉNGE (or SERA HENGE), *s.*, one next a captain, the small captain (robo serenge).

SERFA, *s.* (ya) (= masraf) = chakúla cha ndia, provisions for the road; *vid.* sarafu.

SÉRIFU, *v. a.* = ku toa mali, ku wa-pa watu mali, to spend property, to distribute money, to obtain one's end (*vid.* ku possa); *cf.* سَرَف, exedit, modum excessit in re, pec, prodigando.

SERIFIA, *v. obj.*; ameserifia watu mali, wa-mfuata, or wa-mpe ndia, to give people money in order that they may become followers, adherents, or in order that they may allow one to pass through their country, &c.

SERKÁLI (or SERIKALI), *s.*, government (*vid.* senekári), the court; (*cf.* daukíti), mtu wa serkáli, a person employed by government, an official.

SERMADDA, *s.* (Pers. سرمَدَد), eternity; *cf.* midirara

jimbo la milele, la siku zote; *Arab.* سَرْمَدِي, sempiternum id quod initio et fine caret.

SERRÁ, *s.* = marra, *vid.*; *cf.* سَرَا, clanculum medulla rei, interior pars cujuslibet rei, optimum rei, pura rei pars, tum originis et generis.

SÉRŪBA, *s.* = mkáno mnéne wa gnombe; *cfr.*

سَرْب, pastum ahiit; سَرْب, agmen pecorum.

SERŪJ, *s.*, a saddle; *cfr.* سَرْج, ephippio in struxit equum; سَرْج, ephippium; *vid.* khorji (for donkeys).

SESE, *s.*, a kind of fiddle; *Reb.?*

SESEMI, *s.*, black wood (St.).

SESETÉKA, *v. n.*, to reel and fall; *e.g.*, in sleep or intoxication = ku enda kua mramma = ku enda kua ku yamba na punde ku angúka. Mtu mlefí yuwasesetéka, adáka ku angúka; *cfr.* teteleka.

SESETÉSHA, *v. c.*, to make one heavy, reeling and falling; *c.g.*, temho lina-m-sesetésha, viungo vime-m-legéa.

SESTITA, *v. a.*, to singe; *e.g.*, ku sesitisa siafu, to burn the black ants.

SESSE, *s.*, (1) a kind of fish; but zeze ni kitoma na uji? (Sp.); (2) kitoa cha mbó, the foreskin, the gland; (3) zeze, a sort of lute with three strings.

SETA, *v. a.*, to crush.

SETA SETA, to break into fragments.

SETI, *s.*, an olive-tree, hence mafuta ya seti, olive oil, valued greatly by the *Suahili* for medical purposes; زَيْت, oleum olivarum; زَيْت, *v. a.*, oleo condivit; زَيْتُون, olea arbor.

SÉTIRI (or SITIRI) (Arab. سَتَر), to conceal, to hide, to cover.

SETTINI, *num.*, sixty.

SEUSE (or SEUZE), much less, much more (St.).

SEYEDIA, lordly; seyedina and seidina, our Lord, your Majesty; *cfr.* séidi (or seyedi); Arab. سَيْد, dominus, princeps.

SEZO, *s.*, an adze (St.).

SHĀĀBĀN, *s.* (= muezí wa mlísho, the month of feeding), the month preceding the Ramathan; *cfr.* شَعْبَان, nomen mensis arabici octavi.

SHĀBĀ, *s.* (pl. mashābā) (*cfr.* أَشْبَاه), aes Cyprium ex quo vasa confiantur, copper, brass, tin; ku tía shaba jungúni, to tin a cooking pot; sífuri tupu heifei, copper alone is of no use; *cfr.* bati, sísi, sífuri; ya shabba kálamu, a pen of brass or steel.

SHĀBAHA (or SHĀBĀKHI), *s.* (ya, pl. za) (Arab. شَبْهَة), similitude, mark, target, aim; ku toáa shābāha, to take aim.

SHABBA (or SHABBU, *s.*; alum; *cfr.* شَبَاب, vitriolum, alumen.

SHĀBUKA, *s.*, a snare; Arab. شَبَكَة rete; *cfr.* shēbuka.

SHĀDĀ (or SHĀDDA), *s.* (la, pl. mashadda), a string, a bunch; *c.g.*, shādā la ushānga, a string of

beads; shadda la maúa la ku ji-patika sikióni, a bunch of flowers, to put into one's ear-lap (as gay women do), a chaplet or nosegay; (2) something like a picture suspended on a wall; ili ni shadayakwe tu, amewéka mhelle za mlango (R.); (3) shadda, or rather shata, the sediment of oil (= taka taka za mafuta), nazi (cocoa-nut) boiled out in making oil; *cfr.* شَدَا, acrimonia odoris fragrantis; شَدَتْ, nomen herbae odoratae et amarae, qua corium praeparatur.

SHADĀLA (or SHADDĀLA), *s.* (pl. ma—); shadāla wa ku piga mzinga, a gunner.

SHĀDI, *s.*; ku tána shādi, or rather shāti; *cfr.* tana shati, a cleanly person, one who combs him or herself nicely, properly.

SHĀDIKI, *v. a.*? *vid.* شَدَقَ, amplos, largos oris challinos habuit vir.

SHĀGA (or SHIAGA), *v. a.*, to chase, hunt, course; *e.g.*, niáma; ku ngia mitu, to enter a forest and cry in hunting, to course animals; ku shāgoa ni askari.

SHĀII, *s.* (Pers. شَاه), a chess king (St.).

SHĀHA, (1) *s.*; *vid.* shécha, a chief; شَاخ, senex fuit; شَيْخ, senex, senior auctoritate, principatu; pietate et arte conspicuus.

SHĀHA, (2) *s.* (Pers. شَاخ), the heart or pith of the cocoa-nut-tree, or of the mkindu and mkoma trees, which is eaten in time of famine.

SHĀHĀDA, *s.* (Arab. شَوَادَة), janda cha shāhāda, the fore-finger, index; *e.g.*, cha gumha hatta cha janda.

SHĀHAMU, *s.*, fat; *cfr.* شَحْم, edendum dedit adipem; شَحْم, adeps.

SHĀHAWA, *s.* (obscene), semen; *cfr.* شَهْد, semen virile emit e pene citra congressum in conspectu virginis vel allocutione.

SHĀHIDI, *s.* (wa, pl. mashāhidi) (Arab. شَاهِد), witness; شَهْد, praesens fuit, testatus fuit

شَاهِد, praesens, testis; mtu ashuhudiaí neno or mtu alieóna kua matoyákwe.

SHĀHIRI, *v. a.*, to rule, to govern; *e.g.*, Tangai ashahiri = a-i-wéza nti ya Mvita, Tangai rules Mvita; *cfr.* شَوَّر, evaginavit gladium, et super hominum capita vibravit.

SHĀHŪDA, *s.*; janda cha shāhūda, or shāhāda, the fore-finger, index; *vid.* shāhāda.

SHĀIBU, *s.* (= mkongue or mzé); manamke shāibu

la juza, a woman extremely old; شَاب, incanuit; شَيْب, canities, canus capillus.

SHÁIRI, s. (la, pl. masháiri) (= uimbo), a *sententious song, a line of poetry*; masháiri, *verses, a poem*; e.g., lahi labi hudi liansinsi, muana mbéa mzúri mtána, *this song describes a beautiful and cleanly woman, who combs her hair and washes her dress and body*; cfr. شَعَر, seivit, novit, superavit poesi aliquem; أَشْعَار, poesis; (2)

sháiri, or shayiri, *barley*; Arab. شَعِير, hordeum.

SHAKA (or SAKA), v. a. (cfr. saka), to *hunt, to disturb and drive animals in hunting*; perhaps from the Arabic سَاق, propulit, impulit, jumentum?

SHAKĀ, s. (la) = teshwishi or kiherehere, or budi, (dubium), *doubt*; e.g., ku-m-tia shaka rohani-muakwe, *to put doubts into one's mind*; nina shaka or ghasi nai or na-m-tilia shaka, *I have doubts or suspicion about him, I suspect him*; شَكَّ, dubitavit; شَكَّ, dubium, dubitatio; (2)

shāka, pl. mashāka (= uthia), *trouble*; شَقَّ, difficilis, molestus fuit; شَقَقْتُ, molestia, afflictio dimin. kishāka; ku ngiwa na shaka or teshwishi.

SHĀKĀRA, s.; watuma (watúmua, R.) wa gungusári wákali shākara sana (R.)? cfr. شَكَّر, gratias agit.

SHAKÁWA, s. (ya) (شَكْوَا), *trouble, offence*; ku-m-fania shakáwa = uthia or mashāka; cfr. شَقَا, miserum reddidit aliquem Deus; شَقَارَةٌ, conditio mala, miseria.

SHAKE, s.; ku ngia na shake la (ya) ku lía, *to sob* (St.)?

SHAKINI, s. (vid. pagáro), a *country in the Somali land*.

SHĀLĀKA (pl. ma—), a *hole bored in the gunwale of a boat, to put a piece of rope through for a rowlock*; tundu ya ku tilia kishoára cha gnóngo ku vutia makassia (cfr. kamba la kikapu) (ku fungúa shuára), *pereussit scutica aliave re*.

SHĀLI, s., a *shawl*; شَالَى, levi et latiore sutura consuit; شَالَى, vestis quae sub lorica induitur.

SHĀLIKI, v. a. (شَلَقَ, percussit scutica aliavere)? *to bind lightly or loosely, not tightly, to fix on or in loosely*, e.g., the heads of arrows; m-funge kua ku-m-sháliki = *tie him loosely*; mshóni amesháliki nguoyangu = *vibaya, kua ulegúvu* = *ku piga kidango, vid. furari*; dondeka ni *Kintassa*.

SHAM, s. n. p., *Syria*; Arab. شَام, *Syria, plaga septentrionalis*; شَامِي, Syrus, Syriacus; fetha ya Sham, *German dollars*; lálu ya sham, *Syrian paper (thick paper)*; cfr. تَوَح, tabul lata, sive lignea sive ossea; omoplata, in qua scriptum est.

SHĀMARI, v. a.; ali-m-shāmari kua nguóye, *he had tied him fast by his cloth*; cfr. شَمَر, contraxit.

SHĀMBA, s. (la, pl. mashamba), a *plantation, any piece of cultivated ground on which the natives plant their various articles of food*; e.g., mtáma (millet), mahindi (caffre corn), mawelle, mbázi, pójo, muhógo, &c.; (2) a *piece of land in the country*; shamba must be distinguished from kiunga (vid.), i.e., máhali pa miti yegni tundo tupu, *but shamba ni mábali palipolimoa*; the kiunga contains fruit-trees, but the shamba contains land cultivated with grain.

SHĀMBI, s., a *kind of antelope (the addax?)*; shambi yuna magúnda; gunda ni pembe ya shamba, *the animal shambi has horns which are used as war-horns or trumpets*. It is said to be fond of cotton leaves and beans; shambi huyu pl. mashambi hayo or yalé (magúnda ya shambi yafania misgida misgida, R.)?

SHĀMBIRO, s. (la, pl. ma—) = fújo or shére, or shéro (la), a *thoroughfare*; niúmba ya shám-biro, a *house of thoroughfare, where everybody goes in and out, and does what he pleases*; mtu huyu yuwajendéa shambiro, hana kázi, yuwazungúka bure, *to go about in idleness*; amemu-ata mtáma shambiro or shére, *ajenendéa nafsiyakwe, the slave may go where he likes*.

SHAMBÚA (or JAMBÚA), v. a., *to strip off the husk, to pick out (to select = taúa)*; e.g., ku shambúa (or takassa) pamba kondezakwe, *to clean cotton from dirt and seed*; ku shambúa mbázi, *to shell peas* (= ku tangúia); ku shambúa nibóga, *to pick and trim vegetables*.

SHAMBULIA, v. obj., *to rush upon one unawares, to attack one*; tuali-wa-shambulia, wakafazáika, *we attacked them, and they got into confusion, they were confused*; ku shambulia watu kua jéuri, *to attack people wantonly*.

JI-SHAMBULIA, e.g., Rashidi aka-ji-shambulia katika mji.

SHĀMIA, s. (ya, pl. za), a *kind of cloth which was probably at first obtained from Sham or Syria, Kaftan?* It is different from mfuria and bushúti; cfr. Sham and bushúti.

SHĀMILI, s. (la, pl. ma—); shāmili la shikio, *ornament of the ear* (cfr. furúngu); شَمِيل, textit aliquem vestimento.

SHÁMIRI, *s.*, to load a gun; *cfr.* Arab. شَمَر, contraxit rem, &c.

SHAMU, *s.*, coming from Sham; *e.g.*, kertási ya Shamu; kofia neupe ya Shamu, paper, cap from Syria.

SHAMÚA, *v. a.*, to sneeze.

SHÁXA, (1) *s.*, the name of a fish which has a high back (R.).

SHÁXA, (2) *s.* (la, pl. ma—) (Kipemba), comb; shana la ku fungulia or sumbulia nuelle; *cfr.* shanúo.

SHÁNGA, (1) *v. a.*, to split; *e.g.*, ku shánga kuni, to split wood = ku passua kuni, to cleave or split wood = ku piga shóka kua nguvu, to strike the wood with all one's might; ku passua kua kissu; *cfr.* janga, *v. a.*, to split a piece of wood off from another piece; (2) *s.*, a ruined town near Malindi.

SHÁNGA, (2) *s.*, south; shangáni, in the south; nti ya shánga, the south country; *vid.* kussi.

SHANGÁA (and SANGAA), *v. n.*, to stare, to be astonished.

SHANGÁZA, *v. c.*, to astound, to astonish.

SHANGÁZI, *s.* (wa, pl. ma—), (1) the father's sister, an aunt; ndúgu manamke wa babai; shangazi wangu anakúja leo, my aunt came to-day, but ndúgu múme wa mama ni mjómba (uncle); (2) to-morrow (R.); *vid.* m'mawa ni Kiniassa.

SHÁNGI, *s.*; *cfr.* marére (R.).

SHÁNGILIA, *v. obj.*, to rejoice for, to shout for, to meet with shouts and music, to congratulate.

SHÁNGO, *s.*, vomiting (after eating) caused by worms which may be removed by a purgative (R.).

SHÁNGŪI, *s.*, (1) shouting, joy, triumph; (2) an ornament of gold worn by women between the shoulders (St.).

SHÁNI, *s.*, a startling thing or event, anything rare or wonderful; anapátoa ni shani, he was seized by an unexpected circumstance; ni shani-yakwe; Muigniewe Mungu ana-tu letta sháni za ku tisha (*cfr.* kahadi víoja, muújiza); even a new kind of cloth is a shani (angaliáni, shani hi); شَان, aperuit; شَان, res gravis.

SHANÚO (or SHANŪO) (la, pl. ma—), a comb; shanúo la ku tania or shania, or shanulia nuelle na ndéfu, &c., a comb for combing the hair and beard; a large coarse wooden comb; shanúo ni kuba, lakeni kitána ni kidógo, kina méno madógo (*cfr.* kitána); *cfr.* شَان, deturpavit, pinxit.

SHÁRI (or SHARRI), *s.*, evil, quarrel, provocation; mtu wa sharri, a bad man (*cfr.* kóndo, ugómvi utokózi, utézi); jaházi ina shari, a bad vessel; *cfr.* شَر, malus, improbus fuit; شَر, malum, improbitas; neno la shari, a bad word.

SHARIA (or SHÁRÁA, or SHERIA) (Arab. شَرِيعَة), law, equity (la, pl. za); شَرَع, legem tulit; شَرَع, lex, canon religionis; شَرِيعَة, institutum, lex,

via recta; ku nenda sharááni or sheriáni, to go to law; sharia ya nti, the law of the country.

SHÁRIKI, *v. n.* (Arab. شَرِك), socius, consors fuit; to share, to be partner in; *vid.* shiriki, *v.*

SHARIKIA, *v. obj.*, to share with.

SHARIKIANA, to share together, to be partners.

SHARTI, SHART, SHERTI, SHUTI, SHURUTI (or SHARUTI), *s.* and *adv.*, by necessity, absolutely, by all means, of obligation, contract; ku fania sharti, to bind oneself; ku weka masharti, to put a wager; *cfr.* شَرَط, stipulatus

fuit, conditionem praeфинivit; شَرَط, conditio = makátibu, muáfaka, maagáno, mapatáno, agreement.

SHASA (la, pl. ma—), a kind of prickly shell; shasa hili lina-ni-kata sana (R.); شَش or شَش, multum aridus fuit, exaruit.

SHÁSIRA (or SÁSIRA, or SIASIRA), *s.* (la, pl. za), a pack-needle of brass wire = siudáno ya ku shonéa mikéka; *cfr.* شَصَر, punxit cum spina, consuit pannum.

SHATORUMA? (St.).

SHATRI (or SHETRI, or CHATRI), the poop or cabin of a vessel (shatri ya chombo); شَطَر, pars rei, dimidia.

SHÁU, *s.*, a man of loose morals; mtu huyu ni sháu = mtu mpúzi; شَا, maligno oculo adspiciens laesit; or شَح, huc illuc, dispersus fuit.

SHAÚA, *v. a.*, to give one a promise or one's word which afterwards is not kept, to deceive; ji-shaúa = ku daka kitu kua bidii, wewe una-ji-shaúa tu, you seek for a thing earnestly, but you deceive yourself; yce ha-ku-daki, he does not want you; ku-ji-shaúa, to go always about a matter, *e.g.*, to marry a woman, to obtain her love, but at last to be disappointed; ku-ji-shaúa = ku-ji-túkisa, ku-ji-hashúa; we might explain the word: ku ishaúa = ku isha úa, to kill oneself, as it were, to mortify oneself in obtaining, and yet not get a thing in spite of all efforts (ame-ji-dangania nafsiyakwe); kua kulla kipindi amejendéa, amé-isha nguvuzakwe wala hakupata kitu ali-cho-dáka. SHÁUKA, *v. n.*, to give oneself much trouble to obtain a favourite object, but to fail.

SHÁUKU, *s.* (ya, pl. za), used in a good and bad sense, desire, lust, especially sexual instinct, great love or fondness; sháuku nengi za ondóla maarifa (= ákili), vehement lust

takes away man's understanding, lit., knowledge; nimefānia shauku; mimi nina shāuku nai, *I love him*; ana shāuku sana ku-ni-somēsha, *he has a great desire to teach me*; kuna shāuku ya kitu chema, au kuna shauku ya udangānifu unangiwa ni shāuku sana wewe; *cf.* شاقى, movit aliquem amor, desideravit, concupivit; شوقى, cupido, propensio animi in rem, ndio shaukuyawe, *this very thing is his desire*.

SHAURI (SHAURI), *v. n.*, to fetch or ask one's advice, to consult one = ku daka shauri kua mtu, to demand advice from one; neno hili ni zito, ninende ni-m-shauri wali, or nipate shauri kua wāli, *this matter is a difficult one, let me go and get advice from the governor*.

SHAURI, *s.* (pl. mashauri), advice, plan, counsel.

SHAURIANA, *v. rec.* = ku ulizāna shauri, to ask advice one from another; *cf.* شاورى, judicium fecit, monstravit, consuluit alium, deliberavit eum alio; شورى, mandatam, consilium; kú-m-pa shauri, to give advice; ku fānia shauri, to make counsel, to consult together.

SHAURISA, *v. e.* = ku uliza shauri, to make one ask the advice of.

SHÁWI, *s.* (la, pl. ma—), the shoot or branch on which the cocoa-nuts grow; sháwi la vidáka, la vitále, la madáfu, la názi, the switch-like branch on which the fruit of the cocoa-tree is hanging; when the shoot has no fruit, it is called kanga (mti nviáo názi); the kanga is within the kalála, which has the shape of a little boat (*cf.* panda la mnázi and kole or mkungu) (shawi la tende).

SHÁWISHI, *v. a.*, to coax over, to persuade (St.).

SHÉBABA (or SHÉBIBI), *s.* (vid. shábaha), aim, mark, a butt for shooting at (with arrows or muskets); *cf.* شبة, similitudo.

SHÉBIBI, *s.* (ya) (or SHÉBIBIKU), form, shape, likeness, resemblance, kind; shébibi ya jiwe hili, *like this stone, lit. in the likeness of*.

SHÉBIBIANA, *v. rec.*, to resemble each other = ku fanāna, or kúa na sura moja.

SHÉBUKA, *s.* (vid. shábuka) (ya), quarrel, dispute, strife (= kóndo), ku tálali shébuca = ku anza kóndo, to commence a quarrel, to raise or excite and cause anything; *cf.* شباك, perplexuit rem alteri.

SHÉBUKANA, *v. rec.*

SHÉBUKI, *s.*; Waride ni shébuki iano (R.), *W. is a great instigator or abettor of mischief*.

SHEDA, SHEDANA, *vid.* sheta.

SHEDALA, *s.*, a gunner, artilleryist?

SHEDI, *s.*, the name of a kind of cotton-print (R.).

SHÉGAR, *s.* (= ásilí), origin, genealogy, lit. the tree; *cf.* شجر, arbor.

SHÉHA (or SHÁHA or SHÉKI), *s.* (wa, pl. mashelia), an elder, a chief.

SHÉHĀM, *s.* (*cf.* lammi), tar; *cf.* شحم, multum adipis habuit, pinguis fuit; mafita ya ngamia ku tangānia na tókā, ku paka or deheni chombo, *camel's fat mixed with lime, to paint a native boat*.

SHÉHE, *s.* (wa), pl. mashéha (haya) (= sheha); shehe wa nti; (1) the chief of a country; (2) a great learned man, mana juóni nkúba, or nkúba wa elimu; (3) shehe kua ukubáila, an important or illustrious man (R.); (4) shehe means also one who brings about a dance with ngoma (with a drum).

SHÉHENA, *s.* (ya, pl. ma—), a load, cargo = mzigo mzito, telle.

SHEHENÉZA, *v. a.*, to load, e.g., ku shehenéza chombo, to put cargo into a ship; شحن, implevit navem vas, &c.

SHEITANI (or SHETANI) (Arab. شيطان), *s.* (wa, pl. ma—), the devil, Satan, a devil; very expert or clever; said of an ingenious man who is thought to have learned his art or wisdom from the powers of darkness by magic.

SHÉLA, *s.*, a black veil (St.).

SHELABELA, as it stands, in a lot, with all defects (St.)?

SHÉLEKI, *v. a.*, to tie slightly (Fr.); *cf.* shálíki.

SHELLE, *s.* (la, pl. ma—), a shell (?) (St.).

SHEMÁLI, *s.* (ya) (Arab. شمالي); (1) the left; (2) north (if a person looks eastward); (3) the north-wind (keskási); nti ina kúnja or shemáli, the ground is moist from the mist (umande = dew); kiza cha moshi katika súbukbi, umande wa jū, moshi wa maji maji, béredi ya jū, a heavy dew; (3) bet el shemāl, a kind of chombo or dau, (R.); shemāl, northern latitude, opp. to Júnubi (*cf.*), the south latitude.

SHEMÉA, *s.*, a curved knife.

SHEMÉGI, *s.* (ya or wa), pl. mashémegi (yangu or zangu), brother or sister-in-law; múme wa ndúgu manamke, the husband of the sister's wife; (2) the husband's friend.

SHÉNGA, *v. a.*, to burn; ku shenga niassi, to burn grass; ku lima nle mlino shéngoa; (2) to cut obliquely, to cut down at one stroke (R.), e.g., reeds, stalks, &c.

SHÉNGO, *s.*, *vid.* shingo, the neck.

SHERÁDA, *s.*, ? (R.).

SHERÁFA (or SHÁRAFA) (la); shérafu la ndévu, or ndévu za shérafu, a fine long beard (sherafa ya

ndévu), *whiskers*; شَرَفٌ, altus fuit, excelsus et nobilis fuit; شَرَفٌ, altitudo, nobilitas, gloria.

SHERBET (or SHERBA), s. (Arab. شَرْبَة), *drink, beverage*; sherbet el-lózi, *drink of almond milk (syrup of lemons and almonds)*.

SHERE, s. = shámbiro (vid.), e.g., ku áta ntuma shére, *to allow a slave to go where he likes*.

SHEREDI and SHÉREDI, s.; shéredi means no doubt "a drinker" (vid. sherbet), whereas shéredi refers evidently to the Arabic شَرِبَ, auferit vagatus fuit, very likely with reference to a runaway slave. Rebman mentions the phrase: sheredi nkúba we, unakúnoa tembo, you are a great runaway, you drink tembo (vid.). Shéredi would doubtless be more correct in this case, and the meaning would be: you great drunkard, you drink tembo.

SHERÉHE, s. (R.), e.g., the sailors of a Mascat vessel sailing under the English flag entered the harbour of Mombas with a noisy song, these sailors wanafania sheréhe, displayed pomp in honour of their sail? But this explanation is doubtful, and Rebman gives no better one; cf. شَرَاغٌ, velum navis, the sail's display.

SHERIA, s., vid. sháara, or sharia, law.

SHÉSHE, s., ndaa inafania shéshe (R.)?

SUÉTA, v. a., to stir up (cf. mshétu), to press one in a crowd = ku songa, ku thiki or ku gandamiza muii kua ku songána; (2) to quash (cf. pfuda in Kiniassa).

SHETÁNA, v. rec., to tread one upon another in a crowd, to throng each other, to press against each other at a crowded place; mashetáno, s., throng, crowd (= ku kazána, to sit closely).

SHETÁNI (cf. sheitáni) (wa, pl. ma—), the devil, Satan, شَيْطَانٌ, adversatus fuit, شَيْطَانٌ, satanas, diabolus.

SHETÉKA, v. n., to be over-ripe, to be pulpy; ndízi hízi zashetéka, these bananas are over-ripe (= ku íva mno).

SHÉTRI, s., the poop of a dau (dhow); cf. شَعْرٌ, that part of a dhow which is used as a water-closet, &c.

SHÍBA, v. n., to be satiated, to have eaten enough, to be satisfied; cf. شَبِعَ, satur et satiatu fuit.

SHÍBISHA, v. c., to cause one to be satiated, to satisfy one.

SUÍBIRI (or SIBIRI, or SHIBIRI), s., a span, e.g., uréfu wa shibiri or shubiri moja, a span long; cf. شَبِيرٌ, spithamis dimensus fuit, شَبِيرٌ, spithama, i.e., intervallum inter pollicis et minimi digiti diductorum extrema.

SHIDDA (Arab. شِدَّة), s., difficulty, distress, trouble, rarity; kitu hiki ni shidda; shidda kuba, great distress; maji ya shidda ya ku linbika.

SIGA, s., vid. siga.

SHIKA, v. a., to hold fast, to lay hold of; ku shika ndia, to take one's way, to depart, to set out; ku gúya or kamáta, to seize or lay hold with the fingers.

SHIKŌA (SHIKŪA), v. p., to be seized, e.g., ku shikoa ni matumbo, to be seized with pain in the stomach.

SHIKAMÁNA, v. rec. (= ku náta), to cleave together, to stick or adhere to; to lead each other by the hand (Er.); ndongo washikamána na tōkā; unga haushikamáni, or haunáti (vid. Luke xvii. 6).

SHIKAMÁNISHA, v. c., to cause to stick to.

SHIKAMŌ (or SHIKAMŌO), pro "nashika māgū, I seize or hold the feet," the mode in which a slave salutes his master.

SHIKÁNA, v. rec., to hold each other, to clasp, to grapple.

SHIKÍA, v. obj., to seize or catch for another, to hang on loosely.

SHIKÍKA, v. seizable, capable of being seized, e.g., maji hayashikiki, laken kitu kigámu ndicho kishikikácho, water is not seizable, but a hard substance is seizable.

SHIKILIA, v. obj. = ame-in-zuia asianguke, he seized him lest he should fall.

SHIKILIZA, to support.

SHIKIWA, v. p., to be seized or held; fethayakwe imeshikiwa or imeshikoa, muingiwe kapo, his money was seized in his absence (in the possessor's absence).

SHIKIZA, v. a., to catch up lightly, e.g., ku shikiza mlango kua ku wcka kitu tiniyakwe, usifungúke, wala usifungúke, to place something under a door lest it open or shut; (2) to fasten with thread a piece of cloth which the tailor wants to sew; ku shikiza niumba, to support a house, hence shikizo, a post.

SHIKIZIA, v. obj.

SHIKI, s. (R.)?

SHIKIO (or SKIO), s. (la, pl. mashikio), (1) car, fig. understanding; (2) shikio la chombo, the helm or rudder of a ship, a thing to lay hold of; mashikio ya kikapu, the handles of a basket; shikio paka ni daua ya matumbo.

SHIKU, s. (la, pl. ma—) = kipánde kisiki cha mnázi cha ku gadimia jaházi isianguke katika nti káfu, a part of the trunk of a cocoa-tree used to keep a vessel erect at low-water time (cf. táumu), a shore made of the trunk of a cocoa-

nut-tree; (2) the remainder of a tower which has tumbled down; liko shikulakwe, there is the remainder of the tower (at Mombas) which fell down; *dimin.* kishiku.

SHILAMU, *s.*, the stem of a native pipe; *vid.* kiko.

SHILIZA, *v. a.*, to finish, to conclude, to complete (*vid.* isha, *v. a.*); léo tuashiliza muaka, to-day we close the year; ku shiliza manéno or kazi, &c.

SHILIZIA, *v. obj. trop.*; ku-m-shilizia matúngu mtu mungine, to vent one's passion on another (who is innocent).

SHIMALI, *s.*; *vid.* shemāl or shemāli.

SHIMO, *s.* (la, *pl.* ma—), a pit, a deep cavity, a large hole; shimo la kinu, the hollowing or excavation of a mortar.

SHINA, *s.* (la, *pl.* ma—); (1) the root; shina la mti, the root of a tree; (2) a trunk or stump, the lower part of the stem of a tree.

SHINDA, *s.* (la, *pl.* ma—), contents, the residue of fluids found in a vessel or pit, &c., e.g., mtúnge una shinda nzima (zima) or kú la maji, there is still a considerable quantity of water in the jar; shinda dogo, a small residue; shinda la kinu káribu na ku já or jáa, the mortar is nearly full; kishinda eha mtúnge signifies a small quantity which stays (ku shinda) at the bottom of a water-jar.

SHINDA, *v. a.*, to stay, to pass, to exceed in power, to overcome, to conquer, to subdue; ku shinda ngúvu, to pass or exceed in power; Said-Saidi ana-m-shinda Kiméri kua nguvu = ngúvu za Saidi zikáwa ningi, zapita nguvu za Kiméri, Kiméri ameshindoa ni Saidi, to spend or to pass or to spend time; ameshinda siku mbili na ndáa, he spent two days in a famishing state; tume-shinda kútúa tukalála na ndáa, we passed or worked the whole day and slept without food; ku shinda siku moja niumbani kua rafiki, to stay a day at the house of a friend; ku shinda kázi, to go on with one's work; ku shinda kiungáni, to stay in one's plantation; maji yashinda, it is (more than) half full of water; wali amekuenda shinda, the governor went out to spend his time, or he is gone out for the day. Maji yashinda ya mtungi, the jar is half full of water.

SHINDAMANA = shikamana or guyána.

SHINDAMANISHA, to make to hold fast; watu wamefania toká na maji, na udongo, akatán-gania mahali pamója, akashindamanisha sá-káfu, na sákafu inashindamana.

SHINDAXA, *v. rec.*, to endeavour to overcome each other, to bet, to strive with, to dispute, to race.

SHINDANIA, *v. obj.*, to overmatch, to outdo, to outbid one (kima), to oppose, to object to, to bet; ame-ni-shindania mkébe, he overmatched me, i.e., I intended to buy the pot, but the other

said he had bought or would buy it at a higher price, thus he overreached me; ame-ni-shindania manenoyangu, he opposed my words by saying they were not true or valid.

SHINDANIANA, *e.g.*, kima, to outbid another in reference to the price.

SHINDANIWA.

SHINDANO (la, *pl.* ma—), a race, dispute, strife.

SHINDIA, *v. obj.*

SHINDIZA, *v. c.*, to make one put up (for a few days' stay).

SHINDIZA, *v. a.*; ku shindiza makáli, to overcome sharpness = to become blunt; maji ya ku shindiza, at flood time.

SHINDIZIKA, *v. n.*, to get or become blunted; e.g., mtaimbo.

SHINDIKA (or SINDIKA), *v. a.*, (1) to drive, to turn an oil-mill (which at Mombas and other places is turned by a camel), hence "to make oil" in general; ku shindika mafúta (*vid.* jakája). (2) ku shindika mlango, to shut or rather turn the door so that it is closed but not barred, to leave the door on the latch. The reverse of ku shindika is "ku shindúa or fungúa," to open the door so that the passage is free. Ku koméa or funga is to shut or bar the door. "Ku rádisha mlango," is to turn the door, but not to shut it entirely. It is left ajar, as the natives consider it improper to close the door entirely, when the owner of the house is at home.

SHINDIKIA, *v. obj.*; e.g., ku-m-shindikia niumba yee hápo.

SHINDIKIZA, *v. c.*, to cause to shut; e.g., ku-m-shindikiza msáfiri, to assist a traveller on his departure, to close his business, to accompany him a short distance, to help him on for his departure (= ku-m-fissa mbelle or ku-mu-ádi).

SHINDIKOA, *v. p.*, to be shut.

SHINDILIA, *v. a.*, to press, to charge or load a gun with the ramrod (ku shindilia búnduki kua mdéki); (2) to cat to excess?

SHINDO, *s.* (la, *pl.* ma—), a shock (St.); *cfr.* kuku-tika.

SHINDOA, *s.*; matézo ya muáka m'pia, a kind of play performed the night before the new year sets in. The natives kindle a fire and dance around it, beating the ground with bamboos and saying: tujile (tunakúja) ku tia motto Teita na mume tulimpeta Hamade; ngóma ya or za shindóa.

SHINDUA (or SINDUA), *v. a.*, to turn open (a door) = ku fungúa; ku shindúa ákili or manéno; *cfr.* gundúa.

SHINDUKA, *v. n.* (= fungúka), to turn open of itself; mlango umeshinduka kua upépo, the door got open by the wind; (2) maji yana-

shindúka or sindúka = yaúza kú pōa ufuóui, the beginning of the ebb.

SHINDULIA, v. obj.; ku shindulia mlango, to open the door for somebody.

SHINGO, s. (la, pl. ma—, or ya, and pl. za), the neck (vid. sbengo); muigni or alic na shingo mgumu, a headstrong or pertinacious man; ha-kina msáha wa shingo.

SHINKIZO (or SHINKIZO), s. (la), a press; cfr. ku sinkiza, to press.

SHIPÁVU, adj., obstinate, HIRA, s. (ya, pl. za), sail (= tanga) of a vessel; cfr. شَرَاةٌ, velum navis.

SHIRABU, v. n.; ku shiba maji; cfr. شَرِبَ, bibit, aquam.

SHIRÁZI, s. n. p., from the town Shiraz in Persia, hence "shirazi," Persian work; Sheikh Shiráz was a celebrated nobleman who came from Shiraz and stayed at Mombas.

SHIRIKA (or SHARIKA), s. (ya), participation, partnership, communion; ku fania shirika pamoja = ku tangania pamoja (e.g., ku unda chombo shirika, to build a ship in common); ku fania kazi shirika; maliyetu ni shirika; toáni mkébe hu, mñoe kua shirikayenu; Luke xxii. 17.

SHIRIKI, v. a. (vid. shariki), to give oneself up to, to be entire in a matter, to have communion or fellowship with one, to share with one, to be in partnership with one; cfr. شَرَكَ socius or consors fuit, particeps ejusdem rei fuit; شَرِكَةٌ, consortium, societas; ku shiriki kazi = ku penda kazi sana, to give up oneself to a work, to be in a work with heart and soul; ku shiriki juo = ku zoéa (soéa) juo kulla siku = ku tia moyóni sana, to devote oneself to study; mtu huyu yuwa-shiriki ulévi, uzinzi, uifi (uivi), this man gives himself up to intoxication, to fornication, to theft = he is a drunkard, fornicator, thief; ku shiriki Shetani = kúa háli moja na Shetani, to be of one mind, to make common cause with Satan, to be one of his party (= ku tangania pamoja nai); ku shiriki udā káli, to meet with great hunger (and other misfortunes); ku-m-shiriki Mungu is (in the Muhammedans notion) to associate with God, to usurp or assume the being or qualities of God. This is the greatest sin in the eyes of the Muhammedans, whereas, in the Christian sense, this short expression means "to have communion with God, to devote oneself to God."

SHIRIKIÁNA (or SHIRIKÁNA), v. rec., to be of one mind one with the other = ku shika neno moja or shauri moja, to have a thing or opinion in common; wameshirikana kua kazi, kua

chakúla, &c., to have one common work and food = wamefania kazi pamoja, wamekúla pamoja, kulla mmoja ametangania fungulakwe pamoja na muenziwce.

SHISHA, s. (ya), shisha ya ntanga, the sand-glass used on board a vessel (iko katika dira chombóni).

SHISI (or SHIZI), s. (la, pl. ma—), (1) shisi la jungu, the soot on cooking pots. (2) In Kigania "shisi" la tembo la taamu, sweet (black-looking) cocoa-liquor. The best kind of tembo when fresh looks blackish and is agreeably sweet.

SHITUA, v. a., to pluck out, to draw out (said of teeth), tear out (= ku gnóa).

SHITUKA, v. p. (said of nails); vid. kishitu.

SHITUMU, v. a., to insult; cfr. شَتَمَ, contumeliam dixit, contumelia affecit.

SHÓA, v. a. (old) = ku andika, to write (ku shóa).

SHÓARA (or SHUARA), s.; vid. kishóara.

SHÓBOKA, s., said of a brush for white-washing when the bristles fall off from the ligatures (R.).

SHÓDORO, s., the name of a cloth.

SHÓE, s. = baba, father in Kigania.

SHÓGA, s., a friend, used by women in speaking of or to one another in Zanzibar. At Lamu shoga means a catamite (St.).

SHÓGI (or SHOI), s., panniers, a large matting bag with the opening across the middle, so as to form two bags when laid across a donkey's back (St.).

SHOGÓA, s., forced labour for government.

SHOGÓA, v. a.; ku ji-shogóa (or sogóga) mno kazi, to compel to work.

SHÓGOLI (or SHÓHOLI or SHUHULI or SHUGULI), s. (ya, pl. za) (Arab. شَعْلٌ), business, work.

SHOGOLISHA (or SHUHULISHA), v. c., to set one at work, to employ or engage one = ku-m-tia kazi; cfr. شَعْلٌ, occupatum distinnuit aliquem.

SHOGÓRA, s. (R.), Kis. or Kinika?

SHÓKA, s. (la, pl. ma—), a native axe or hatchet; shóka la ku tangia or shangia or passulia kuni, an axe for splitting wood; shóka la bapa, or shoka la pua, an adze (St.); shoka la tiss (Mrim.), an axe.

SHOKÓLE, s., an eel; vid. mkunga.

SHÓKÓTA, v. a., to thrust, to pierce; m'shókote hatta atoke; e.g., kúku (R.)?

SHÓLA, s., an ear of corn? (St.).

SHÓMA, v. a., to prick, to pierce, to thrust at (= ku toma), ame-m-shoma kua ukónso wa mfupápo (mti mgúnuu sana); ku-m-shoma kua munda.

SHOMÉA, v. obj., munda washoméa sámaki, a harpoon, an iron with which the natives thrust at large fish.

SHÓMÓRO, s. (la, pl. ma—), a bird like the mnána (vid.), a sparrow (Luke xii. 6), the weaver-bird (plocus), which is fond of mtána.

SHÓXA, *v. a.*, to sew (e.g., ngúo ilio raríka), to fasten on well, to mend; *deriv.* mashóni.
 SHOXÉA, *v. obj.*, to sew or mend for one.
 SHÓNDÉ, *s.* (la, *pl.* ma—), shónde la máfi (mávi) ya gnombe, a cake of sun-dried cow's dung, used as fuel by the Makúa Makonde and other tribes for lack of wood; *cfr.* kishónde.
 SHÓNGA (or SÓNGA), *sima* ya ku shonga, *vid.* sima.
 SHÓNGI, *s.* (la, *pl.* ma—), plait, curl; shóngi la nuelle; *vid.* songo.
 SHONGOMEWA (or SHONGAMEWA) (R.)?
 SHÓNGŪA, *v.*, sail of a plantation (R.)?
 SHONÓA, *v. a.*; (1) ku omba or sã, *vid.* ombo (omba)? (2) ku shonóa, to unstitch, to rip up.
 SHORÓKA, *v. n.* = ku toka hárraka or kua ngúvu to burst out, e.g., anything which has been shut up in a vessel, to come off (e.g., a cloth from one's body.)
 SHÓROBA ? ? (R.).
 SHÓTA, *v. a.* (Kivr. ku-m-tota or jokoja) (Kin. ku shokóta), to pierce, to thrust at one by moving in the air a piece of wood or any pointed instrument = ku-m-dúnga or toma kua nta; but ku-m-tota fimbo si kua nta; ku shóta mzinga, to fire a cannon; fuláni jána alidáka ku shota motto níumba ya fulani.
 SHOTÉA, *v. obj.*; mráo wa ku shotéa or pigía mzinga, a livestock for firing a cannon.
 SHOTO, *s.* (la, *pl.* ma—), *adj.*, left-handed, not strong, feminine; mukóno wa ku shoto = wa kike, the female hand = the left hand, *opp.* to mukóno wa kuúme, in Kigunia, mukóno wa kufáli, (nifúli ni mtumúme), male hand = right hand; mtu huyu ana shoto, this man is left-handed.
 SHOTTI, *s.*; ku piga shotti ku nenda, or ku nenda kua shotti, kua ku rúka, to go galloping, to gallop, to go very fast; ku piga shotti katika fàrasi, to gallop, to ride galloping = ku toka kua shotti katika fàrasi.
 SHÍTÁKI (or STÁKI), *v. a.*, to charge, to accuse, to prosecute; *cfr.* staki, *v. a.*, staka, mastáka, *s.*
 SHÍTÁ, *v. a.*, to startle, to tickle, to put out of joint (St.); *cfr.* shitúa, *v. a.*
 SHÍTUKA, *v. n.*, to be startled, to start.
 SHÍTUSHA MSHIPA, to be sprained = ku teuka.
 SHŪA, *v. a.*, to launch (Er.), to draw, drag, pull (= ku shúsha, ku tia jombo baharini).
 SHULÁ, *v. obj.*
 SHULIWA, *v. p.*, to be launched.
 SHUÁRI (or SHUÁLI), *s.*, calmness, calm, e.g., shuári ya pepo, calmness of the winds (= npépo ume-tulá, the wind became calm).
 SHUARUVU, *s.*, *cfr.* ndévu.
 SHUBÁKA, *s.* (Arab. شُبْكَة) (la, *pl.* ma—), window; *cfr.* dirisha.
 KISHUBÁKA, *s.*, a pigeon-hole.

SHÚBIRI (*vid.* shíbiri, *s.*) (ya), a span.
 SHUBÚA, *v. a.*, *vid.* subúa, *v. a.*
 SHUBÚTU, R.?
 SHUDI (or SHÚLI), *s.*
 SHUDU, *s.* (la, *pl.* ma—), an oil-cake; shúdu la mafúta = taka neússi za mafúta, the dregs left after making oil from semsem-seed. The dregs are eaten by the people (Kig. bakái); *cfr.* kidáta cha mafúta, oil-cake when not quite pressed.
 SHÚFAKA, *s.* (= imáni), the fear of God (old); *cfr.* شَفَقَ, cavit, metuit.
 SHÚFU SHÚFU, *s.*, at random, with carelessness; *vid.* tündia, and ku funga kata.
 SHUGÁA, *s.* (or SHUJÁ, or SHUJAI (wa), *pl.* ma-shugáa, or masujáa (Arab. شُجَاعَة), warlike, brave in war; shugáa wa wita, a hero, champion; *vid.* شَجَّاعَ, strenuitate, vicit, strennus, fortis fuit. شَجَّاعَ, or شَجَّاعَ, or شَجَّاعَ, fortis, strennus, animosus fuit.
 SHUGÁLO, *s.*; búnduki ya shugálo, a musket which has a large barrel, a lock, and makes a loud report (si ya mráo); *cfr.* kimerti and bunduki ya fándi.
 SHÚGŪLI (or SHÚGHŪLI) (*cfr.* shógoli), business, occupation, affairs, engagement.
 SHUGULIKA, *v. n.*, to excuse oneself and attend to another business (*vid.* shóguli).
 SHÚHUDA, *s. sing.*; ushúhuda (wa) (*pl.* shuhuda za), witness, testimony; ku-m-pa ushúhuda, to give him a testimony; *cfr.* شَهِدَ, testatus fuit, شَهَادَة, testimonium.
 SHUHUDÍA, *v. obj.*, to witness for or against somebody, to attest, e.g., Gab. ame-m-shuhudia Rashi kua jito (chito) ame-mu-óna akiiba, Gab. testifies or stands as an eye-witness against Rash., he saw him steal. It is also used by many Suahili as a noun, e.g., si shuhudia húyo? is that not witness? or, I am not witness for that (R.); ni yakini, nna-shuhudia matoyangu, it is true, I am eye-witness, but nadáka angalia kua mato yangu.
 SHUHUDISA, *v. c.*, to cause one to bear witness, to take or call one to witness; Gab. ame-m-shuhudisa wali amesema, wali waona, shehe amefania fitina, si mimi, ni yee (= ku-m-fánia sháhidí, ajite mambo).
 SHÚHUVU, *v. n.*, to bear witness.
 SHÚHULI, *s.* = huja, *s. business* (*vid.* shógoli), sorrow, anxiety; shuhulisha (*vid.* shogolisha), ku-ji-shuhulisha = ku-ji-tia shúhuli rokhonimuaakwe, to concern oneself, to be apprehensive, to be anxious for.
 SHUHULIKA, *v. n.*

SHUJĀA, s. (wa), pl. mashujaa, a brave man, a hero; *vid.* shugāa.

SHUKA (1), s., a sheet; shuka la male; *cfr.* doti, s.

SHUKA (2), v. n., to descend, to come down, to go down, to land from a vessel; niota zikishuka, falling stars.

SHUKIA, v. obj.

SHUSHA, v. c., to make to descend, to let down, to land a cargo from a vessel; ku shusha pumzi, to breathe out; ku shusha moyo, to humble oneself.

SHŪKE (or SUKE), s. (la, pl. ma), the top of the stalk of Indian corn (R.); shūke la mtama, the panicle of seed, the ear of corn, millet, or rice.

SHŪKŪ, v. a., to suspect one, to be suspicious about him; na-m-shuku kua muii nafsini muangu, I suspect him to be a thief; nashuku mmiliwangu, nathani tafania homma or kionda, I suppose I shall get homma or fever; *مَكَّ*, dubitavit.

SHUKU, s., pain or foretoken of pain.

SHŪKŪRU, v. a., to thank one; (*cfr.* *شَكَرَ*, gratias egit, *شَكَرَ*, gratiarum actio; ku ambia ahsānti, to say thou hast done well.

SHŪKŪRU (or SHUKRĀNI), s. (ya), thank, thanks-giving (Kin. mumvora), gratitude.

SHŪLI, s. (la, pl. ma—); shūli la niumba, the front-side or part of a thatched house (*cfr.* kipāa cha mbelle, the front slope of the roof); ubāti wa niumba, the middle part (*vid.* tūka, s.); kipāa cha niumba, the back slope of the roof: shūli is also a lean-to building (in front) (*cfr.* kipēnu (pl. vipēnu), which signifies also the side-cabins of a ship).

SHULIWA, v. p., to be launched.

SHŪMBI, s., deep water, depth = kina; near the entrance into the harbour of Mombas there is shumbi, deep water (palé shumbini).

SHŪMDOA, s. (la, pl. ma—); shūmdoa mpévu, yuna marāra or madōa dōa, or marāka rāka, the large striped hyena (red and black) which catches men and animals.

SHŪME, s. (la, pl. ma—); a tom-eat, male eat (paka mana mume).

SHUMŪA, v. n., to sneeze.

SHŪMI, s., salt in Kipemba.

SHŪMDA, s. (la, pl. ma—), a little basket made of mīa, ku tia urāibu, or other little things.

SHUNGA (or JUNGA, or TUNGA), v. a., to drive away, to scare, frighten away, e.g., kuku or gnombe (fowls and cattle), lest they destroy a plantation; ku shunga or inga gnombe asile mtama; ajali ya mshunga shunga ku shunga gnombe, to drive cattle; (2) shunga, v. a., to press one by entreaty; *vid.* sunga.

SHUNGI, s. (la, pl. ma—); (1) a crest, long hair;

(2) the piece of cloth with which the Mubam-medans cover a dead person, and which hangs over the head and feet of the dead; shungi la meiti = sanda lililo pitōa magu na kitōa cha mtu aliekufia.

SAUNGUĀA, s., a tract of land, a ruined town and a river in the vicinity of Patta (Patté); another town is called Niarua.

SHUNI, s. = uzūri (R.)?

SHUPĀ, v. n., to be hard, not soft; ku shupā kua maneno; ku shupāna, to be hardened; *vid.* supā and supāna.

SHUPĀTU, s. (la, pl. ma—), little strips of mīa (*vid.*) (of matting), for making vitanda (bedsteads) and bags (maganda). The broad strips are sewn together to make mats for floors.

SHŪPI, s., a kind of basket; *cfr.* tundu, tumbi, pagāja, mshūpi (R.).

SHURA, s., saltpetre (St.); shura shura ana-li-ata tangu li mbali, susa ana-li-fahamia magūni, ndipo ku-ji-shura shura (R.)?

SHURI, s., mtu luyū ana shuri = anabenūa matāko, this man shows his buttocks, he does not cover them (ameweka wasi or benūa matāko); (2) kiuno cha ngāo, the broad hip-bone, in opposition to kigungu (R.).

SHURTI (or SHARTI, SHARŪTI, SHURŪTI, SHUTI, SHERTI), a contract, of necessity, by obligation, &c.; ku fania shurii or sharti (*vid.*), to engage oneself to; *vid.* sharti, s.

SHŪRTISA, v. a., to order one peremptorily; wali ane-m-shurtisa ku enda Ungūja, i.e., wali ame-mu-ambia kua ngūvu, shert wewe uenende Ungūja, the governor ordered him to go to Zanzibar, he told him authoritatively he must go absolutely.

SHURUTIĀNA, v. rec., bet, wager = ku wekeāna masherti, to hold a wager, to bet one with another.

SHURUTISĀNA (or SHUTISĀNA), v. rec., to persuade each other ?? *cfr.* *شَرَطَ*, stipulatus fuit, *شَرَطَ*, conditio, stipulatio.

SHŪSHA, v. c. (*vid.* shuka, v. n., to descend), to cause to descend, to lower; ku shusha pumzi, to breathe, to breathe out; ku shusha moyo, to humble oneself, to land goods from a ship.

SHUSHOA, v. p.

SHUSA (and SHUSHIANA), to cause to descend, to make one another descend. This expression seems also to refer to sexual intercourse, according to Mr. R. (?)

SHUSHIA (or SUKIA or KU-MJIA), v. obj., to occur to one; hence kisushi, sudden occurrence; ku rú-disha kitu ju ya.

SHŪSI (or SHŪZI), s. (la, pl. ma—), foul air, stench. SHUTA, v. n., to break wind; (2) to sting; niūki (or nyūki) ywwashūta, the bee stings.

SHUTIA, *v. obj.*; *cf.* shua.

SHUTWA, *v. p.*

SHUTI (or SHUUTI, SIERTI, SHETI, SUTI), *adv.*, *by necessity, by all means, absolutely, peremptorily.*

SHUTUKIA, *v. obj.* (= ku-m-kia ghāfila), *to surprise one.*

SHUTUMU, *v. a.*, *to suspect one, to doubt of his real intention, to revile, insult*; ku-m-kemēa, *to snub*; ku-m-shūtumu kua viovu (*cf.* singiza), or ku-m-thania viovu, *to suspect one of bad intentions*; ata-ku-tukulia mashūtumu bilashei; watu wa-ni-shūtumu ubaya bilashei; mashūtumu, *suspecting.*

SHUTUMIWA, *v. p.*, *to be suspected, to grow suspicious, to withdraw from one who is a bad man, to be reviled, insulted.*

SHUTUMIANA, *v. rec.*, *to suspect each other, to be suspicious about each other's purpose.*

SI, *not, the negative particle connected with a verb, adjective, and noun*; e.g., si fānia or usifānia haya, *do not these things*; sīfo or sīvio, *not so, not in this manner*; mtu hūyu si mēma, si m'tu, *this man is not good, he is not a man, he is a no-man (if this were an English word), i.e., he is a cruel man, a barbarian*; maneno haya si kuelli, *these words are untruth, or not true*; si ada, si desturi, *it is not the custom, not customary*; si mrēfu kama mimi, *he is not so tall as I am*; siku-ku-jua ginsi uliyvo mrēfu, *I did not know that thou wast so long or large*; si mno kābisa, *seldom, not very often*; si vema, *not good, not well*; si yēe (or yēye), *it is not he or him, contracted sic*; si mimi, *contracted sīmi, it is not I, or, is it not I?* si wēwe or sīwe, *it is not thou, or, is it not thou?* sidāki, *I do not desire it*; nisidāki, *that I may not want it, may I not want it; let me not desire it*; si ūza, *do not sell. See the Grammar on this subject.*

SIA, *v. a.*; (1) (*cf.* sika or zika, *to bury*), *to sow, e.g., rice, not to lay it in small hollows (as the Swahili generally do), but after the manner of the people of Pemba, who, having sown the rice, cover it with earth, wherefore they get much more than those who make mēna (vid.) ku panda mpunga (who make furrows to sow rice)*; (2) *to drive away, e.g., black or rather reddish brown ants. This is done by lighting a firebrand*; ku teketēza siafu kua kenge cha motto (sia ku sia or siasia, *to singe or scorch*); (3) *to leave behind, e.g., ku sia dēni = anakuffa na dēni, he left a debt behind, i.e., he died in debt*; anasīa mali, *he left property behind*; (4) *to trust one with*; e.g., ku-m-sia mtu, *to commit to a man something*; (5) *to give sentence, to pronounce as with authority, to declare (St.).*

SILIA, *v. obj.*; ku-m-silia mali, *gnombe, &c., to trust one with property, bullocks, &c.*

SISA, *v. c.*, *to cause to abstain (perhaps to cause one to bury a matter?)*

SIA (old) for kīa (ja muili), *a member (of the body).*

SIADA (or ZIADA, or ZAYIDI, or SAIDI), *adv.* (Arab. بإضافة) (= m'no, *vid.*), *more, considerably*; ni-pa-ziāda or zaidi, *give me more (lit. increase)*, ni fānia ziāda = ni ongēza, ni zidi, *increase or add to me*; زاد, *auctus fuit, excessit numerum.*

SIAFU, *s.* (wa, *pl. wa*), *a kind of large reddish brown ant; very large ones are called tungu ufundo. The siafu marches on in great numbers, bites painfully, and attacks and destroys anything with which it comes in contact. Animals and men endeavour to the utmost to escape the siafu. Fire and smoke, and hot ashes, are the best preservatives. There are also tungu called tungu wawa.*

SIAGI, *s.* (ya, *pl. za*), *cream, butter, when cooked it is called samli; siagi is butter isiopikoa.*

SIAHA, *v.*; ku piga siaha = ku piga kelele?

SIALA, *s.*, *vid. masiala and suāli, question (of strife).*

SIARA, *s.* (ya, *pl. masiāra*) (Kipemba, māwa), *a burying-place, cemetery*; mahali palipo sika watu; mahali pa masiāra.

SIASIRA (or SASIRA), *s.*, *a great needle; vid. shasira.*

SIBA (or ZIBA), *v. a.*, *to close, obstruct, to stop, to dam up with sand or earth*; ku siba tundu, *to stop a hole*; ndia hi inasiba or inakuffa (= haio-nekani sana, *undiscernible*), ku siba maneno = ku-m-fitia, *to conceal to one.*

SIBANA, *v. rec.*; pāhali pana sibana, *a place closed*; ndia iliosibāna.

SIBIA, *v. obj.*; ku-m-sibia jua, *to screen the sun from one.*

SIBOA, *v. p.*

SIBIKA, *v. n.*

SINAO, *s.* (la, *pl. ma—*), *a large coat; kisibao, a small waistcoat, jerkin.*

SIBDI, *s.* (*cf.* ghalla, Pers. سبده), *store-room, place for preserving eatables*; Arab. سب, cremor lactis, tum butyrum recens.

SIBILI (or SÉBILI, SEBRI), *s.*, *aloes (vid. sébili)*, shúbiri, Arab. صبر, succus plantae amarae, shubiri ināiria.

SINIRI (or SHÚBIRI), *s.* (ya, *pl. za*), *span, a span long*; urefu wa shúbiri moja; *cf.* شبر spithamis dimensus fuit; شبر spithama, i.e., intervallum inter pollicis et minimi digiti diduc torum extrema.

SINU, *v. n.*, *to happen, to come to pass, to chance*; jambo hili lila-n-sibu kua Mungu, *this thing happened to me from God (= nime-li-pata kua*

Mungu); *efr.* سب, secuit, causa fuit, causam paravit.

SIMÚA, *v. a.*; *vid.* subúa, *v. a.*, to open; ku sibúa mpíni, to make a hole in a handle; ku koméa jembe sibulúa, *v. obj.* (also used of digging for mice?) (*efr.* ku fungua, sibua, sindúa, subúa, to turn or prove open; ku sibuka, to admit of opening).

SIDA SIDA, *v. n.*; ku-ji sida sida, to draw out, to pull; mtu yule asida sida, hapendi ku enda rokhoni-muakwe? (R.).

SIDI (rectius ZIDI) *v. a.*, to increase, to be more, to exceed, to do more than previously; suitani huyi amcsidi sultani yule kúa bora, this king exceeds or surpasses that king in greatness, i.e., he is greater than that; سِدَى, auctus fuit, auxit; habariyakwo imczidi ku enéa, Luke v. 15.

SIDIÁ (or ZIDIÁ), *v. obj.*, to augment, to add to one; amc-m-zidiá ngúvu, he surpassed him in power.

SIDIWA, *v. n.*, to be added; amesidiwa kitu.

SIDÚA, *v. a.*, to extract nails with pineers (R.)? *efr.* shítúa, *v. a.*

SIFA, *s.* (ya, pl. za); (1) praise, commendation, character; (2) sifa ya jombo, tar with which a ship is daubed; سِفَا, clarus, purus fuit? sifa ya jombo ni mafuta ya simu (zimu) ku paka jombo, tar; sifa za Mola latifu nengi mno.

SIFARA, *s.*, a kind of rice (St.).

SÍFIO (or SÍVIO, or SÍFIO HÍFIO), *adv.*, not so, not in this manner.

SIFU, *v. a.*, to praise, to commend.

JI-SIFU, to praise oneself, to boast of, to magnify oneself.

KU SIFU MNO, to praise too much, to flatter anyone, to overpraise one.

SIFIWA, *v. n.*, to be praised.

SIFÚLE, *s.*, a meddler, a meddling person (a term of disgrace).

SIFÚRU, *s.* (ya), copper, brass (Kin. gnandu) (*efr.* shaba, susi, masóka siúfa, sifuria, mkuffu); سِفْرَى, aces flavum aurum.

SIFURIA (or SUFURIA), *s.* = jungu cha sifuri cha ku pikia, a copper cooking vessel (saucepan) from India.

SIFURU, *s.*, a cypher, a figure of nought (St.).

SIGA, *s.* (la), siga la ku tilia moto, a vessel into which burning coals are put to warm or chafe a sick person.

SIGIDA, *v. n.*, to put the forehead upon the ground in praying (*vid.* sújudu, *v. n.*); *efr.* سَجْد, humilis, depressus fuit, caput deorsum inclinavit cum animo submisso.

SIGITIKA (rectius SIKITIKA), *v. n.*, to be moved with pity, to be sorry, to have pity or compassion; ku fania majonsi, to feel sorry, to grieve.

SIGITIKIA, *v. obj.*, to be sorry for, to pity or compassionate one, to feel sorry or grieved for one.

SIGITISHA, *v. e.*, to make sorry; ku-ji-sigitisha, *v. refl.*; *efr.* kusosonca.

SIGITIKO (rectius SIKITIKO), *s.* (la, pl. ma), sorrow, grief.

SIGNIA, *v. n.*, *efr.* niaúka, *v. n.*, to wither, to dry up (R.), ndizi zitaniúka, or zitasignia.

SIGNIA, *v. n.*; anasignia ussowakwe, to wrinkle up the face.

SINI, *v. n.* (also séhii, *v. n.*); (1) to be of use, to prove effectual, to conduce = kú fa, ku sélihi, mikába inasihii or inaséhihi; maneno yana sihi, mambo haya haiséhihi kua Mungu, this matter does not commend thee to God; toká haisihii, the lime does not commend itself; haisihii mikába, wazungu wanasihii sana; hayo yanasihii, this is good or fit for = is of use; neno hili linasihii mtu aki-li-furahia; *efr.* سَح, sausus, integer, sanus fuit, vitii expers fuit.

SIHÍ, *v. a.*; (2) to beg one humbly, to entreat, supplicate one = ku-m-gniegniéta or hoji hoji; amc-m-sihii Mungu, to entreat God by humbling oneself before Him (ronga rongu); ku-m-sihii mtumke = ku-mu-asha hasira, ku-m-tuliza moyowakwe; ku sihi nafsiyakwe = ku jitia uniónge.

SIHÍKA, *v.*, exorable, propitiable.

SIHÍANA, *v. réc.*; e.g., ku sihiána mkéa, to be reconciled with your wife.

SIHI, *s.* (ya) (= afia or ngúvu), sihi ya mulli, power of the body, vigour, or well-being of the body; sihi ya moyo, strength of mind; muigni deni hana sihi, a debtor has no strength, he always fears and trembles; ku méa kua sihi, to grow vigorously سَهَو, sanitas, integritas.

SIHIKI, *s.* (Arab. سِحْر), name of a charm (hirisi), (R.)?

SI-I-ÓNI ANGÁWA AÓNA, I do not see it though he does.

SIJAFU, *s.* (a tailor's expression), *vid.* kánzu, *s.*

SI JAMBO, *s.*, I am well. The visitor asks: hu jambo? how are you? resp. si jambo, I am well, properly sina jambo, I have nothing to complain of; si jambo punde, I am a little better; nahikúa siwézi siku ningi, lakem sasa si jambo kidogo, I was unwell for many days, but now I am a little better.

SIKA (or ZIKA), *v. a.*, to bury = ku toa visikoa, an expression which comprises all that is requisite for burying the dead; without the visikoa it is

only ku fukia or tia mtangáni, to inter, put the dead into the ground; ku nenda ku sikáni (masikáni).

SIKA, rectius zika, v. a., to bury.

SIKISHA, v. e., to cause to bury; nime-m-sikisha babai, manáwe hakuweza, hana sanda, nime-m-pa sanda.

SIKA, s. (la, pl. masika); sika lája = mvua inaja kua kuelli, the real or great rain—the full rainy season, when one is buried, as it were, in his house, and all business out of doors is stopped. The first time of planting after the rains (Er.).

SIKAMO (or SIKAMOO), for nashika mägü; vid. shikamoo.

SIKI, s. (ya), (1) siki ya tembo, vinegar of tembo, acid tembo; (2) siki ya kanzu, the border of a shirt; efr. $\frac{a}{3}$, uter in quo vinum et alia reconduntur.

SIKIA, v. obj., to bury for one; ame-ni-sikia meitiwangu, he has buried for me (I being absent) my dead.

SIKOA, v. p., to be buried.

SISHA, v. e., to cause to bury or be buried.

SIKIA, v. a., (1) to hear in general (ku shika neno linenoalo kua sikio), to be sensible, to feel; (2) to obey; ame-ni-sikia manenoyangu, he heard or obeyed my word; (3) to understand, to smell; nasikia harufu ya samaki.

SIKIA (SIKIWA), to be capable of being heard.

SIKILIA, v., to listen, hearken attentively, to attend to; ame-m-sikilia manenoyakwe.

SIKILIANA, v. rec.

SIKILIKA, to be heard, to be audible.

SIKILIZA, v., to hearken, to incline the ear in order to hear well.

SIKILIZANA, v. rec., to hear one another.

SIKINI = tengere in Kinika (It.); sikiniyakwe ya tindoa vizuri?

SIKITIKA; vid. sigitika, to be sorry.

SIKIWA, v. p., to be heard.

SIKIZA, v. e., to cause or make to hear or understand that which has been said = sikiliza, to listen; ku fuata maneno.

SIKIZANA, v. rec., to hear each other, to agree one with another, to make one another hear, to be mutually intelligible.

SIKIZISHA, v. e., to cause one to hear or obey (kua ng'vu), to make one understand that which is spoken.

SIKO (or ZIKO) (la, pl. ma—), mahali pa ku sikia = makaburi, masiara, burying place, burying.

SIKU, s. (ya, pl. za), a day (a day comprising 24 hours from sunset to sunset); siku mbili or tatu, two or three days; siku zotte, always;

siku kü, a great day = a feast. The Christian Sunday is also called siku kü; e.g., leo ni siku kü, to-day is the great day = Sunday. The Wanika use the plural masiku; e.g., masiku mairi or mahaba, two or three days; ku pata siku, to get a lucky day, a day when work will succeed; siku refers to a period of time, but mtána (day, daylight) is oppos. to usiku, night, darkness. The Muhammedan Suahilis have two great days or feasts at the end of the Ramathan (three days before the close of the Ramathan), and three days after the Mfunguo wa tatu (Thil Haj); on those days they send each other presents, slaughter animals and regale the poor.

The siku ya muaka (day of the year) or Nerus or Neroz (Dr. St. writes Nairuz) is about the 24rd of August, the beginning of the Suahili and nautical year, when the people (especially the women) bathe in the sea, morning or night. Afterwards a great mess of food is cooked and presented to every one who likes to eat. In former times people were permitted to commit great crimes without being punished. The Government of Said-Said put a stop to impunity on this day.

SILA, s. (ya, pl. za), pail, bucket; kidúde cha ku futia maji, jomboni ku ya-muaga n'de, or cha ku teka maji, a vessel used to draw the water out of a ship's hold (usually of wood); sila ya barudi, a keg of gunpowder.

SILAKHA (or SILAKHA); lana silakha? (R.); efr. sélaha.

SILIA, v. a. (vid. sia, v. a.), to put one in trust with, to deliver a matter to somebody for management; ku-m-silia mali.

SILIH (or SILIKHI), v. a., to improve, to put right; silihika, to be improved; silihisha, v. e., to make, to improve, or reform.

SILIKA, v. n., to deride, to mock (Sp.) = ku thibaki; usi-ni-silike bure, do not mock at me for nothing.

SILIMU (or SÉLIMU), v. n., to turn Muhammedan.

SILISO (rectius zilizo), they who, those which; vid. Gram., e.g., niumba siliso (zilizo) teketézoa, the houses which have been burnt.

SIMA, s. (ya, pl. za), a native porridge made of Indian corn or millet meal, boiled with water and the milky juice of the cocoa-nut, eaten with any kind of mtúzi (vid.); sima ya ku shonga? efr. wali.

SIMA (rectius zima), v. n., to be extinguished; e.g., moto umézima, the fire is extinguished of itself; motto wasima, na mtu yuwa-u-sima, the fire went out of itself, but man extinguished it.

SIMA, *v. a.*; ku sima moto, *to extinguish or put out the fire*; na moto amesimoa ni watu kua maji; mtu anasima roho or moyo, *he fainted; to swoon, to be apparently dead*.

SIMIA (or ZIMIA), *v. obj.*, to put out, to quench the fire for one; watu wana-n-simia moto; simia, or by reduplication sisimia, *to disappear quickly (hence msisimisi)*.

SIMIKA (or ZIMIKA), *v. n.*, to be quenched; moto unazimika, *the fire went out of itself*.

SIMISHA, *v. c.*

SIMOA, *v. p.*

SIMUA, *v. a.*, to cool hot water by adding cold to it.

SIMA (rectius ZIMA), *adj.*, living, fresh, unhurt, safe; kasha zima; mtu mzima, kitu kizima, maneno mazima, vitu vizima, niumba nzima.

SIMAKHI (or SIMAKHU), *s.*; *vid.* sümākhi, *gum-Arabie* (matōzi or utōmfu wa mti) used by the natives in sealing letters.

SIMAMA, *v. n.*, to stand up, to rise, to get up, to stand still or to stop; ameketi akasimama, *he sat and then stood up*; pondo inasimama na nti, *the pole (with which the natives push forward their boats) stands upon the ground*; maji yanasimama, *the water stands* = hayāpui, wala hayajai tena, *it does not decrease nor get fuller yet*.

SIMAMIA, *v. a.*, to stand out to one, to rise out upon him, to befall one; to preside over or superintend a work; ku simamia watu kazi, wasiketi, laken wañanie kazi kua bidii, *to impel or compel people to work, to make them stand in their work, that they do not sit down, but labour diligently, to stand by, to overlook working people*.

SIMAMIKA, *v. n.*

SIMAMILIA, *v. obj.*, to make people stand at their work, so that they do not sit down, but continue to work diligently.

SIMAMILIKA.

SIMAMISHA, *v. c.*, (1) to cause or make one to stand or stop; (2) to cause one to rise, to erect = simika.

SIMANGIZA, *v. a.*, to reproach one with or for, to cast into one's teeth, *e.g.*, poverty, &c.; *e.g.*, the Wanika reproach us for our poverty, as we have nothing wherewith to buy their mahindi.

SIMANZI, *s.*, grief, heaviness.

SIMAZI, *s.* (ya, *pl.* za) = hammu, grief, sorrow, mind cast down.

SIMIKA, *v. n.*, to be erect, to be set up; mbō ime-simika (*obscene*).

SIMIKIA, *v. obj.*; ku simikia mlango.

SIMIKUA, *v. p.*

SIMBA, *s.* (wa), a lion; simba huyu, *this lion*; *pl.* simba hawa, *these lions*; simba marāra (R.)?

SIMBA URANGA, *s.*, a well-known mangrove-swamp at the mouth of the Rufiji River (St.).

SIMBĀTI, *s.*, a kind of wood brought from near Cape Delgado.

SIMBŪA, *v. a.*; simbūka, simbulia, simbuliwa, *to find out, to discover, betray*.

SIMBULIA (ZIMBULIA? R.); ku-m-zimbulia viakula na ngūo, *deriv.* mazimbulizi.

SIMDA, *s.* (*sing.* usimda), a kind of spice mixed with uāta and bisāri ku fungu jō, *to stop looseness of the bowels* (mtu akihāra mno). The people prepare a thick rice-pap, to which they add uātu (a kind of Indian grain, ground and mixed with oil, to anoint the body, and taken internally for colic) and simda (a kind of very small grain like cummin or kana tembe za uwimbi). This mixture is used for diarrhoea.

SIMIKA, *v. a.*, to erect, to set up, raise, to put up; ku simika ngūzo, *to erect a stay* (nguzo ya ni-umba); daua ya ku simika mbō, *the medicine against impotency*.

SIMIKIA, *v.*; pondo ya ku simikia dau, a pole with which to support a boat or to keep it erect.

SIMIKISHA, *to set up*.

SIMIKIRO, *s.*; simikiro la maji, a water-jar which is not moved, but stands always in the same place; simikiro ya ku simikia maji, nsio ya Kihindi.

SIMLIA (or SIMULIA), *v. n.* = ku zungunza, *to converse, to talk* (Kimrina) (*vid.* semlia); ku nenda simlia na watu.

SIMILLA (SIMILENI), for bismillah, meaning, *to make way, out of the way* = jitenga, *get out of the way*; similla punda, similla ubao, *make way for a doorway or for bearers of planks*.


SIMIRI (ZIMIRI), *v. a.*; maneno hakisimiri (ana-nithihaki (R.)? *cfr.* سَمِر conlabulari noctu).

SIMISA, *v. a.* = ku karibisha; *e.g.*, jakula, *to invite to dinner*.

SIMO, *s.* (ya), a memorable saying, a name (especially a nickname (msibo, kisibo), which, when once given to a person, will stick to him always. Proverb, or saying, or nickname; maneno ya simo, proverbs. Neno lisemoālo siku moja, ikapata simo, masoōo, ikasemoā kulla siku, simo masoōa ya neno, ndio simo. Watu wame-mpatia simo Bana Iki taiti, nai amepata simo (or rather kisibo, nickname). Wazungu waandika wino damu ya pānia wamepata simo; neno kuba lita-tu-simama mbellezetu = litakuja juiyētu, a great matter will arise upon us, befall us; (2) simo, an extempore poem, improvisation.

SIMO, = *I am not in it, it is nothing to me, it is not my concern; opp. nami nimo, and I am in it = it belongs to me, it is my concern.*

SIMSIM (SEMSEM), *s.*; sesamum, semen coriandri (?)

Arab., .

SIMU, *s.*, sprats, a kind of little fish, sardan or sardine, much liked by the natives.

SIMŪ (or zimŭ), *v. n.*; ku simu kina ota = kitu kilicho ndani ya nti, kinatoka n'de (vid. ota); amekuenda ku simu (= ndani ya nti) haonekani tena, he went to be buried, he has become invisible; hence simu (or mzimu), one who is invisible, or a being which is hidden in visible things, a spirit, especially an evil spirit, pl. wazimu, invisible beings, spirits, especially evil spirits; hence ana wazimu, he has evil spirits, he is mad; ku simu, to be about to die, to be sick unto death; vid. manda in Kinaassa.

SIMŪA (or zimŭa); ku simŭa maji ya motto, to cool water which is too hot, with cold water; ku simŭa tembo kali na tembo biti (la tŭamu), to cool or moderate strong tembo (palm wine) with fresh or sweet, which is not strong.

SIMŪA (and SIMULŪA) (niungu) (R.)? zŭa (niungu)?


SIMŪKA, *v. n.*, tembo likasimŭka.

SIMULŪA, *v. obj.*

SIMŪI (or zimŭi) (pl. masimui), a ghoul, an ogre, an evil spirit which destroys men and animals.

SINA, *I am not with, i.e., I have not; sina fetha, I am not with money, i.e., I have no money.*

SIXŪA, *s.*; kissu kina sinaa makali??

SINĀRA (rectius ZINĀRA), *s.*; ubāo wa misho wa jombo (cfr. , cingulum), eornice; mawe ya sināra, a eornice made of wood or stone around something.

SINASINA, *v. n.*, to begin to weep or rather to wish to weep, but not be able to give vent to weeping, either because the person must forcibly suppress it, or cannot from great grief, to sob; mtu adāka ku lia, laken hapāti, amekatazōa ni watu; cfr. kitef tēfu.

SINDA, *v. a.*, to contract, e.g., two ropes = ku kaza, hence kisinda, that which contracts, contraction, that which makes hard, closes the entrance, hence hymen.

SINDAMA, *v. n.* (= ku gandamana), to be compounded firmly by beating (e.g., in knocking the stones of an mzingi).

SINDAMANA, vid. shindamana; e.g., ūgue una-shindamana na wa pili.

SINDANA, *v. n.* = ku kazana.

SINDĀNO, *s.* (ya, pl. za), (1) a needle (sindāno ya

ku shonā ngūo) for sewing a cloth; (2) a kind of rice (St.)?

SINDE (la, pl. ma—) (sinde la niassi), pl. masinde.

SINDIGAL, *s.*, n.p. (pl. masindigal); watu wakali wa Hindi, Indian soldiers employed by the Sultan of Zanzibar. The Suahili consider them very ferocious, and fear them.

SINDIKA, *v. a.*; usi-ya-sindike sindike maneno haya, yanene wazi wazi, do not shut or hide these words, let them speak openly.

SINDIKIZA, *v.*, to accompany part of the way; cfr. shindikiza.

SINDŪA, *v. a.*, to open, to set open, to turn open; ku sindŭa akili na maneno; cfr. gundŭa; vid. shindua, shindulŭa.

SINDŪKA, *v. n.* (rectius zindŭka), to wake up suddenly from a doze; sindukānisha (zindukanisha), to raise up.

SINDUKANA (rectius zindukāna), *v. n.*, to awake suddenly or start up from sleep (usingiŭi).

SINDUZA, *v. e.* (Zinduza).

SINE, *s.* (pl. ma—), gum, jaw? (Er.).

SINGA, *s.* (sing. usinga, wa), singa za niumbu, the long soft hair of an animal called niumbu (a kind of wild goat or ibex?) Kua singa za mkia watu wafania mguisho wa mganga, ku-m-pa muigui pepo (alicipungo) mtejawākwē, from the hair of the tail people make the fan of the medicine man (native doctor); nuelle za singa (straight hair = European hair) niōrōro na refu, si ngūmu, si kipilipili, the hair called singa is soft and long, not hard or short and growing at a distance from each other. Mzungu yuna nuelle za singa, laken mtu wa Africa ana nuelle za kipilipili or wipilipili, the European has long soft hair which grows close together, but the African has short hair which does not grow close together, but stands like small grains of black pepper.

SINGA, *v. a.*, (1) (= ku sugŭa taka, to rub off dirt; ku sugŭa hatta taka zikitoka, to rub until dirt or dust goes out); ku singa muili kua sādāli, to rub the body with aromatics prepared of sandalwood, an operation which is much liked by voluptuous Suahili, and performed by their women; ku singa, to put scent, to scent; (2) ku singa = ku tafuta, to search, to seek (in the language of Pemba, in Kigunia, ku dengēa; (3) singa or zinga, *v. n.*, to stroll about without any purpose or aim, to walk about and seek for women, to whore (in Kimvita); ku zinga na mke, ku zunguka ku tafuta wake; (4) ku zinga = ku zungusha or geŭza or geŭka, to turn, change; maneno yamezinga = yamegēka, leo ana zinga vingine, sifio alifionena jana; mvŭa

zazinga tena, *the rain turns round again, is about to come again*; wali ha-li-zingi nenolakwe; pepo za zinga zinga = zagũka, *the words are changed, the wind has changed, it chops about*; singa or sinsa, *to tack*; ku zinga or zinza, *to change the sail*; (5) zingazinga, *v. n., to waver, to turn about (of the wind)*.

SINGAMANA, *v. n., to be crooked, serpentine*; mto unasiugamana (kisingo eha mto, singo la mto).

SINGAMIZA, *v. a., to upbraid or tax one with* (cfr. simángiza), *to rally, to twit one with, e.g., a man who refused to do what he was ordered, e.g. to buy bread in the market, afterward I went myself, bought the bread and gave him of it, saying: tũa bure hi, nnakwisha rudi mimi*.

SINGÁNA (ZINGANA), *v. rec., to whore, fornicate*; mume na mke.

S(Z)INGATIA, *v. n., to bethink oneself, to turn round in mind, to change one's mind, to consider*; kwanza nimekata ku nenda, laken punde nimesingatia, nimegeuza, nikaata, *at first I wished to go, but I bethought myself afterwards, and desisted (from going)*; neno ambalo ni faradi, halina ku zingatia tena. *Deriv. uzingatifu*.

SINGEFÜR, *s., einnabar, used as* (daua ya kionda) *a remedy against sores, and for making red ink*.

SINGIRA (or ZINGIRA), *to surround, to catch*; m-singirēni muivi huyu ndiye, *surround that thief, that is he*; m-zungukeni huku na huku, *aspate pa ku pita, mzingire kua huko, surround from there*.

SINGISHA, *v. a. = sungusha, geuza*; amesingisha manenoyakwe, *he changed (caused to turn) his word*.

SINGIZA, *v. a. (cfr. shútumu), to tax one with, to accuse one of an offence and be unable to prove it by facts, to slander one*; ame-m-singiza uifi, nai haku-mu-ona, *he accused him of theft, but he had not seen him*; ku singiza neno asiloli-fania; ku-m-singiza maneno ya urongo; *henec kisingizo, pretence*.

SINGIZIA, *v. obj., to slander, to spread false reports about, to charge*.

S(Z)INGŪA = ku singirua or ku zungũkua (ku tiwa katikati), *to be surrounded*.

SINGIWA, *v. p. = pa thiki*? (R.).

SINGIZI ya nimba (marathi ya wake); *vid. muamimba*.

SINGO, *s. (la, pl. ma) (vid. singamana)*; singo la mto, or kisingo eha mto, *the horn or bend of a river*.

SINGOA (SINGUA) (or ku singiroa, or zungũkua, or sungũkua), *to be surrounded (= ku tiwa katikati)*.

SINIA, *s. (pl. masinia), a circular tray used to carry food upon, generally of copper tinned* (St.) (= tassa).

SINIA SINIA YA MAVINGU or YA USSO.

SINIKIZA, *v. a., to press*.

SINNI (or ZINNI), *v. n. = ku zinga, to commit adultery*; cfr. ٤٦, seortatus fuit.

SINSA, *v. a., (1) to offer or expose for sale*; ku sinsa mitungi; (2) ku sinsa usso, *to turn away one's face*.

SINSIL, *s., chain, especially of the nanga (anchor) = cable*; Arab. سلسلة.

SINSILIA (ZINSILIA); ku sinsilia watu (= ku fithuli) *Prov. mlango wa aduiyako omba uwe wazi, ukipita, uzinsilie (usso)*.

SINSŪA, *v.*; ku sinsua lusu, mikono niuma, aka jorua ifu, tokā, ussoni (R.).

SINŪA, *v. a., to put obliquely or slopingly*; niungu li una-i-sinūa mti hu; unasinuka (wegniewe), *e.g., by rain*; dau linasinuka; ku sinūa mlingoti.

SINUKIA, *to fall sideways in sleep, when sitting*.

SINZIA, *v. n. (Kinika, ku kuka), to be drowsy and nod with sleepiness, to be sleepy, to flicker, to doze while sitting*.

SINZIŪA, *not to be attentive to one, to wink with the eyes*.

Sio, *s. (la, pl. ma—), a thin pole, stake*; *pl. masio, thin poles for building a house*; sio = zio, zuio (ku zuia).

Sio, *adv.*; sio maneno haya, *not they, &c., these words, it is not so*.

ŠIRO, *adv., not there*; sipo mähali hapa.

SIRA, *s. (la, pl. masira)*; sira la tembo, *dregs, sediment of palm-wine (the dregs are thrown away)*.

SIRA (AZIRA), *v. n., to abstain*; *e.g., mkougo asira (azira) from that which he was forbidden by the doctör (mganga)*; *v. a., not to love one, to bear a grudge against one, to despise or hate one*; sultāni ame-m-sira wali, *aka-m-funga, the king hated the governor and bound him*; (3) *to avoid*; na-m-sira, sidāki ku-mu-ona, *I avoid him, I do not like to see him* (awēka miko na mizizo); ku sira ehakūla, *to avoid a certain food*.

SIRANA, *v. rec., to avoid each other, to be angry with each other* = ku kasirikāna.

SIRIKA, *v. a. (?) to taunt with*; wa-ni-sirika tu, *ela sina kitu*; nika-m-sirika neno hili, hanālo.

SIRISHA (ZIRISHA), *v. c.*; *e.g., mganga a-m-sirisha, the doctor makes him abstain*.

SIRATA, *s. (ya) (Arab.) (= ndia), way, road, especially the Muhammedan way to hell or heaven*; ٤٧, via pons extensus super medium gehennae.

SIRI (or SIRRI), *v.*; ku-ji-siri geng'eni (= ku enda jo'eni); *cf.* سِرّ, latuit, so abscondit, to hide oneself in.

SIRIKI (or ZIRIKI), *s.* (*sing.* riziki or riziki); siriki za mtu, the means of maintenance of man, all that one has need of = viakula (*cf.* riski) (also siriki instead of riski); kitu kile si sirikiyangu; ﴿رِزْقٌ﴾, res ad vitam necessarias dedit Deus.

SIRIMISHA, *v. c.*, to make weary, to tire (eneunda usije wa-sirimisha) (It.) (if visitors must wait too long for reception); *cf.* Kinika, ku sirima, to trouble.

SIRRI, *s.* (ya, *pl.* za), secret, mystery; *cf.* سِرّ, oclavit rem; سِرّ, arcanum, secretum; mambo ya sirri, secret matters, secrets; kua sirri, secretly.

SISA, *v. c.* (*vid.* sira) (*cf.* sia, zūiza), to be on low diet, to abstain from meat, to order or cause one to abstain especially from food; *e.g.*, mganga ame-ni-sisa sāmaki, nisile, the doctor has forbidden me to eat fish, I shall not eat it; ame-m-sisa ku timiza ngozakwe, he caused him to abstain from satisfying his desire or appetite, he checked the satisfying of his appetite = ku-mu-asha mapensiyakwe (ku-m-sisa ngōa); ku sisa mtanga or mpunga, to abstain from mourning or from eating rice.

SISHA (ZISHA), *v. c.* (*cf.* usishi, *s.*), to cause to bury (*cf.* ku sika or zika, to bury) = ngūo hi ina-m-sisha meliti, pimāni, ikitoa ku-m-sisha, hununūe ngingine, this cloth will do to bury the dead, measure it, if it does not do to bury him, we will buy another.

SISI (or zizi), *s.* (la, *pl.* ma—) (ku sia) = mähali paliposungushoa bōma or miti, enclosure, a place surrounded by a hedge of thorns or branches of trees, to guard against robbers or ravenous beasts; sisi la gnombe (jä eha gnombe), cow-yard, a cattle-fold, a stable, an enclosure made for placing bullocks at night (Kipemba = jä eha gnombe); diminutives: kisisi, *e.g.*, eha mbūzi; kisisi eha mtama, masungusho ya shamba, unguo na manianni wasingie. There is no covering made over the sisi, and the poor animals must remain in the open air even at the time of rain and cold, which frequently causes their sickness and death; and yet the careless natives do not learn wit from their losses; sisi liua kodole or kidole eha gnombe.

SISIMA (or ZISIMA), *v. n.*, to cool, to get cool, to be cool or cold, to become calm or still; chakula hiki kinasisima sana = kinapōa, or kimekua bēredi, or kime-būrudi, the food is cool now; nji lu wasisima (ku guamasa) kua watu hauna

kelelo, this town is still or calm, there is no noise of the people.

SISIMIA, *v. obj.*, to disappear (zizimia) = haku sukia ju tena; hauku onekana ufuwakwe alio-kuffa.

SISIMISHA, *v. e.*, to cause to get cool, *fig.*, to kill, lit. to make cool; amesisimisha mulli kua kum-tia maji ya bēredi, to cool the body by putting it into cold water.

SISIM'KA, *v. n.*; mulli unasisim'ka, to feel excited (by awe or lust).

SISIMIZI, *s.* a kind of red ant, which devours the m'toa (*vid.*). In Kijomvu it is called winda winda (the hunting ant) (*vid.* mfuati, a kind of red ant), because this ant asisimiza (or sama) nti.

SISIM'UA, *v. a.*, to startle, to surprise (*cf.* kutisha) (*cf.* Kiniassa dsidsimala).

SISIM'UKA, to be startled (from cold) (*cf.* also tōkā); sisimka, sisimuka (burning of remedies) (it describes also the feelings of a wife when her husband approaches her) (It.)? ukuaju and kunasi ku sisimuka; mulli ku sisimka.

SISIRA, *v. a.* (ni ku gnagnanika, to sparkle; *Reb.* has a verb, ku sisira and zizira, ukongo ni ku zizira?

SISITIZA, *v. a.*, to charge one with a commission again and again very earnestly = ku-mu-āgisa papo kua papo; halla, halla, shirt uje na kitu hiki, nisishau kabisa, to enjoin one concernedly, to charge, direct one; to ask well or much, to examine, to press upon.

SISUI (or SUIUI), *we, us*, Dr. St. writes sisi, *e.g.*, sisi sote, all of us; sisi wote, both of us (instead of suisui zote or zotte; suisui wote).

SITA, *v. n.*; ku sita, to halt, to go lame, to hide (St.).

SITADI, *s.*; pro estadi, clever, skilful; mtu ajuai kazi sana.

SITAHA, the deck.

SITASHARA, sixteen.

SITAWI, *v. n.*, to flourish (St.); reotius from stauce, to do well; ngōma ipi imesitawi, which danee is going best?

SITIRI, *v. a.* (or SÉTIX), to enter, to buy; *cf.* سَتَرَ, textit, protexit rem; سَطَرَ, composuit, scripsit, vana ac ficta loetus fuit.

SITTA, *six*; ya sita, the sixth.

SITTI, *s.*, my lady.

SITTINA, our lady (Mary); sitāwisha (reotius stauisha or stausa), to make to do well, to flourish.

SITTO (*vid.* zito), heavy, difficult, thick.

SITTO (*vid.* zitio), rest; hana sitio, without rest, he has no rest; (2) the sign of the end of a sentence in Arabic.

SITU, *n. p.*; *vid.* Siyu.

SIVI MOJA, *different* (St.)?

SIVIŲO (sivŲO, St.), *it is not thus, not so*; siyo, *that is not it, no*.

SIWA (*vid.* ziwa), *s.* (la, *pl.* masiwa), (1) *a lake, pond, breast* (*pl. ma—, breasts*) = mŲhali palipo tengelŲa na maji, *a lake*; siwa la maji ya kŲnŲa, *a lake of drinkable water* (*cfr.* ku sia); (2) *a horn, a bugle of ivory, brass, &c.*; ku piga siwa = ku vivia (Sp.)? *There is a considerable lake called Zuai or LŲki, in the country of the Arusi Galla, to the east of Gurayue in southern Abyssinia. Concerning this lake, Mr. Majer, a missionary at Ankobar, wrote me in 1875 as follows:—A Muhammedan came lately from the tribe Marko, where he bought ivory. He told me that the lake Zuai or LŲki was a salt lake containing five islands, three of which are inhabited by Abyssinian Christians, and two by Muhammedans. The lake is in a large plain, and has no flowing off. Many Ethiopie manuscripts are said to be found on the islands, which are considered places of refuge in time of war.*

SIWŲZI, *I cannot, i.e., I am not well*; *cfr.* ku wŲza.

SIYO, *no, that is not it*.

SIXU (*or* siv), *n. p.*, *a town on the island of Pata. Cfr. Baron von der Decken's "Travels in East Africa," vol. ii. 275. The chief seat of ancient Suahili learning.*

So (*or* zo), *pro* SAKO (ZAKO), *pron. poss.*; niumba sako, *thy houses* (niumbŲso).

SŲA, *v. a.* (Kigunia, ku tuanga), *to rake or take together with one's hands, e.g., on cleaning a room*; ku sŲa taka *or* mtanga kua mikŲno na ku tia kikapŲni *or* kijŲmfi kidogo *or* kikanda *or* kitengŲele, to take or gather together with one's hands filth or dust and put it into a bag or little mat, to carry it out of the house and throw it on the dunghill (= ku ondoa, to remove); niati ana-ni-soa (zŲa), *the buffalo took me on his horns*.

SOLEA, *v. obj.*

SOBEA (SOBEAŲA?) (R.); ku kua kua ku solŲa, *to scramble*; *vid.* tambi?

SODA, *s.*, *lunacy* (St.).

SODA, *v. n.*; *to slide, to sidgle like a child who cannot yet walk, or like a person who has bad legs*.

SOEA (ZOEa), *v. n.*, *to get accustomed*; ku soea kazi, *to be accustomed to work, remove, e.g., one's own inclinations to seize something else = to accustom oneself* (R.).

SOEANA, *v. rec.*, *to be accustomed to another*.

SOESA (ZOŲEA), *v. c.*, *to accustom a person, to inure him, to teach him*.

KU JI-SOESA (*or* KU-JI-ZOŲEA), *v. refl.*, *to accustom oneself, to practise*.

SOESŲKA, *v. n.*, *to be accustomable*.

SOGŲA, *v. a.*, *to put a thing to the lips and kiss it*; ku sogezŲa, *v. obj.*, *to make ready for, to bring for use*.

SOGŲA, ku-ji-sogŲa mno kazi, *to be very slow in business*; *vid.* msogŲu, mkokotefu *or* mkŲlifu.

SOHŲLA, *s.*, *tardiness*; ana sohŲli sana; *vid.* mso hŲli.

SOHŲLI (NUKHŲSI), siku ya jumŲ essubukhi ni nukhsi (sohŲri), haliwi na ngŲvu na watu hawa vina nguvu (R.)? سَهَارٌ, vigilia; نَصَصٌ, macie confectus fuit, omaciavit.

SŲHŲRA, *s.*; niota ya sŲhŲra, *the morning star*; Arab. هَرَّةٌ, la planŲte VŲnus.

SOJOSOJO, *s.* (R.) (Kinika?).

SOKA, *v. a.*; maneno haya pia yana-m-sŲka? (R.) yana-m-thiki *or* yana-mu-onŲa?

SŲKA, *s.* (la, *pl.* ma—), *brass-wire much sought by the natives inland for ornament*; masŲka; *cfr.* usŲka.

SŲKO, *s.* (ya, *pl.* ma—), *a market or a bazaar*; *cfr.*

سَاقٌ, populit, emit venditque; سوق, forum, mercatus; kuenda sokoni.

SOKŲTA, *v. a.*, *to twist, to plait, twine with the hand*; ku sokŲta uzi, ŲgŲie (ku piga Ųzi), *to spin, to turn about*; ku sokŲta pango kua fimbo ku Ųa pŲnia, *to turn a stick in a mouse-hole to kill mŲee*; ku tia uzi gasi.

SOLEA, kikanda *or* kijŲmfi cha ku solŲa taka (*mat for removing dirt*); *cfr.* sŲa.

SOLEKA, tungu hawasoleki.

SOLEWA, *v.*; ku solŲwa kikandŲni.

SŲLI? (R.); ku gutana na mtu sŲli??

SŲMA, *v. a.*, (1) *to read*; *cfr.* سَمِعَ, audiens fuit fecit ut audiret? explicantem aliquem librum audivit; (2) ku soma, *to cry to one if he falls on the road* (R.); nasikia somo, niani alicanguka? ku pŲgoa somo; muna-ni-somea manangu; ali katika ku sŲma, *he was in reading*.

SOMA (*pl.* masŲma), *a kind of dance* (St.).

SOMEA, *v. obj.*, *to read to one* (*sc.* a book).

SOMŲSHA, *v. c.*, *to cause one to read, to teach one in general* (to lead devotions, St.).

SOMŲSHUA (*or* SOMŲSHŲA), *v. p.*, *to be taught reading*; msomeshi, *a teacher*.

SŲMBŲRA, *v. a.*; ku sŲmbŲra mti kua kifŲa, *or* ku parŲga mti, *to climb a tree by pressing against it with one's breast and knees* (to swarm up a tree).

SOMBO, *s.* (la, *pl.* ma—) (*the sing. sombo is rarely*

used, but rather the pl. masombo) = mahesámu, ngúo kuba ifungoáyo kana mkumbu, a belt consisting of a large piece of cloth, such as is worn by great people; mkumbū is a belt or girdle of inferior quality, which costs $\frac{1}{2}$ of a dollar. The Wanika and poor people wear mkumbū, but the Suahili chiefs and rich people wear sómo or rather masombo, which cost one or two dollars.

SOMÉO, s. = keléle, cry, noise.

SÓMO, s. (la, pl. ma—), a lesson; masomo, reading lessons.

SOMO, s. (wa, pl. masómo or za) used in addressing anybody, lit., something read, a namesake, used as a title of friendship, a relation, friend, acquaintance; watu hawa ni somozangu or masomoyangu.

SONDA, v. a., to suck out; e.g., sonda mifupa, to draw the marrow out of bones by sucking.

SONGA, s., foreskin.

SONGA, v. a., to press, throng, to braid, plait; e.g., nuelle, to braid the hair after the native custom, to strangle, to squeeze, choke (cfr. Luke v. 1); maji yasonga, where two rivers unite; siku za songa, mvúa inakúa karibu; ku songa kamba or ku sukasuka; ku zongazonga mkumbu, to form one's belt into a twist; ku songa mikuto (tresses) ya nuelle; ehakula kina-ni-songa, the food chokes me; mahindi yasonga; vid. makadi in Kini-assa.

SONGA (and ZONGA) (1) to press, urge; ku songa nuelle, ku-in-mtu; zonga, e.g., ngue, to wind up; zongazonga, fig., ku-m-mtu kua maneno, asipate ku nua, to overmatch, wind up.

SONGANA, v. rec., to throng each other, to press against each other in a crowd, or sheep in a flock; ku songána songána.

SONGEA, v.; nadaka mafuta ya ku songéa nuelle; nadaka kuenda songewa nuelle kua mafuta (cfr. Luke v. 4); songea kinani mkatié niavu zenu, mkavúe.

SONGEA, v. n.; ku songéa káribu, to approach one, to draw (or press) near him (= ku-m. karibia); nadaka mafuta ya ku songéa nuelle = nadaka kuenda songewa nuelle kua mafuta;

SONGEA, v. c. (= ku karibisha or ku-m-súmisa, Kimrima), to cause one to come near, to bring nigh; ku songesa kitu.

SONGA (vid. above) means also: to narrow, to contract, to straiten, to limit; e.g., mtungi una songa, the water-jar is too much crowded by standing too close to a box.

SÓNGA (rectius ZONGA) means: to wind round; e.g., nioka ana-m-zonga mägü, the serpent wound round his legs; nioka buya ana zonga zonga mapindi = ana piga mapindi, to wind itself round,

SONGO, s. (la, pl. ma—); songo la nuelle, plait, curl.

SONGÓA, v. a., to wrest, contort, contract; e.g., shingo, neck, hence to strangle, suffocate; ku songóa kuku kua mukono or úgue. The Suahilis put a piece of rope across the throat under the chin and tie it on the top of the head. They then pass a stick under the rope at the top of the head and twist it till the man is strangled. Thus by compressing the windpipe and throat they cause the man's death. Ku songoa pamoja (cfr. msletu) ji-songóa mnegniewe, to strangle oneself by hanging oneself, as irritated natives or discontented slaves sometimes do.

SONGOLÉWA, v., to be strangled; mtuma amsongoléwa ni banawakwe.

SONGOMÁNA (or SONGAMÁNA), to contract itself, to be entangled, complicated, to be curbed; nguo imesongomana kua pepo.

SONGOMERESA (or SONGOMESA), v. a.; ku songomeresha mukono kua ngúo, to wind or wrap up one's hand with a cloth; ku songomeresha ngue, to coil up a rope, to wind round.

SONGONÉA, v.; sogonéa jumba or kimba? (R.)?

SONGONIÓA, v. a.; ku songonióa na ku kamúa nguo iliofuliwa, to wring and squeeze a washed piece of cloth, (1) ku songa; (2) ku songonióa; (3) ku songoméa ngúo; ku songa, to commence to wring; ku songonióa, to wring with all the might and both hands; ku songoméa, to conclude the whole business by putting both ends of the wringed cloth together and at each end a person pulls quickly and mightily, until every drop of water comes out; matumbo ya-ni-songonióa, the belly gripes me, to feel pain in the stomach; rokhoyangu ya-ni-songonióa, or rokhoyangu ya-ni-sonona, or rokhoyangu ya-ni-sononeka = si-m-daki, I have an aversion, I have an aversion to him.

SONGONIOLEWA, v. p., to be turned round.

SÓNÍ, s.; na-mu-onéa soni, siwozi ku sema naye, abuse, contempt.

SONIA, v.; vid. msonia.

SONIASONIA, v. obs. ? vid. nioniossa and onséssha, and kefia kefia (to tease).

SONIONIESHA, ku sonioniesha moyo, to have a strong burning or desire in the heart.

SONJOA, v. a., to wring.

SONJÓNA, v.

SONÓNA, v. n.; sima yasonona, the sima is dry; wali wasonóná; wali uate usonóne; móyo wasonona, the heart trembles (with anger), the teeth ache from cold water; niamia iate isonone, let the meat get dry.

SONONĚKA, *v. n.* (= ku ji-unisa kua majonsi), *to be grieved or troubled greatly, to be vexed, to feel pain*; mukono wasononċka; *cf.* kasirani.

SONONĚSHA, *v. c.*, *to trouble, to grieve, vex one* = ku-mu-unisa, ku-m-kussa mashaka, ku-m-sumbua.

SÓNOKO, *s.* = kidudo (*an abusive word*).

SONONIA.

SONOXO SONOXO, *vid.* mlio.

SORUÁLI (or SURUÁLI), *trousers*.

SOSA (SOZA), *v. a.* (= ku fika or wásili mpakáni), *to reach the end, to bring to a close*; mtuma alime ngüeyakwe, akisosa aondóke, *let the slave till his portion of ground, when he reaches it, let him depart*; tuende tukate, tutakwenda sosa ndia mbelle, *to cut across and make for the way further on* (It.); dau limesosa = limefika ufuoni, *to strike upon, to run aground in the water*; ku sosa ndia, *to strike on a path*.

SOSANA, *v. rec.*, *to clash or collide with*; ku sosana katika maneno.

SOSOBÁNI, *n. p.*, *is a settlement of Dahalo (subjects of the Galla) residing at the western end of the bay Uámbo which is to the north of Takaúngo and runs about twenty miles inland*.

SOTA, *v. n.* (ku sota na matáko), *to slide, to fidget*; *cf.* ku pulia.

SOTE (rectius ZOTE), *all*; tu sote, *we all together*; tuende sote, *let us go all together*; niumba zote, *all houses*.

SPANIOLA, *s.*, a *Spaniard*.

STAAMANI, *v. n.*, *to have confidence, to remain trustfully*.

STÁDI, *v. a.*, wa-m-stadi ku nena (káza).

STAHÁMI, *v. a.*, ku stahámi, *to bear, suffer, endure anything* (= fumilia).

STAHÁMILI (or STAHÍMILI), *to hold out, to persevere, to endure, to persist, to be patient of*; ku stahámiliana.

STÁHI, *v. a.*, *to reverence, regard, respect one*; mtu huyu yuwa-ni-stahi, yuwa-ni-héshimu, *this man respects me*.

STAHÁNA, *v. rec.*, *to respect each other* = ku kujána.

STAHÍKA, *v. n.*, *to be worthy*; amestabika kua ku stahiwa ni watu, nai nstáhiki, astahiwai, aliehesimiwa, aliepata ustáhiki kua ku stahiwa ni watu; (*Hcb. xi. 38*); ulimengu haukustáhiki nao.

STAHWA, *v. n* *to be revered, honoured*.

STÁHIKI, *v. n.*, *to be necessary, to be under obligation, to deserve*; jambo hili lastahiki nami = la-ni pasha ku tendu, *I must do this thing*; yastahiki ku-m-fania vema; ku hásiu nafsiyakwe isistahi kiwa (*Acts xiii. 46*) ku pata uzima wa milele.

STÁHILI, *v. n.*, *to deserve, to be worthy of*; = stahiki, ya-m-pasha, ya-m-jussia, yajussu nai;

mtu huyu yastáhili ku pigoa, *this man must be beaten*; wastáhili ku-m-penda sana, *you ought to love him very much*.

KU JI-STAHILISHA, *to render oneself worth, or to consider oneself worthy*.

STAKABATI, *earnest, fastening penny* (St.); *earnest money*.

STÁKHÁBU, *v. n.*, *to like, prefer a thing, e.g.*, mimi nastákhábu ku ká kua Wanika = mimi naradiwa, napenda ku keti kua Wanika, ni héri ku keti; *I like to dwell with the Wanika*.

STÁKHA, *s.* (or STAHAM) (ya, *pl.*—za), stákha ya jabázi, *the deck of a vessel*; (*cf.* staha).

STAKI (or SITAKI), *v. a.*, *to accuse, impeach one*; Gabiri ame-m-staki Rashidi kua wali, *Gabiri accused Rashidi with the governor*.

STAKIA, *v. to bring an accusation or complaint before one*, Gabiri ana-m-stakia wali, a-mu-ia Rashidi.

STAKIANA, *v. rec.*; waja stakiana, *they came to accuse each other* (without ku).

STAKIWA, *v. p.*, *to be accused*.

STAKIMU, *v. n.*, fulani sasa anastakimu, *N.N. got up, throve, came up* (= thábi, *to stand by*).

STALIMU, *v. a.*, hakustalimu.

STAMBULI, *n. p.*, *Constantinople*.

STARA, *s.*, *a place in a cottage partitioned off by mats or clothes for sleeping in*.

STÁREHE (or STÉREHE), *v. n.*, *to be or remain quiet or at ease*; = ku keti na ku tulia; *cf.* تَلَّى , quiescere sivit; starehó! *don't get up, don't disturb yourself*. By saying "starehe!" the visitor wishes to make the people present easy and undisturbed.

STAREHESHA (or STEREHISHA), *v. c.*, *to cause one to sit or be at ease, to give rest to, to refresh*; ku-m-weka wema, *to make one comfortable, to accommodate him well and honourably*.

STAUE (or STUI, STUE), *v. n.*, *to do well, to conduce, to become, to be of use*; = ku fi, jambo hili lastue or lastui, *this matter answers well, is of use*; kitu hiki kinastui hapa ulipo-ki-weka = kinaká vizuri.

STAUISA, *v. c.* = ku-faniza kazi vema or uzuri (ku tengéza), *to embellish a work which is finished, but which must still be improved by embellishments, e.g., of colours, &c.*

STAWANI, *v. a.?* (It).

STAWI, *to be of use*; hastáwi katika ufalme wa Mungu (*Luke ix. 62*).

STIRÁJI, *v.* (*cf.* ondoleana) = hishima; gissi gani watu hawaondoleani stiraji.

STIRI, *v.*, *to extricate one from distress or trouble*; ni-pa maji kidogo, ni stiri rokoyangu. *Thus says one who is* ku tokua ni rokho. Mungu a-ni-

stiri na thambi, a-ni-peleka peponi a-ni-fute thambizangu.

STIRIKA, (1) *to be extricated from*; (2) *to be covered, to be concealed*; n'enda nika stirike sokoni, *I go to buy food in the market (R.), probably corrupted from the Arabic "nistère," I buy.*

STIRIWA, *v. p.*

STUSHA, *v. a.*, *to sprain, to startle, to put out of joint* (St.).

SÚA, *v. a.* (ج), *to bore, to bore a hole with the borer, ku sua tundu kua kekée; ku sua meno kua msuáki, to clean the teeth with the tooth-brush (msuaki, vid.); ku sua = subua (rectius zua and zubúa); ku sua chungu, to season pots; vid. sirura in Kĩniassa; ku sulíwa, v. p., to be bored.*

SŪA, *v. a.* (سر), *to search, to invent, devise, bring forth something new by means of one's own mechanical or mental skill, to speak a lie; mmasuá-ni, what have you made, devised? Msúa nanga amesáma akasáma nanga, akasuka nayo, the anchor-searcher dived, found the anchor and came up with it; mtu huyu amesúa maneno haya = ametoa kitoanimuakwe; amesúa kitn kipia; amesua juo = amebunni juo; ku sua or ku kokóta dau kua nguvu likipueléwa.*

SULIA, *v.*, *ame-ni-sulia nanga = ame-ni-tafutia tini ya báhari, ame-ni-sulia dau kililosáma, lina suka sasa, to set a boat afloat for one or in his absence; mtu ame-m-sulia Gabiri neno asilo-linena; ku-m-sulia = binnia or bunnia, or kum-tolea kitoanimuakwe, to say something of one's own mind, but in the name of another, as if he were the author. The man pretended to speak the words of Gabiri, but Gabiri had not said these words, the man invented and gave them lyingly as coming from Gabiri's mouth—he deceived the people. Prov. watu wakoméshe urongo, na usúsi wa-u-ate. The verb sulia must not be confounded with "ku zuilia," he has refused me, he has not given me; vid. zúia or súia, v. a.*

SUSÚANA, *v. rec.*, *to deceive each other.*

SUAFI (or SAFI), *adj.*, (Arab. صافى) *clean, genuine, correct; (suafi ya kuelli) maneno suafi = yasiokúa na madangánio, v. a., to clean; cfr. مَافَا, elarus, purus, sincerus fuit.*

SUAFIA, *v.* = *ku-m-pa maneno suafi, yasio danganio, he gave him correct words; amēm-suafia juo, he corrected the book for him, he freed it from mistakes.*

SUAFIDI, *v. a.*, *to clean, e.g., ku suáfidi viombo or muili; mtu wa tohára yuwa suáfidi muiliwakwe.*

SUAFIDIKA, *v. n.*, *maneno yanasuafidika = hayana urongo, yanatakáta.*

SUAFIDISHA, *v. c.*, *to cause one to clean (e. g., muili), to cleanse.*

SUAFILIA, *v. obj.*, *ku-suafia uta; vid. msáa.*

SUAFIWA.

SUÁHEL, *s.* (Arab. ساحل, *pl.* سواهل), *Arabic term for "Suahili land or coast." An Arab says on the question: Where do you come from? I am coming (or going) from or to Suahel; cfr.*

سَهْل, *abit in terram planam; سَهْل, planities, terra aequalis سَهْل, canopus stella.*

SUÁLI, *s.* (la. *pl.* ma—) (Arab. سؤال), *question; cfr. سأل, interrogavit; سَأَلَة, questio; pl. masuali (or sála, pl. masála), questions of strife (1 Tim. i. 4, and Col. vi. 4).*

SUÁLI, *s.*, *tardiness; ku fania suáli, to be slow or lazy.*

SUÁLIHI = *sualikhi, suahe, sahihi, suafi, adj., pure, clean.*

SUBANA, *s.*, *a thimble; (cfr. مَبْع, intendit digitum in aliquem.*

SURANA, *small pieces of meat roasted on two parallel sticks.*

SUBAYA, *s. (?)*

SUBBU, *v. a.*, *ku subbu kua kálíbu = ku mimina rusási ilioyaka katika kálíbu, to pour into a mould the lead which has been melted; hence to cast, e.g., balls or bullets of lead, &c.*

SUNIRA (SÚNIRI), *s.*, (1) *(vid., suburi, saburi), patience; (2) subiri, aloes, Arab. صَبْر, succus plantae amarae; (3) v. n., subiri, to wait, suisui tulikua na subira or sáburu (patience).*

SŪNŪ, *v. n.*, *to happen, to be fulfilled, to fall out, not to fall short of; nenoláko liná-n-sübü or linanpata saua saua, or linan súlifu, thy word has been fulfilled in me = nikuna ulifisema, nimepata wile wile, as thou hast told me, so it happened to me.*

SUNÚA (or SHUNÚA, also sínú), *v. a.*, *to make a hole or way through, e.g., ku subúa tundu kua pili kua kekée; ku subúa ndia ya (ku pitúa ku sua kua kekee, to bore in general, but ku subúa, to bore through); ku subúa or sibúa tundu, to open the hole, opp., ku siba tundu, to shut the hole.*

SUBÚKA, *v. n.*, *to have a hole made through; kitóna kinasubúka tundu; ku toka tundu, ku tokéa kua pili.*

SŪBUDU, *v. n.*, *rectius thúbútu (cfr. Arab. مَبْط, firmiter tennit (rather ثَبَّت, see Arab. Lcr.), to be firm, to have courage, to dare, to persevere; mtu huyu althubutu ku fania = hana khofu, this*

man dares to do it, he is fearless; hathábutu = yuwája, he does not dare, he is afraid.

SÚBUTU, *adj.*, firm (*vid.* thabithi).

SUBUTHISHA (or SABUTHISHA), *v. c.*, to cause to be firm, to confirm; ku subuthisha manéno = ku timiza.

SÚBŪKHI, *s.* (ya), morning, in the morning; uenende subukhi, go in the morning; subukhi mbitimbiti (*vid.* intana), or kunapamba súka, or kueupe, etc. at twilight; *cfr.* ^{صبح}, matutinum propinavit

potum; ^{صبح}, initium diei, vel aurorae prima lux (*Arab.* sabakh bilkêr, may thy morning be in felicity or happiness = good morning).

SÚBURI, *s.* (*vid.* saburi), patience.

SUDA, *v. a.*, ku-m-suda? mtu wa-m-suda kua maneno; m'shahidi yuwasuda (*vid.* suta) or yuwasuduku, the witness declares that he has seen.

SŪDI (or SUDDI), *s.* (ya, *pl.*—za) = bakhti, luck; sudi ngema, good-luck, felicity; sudi mbáya, ill-luck; sudi yakwe ni kali, he is very successful, he succeeds in everything; *cfr.* ^{سعد}, felix fuit; ^{سعد}, *pl.* ^{سعود}, felicitas.

SÚDŪKU, *v. a.* = ku suta (*vid.*), to ascertain from one the truth or falsehood of a statement which has been given to others regarding one's character; *cfr.* ^{صدق}, verax fuit.

SŪDŪMĀ (or SŪSŪMĀ), *v. n.*; tokā inasūdūmā or sisūmā, the lime in water sinks or settles (to the bottom).

SUÉNA, *v. n.*; mbo inasuéna ndani kua bēredi = imekimbia, imeng'ia ndāni, mikójo inakimb'ia na mbū, heikūpā jū, inapoteā (obscene).

SUESI, chuma elia suesi, soft iron (perhaps Swedish iron or coming by way of Suez).

SÚFA, *s.*; búā la súfa; *cfr.* *Heb.* ix. 19, for hyssop-stalk? (*Sp.*).

SŪFI, *s.* (wa, *pl.* masūfi), a hermit, a devotee = mtu ajai Mungu, asiefania usinsi, &c., a Sufi, a person much revered by the Muhammedans on account of his God-fearing, chaste, prayerful and benevolent conduct. The Sufi is thought to devote himself entirely to the reading of the Koran, to praying, to doing good in the world; sufii hazingi, ni tohāra, yuwashinda mesgidini; mehāchi wa Mungu, God-fearing; *cfr.* ^{صوفي}, sophus, sapiens et religiosus, pec. qui res divinas, et quæ ad amorem Dei spartant, visibilia rerum figuris adumbrat.

SUFURIA, *s.*, (1) copper; (2) (*pl.* masufuria), a metal pot; sufuria ya chuma, an iron pot; *cfr.* ^{صفر}, aes flavum, aurum.

SUGA, *v. n.* (nuelle) R.?

SUGANIKĀ, *v. n.*; manni yasuganika?

SUGU, *s.* (ya); sugu ni mahali pa gumu; mtu huyu ni sugu, muiliwakwe una sugu (ku fania sugu kua kazi nengi), callosity, callousness, a callous place; this man is callous, his body is callous (to become callous by much working); naota motto hatta nafania sugu, I sat at the fire until I scorched myself (until I burnt a sugu = a callosity); (2) beaten path of rats only (R.)? *cfr.* diro in Kiriassa.

SUGŪA, *v. a.*, to clean by rubbing, to rub a thing hard to clean it, to scour, to brush; mke ame-sugūa muli (= ku singa, *vid.*) ku ondoshā taka, having done the business of sugua, she does futa or pangussa muli kua kitāmbā; ku sugūa, rents in a new wall.

SUGULĪA, *v.*; jiwe la ku sugulīa vissu, a stone with which to rub knives = a stone for cleaning knives.

SUGULIKĀ, *v. n.*

SUGULIWA, to be rubbed.

SUGUTŪA, *v. a.*, to rinse the mouth, to gargle, to clean, e.g., the teeth.

SŪHAL, *s.* = uovu wa tabia (*cfr.* saua hili); *cfr.* kirāka.

SUHĒLI, *s.* (*cfr.* ^{ساحل}, *pl.* ^{سواحل}, litus maris, sea-coast; ^{سهيل}, canopus stella; ^{سهل}, facilis, lenis), (1) south (= shangáni); (2) mtu huyu ni suhéli mno, this man is very slow; *cfr.* scheli and súhala, or sahala; kátubu suhéli na kebliā, god directs south and north.

SUĪA (ZUĪA) *v. a.*, (1) to seize and hold fast to prevent escape; (2) to keep back, to withhold from e.g., ame suia fethayakwe; ame-m-suia asinende = ame-m-katāza, he prevented him from going.

SUILĪA, *v. obj.*; ame-m-suiliā fethayakwe = haku-m-pa maliyakwe, he retained his property.

SUILIKĀ.

SUILIWA, to be kept back; muana amesuiliwa maliyakwe.

SŪISA, *v. c.*; wame-ni-sūisa ndiāni = wame-ni-rūdisha nisipate ndia.

SUIWA, *v. n.*, to be seized.

SUIO (or SIO or ZUIO or ZIO) = ngūzo.

SUISUI (or SISUI) (1st pers. *pl.* of the pronoun personal), we; suisui tuapenda, we love; suisui zote, all of us; suisui wote, both of us; *Dr. St.* writes sisi.

SUJĀI, a brave man, a hero; *vid.* shujāa or shijāa.

STŪRŪU, *v. n.*, to bow down, to fall down, to pray with the face upon the ground as the Muhamme-

dans do. Some have on their foreheads a mark made by constantly touching the ground in prayer; ku sujudu = ku fania sigida; ku sújudu Mungu, to say prayers and bow seven times to the ground with the forehead; سَجَدَ, humilis fuit, adoravit; سَجْدَة, mesgid, templum Muhammedis assecularum.

SUJUDIA, v. obj., to prostrate oneself to, to adore; sulia la ku sujudia Mungu, a carpet on which they pray or adore God. Mesgidi ya ku sujudia = ku tumikia Mungu manenoyakwe.

SUKA, v. a., (1) to shake; e.g., masiwa or názi; (2) to twist, to plait; e.g., ku suka ukām̄ba wa kitanda; ku suka usitu wa mk̄ka na ku shona jamfi; ku suka and ku songa kām̄ba; ku suka katika nti; ku sukasuka muana = ku-mungolea muana.

SUKA SUKA, v. intens., to shake often and strongly (cfr. tunga, v. a.), to continue shaking; ku suka suka mkiawake, to flourish his tail.

SUKIWA, v. p.

SÚKUA, v. p.

SÚKĀ (ZUKA), v. n., to rise above water, to appear suddenly (ku sama or piga mbisi na ku suka), but ku sika, to twine; ku sua meno, to rub the teeth up and down.

SUSHA, v. c., to cause to rise or appear above water = to raise up (e.g., pearls) above water.

SUKANI, s. (ya, pl. ma), ya chombo (= shikio), a rudder, helm (of a vessel); cfr. سَكَان, anchora, asbikai sukani, a steersman; sukuni (pl. ma), steersman.

SUKARI, s. (ya), sugar; سَكَّر, saccharum.

SUKE, s. (la, pl. ma—), an ear of corn; vid. shuke.

SUKIA, v. = ku-m-tok̄a ghafla; e.g., che babá-we, utok̄a-pi wé, siku-ku-ona sika nengi, leo wa-n-sukia = wa-ni-tok̄a ghafla; hence, msuka, ki-suka, a ghost, devil.

SUKÚA, v. a.; ku-nazi or dafu kua kissu, to scratch out the flesh of a cocoa-nut; niama ya dafu imesukuliwa.

SUKÚMA, v. a., to push away or forward, to drive; e.g., ku sukúma dau; to move, push off, to urge.

SUKUMIA, v. obj.; e.g., Mungu amc-m-sukumia, God impelled him to that act.

SUKÚMIZA, v. a., to put upon another man, to throw off from oneself, to say it is his affair = furúmis̄a, v. a., to fling away, to dart; e.g., ku sukúmiza kikongo or rungu; ku-m-sukumiza pepo, nganga (vid. makafara); ku sukúmiza mārathi or maofu kua makáfara, to avert sickness or evils by sacrifices; vid. káfara.

SUKUMIZIA, v. obj.; vid. kumba.

SUKÚO, s.; vid. n̄o, sugúo = kin̄o.

SUKUTÚA (or SUGUTÚA), v. a., ku sukutúa kánao kua maji, ku osha kánao, to rinse, or wash out one's mouth with water.

SULI, s. (Sp.).

SULIA (ZULIA), s. (la, pl. ma—), a carpet; sulia la ku salia, i.e., la ku sulia muili usipáte mtanga, mtu akisújudu Mungu.

SULIA, a. obj. (vid. sua), to suggest or ascribe to one words which he has not spoken; ku-m-sulia maneno asio-ya-nena, to slander without foundation.

SÚLIBI, SÁLIBU, v. a., to crucify; sulibisha, v. c. (cfr. sálaba), pass. sulubiwa.

SÚLIHI, v. n., to become fit for.

SÚLIKA, v. a., to be giddy or dizzy; kitoa cha-m-súlika or cha-m-zungúka, akióna shimo, he gets giddy at the sight of an abyss; amcsulikoa ni kitoa.

SÚLISHA, v. c.; e.g., kiléo kime-m-súlisha kitoa = kina-m-sungusha (tekeleka) kitoa.

SULIWA, v. p.

SULIWA, s. c., to be bored.

SULTÁNI, s. (wa, pl. ma—), king, sultan, ruler, chief, a great man; the head of a town or village; Sultan Errüm, the Sultan of Turkey; cfr. سُلْطَان, dominium obtinuit; سُلْطَان, potestas, princeps, rex.

SULTANIA, s., the sultan's head wife; sultana mjanne, queen dowager?

SÚLU, s., ku piga súla upánḡa, to polish a sword.

SULUBIKA, v. n., to be diligent, strong.

SULUBIWA, v. p.

SÚLUBU, s. (ya) (= dérúbu or hárúbu or nguvu), strength, diligence, power, vigour, energy; mtu huyu anasōa súlumbu ya kazi, yinwajitumia mno kua kazi, hafánii ufiu kabisa, this man is a strong labourer; kazi ya súlumbu, hard labour; muigni kazi ngúmu ni mu-igni súlumbu, a hard labourer is strong or sturdy; صَلْب, durus; صَلَابَة, durities, robur.

SÚLUKHI (or SÚLUKHU), s. (ya), concord, peace, conciliation (= mapatáno); مَلْع, recto se habuit, integer bonus fuit, pax fecit, composuit.

SULUKHIA (or SULUHIA), v. obj., to agree, to compose differences; or tarajali katika kazi, to be trustworthy in a work (?) cfr. رَجَل.

SULUKHIANA, v. rec. = ku patána, to be reconciled to each other, to agree.

SULUKISHA (or SULUHISHA), v. c., to cause to agree, to reconcile, to make peace or concord (= ku patánisha); deriv. msulukhifa (cfr.).

SÚLIMU, *v. a.*, salute; *vid.* salamu.

SULULU, *s.*, a curlew (St.).

SÚMÁKU, *s.*, magnet, loadstone?

SUMARI (ZUMÁRI), *s.*, psalm? *cf.* زمر, cecinit organo, a musical instrument; *cf.* nsumári.

SUMAZI (or SIMASI), heaviness, sorrow, grief, &c.; *cf.* simánzi.

SUMBA, *v. n.* (= papatika, Kin.), (1) to shake, stir, move, to quiver like an animal which is about to die; kuku yuwasumba sumba = tanga tanga, hatulifi alipotindoa; Er., to shrug or shrink up one's shoulders, to make a short quick motion; (2) ku sumba = ku uza, to sell?

SUMBANA, *v. rec.*, to sell each other (R.)?

SUMFIA, *v.* (Kinika), to shake.

SUMBIKA, *v. a.*, to tie fast (the fishing-hook, kió), lest it slip out kió kisiturupúke, *vid.* turupúka.

SUMBÍKO, *s.*; sumbiko ya kió; sumbiko ya ku sumbikía, or fungia kió cha ku fulia sámaki; sumbiko ni uzi wa ku fungia kió, the tying fast of the fishing-hook.

SUMBÚA, *v. a.*, to trouble, to vex, to annoy, harass, torment, pester one, to fret, to worry; e.g., bana ame-m-sumbúa mtúma kua kazi asiweza; ku-m-sumbúa kua manéno, kua ndá, kua kazi, &c. = ku-m-tia mashaka, ku-mu-ádibu; ku-m-simbúa kua maneno, to fill one's ears with talk.

SUMBÚANA, *v. rec.*, to trouble or annoy one another.

SUMBÚKA, *v. n.*, to be vexed, harassed, tormented, troubled = ku kuta masháka.

SUMDUSA, *v. c.*, to vex, to annoy, to trouble.

SUMBUKÍA, *v. a.*, to cause trouble to one; watoto wam-sumbukía baba kua ndá, nai yuwasigítika, lakeu hawézi ku-wa-pa jakula, the children trouble their father from want of food, and he sighs, but can give them none.

SUMBUKIWA, *v. n.*; baba amesumbukiwa kua ndá ya watoto.

SUMBULIA, *v. a.*, to vex or upbraid one about a matter which has before been refused; mtu huyu wa-ni-sumbulia jakúla kilijo katásoa kwansa.

SUMBULIWA, *v. p.*, to be vexed.

SUMBUGUÁNA, *v.*, to fight until they fall to the ground, succumb?

SÚMISA, *v. a.* (Kimv.); ku-m-súmisa, to invite one to sit down; ku sumisa mke = ku sema smilla (bismilla), the woman responds: ndio milla (an expression used in coition); ku sumisha mlango = ku bisha mlango; in Kimrinda.

SUMMAKH (or SÓMOKHO), *s.*, sealing-wax, gum-arabic, used for sealing letters; ku funga wáraka kua summakh, to seal a letter with gum; سَمَاحٌ, sudor foetens? سَمَاحٌ, liquavit.

SUMMU (or SHUMMU, pl. mashummu); *s.* (ya), poison; ku-mu-úa, or ku-m-lisha, summu.

SUMMU, to poison one; سَمَمَ, venenum propinavit alieui; سَمَمَ, venenum.

SUMULIA (or KU-JI-SUMULIZA) (R.)?

SUNA, *s.*; *vid.* sunna, *s.*

SUNGA (or SHÚNGA), *v. a.*, to press one very much by entreaty, prayer or supplication; to solicit earnestly, to incite, to urge one, to obtrude on, to force on.

SUNGIA (or SHUNGIA), *v.*; ame-ni-sungia saffari, amenéna sana, ninende náwe, he entreated me very much to allow him to go with me; Mungu ame-m-shunga or sunga maunti (= futia maunti), God urged or drove him to death, i.e., the man was warned of the danger, but he would not be cautioned, therefore he was killed.

SUNGA, *s.* (la, pl. ma—), foreskin, prepuce, uncircumcision; mtu huyu ana sunga = hakutali-riwa, this man has not been circumcised.

SUNGUA (ZUNGUA), *v. a.*, to make daua (medicine) for a sick person by giving him 7 pieces of bread (mikaha) and 7 lights, and bisi ya mtama, and by reading to him from the Koran (kua ku-m-soméa juo).

SUNGÚA, *v. a.* = ku kusánia pamoja zile taka uki pepeta, to gather the dirt in winnowing; ji-sungúa, to turn the head round to look behind SÚGÚKA, *v. n.*, to turn about, to surround, to walk about.

SUNGUKA SUNGUKA, *v. intens.* (*cf.* kizungu-zungu, giddiness), to stroll about; wana-tu-sungúka, they surround us (= zingira).

SUXGULIWA, *v. p.*, different from ku derewenga.

SUNGÚSHA, *v. c.*, to cause to turn; e.g., ku sungúsha jéréhe, to turn the grindstone; ku sungusha watu = ku geuza watu.

JISUNGUSHA, to turn oneself here and there, up and down; e.g., when sitting in a chair; (2) to walk to and fro = ku tembea.

SUNGUSHOLA, *v. p.*

SUNGÚMZA, *v. n.* (or ZUMGUMZA); ku ji sungúmza, to chat, talk, converse = ku keti na ku simlia na watu, ku toa manéno ya hádizi or wasia, mtuma yuwajisungumza na banawakwe, yuwanenda tuésha kua banawakwe, haláli, shert atuéshe kua bana, aouekane, ndio ku-m-tii banawakwe, ndié m'ja or mtúma mtii, a slave talks in the evening with his master, he goes to give him the evening salutation, an obedient slave does not go to sleep before he has appeared before his master to greet him and talk with him especially on the business of the day.

SUNGURA, *s.*, a rabbit or hare? (St.).

SUNNA, *s.* (ya), custom (ada), beauty (haiba, uzuri), becomingness, suitableness; sunna is to be distinguished from fārādi, which implies necessity (kitu ja lāsima); e.g., ku salli, ku funga tummu, &c., is a matter of necessity (fārādi), but ku vā kōfīa ngēma or jambā, or ku tinda ndēfu ya mmōmo, ni sunna, ni neno la urembo, ni ada to, mtu yuwa fānīa, asipodāka, bassi, to wear a nice cape or dagger, to cut the moustache, &c., this is a matter of custom (not of necessity or divine prescription) and beauty—if a man does not like it, he may omit it, it does not signify. Sunna, something meritorious done by Muhammadans which is not by law required; sadaka ya sunna, e.g., thabihu; salli ya sunna, prayers said in addition to those 5 times a day (Sp.); sunna is a matter of choice or ornament; *cf.* سنن, formavit, سنن, facies, forma natura, lex Dei, mos vivendi; Dicta factaque Muhammedis, quae sectatoribus ejus a Corano secundaria lex est.

SUNOBARI, *s.*, deal wood (St.); *cf.* صنوبر, pinus.

SUNSA, *v. a.*; ku sunsa gu = ku tezāma kua gū, ua kuamba shimo or jiwe ndiāni katika kisa, to scorch with the foot at night or in a dark place, whether there is or is no hole or stone, &c., in the road; ku sunsa mukono, to swing the hand in the air, to fetch a thing in the dark; ku sunsa teo, to sling a stone.

SURĀ (or SHURĀ), *v. n.*, to be hard (kua maneno), ni muōngo adāka ku ji fāniza kuelli kua ku shūpā, kua maneno makāfū, he is a liar, but wishes to show his truthfulness by hard words and noise in denying.

SURĀNA (or SHURĀNA), *n. n.*, to be hard or hardened, to be hardy, obdurate; niāma ya kuku ina-shupāna, the flesh of the fowl is hard, not tender; mtu huyu amesupāna sasa kua ku sāfiri, amekūa hotāri katika muili, muiliwakwe umesupāna; kuwasa alikūa mlegēfu wa viungu, sasa mshupāfu, mgūmu, this man is now hardened by travelling, he is strong in body, formerly he was tender, but now he is become hardy.

SURĀ, *s.* (ya, pl. za), form, beauty, likeness, resemblance, the face; sura ngema, a pretty figure; sura ya usso, the form of the face; sura mbaya, an ugly shape, manner = gissi; (1) صور and صورة, forma, imago, species; (2) سورة, a chapter of the Koran.

SURĀTA, *s.*, the road to Paradise according to the Muhammadan notion; ndia ya pepōni niem-bāmba kana makāli ya kissu surāta, the road to Paradise, which is as thin as the edge of a knife—on both sides are pits of fire into which the

wicked will fall, whilst the righteous pass on to

Paradise (*vid.* sirāta); *cf.* صراط, via patens, pons extensus super medium gehennae.

SURDADO (or SIRDADO) (wa mti), *s.*, a kind of insect which chirps in the wood.

SURI (ZURI), *adj.*, pretty, beautiful.

SURIA, *s.*, (wa, pl. ma—), a concubine, a female slave; سرى, clanculum habuit; سريّة, ancilla quam quis fere clanculum habet, pellex.

SURIKA, *v. n.*; *vid.* thurika.

SURIYAMA, *adj.*, born of a concubine, female slave used as a concubine.

SURUĀLI (or SORUĀLI), *s.* (ya, pl. za—), breeches; *cf.* سروال, induit aliquem femoralibus, hence سروايل, femoralia interiora ad pedes dimissa quibus tibialia juncta sunt.

SURUKHŪNGI (or SURUSUNGŪ), *s.* = msukāni, or mtu ashikai shūkio la chombo, steersman or steersmate.

SŪRURU, *s.*, a crab?

SUS, *s.*, liquorice (St.).

SŪSA (or SUSHIA from SUKA), *v. a.*; ku susa māgū or muili, (1) to pour some water over the legs or body, after they have been washed previously, to perform the last act of washing, to carry off sand, &c., which may still rest on the washed body. Ku muāya maji muilini ku terémsha fumbi lililogandamāna, ku ji-susa kua maji, to make the dust to float down, which sticks still to the body, to cleanse by shaking; (2) ku sūsa uji or wino, to stir up a soup or wine, to brew uji; ku susa jiwe kua teo, to sling; ngauga una susa nivūa.

SUSIA, *v. obj.*; ku-m-susia, e.g., magū susia, to wash or cleanse for one; ku-m-susia kinga cha motto (*cf.* pungu); ku susia ukia, to wag the tail.

SŪSA, *s.* (ya), copper of a blood-red colour; soka, brass-wire; sifuri is copper mixed with other metals.

SUSO, *s.*, a kind of hanging shelf (St.) (probably = susu).

SUSU, *s.* (ya); susu ya kamba ya ku angikia viōmbo, a hook which is made of ropes or mbūgu, to hang up vessels, e.g., a calabash, &c., a little board on which vessels are suspended.

SUSUĀNA, *v. rec.* = ku pindamana, to be curved, crooked, paralytical; *vid.* mpindani.

SUSŪA, *v. a.*, to cheat or impose upon a person, especially a stranger who is not yet acquainted with the ways of a country (*vid.* msusu) (*cf.* ku kenga) (watu wana-m-susua) (*cf.* npole).

SUSÚKA, *v. n.*, to be disturbed, bewildered, not to know what to do in a new situation or residence-place; e.g., kuku yuwawasúka, hajui niumba ya kung'ia, the hen is bewildered, does not know where to rest, she goes here and there to find a resting-place, because she is still a stranger; mtu yuwawasúka katika mji asiofika mbelle, hajui ndia na watu, yuwatahá-yari.

SUSULIA, *v. a.*, to deceive for (another).

SUSULIKA, *v. n.*

SUSULIWA, *v. n.*; mgeni yuwawasuliwa ni watu, a stranger is deceived by the people, e.g., they show him a false road, demand high prices for food, &c.

SUSURIKA (and SUSURISHA ?) R.

SÚTA, *v. a.*, to charge one publicly with; = ku súdúku, to ask a person publicly, whether it be

true what he has spoken against oneself; e.g., Gabiri ame-u-suta Rashidi, ame-mu-úliza mbelle za watu, maneno haya nli-ku-ambia lini kásidi ku-m-komesha Rashidi urungo, na usúsi aáte, Gabiri confronted Rashidi, he asked him before the people (publicly), When did I say these words to you? He did so for the purpose of compelling Rashidi to cease speaking lies; to ascertain from one the truth or falsehood of a statement which he has given to others regarding one's character.

SUTÚA, *v. a.*; *vid.* mteusi.

SÚÚDI (or SÚÚDI NJEMA), salvation, felicity; *cf.*

سعدٌ, felix fuit dies, beneficium sidus; سعدٌ, juvit, opem tulit.

SÚXU for NYUX, this (old language).

T

TĀ (or TĀA), *s.* (ya, pl. za), a lamp, especially the small open earthen lamp made by the natives, light; ku washa tā, to light a lamp, to make a light; ku zima taa, to put out a light.

TĀ, *v. n.*; kú t'a i, to lay an egg and hatch, the act of laying an egg; kuku amefania kióto akátá = akadaka ku viaa i, akapáta; mahali pa ku vialia i, or pa ku atamia or otamia or kalia mái, the fowl has prepared a place where to lay her egg, and she got a place to lay her egg, and to sit upon her eggs; mkáta ha i ti mai, wala ha i angúu, akiangúu, hailesi; *cf.* mkata.

TĀA, *s.* (ya) Arab. طاعة, obedience; ku-ng'ia katika tĀa, to become obedient, to do homage (to a king); ku-m-tĀa katika tĀa, or ku-m-tĀa taáni, to cause one to become obedient or submissive, to bring to obedience, to subdue one; ku toka katika tĀa (ya), or muanga (?) wa sultani, to revolt from the king (*cf.* maassi, rebellion; muassi, a rebel; ku assi, to rebel); *cf.* طاعة, obsequens fuit, obedit; طاعة, obedientia.

TĀA, *s.*, a kind of fish, large and flat.

TĀA, *s.* (Erh.) = tawa, louse; *vid.*

TĀĀBU, *s.* (ja), trouble, fatigue; *cf.* تعب las-sus, defatigatus fuit.

TĀABIKA, *v. n.*, to be fatigued, troubled, weary.

TĀABISHA, *v. e.*, to cause one to be weary, to fatigue, trouble, harass one.

TĀĀDĀBU, *v. n.* (Arab. تأدب), to learn good manners; *cf.* أدب, bonos mores et litteras elegantiores didicit.

TĀĀJĀBU, *v. n.* (Arab. تعجب), to wonder at; ku taájabu neno, to be astonished very much; *cf.* عجب, admiratus fuit.

ĀJĀBU, *s.* (ja, pl. mataájabu), wonder.

TĀAJĀBIA, *v. obj.*, to admire.

TĀAJĀBISHA, *v. e.*, to astonish, to amaze one; kitu hiki kina-n-taajibisha, this matter astonishes me; to make to wonder.

TĀAJĀZI, *v. a.* (Arab. تعجز), to tire, to weaken; *cf.* عجز, infirmus, debilis fuit, impotentem reddidit.

TĀĀKHĀRI (or TĀĀKHARI, *v. n.* (Arab. تأخير), to be slow or late, to tarry, to stay; *cf.* أخر, distulit, postposuit, tardavit, retromansit.

TĀĀKHĀRISHA, *v. e.*, to cause one to tarry, put off, prolong one.

TĀĀLI, *v. n.*, to be exalted (علا, altus, excelsus fuit); أَلِّهَ تَعَالَى, Deus qui exaltetur! (post nomen Dei.) Dr. St. takes ta'ali in the sense "to study," which is in Arab. طَلَعَ (supervenit, study, learn), but to learn is in Arab. تَعَلَّمَ.

TĀAMU (or TĀMU), *s.* (*vid.* támu), sweetness; *cf.* طعم, edit, gustavit, gustum perecepit; طعم, sapor (*cf.* mtáma); ku tia taamu, to sweeten.

TĀANDU (*vid.* t'andu), a centipede.

TĀASHIRA; ni bunduki ningi zilizo pigua pamoja (Sp.).

TAAȚĂA, *v. n.* (= tapatapa), to throw about one's hands, to beat one's hands about from heat and uneasiness in a state of dying, e.g., a man who cannot swim, or one who is shot and about to die; ku taatāa jasho, to beat one's hands about from heat and uneasiness; ku tapa tapa kua homma, to tremble from fever. If the derivation from the Arabic طَأَأَ, eueurrit, eeleriter ivit, eommovit, volutatus fuit, is correct, we ought to have written daadaa.

TAATHAMISHA, *v. a.* = ku kusa, furahisha, to comfort; *cf.* عَظِمَ, magnus fuit; تَعَطَّمَ, magnus fecit, to respect, honour, reverence (Sp.).

TABĀKA, *s.* (Arab. طَبَقَة), lining, fold; ngúo ya tabaka mmoja, mbili, tatu, a cloth of one, two, three linings; tabaka ya ndani na ya nde; طَبَقٌ, textuit, operuit, طَبَقٌ tegumentum.

TABAKĀ (or TABAĠĀ) = mignui ku kā kulla pahali, omnipresens ?? *vid.* enéa, *v. n.*

TABAKÉRO (or as Dr. St. writes, TABAKÉLO), *s.*, a snuff-box.

TÁBAKI, *s.* = tabaka.

TABÁNGA TABÁNGA, *v. n.*; ku tabánga tabánga kua tope = ku háribu kua tope, to spoil with mud, to mix with something that is bad = ku tangania na kitu kibáya.

TABANJA, *s.* (Turk. طَبَاجَة), a pistol; *cf.* ki-merti.

TABÁSSAN, *v. n.* (or TABASSÁMA) (Arab. تَبَسَّمَ, to smile (St.); subrisit, leviter risit = ku téka.

TABÁULU (or TABAUALI), *v. n.* (Arab. تَبَوَّلَ) (*vid.* kojoa); *cf.* بَالَ, urinam reddidit, minxit, to urinate, to piss.

TÁBE TÁBE, *s.*, the name of a fish (as large as the ngú, and very pretty).

TABÍA, *s.* (ya) (= hálí, gissi, maúmbile) (Arab. طَبِيْعَة), disposition, nature, character, temper, propensity, climate; tabiáyakwe si ngéma, his character is not good; *cf.* طَبَعَ, sigillum impressit, natura insitus fuit; طَبَاعٌ, natura hominis et indoles insita.

TABIBU, *s.* (wa, pl. matabíbu) (= mganga) (Arab. طَبِيبٌ), physician, doctor; tabíbu hazíúú ájili, rokho ikisha lugániua (ku itúa) bassi, a physician cannot prevent fate (the hour of dying), when the spirit is called it is finished.

TABIBÁ, *v. a.*, to treat one medically; طَبَّ, medius fuit, medicatus fuit; طَبِيبٌ, medicus.

TÁBIKI, *v. n.* (= ku náta, gandáma), to cleave, to stick to, to be adhesive; *cf.* طَبَّقَ, operuit, oppaeta lateri fuit manus, Eth. tábaka, firmiter cohaesit, in Amharic, to lay close to, to preserve.

TABIKÁNA, *v. n.*, to stick to; *vid.* enéa, *v. n.*

TABIKIÁNA, to be one, to agree, to be friends.

TABIKISHA, *v. c.*, to cause to stick to, to glue or paste on or upon; ametabikisha tábaki mmoja,

TABIKIWA, *v. p.*

TÁBIRI, *v. a.* (Arab. تَعَبِيرٌ), to soothsay, to tell fortune; ku tábiri muaka kua júo, to prognosticate the coming events of the year from the book (e.g., rain, dearth, war, sickness, &c.). The prognosticator appoints also the sadaka (sacrifice) which is to be made by the people in order to avert the impending calamities.

TABO, *s.*, a certain fruit of the mgasija tree (Er.)? katika tabolakwe asili tabia, timbuko lamau judi? (Sp.).

TÁBU, *s.*; *vid.* táabu.

TABU, *s.* (sing. utábu, pl. tabu), (1) tabu tabu za mūá = upande wa mūá or ukindu; (2) tabu or tapu (?), scarcity, famine, dearth? (Erh.).

TABÚA, *v. a.* (= ku kuaniúa), (1) to tear off, to pluck in pieces, pluck off, break off; e.g., ku tabúa makuti; (2) to rend, tear, e. g., ku tabúa kertási (= papúa); (*cf.* kikujia), ku tabua ukuja; ku tabua ngúo.

TABÚKA, *v. n.*, rent, worn out, e.g., ngúo imetabúka (= rarúka), the cloth is rent.

TÁBŪNI, *v. a.*, (*vid.* támini, *v. a.*), *cf.* تَبَنَ intelligens fuit.

TABÚRUUDU, *v. a.* (Arab. تَبَرَّدَ), to refresh, to cool; *cf.* بَرَدَ, frigidus fuit, refrigeravit.

TADA, aenda tada (R.).

TADÁRIKI, *v. n.* (Arab. تَدَارَكَ), to become responsible for, to guarantee a matter, i. e., the result of it; *cf.* دَرَكَ, persecutus fuit, تَدَارَكَ, assecutus fuit, particeps fecit aliquem alienus rei, دَرَكَ, fructus quae nascitur ex aliqua re, &c.

TADÍA, *v. obj.*, ku-m-tadí, to despise one first without provocation (= ku-m-takania mbelle).

TAFÁKARI, *v. n.* (Arab. تَفَكَّرَ), to think, to meditate, to ponder = ku aza, ku fánia ákili, tafakiria, *v. obj.* (*cf.* fikirí), فَكَّرَ, cogitavit.

TAFÁRUJI, *s.* (Arab. تَفْرِجٌ), recreation of body and mind; *cf.* فَرَجَ, laetatus fuit.

TAFATHALI, *v. n.* (Arab. تَفَثَّلَ) (*vid.* fathili), to please, to have the kindness; *cf.* فَتَّلَ, se

praestantiorum aliquo iudicavit, benefecit alicui.
TAFÁTHAL, *please, I beg of you, lit., show me the kindness.*

TAFAUTI (or TAFUATI), *s. (Arab. تَفَاوُت ?), doubt, fear; (= khófu) yuna tafauti, he is doubtful, to be doubted, not trustworthy; na-m-tia or na-m-tilia tafauti or khofu, I doubt of him, I do not quite trust him (nafánia tchshwishi); kitu hiki kina tafauti námi or nina tafauti nájo, I have doubts about this matter.*

TÁFI, *s., a kind of fish (haina mamba).*

TAFITI, *v. a. (vid. tafúta), to seek out matters, to be very inquisitive.*

TAFSIRI (or TEFIRI), *v. a. (Arab. تَفْسِير), vid. tefsiri, to explain, s., interpretation; cfr. فَسَّرَ, detexit, explicuit.*

TAFSIRIA, *v. obj., to explain to one.*

TÁFU, *s. (Kiung. chafu) (ya, pl. za or la, pl. ma—), cheek; tafu ya gü, calf of the leg, pl. tafu za magu, calves; tafu (or jafu) ya (la) miomo, pl. matáfu (or majafu), cheeks, cheeks; (jafu cha ku fulia kamba kana kikapu, kina tundu tundu), tafu is not to be confounded with dafu, vid., the cocoa-nut when ripe for drinking; tafu ya mkono, the biceps muscle (St.).*

TAFUNA, *v. a., to chew, to eat, to nibble, to eat in general; ku tafuna chakula cha mdado.*

TAFUNIA, *v. obj.*

TAFUTA, *v. a., to search, seek, to look for, examine; (cfr. tefúta, v. a.).*

TAFUTIA, *v. obj.; uenónde u-ni-tafutíe mtelle, go and look for rice for me.*

TAFUTA TAFUTA, *v. int., to search all about.*

TÁGÁ, *s. (sing. utágá, pl. za), ni magógo ya tanzu, the thick part of large branches (vid. utanzu, utágá).*

TÁGÁ (la, pl. ma—); kitágá, *a small stem of a small branch.*

TAGÁA, *v. n., to walk with one's legs far apart, to straddle (St.).*

TÁGÁ TÁKA, *v. n.; (?) ametaga mno nami, i. e., a-ni-tága (dáká) sana, katiri ni-mu-ambia-lo hasikii, he took every liberty with me (R.), to make oneself too familiar with one; perhaps táka taka or dáká daka.*

TAGAMIA, *v. (R.) ?*

TAGHÁFALI, *v. n., تَغافل, to be unmindful, to be off one's guard; cfr. غَفَلَ, neglexit rem, per socordiam non curavit.*

TAGHI, *v. n., to rebel (St.) = hálifu, to transgress.*

TAGIRI, *v. n., to be rich, wealthy; ku-m-fania tágiri, to enrich; ku tagirika = nafisika, تَجَر, mercaturam exercuit.*

TAGÓNGA; *ku ji tagóngá, to verge (R.) ?*

TAGÚA, *v. a. (= taña, to choose; (chagúa), ndo, uchagúe katiri udakácho utoáe.*

TAGURISHA, *v. e., to remove from a place; (cfr. gúrisha).*

TAGÚSA (or KU LUMBA), *v. n., to make a speech.*

TAGÚTA, *v. a.; kcléle (Sp.) ?*

TAHÁDARI (or TAHÁDIRI), *v. n. (= tunza wema), to beware, take care (Arab. تَحَذَّر) (= kúa na hathari, to be on one's guard).*

TAHATHARISHA, *v. c., to warn.*

TAHAFIFU, *adj.; cfr. takhífú, light, gentle; خَفَّ, levis, agilis fuit.*

TÁHÁLI; *cfr. shebuka, perhaps rather دَخَلَ, vitium, dolus.*

TAHÁMAKA, *v. n., to look up to see what is going on (St.).*

TÁHARA (Arab. تَحَرَّق), *vid. tohara, s. (تَحَرَّق), praeputium extirpavit.*

TÁHÁRISI, *s. vid. kansu.*

TÁHÁRŪKI, *v. n., (Arab. تَحَرَّجَ), to grow hot, angry, to fly into a passion, to become indignant, or anxious, to be troubled; moyo ume-m-taháruki = moyo umekúa harraka, the heart became rash, precipitate, sc., to anger, to give way to fears or impatience; حَرَقَ, collisit, fricuitque inter se dentes cum stridore prae ira; ussit igne aliquem; ustus fuit, accensus fuit ira.*

TAHARUKIA, *v. obj., to be angry with one (ku ona vibáya juiyákwe).*

TAHARUKISHA (or TAHARAKISHA), *v. c., to toss, to make one indignant or angry, to excite one, to stimulate, to put one in a state of anxiety, deriv. mataháruki ya moyo, passion ?*

TAHASSA, *v. n., to go on board a ship with a view to sailing (St.).*

TÁHÁYÁRI, *v. n. (= ku ona háya), to feel or become ashamed (of), to blush; cfr. حَيَّ, et حَيَّ, vixit, pudorem concepit; حَيَاءٌ, pudor,*

verecundia vel animi conditio, qua ab aliqua re peragenda ob timorem vituperationis retinemur.

TAHAYARISHA, *v. c., to put one to the blush, to confound, to make ashamed.*

TÁHÉMILI, *v. a. (Arab. تَحَمَّلَ), to bear quietly; cfr. حَمَلَ, portavit.*

TÁHIDI, *v. a., to bend ?*

JI-TÁHIDI = *ku fánia bídii, to exert oneself, to strain, to try hard.*

TÁHIRI, *v. a., to circumcise; (cfr. Arab. طَحَّرَ, praeputium exstirpavit).*

TÁHIRIWA, *to be circumcised. The circumcisor (ngáriba), (1) draws the foreskin backwards (yuwafudúa sunga); (2) then he bends it forwards in order to measure and mark it*

with his finger-nail. (Mringa wa mbó wafania mpáka). (3) After measuring and marking he draws it out, and holding it fast cuts it off with a razor; (4) the skin is buried. The pain is intense, and several people hold the boy fast, so that he cannot move; (5) after the operation the boy is made to drink the water of a cocoa-nut to promote the flow of urine, which is considered very important; (6) then the penis is anointed with the yolk of an egg; (7) on the third day the kionda (wound) is formed, which is washed with warm water, to carry off the crust of blood. The food of the circumcised consists of a thinly boiled soup of rice or mtama-flour, mixed with fowl or goat's flesh, but without salt or nazi. The act of circumcision takes place very early at daylight; most of the relations are present, who anxiously wait for the issue—for it happens frequently death follows the operation, which is performed upon 10 and 20 boys at once. Many describe the pain as being so intense, that they would not undergo it a second time.

TAI, s.; *cf.* taki za nazi, or jija za nazi, or masitaa ya nazi.

TÁI, s., a kind of large vulture; a large bird of prey.

TAL, s., (1) a certain animal in Kiamu; (2) a piece of wood laid under the branch, or thorn, etc., which a person wishes to cut off; ku káta miba kua ku weka ju ya tai.

TÁIBU, v. n. (Arab. طيب), to be good, to be well; *cf.* طاب, bonus, purus, suavis, delicatus fuit.

TATIBIKA, v. n. = ku furahi.

TAIFA, (ya, pl. mataifa), a tribe, nation; *cf.* طائفة, turba hominum.

TÁILI (or SÁILI), v. a., to inquire into, to question; *cf.* سأل, interrogavit.

TAJA, v. a., to hire.

TÁJA, v. a., ku taja jina, to name, to call one by his name; wadaka ku-in-taja mana jina gani? what name will you give the child? natájua, I am spoken of; they speak of me (vid. gnoka); (Luke vi. 26), ku-in-taja kua wema, to speak to mention well.

TAJIA, v. obj.

TAJI, s., a crown; تاج, coronatus, et re ali-quā, tanquam corona, cinctus fuit; تاج, corona.

TAJIRI, s. (wa, pl. ma—), a merchant, a rich man; *cf.* تاجر, is qui vendit et cmit, تاجر, mercaturam exercuit.

TÁKA, s. (ya, pl. za), dirt, filth, sweeping, rubbish, refuse (e.g., fumbi, niassi, &c.), takataka za mafuta, the sediment of boiled cocoa-nut oil; niumba hizi zina taka, these houses are not clean.

TAKA, s. (la, pl. mataka), taka taka (pl. matataka) = vitu vidogo via shamba (e.g., kunde, pojo, mboga, fiwi, mbumbu) vifaniafio gissi ya mitu taka, all herbs or plants or vegetables of a small size (ndio matakataka), small articles, rubbish.

TÁKA, v. a., to desire, to want, to ask, e.g., shauri, I ask for advice, to be wishful of; *cf.* تاق, desideravit, propensus fuit, versavit rem apud animum; the verb should be written ku táka, not ku daka, if the Arabic derivation is correct.

TAKÁBADI (better TAKÁBATHI), v. a., to take or receive with the hand, to carry on freight (St.); *cf.* قبى, contraxit, non expandens, cepit manu.

TAKABATHISHA, v. n., to cause one to receive (mbelle za masháhidí), to pay freight for, to cause another to give, to entrust for delivery (St.).

TAKÁBALI, v. a., to accept; *cf.* قبل, acceptavit.

TAKÁBARI, v. n. (Arab. تكبر) (*cf.* gnetea); vid. magnus fuit, magnificet, magnum dixit, superbe egit, censuit esse magnum; ku-ji-taká-bari, to behave proudly.

TAKÁFU, adj., pro takatifu, clean, e.g., nia takáfu, a clear conscience.

TAKALIKA, v. n., to be very tired, weary = ku joka sana (e.g., from a long and fatiguing journey) nimetakalika, sina tórifu or ngúvu or pumzi tena; *cf.* قلق, commotus, inquietus fuit?

TAKÁMALI (or TAKÁMILI), v. n. (Arab. تكميل, to be complete; takamalisha, v. a., to accomplish; كمل, integer, perfectus fuit, absolvit.

TAKÁNA (ku) buriani, to ask mutual pardon, and to take a last farewell (St.); vid. buriani.

TAKÁHIMU, s. (Arab. تكريم), gift, generosity; كرم, generositate superavit, generosus, beneficus fuit, honoravit.

TAKARISHA (or THAKARISHA); vid. muako.

TAKÁTA, v. n. to be clean, clear, or white by washing (muili umetakáta), but ku nauri, or ku nígniha kua mafuta, to be bright or shine by greasing the body with oil; uwingu umetakáta, the sky is clear.

TAKATIA, v. obj.

TAKASSA, v. a., to clean, cleanse, to make white; mama ame-m-takassa mana muili.

TAKATÍKA, v. n.; muili umetakatíka (or roho) = unakúa mcúpe, suafi, unapendzewa.

TAKASSIA, *v. obj.*; nime-m-takassia shamba, nai hapo.

TAKASIKA, *v. n.*, to become cleansed.

TAKATIFU, *adj.*, clean, cleansed, holy; hence roho takatifu, the Holy Ghost; utakatifu, purity, holiness.

TAKÁTO, *s.* (= uziri) (la); takáto la muili or la roho or moyo, cleanliness, pureness of body or of spirit.

TAKHANI (or TAHANI, or TOHANI), *mill*; *cfr.* طاحون, circumvixit mola, moluit; طاحون, mola.

TAKHARI, *v. c.*, to stay (St.), probably for taákhari; *vid.* تآخر, distulit, postposuit, tardavit, to stay or delay.

TAKAÚNGU, *s.*, a large village near Kilefi bay, whither the Masrue dynasty fled after the capture of Mombas by the Imam of Muscat. Takauungu ni maji ya utungu. The village had brackish water formerly, but it became drinkable in course of time.

TAKHFIFU, *adj.* (Arab. تخفيف), light; e.g., kazi kidogo, si bora; خف, levis fuit; خفيف, levis pondere.

TAKI, *s.* (ya, pl. za) (or jiji ya, pl. za), in Kijumvu, masitta ya or tai za nazi, or tápu la nazi, taki ya nazi, the nazi ground and strained, which is thrown away and left to the fowls, &c. Taki is to be distinguished from ufu wa nazi, which signifies a rasped nazi, not yet pressed and strained; taki is the matter which remains after the tui has been squeezed out.

TAKIA, *s.* (ya, pl. matakia) (Arab. تكية), a large cushion; *cfr.* تكية, qui multum recumbit alterique rei innititur.

TAKILIFU? (It.).

TAKO, *s.* (la, pl. ma—), (1) buttock, fundament, the bottom part of anything; tako matáko (ya) wajakazi, lit., the buttocks of female slaves. This obscene expression (which shows the unchaste imagination of the Suahilis) signifies a kind of (wild) grapes; (2) tako ya wáno, the notch end of arrows; tako la bunduki, the butt-end of a gun.

TAKÓMBO, *s.*, seems to be an obscene nickname; *cfr.* shoga and hanithi.

TAKSIRI, *s.* (Arab. تقصير), a erime?

TAKÚRA, *v. a.*, (1) to scrape, scratch; kuku atakúra táka; (2) = papúra or rukia, e.g., kuku muigni wana anapapúra, or anarukia watu, a fowl which has chickens and flies at men, &c.

TALADADI, *v.*; ku taladadi na mkéwe.

TALÁFA; hapana talafa (Pers. لاف), there is no more

talk about it; *cfr.* خلاف, contrarium sine controversia.

TALAHÉKI, *s.* (or TALAHIKI) (ya), a small powder-horn which contains fine powder for the touchpan; pembe ndógo ya ku tilia barudi ya kiffa.

TÁLAKA, *s.*, divorce.

TALALÉSHI, *s.* (= mtalalochi), adulterer or adulteress; mtu huyu ni talaléshi mno.

TALÁSIMU (or TALÁSIM) (pl. ma—), a talisman or charm; *cfr.* طلسم, or طلاس, in terram oculos defixit, imago magica, talisman.

TALĪ (or TALĪ), *cfr.* taali, *v. a.*, to read (not aloud) (*cfr.* taali, to study); *cfr.* طالع, vidit, legit librum

scivit, cognovit; *cfr.* also تآ, secutus fuit, legit, meditatus fuit.

TÁLIKI (or TULUKU, or TALAKA), *v. a.* (Arab. طلق, dimisit uxorem vel captivum, to dismiss; طلاق, repudium.

TÁLISA, *v. a.* (= ku paka udongo, toka vizuri yasiwe mashimo na milima katika ukúta, &c.), to smooth the clay and lime spread upon a wall, to cover the unevenness; *cfr.* طلس, delevit.

TALISIA, *v. obj.*, to smoothen well; ku paka udongo.

TALBISI, *s.*; ya dau, ni jamri (palm-twig), ku fungua katika chombo kitakapokua shehena ku zia maji ya wimbi yasingie ndani (Sp.).

TÁMA (or JAMA), *s.* (ya, pl. za), sweepings, filth, rubbish, sediment, slime; ku pika tama, to cook paltry stuff (tama tama); tama za niumba, sweepings of a house; maji yana tama, the water is muddy; tama la (pl. ma) maji, muddiness of water; *cfr.* غم, corrupta fuit, scopis

verrit, expurgavit (domum, &c.); غممة, scopac.

TÁMA, *v. n.*, to remove, to emigrate; ku ondóka máhali pamoja, ku kā pangine; *cfr.* حَام, sustulit, ingressus fuit tabernaculum et constitit conseditque aliquo loco; tabernaculum fixit aliquo loco; *cfr.* ku hama, *v. n.* = ku gúra.

TAMIA, *v. obj.*, mahali pa támifu, a colony.

TÁMISIA, *v. c.*, to cause to emigrate, to banish.

T'AMÁA, *v. a.*, to covet, desire, crave; mtu huyu adáka kitu kikúba, kituchakwe ni kidógo; yuna tamáa or chóyo mno; alie tamáa; ku fania

tamaa, to desire; ku piga tamáa; *cfr.* طامع

concupivit, or طامع, cupiditate plenus fuit.

T'AMÁA, *s.* (= miázo or máazo ya ku tuma kitu, ku pata mali mengi), longing, desire, covetous.

ness, *lust*; yuna t'amáa sana, *he is very covetous* (cfr. طَمَاعَة, cupiditas); ku-m-weka kua tamáa, *to make him wait for*; tamáa ya mali = chóyo ku káta tamaa, *to despair*; muigni tamaa, *greedy*.

TÁMĀ (or TAMMA), *v. n., to be whole, entire* (cfr.

تَم, totus, integer, perfectus, absolutum fuit); *v. a., absolvi, perficere, completum reddidit*; (cfr. maji yametámā kizimani; manenoyangu ni tamā si rudi tena; ku misa kua ku piga tamma kuba, *to quaff, to drink at one draught*).

TAMÁLAKI, *v. n. (ku miliki), to govern, rule* (ku miliki nti iote, *to rule the whole country or earth*), *to be master of*; ku-ji-tamálaki muigniewe, *to rule oneself, to be one's own master*;

cfr. مَلَكَ, possedit, dominio tenuit rem, regem creavit.

T'AMĀNI, *v. a., to long for, to lust after, to covet, to like* = ku fania júhudi, kúa na t'amáa, ku daka kua roho; ku t'amani mali yegni t'amāni kū, *to long for very precious property*.

TAMANÍKA, *v. n., to be an object of longing or liking, to be longed for, liked*.

TAMANISHA, *v. e., to cause to lust, James iv. 5*.

TAMĀNI, *s. (ya), price, amount* = kima, bei, e.g., ile támaui mtu hu ji-patania, *the man got the price but not the money instantly*; cfr. ثَمَن, pretium.

TĀMANI, *v. a. (= tábuni = ku tia kima), to put a price on, to charge*.

TAMANÍA, *v. obj.*

TAMASHIA, *v. a., to want, to be capricious* (R.) (?)

TAMÁSHIA, *s. (Arab. تَمَاشَا), aller voir quelque-chose; s., spectacle*; (1) = kitu kizúri sana = tunu; e.g., mórkaú ikija, ni tamasha, tunu, hakika hamna, *it is a rare thing, curiosity (rare-show), when a ship comes*; (2) ku-m-pa kitu cha ku tamásha or cha ku onda, *to give him a recompense?*

TAMÁŨKA, *v. n. (= tamáa imeúka = ku ondóka tamáa), the desire or lust is passed away, is satisfied*; e.g., nimi nimetamaúka sasa, kitu kilijo agisoa hakikúja, na mtu anakuja, t'amaa ikisha ondóka, *now my desire is passed away, because the thing which I ordered to be brought did not come, and the man (who was commissioned) came, when my desire was gone, e.g., when I order a man to bring sugar, &c., from town, and I am in hope of his speedy arrival, to satisfy my desire, but when he comes, and I am disappointed, my desire passes off* (from disappointment or satisfaction).

TĀMBA, *s. (la, pl. matámba)?*

TĀMBĀ, *v. n., (1) tām̄ba, v. n. = tembea, to walk,*

to travel (Kin. ku hamba), *hence mtambaji* (vid.), *a traveller*; (2) *to swagger* (St.)?? *to boast*.

TAMBIA, *v. obj.*

TĀMBĀĀ, *v. n., to creep, to crawl*.

TAMBÁSA, *v. e.; vid. infra, tambáza*.

TAMBĀFU (pl. ma—) (R.)? *the strings of a mason upon a wall?*

TAMBALÍA, *v. n. (cfr. tambāa) (= ku-m-niatia, ku niata kua magū, ku nenda polepole), to creep up to one, to approach one very servilely or softly, to catch or kill one*.

TAMBARÁRE, *s., level; nti tambaráre, level country, plain*; ku simika tambaráre, *to place firmly*; cfr. kasika in Kíniasa.

TAMBÁRISHA; *vid. kititi*.

TAMBÁZA, *v. e. (vid. tām̄ba, v. n.), (1) ku tambáza nti na ufiagio = ku fiagia sana, hatta fumbi la mtanga lilipondóka, to sweep thoroughly*; (2) ku tambáza (or kokóta, or futia mbelles) manéno ya polepole si ku káta, *to speak slowly and protract the words or syllables*.

TAMBÁZI, *s. (= ugónjoa utambáo muili ote), a kind of disease which spreads over the whole body, rheumatism* (kiga or jiga?) (cfr. mdudu), *lit., creeping, hence a sickness which causes a swelling in the tafi (cheek), mbafu (side), matumbo (bowels)*; fusi, kuapa, mukono, &c.; tambázi ni ugonjoa wa niamā (R.).

TĀMBI, *s. (pl. —za (sing. utambi), (1) tām̄bi za ku washia tā, wicks of a lamp*; (2) tām̄bi (za mandási), *vermicelli, prepared by the Suahili from rice-flour*; (3) tām̄bi ya ku téza ngóma, *ku piga vikopókópo na magu ku piga mishindo, a kind of play with a drum, the sound of which the natives accompany by beating themselves with crossed arms, and by stamping upon the ground with their feet*. Tām̄bi, shíndoa, kíshando, *are various kinds of native plays*; ku-m-pa tambi, or ku kuéza, or ku sobéa, *the unchaste motions made by males towards females in dancing*.

TAMBO, *s. (ya, pl. —za), a kind of string* (kigue); ime-m-shinda ku fungúa tambo = ku tataniúa kitu, tambo heitambulikani ni watu. *Many natives know how to tie a rope or string so artfully, that another man who does not know it may put his brains upon the rack to loose it, without success, hence the expression, "ku fania tambo" = ku fania neréfu, to act cleverly*; (2) *a play with buttons; matézo ya tambo*.

TĀMBO, *s., a tall man* (St.).

TAMBWA, *s., testicles* (St.).

TĀMBŪ (or TAMBŪV), *s. (manni ya mām̄bū yatafinaoýo), the leaf of the mtambu (betel) tree, which the Suahili chew together with arca-nut*

(popo) or lime (tokā); kattu, tombako (*vid.* uraibu, s.). The tambu is aromatic, and is mixed up with the tombako, to remove the acidity of the tomhaku. The kattu is a gum brought from Arabia. The kattu and popo give a red colour, and are therefore put into the uraibu (ku pungūza or zima harufu mbaya na ukāli wa tombaku, isilēfē), to lessen the acidity of tobacco, so that it will not intoxicate.

TAMBÚA, *v. a.*, to know, to discern, to know again, to remember, to recognize.

TAMBUÁNA, *v. rec.*

TAMBULIA (or TAMBURIKIA), *v. obj.*; watu wana-m-tambulia, the people knew him, knew how to treat him, to inform him, to make known to him.

TAMBULIANA, *v. rec.*

TAMBULIKÁNA (or TAMBURIKÁNA), *v. n.*, to be knowable, or recognizable, and *v. rec.*, to be known, to make known to each other, to know each other; mtu huyu ametambulikána kúa muifi or kúa na mali mengi, this man is known as a thief, or as a rich man; *cfr.* julikána, ku júa, *v. a.*

TAMBÚLISHA (or TAMBÚRISHA), *v. c.*, to make known or recognizable (= ku fahamisha), or discernible, to explain; *e.g.*, amenéna kua fumho, punde ametambúlisha máana ya fumbo, he spoke enigmatically, afterwards he explained the signification of the enigma or riddle; *e.g.*, kasíki nane za siki na pilpili wakia, siáte ku la mukáte, kakhófu kiungulia; sense, the seducer says to a seduced woman, I will not leave thee, I will certainly marry thee, I do not fear thy husband.

TAMBÚU, *s.*; *vid.* tambú.

TAMBÚZA, *v. a.*; ku tambúza kua niúndo, to hammer, to beat thin, to make even or smooth, to fill out, to prolong, to put a new edge or point on by hammering; *e.g.*, ku tamhúza kissu cha nta kotáma = ku futa mbelle kua ku fúa, ku tongóar ar tambúza nta, to lengthen out by hammering the broken point of a knife, to weld on fresh iron or steel.

MTAMBÚZI, *s.*, one who knows how, who is skilful.

TAMBÚZIA, *v.*; ame-ni-tamhúzia kissujangu.

TAMFÚA (or TAMVÚA), *s.* (la, *pl.* ma—), the long fringe of a cloth; shuka ya matamfúa (shuka ya táfāza, or ya mandúndu, is a little different), a kind of cloth with long fringes (the ends or corners of a turban, cloth, etc.) (St.), the fag-end.

TAMIA, *v. obj.* (*vid.* tama or hama); hence hitama ya ku tamia or ya kungilia niumba mpia, a speech of inauguration or consecration of a new house.

TAMISHA (*cfr.* hámisha), to remove the tent, to

cause to emigrate; *cfr.* tama = ku hama; máhali pa támifu (*cfr.* tama), a colony, lit., a place where to emigrate.

TÁM'KA, *v. a.*, *vid.* tamuka, to pronounce.

TAMLISA (or TAMLISI), *s.*, poor food = chakula kibaya, which is eaten but under necessity; nina kúla támu na tamlisi, I have eaten good and bad things (Sp.).

TAMMA, *s.* (ya, *pl.* za) (*cfr.* تَمَّ, finis, complementum); (1) sediment, dregs; tamma za maji = taka za maji, maji yana tamma, mud in water, the water is muddy; (2) tamma (la, *pl.* ma—) la maji = funda la maji, a mouthful of water, so that the cheeks are distended; ku piga tamma mmoja (funda mmoja) la maji, to take one mouthful of water; ku piga matamma mawili; to take two mouthfuls.

KU SHIKA TAMMA (*pl.* matamma), to hold the cheek, *i.e.*, to put the hand on the cheek while the elbow rests on the table or on the knee, the mind being absorbed in meditation, grief or anger.

TAMMA, *v. n.* (*vid.* támā, *v. n.*), to be finished, *e.g.*, maji yametamma kizimáni, the water in the well is finished, exhausted, dried up.

TÁMU, *s.* and *adj.* (*vid.* támū), sweetness, taste, flavour; *adj.*, sweet, pleasant; si tamu, insipid; sukari ya múa ina támu, the cane-sugar is sweet; ku tia támu, to make sweet, to sweeten; kitu hiki kitámu, this thing is sweet; ku óna tamu, to relish; ku-ni-kalía tamu, to remain as he wishes (St.); maneno matamu, sweet words; máji matámu or maji ya pepo, sweet water.

TAMÚA, *v. a.* (= fumúa) ku tamúa kánoa kua ku enda miáyo, to open the mouth wide, to gape or yawn.

TAMUKA (or TAM'KA), *v. a.*, ku tamuka neno or kauli, = ku anza ku nena, to open the mouth in order to begin to speak, to pronounce; tuliáni, husikie matamúko ya Mzungu, keep quiet, let us listen to the speech of the European; ku tamúka harufu, to pronounce letters; ku tamúka wema; ku tamúka hotuba, to deliver an address; tamúka vizuri.

TAMUSHA, *v. c.*

TAMÚSOA (or TAMÚSHOA), *v. n.*, to be sounded out, 1 Thess. i. 8.

TAMÚKO LA NENO, the expression, pronunciation, deliverance of a speech.

TAMVÚA, *s.*, *vid.* tamfúa, *s.*, the long fringe of a cloth.

TÁNA, *s.* (la, *pl.* ma—), (1) tána la búnduki, the steel of a flint-lock gun; (2) tana la ndizi, *pl.* ya matána, a cluster or bunch of bananas (different from mkúngu wa ndizi); Dr. St. says: Bananas and plaintains grow spirally in a large bunch,

not continuously, but in little groups; each group is a tana (cfr. kole); the whole is mkungu, but tana is a division.

TÁNA, *v. a.*, to separate, sever, disjoin, put asunder, to rip up (a seam); ku tana miá, to slit miá for making ropes; ku tana ukúti (= ku babúia); ku tana nuelle kua kitana or shanúo, to separate the hair, i.e., to comb with a comb; kunatana usiku = ku ata usiku, the night is past, light breaks in; ku-ja-tana nuelle to comb oneself.

TANA SHÁTI (or MTANA SHÁTI) = mtu atunsai or atakassai muliwakwe or nguozákwe, a cleanly person (si mkó), who cleans or combs his hair every morning = shérti a-zi-táne nuellezakwe essúbukhi.

TANA TANA, to worry ? to be different.

TÁNIA, *vid.* maámzi.

TANABAHÍ, *v. a.*; ku tanabahi, to know what to do to make up one's mind; *cfr.* تَنْبِيْهٌ or تَنْبِيْهٌ recordatus fuit rei postquam e memoria exciderat; eelebrem ex obscuro reddidit; consideravit rem commonefactus, to be clear.

TANÁFUSI, *v. n.*, to breathe, to draw breath; *cfr.* (Arab. تنفس), anhelando captavit, adspiravit, reereavit.

TÁNDĀ, *s.* = barra ilioteketéa motto (*Kin.* tzensála), barra iothe ni tándā moja, imekúá tandā, ni kéupe sasa, nti inakúá tandā tupu, a burnt dale, or plain; the country has become clear, light, after the grass and underwood have been burnt (which is done before the rain); mahali palipo pigoa motto, and where there will soon be (mgina) new grass.

TÁNDA, *s.* (la, pl. ma—); tánda la mtama, la welle (= mashuke matúpu), sasa ni tanda tupu, halina kitu, shell of grain, follicle, unhusked fruit of welle.

TÁNDA, *v. a.*, (1) to spread out, to be spread out; ku tánda kamba na dāgā kua ngúo, this expression refers to the custom of the women to spread out a cloth in the water to catch small fish. They take up the edges together and thus catch the fish; (2) ku tánda kitanda kua ku tia mtānde wa ukāmbā, to put ropes first from end to end of a native bedstead, and then (ku tia mshindío) from side to side, to rope a native bedstead; (3) ji-tanda ngúo ku ji finika beredi, to put the cloth over the shoulders for warmth; ku-ji-tanda, to stretch oneself across.

TANDÁMA, *v. a.*; ku tandama, to surround (?) (St.).

TANDÁMISHA, *v. e.*

TANDAWĀA, *v. n.*; ku tandawāa, to recline, to loll at one's ease (St.).

TANDÁZA, *v. a.*; (kimvita, ku ansása), e.g., mpunga, to spread out a heap of rice in the sun; (ku anika juáni na ku tawānia), but so that the lower part is turned upwards, to get the sun, to make flat.

TÁNDE, *s.* (wa), a small tortoise; (kā mdogo, yuna bamba (la) jeussi); tande (pl. ma—), a large tortoise.

TANDÍKA, *v. a.*, to spread, to lay out, e.g., ku tandíka mkéka or jamfi kitandáni, to spread a mat on the bedstead, hence in general "to make the bed;" (kundúa, to unroll).

TANDO, *s.* (ya, pl. —za), carving; (majorojoro ya usso), tattooing, an incision, a cutting made in the face for beauty's sake. The Wahia and Wagnindo people wana tando za usso, ndio urembo kuáo; the Wanika tattoo their breasts and bellies, not their faces.

TANDO, *s.* (sa), tando la búibúi = úzi wa búibúi, a spider's web; búibui yuwatānda = yuwajenga úzi, yuwaúnia mafyakwe, yuwafania uzi kua mkunduwakwe. Prov. búibúi na wingu la mvúa usitānde poáni ku ónsile wanangu, ku ónsile Kahatani na nduguye Ramathani.

TÁNDU, *s.* (sing. utandu), pl. za (= ueúpe nkóko, a white membrane on the eye, resembling boiled rice; mato yana utandu, mtu haóni sana, the man is dim-sighted on account of the white membrane which covers his eyes).

T'ANDU, *s.* (or TAANDU) (la, pl. ma—), centipede (seolopendra or scolopendron); lina ushungu, lina úma niúma na mbelle, (n'ge (scorpion) yuwaúma niúma bassi), i.e., the centipede has a poison, and gives pain from behind and from before, whereas a scorpion gives pain only from behind. This is what the Suahili say.

TANDÚA, *v. a.* = ku ondóka, ku weka kando mkéka or tandikó, to remove the bedding (opp. ku tandika, to make or spread out the bedding) = ku kunda, to fold, to wrap up, to fold up, to make up, to do up.

TANDÚKA, *v. n.* = ku ondóka, to wear the upper-garment in folds.

TANDÚZA, *v. a.* ? *vid.* fungúza nuelle.

TANGA, *s.* (la, pl. matanga, Kiung. majitanga), (1) sail; tanga la jombo; (2) a large sail of matting (tanga ya mkéka); e.g., of a dau or mtépe; tanga kú, the mainsail; tanga mbili, the time when the natives can sail from south to north, and vide versá between March and May, and between October and November, as the wind blows from the sea or east; (3) matanga, funeral rites, mourning; ku kaa matanga, to sit mourning, to mourn; *vid.* matanga; ku kunja matanga, to wrap up or furl sails.

TÁNGA, *v. a.*, (1) = ku-mu-ita witáni, ku tangania,

ku kusánia pamoja, ku fania moja, *to call together, gather, assemble, especially to levy warriors*. Ku tanga watu wa wita na ku andika majinayao; (2) *to contribute* (Kin. ku tanga), ku tanga mali ku lipa deni.

TANGIA (or TANGIWA), *v. obj.*; mali ya ku tan giwa, *property of contribution (which has been contributed by relations)*; ku tangiana (Kin. sonkerana), *to contribute one to another*.

TANGŪA, *v. p.*, *to be levied as a soldier*.

TÁNGA, *v. n.* = ku tembéa, *to wander or stroll about*; ku zungúka zungúka burre, *to walk idly about*; apenda ku tanga, *he likes to stroll, or tanga tanga*; ku-m-tángisha = tembiza, *to take one about the country*.

TANGA, *v. a.* (= passua), ku tanga kuni, *to split wood*; Kimrimu, ku shanga.

TÁNGĀA, *v. n.*; kúa wazi, ku enéa, *to come out, to come to be known, to find vent*; e.g., jina la Seid-Seidi limetángāa na ulimengu, liwāzi, kulla mtu alijia Seidi, *the name of Seid-Seid, the Imam of Mascat, is come to be known to the world, is manifest, everybody knows him*; jina lililo tǎngāa = lililo kúa wāzi, *a name which became manifest*.

TANGÁZA, *v. a.*, *to spread abroad, to divulge, to circulate news*; e.g., ku tangáza (= enéza) hábari katika nti, *to divulge news in the country*; ku tangáza evangelio (or ingili), *to spread the Gospel*; mime-wa-ambia kua sirri, nai ame-tangáza, ame-wa ambia watu wote.

TANGAZIA, *v.*; ame-m-tangazia aibuyakwe, *he divulged his disgrace (to him, in his dishonour)*.

TANGÁZI (or TANGAWIZI), *s.*, ginger.

TANGALISI; *vid.* msombo and tutu.

TANGÁMA, *v. a.*?

TANGAMÁNA, *v. n.*, *to be mixed up, to adjoin, to interfere*; maji na tembo yametangamána = yana kúa kitu kimoja, *water and tembo are mixed together*.

TANGAMÁNISHA, *v. a.*, *to arrange, e.g., the words of a dictionary, to put together, to participate in*; ku-ji-tangamánisha na.

TANGAMSHA, *v. c.* (*vid.* tangamúa) = ku-m-tóa majonsini, *to deliver from or rid one of grief or sorrow*.

TANGAMÚA, *v. a.*, *to make one look cheerful*; ku tangamúa watu.

TANGAMÚKA, *v. n.* = ku toka na majonsi, ku fania fúraha, *to get rid of grief, to become or look cheerful* (*opp.* ku ji-kuniata mahali pamoja, ku ji-kunda), *to let head and hands sink through grief or ignorance of the safety or otherwise of one's position (especially in a strange country)*; júa latangamúka, *the sun*

comes forth bright; nti inatangamúka, *the land (the weather) is clear*.

TANGAMÚSHA, *v. c.*, *to make cheerful, serene, to entertain one by talk, to gladden*; hence tangamúko, *entertainment, play, amusement*.

TANGÁNA, *v. rec.* (*vid.* tanga, *v. a.*), *to call or assemble each other*; ku enda witáni.

TANGÁNIA, *v. a.* = ku kusánia pamoja, ku fania moja, *to assemble, to bring or mix together*.

TANGANIKA, *v. n.* = ku piganika mahali pamoja, e.g., hutambúi ni tembo wala maji, *to be mixed together, so that one does not know whether the stuff be tembo or water*.

TANGANŪA = ku weka mbali, *to put far away*.

TANGAŪA, *v. a.* = sumbúa, *v. a.* (*vid.*), *to trouble one*.

TANGAÚKA = sumbúka, *to go on a bootless errand, to be troubled for nothing*.

TANGÁWE, *s.* (ya, *pl.* za), gravel, sand; nauma tangawe moja (*viz.* in the rice) (= kokoto) *pebble, pebbles*.

TANGE, *s.* (la, *pl.* ma—); tange = shámba mpia, *a new plantation*; tange la mitu lililotemba na kisha ku tómoo mottoni, ku fania shamba m'pia (*opp.* fúe, shamba la kale), tanga *signifies the wood or trees cut down and burnt in order to make a new plantation*; Kigunia, ku kokéa moja tange or k'onde = Kimwita, ku tia or toma motto tange; *cf.* kóke and fue.

TÁNGI, *s.* (ya, *pl.* za), *a large wooden chest used for carrying drinkable water on board native vessels*; tanki?

TANGO, *s.* (la, *pl.* ma—), (Kin. tzanzi), ku tanga in Kis. (1) *contribution*; e.g., tango la mtelle, kulla niumba ilette tango, watu watánge mtelle, hufanie sádāka, *a contribution of rice, every house or family shall bring a contribution, the people shall contribute rice, we shall make a sacrifice*; (2) tango la watu watanganáo ku enda witani = *calling and enrolling the people who assemble to go to war, a contingent of war*; (3) tǎngo la ku tangatanga or zunguka ulimengúni, *strolling about*; mtu huyu yana tango, *this man likes to walk about*; (4) t'ango la mtango, pumpkin, *a sort of gourd eaten raw, resembling in taste a cucumber* (St.); s., tango la kikóko, *a small kind of pumpkin, which contains much meal, and which has a hard shell* (ngofi ngúmu) *of which the natives make kebāba* (*vid.*). Tango dogo, *a small pumpkin*.

TANGÓF?

TANGU, *prep. and adv.*, since, from; tangu miaka miwili, *since two years*; tangu alipopáta, *since he has got*; tangu hapa hatta hapo, *from this to that place*; tangu lini? *since when?* how long ago? tangu lini hawézi? *how long has he been ill?* or alikúa hawézi.

TANGU, *s.*, a kind of fish.

TANGUA, *v. a.*, to abolish = ku fania ku áta, ku tossa shíríki tana, to cause a separation, to separate, dissolve, put asunder, to disunite; ku tangúa wali wa mtelle, upóe, upígoe ni ubérídi, to put the boiled rice asunder (with a spoon) to cool it; ame-m-tangúa mtu na mke, hatia wao wana tangukána, to disunite a man from his wife, so that they leave each other; ku tangúa ndóá, to annul a marriage, to divorce; ku tangúa rafiki kua ku-m-tia fitina.

TANGUKA, *v. n.*, to grow loose, slacken (of itself), *e.g.*, úgue umetangúka (= batilika?).

TANGUKÁNA, *v. rec.*, to be disunited, to separate from each other; kulla mmoja kúa mballi-mballi, ku atána, to differ from.

TANGULIWA (tangúa) ni watu kua fitina, to be separated by people through enmity.

TÁNGÜLE, *s.* (pl. —za) (sing. utángüle, wa), miá, strips of palm-leaves, which have been slit and prepared for plaiting a mat or bag (*cf.* nsimba); ku futia (futilia) tángüle, to move the tangule onwards by putting in fresh ones. Ocular observation would make the reader understand this expression.

TANGULIA, *v. n.*, to go before one on the road, to precede the others, who go together, to go first.

TANGULIZA MBELLE, *v. c.*, to cause one to go before, to take the lead on the march, to cause one to march in front of the whole travelling party, to send in advance.

TÁNGURU, *s.*; kitoma kidogo cha Wasegwa ku tia uganga, a small pumpkin of the Wasegwa used by the native magic doctors.

TANI, *s.*; kua tani, on his back, backward; ku lala or tanuka kitani tani, or kitanu tanu, or wingallingalli, to lie on the back, to lie prostrate.

TANKIL, *s.* (Arab. تَنْقِيل), a copy (ku nukulu, *v. a.*, to copy); *cf.* فَجَّل, transportavit, transtulit transcripts.

TÁNO (or TANU), *adj.*, five; watu watáno, five men; ya tano, the fifth.

TANSI (or TANZI), *s.* (ya, pl. —za, also matánsi), (1) a noose with which anything is caught; tansi ya sámaki, draught of fish; anapata tansi; *resp.*, 1, za maji, he has caught nothing; 2, za samaki; 3, za niama, he has caught much; (2) tansi or tanzi, *s.* (la, pl. ma—), ku fania tanzi la ukāmbā, to make a loop or knot in a rope; tanzi la úgue la ku tegēa niama, snare.

TANZIA, *s.* (ya) (Arab. تَنْزِيَة), a funeral message

= hábari ya mtu kuffa, message or news of the death of a person (habari ya matanga, ya mtu-aliekuffa), léo nimepéleka tanzia kua nduguzangu katika Gassi, to-day I sent a message of death to

my brothers at Gassi; nimepéleka wáraka wa tanzia, *i.e.*, I sent a letter in which I informed them that one of our family is dead, in order that they may know and come to share in the funeral ceremonies. The brothers, having received the message, say: "tuende tukapókée tanzia, tuānze ku lía!" wáraka wa tanzia, a funeral letter; tumelettéwa tanzia; *cf.* tazia, عَزَى, consolatus fuit.

TANSU (or TANZU), *s.* (pl. za) (sing. utānzu, wa), branches; tanzu (la, pl. ma—), a large branch; *cf.* tanda.

TANSÚKA, *v. n.* (*cf.* pambasúka), to be clear, used of the sky.

TÁNU, *s.* (pl. —za), a splinter (sing. utānu); tánu za kínu zingíáo ukujáni, the splinters of a wooden mortar, which go under the finger-nails; kígógo.

TANU (or TANURU), *s.*, an oven, a kiln for burning lime, a heap of lime and coals on the ríffa of wali (*vid.* ríffa), a heap of firewood (vigógo) for burning lime? *cf.* قَبْر, fornax, clibanus; tanu ya ku finikía wali, a cover to cover the pot of boiled rice; ku jenga tánu ya ku oja tóká, to build a kiln for burning lime.

TANÚA, *v. a.*, to open wide, to straddle, to expand, to gape open, *e.g.*, in coitus, or in the act of giving birth; mtumke yuwatanúá magu akiviá (*cf.* tanúá tatanua, fungua, omoa, tataníua; *cf.* asama, in Kíníassa, ku tanúá kánoa; tanúá máshúá, to send off a boat.

TANULIWA, *v.*; mtumke ametanulíwa ní múme.

TANÚKA, *v.* = ku lala kingallingalli, or mangallingalli, to lie down backward (kua ku joka, *dic.*); *cf.* kingallingalli.

TÁO (TAU?), *s.* (la, pl. matáo), curvity, indirect or roundabout way; ndia hi ina táo n'no, yazungúka sana, or ndia hi inafania matáo, or ngóe (sing. ugóe), or kombo, or mapindi, this road has many turnings, is circuitous; ku futa matáo ya mägü, or ku panúa magu katika ndia akinenda, to go at a great pace, to take great paces (hattúa) in going; táo la báhari, small inlet of the sea into the main land; táo, an arch, an arched opening (St.).

TALÓWA, devout (St.).

TÁPA, *s.* (la, pl. ma—); tápa la mfúmo, the leaf of the fan-palm which the natives use as an umbrella; *vid.* mafúli, *s.*

TAPA, *v. n.*; ku tapa, to shiver; ku-ji-tapa, to magnify oneself, to make a great man of oneself (St.); tapatapa, to tremble, to jump about like a fish, when taken out of the water; muili

wa-ni-tapa (*vid.* kitapo), *my body trembles from cold.*

TAPA TAPA, *to jump about.*

TAPIA, *v. obj.* (*cf.* niapia, tombia), *to skull after.*

TAPANIA, *v. a.*, *to disperse, scatter* (e.g., people), or *tawania, to scatter* (e.g., mtama); tapánia tapánia, *v. int.*, *to waste, to dissipate.*

TAPANIKÁNA, *v.*, *to be dispersed, scattered, to disperse mutually, to run away in different directions.*

TAPANÍKA (or TAWANÍKA), *to be scattered or dispersed, or to be scatterable* (mahindi yame-tawanika), *to overflow; e.g., maji yatapaníka.*

TAPANISHA, *v. c.*, *to cause to disperse or scatter.*

TAPASSI, *s.* (la, *pl.* ma—); jembéu kikáli na kiréfu ku firingia mbáo or wiombo, mahali palipongia tesi, ku sáfidi or firinga wema, *a fine chisel, a firmer chisel.*

TAPE TAPE, *a fish.*

TAPÍKA, *v. n.*, *to take out, to vomit; ku tapisha, to make to vomit; tapisho* (*pl.* ma—), *an emetic; daua ya utapishi.*

TAPIKIANA, *v. rec.*

TÁPO, *s.* (la, *pl.* matapo) (*Reb. writes dabo, ma dabo*), *division, a part of the whole multitude; tapo ni nussu or rubu ya kundi la mbúzi, or la watu; kundi limegawanika, limefania matápo mawili, or matátu or safu mbili, or tatu; ku kata matápo matápo, to cut small portions or divisions; tapo la watu, a division of about 100 people out of 500; tapo la kwansa, la pili, first, second division; Wamasai wamekuja matapo matatu, an. 1857, and killed many Wanika.*

TÁPU, *s.* (la, *pl.* ma—); *vid.* jija or taki.

TÁRA, *s.* (la, *pl.* ma—), *trembling, shaking; tara la mulli; roho ya-m-piga matára, roho yana-m-tetemka.*

TARABBA, *v. n.*; *vid.* mthógo.

TARÁBE, *s.* (ya, *pl.* za); mlángo watarábe or tarábe ya mlango = mlango wa mbáo, *a door of boards or planks, in oppos. to mlango wa mbúgu or wa makúti, or wa mabúa ya mtáma; side-piece of a window* (St.).

TARADIA, *v. a.*, *to make friendly remonstrances with anybody; e.g., ame-m-taradia muenziwe, amesema kuáni ku fania hifio, ku-mu-ambia kua neno la wema; cf.* جَرَدَ, *repulit, compulit; cf.* رَجَدَ, *repulit refutavit, avertit.*

TARAJA (or TARAJI), *v.*; *ku taraja, to hope* (St.); *ku tarajiva = ku dákúā* (R.); *cf.* رَجَا, *spe-ravit.*

TARAJALI, *s.*, *apprentice; vid.* terajali, *v. n.*

TARÁJU, *s.* (ya, *pl.* za) (*Pers.* تَارَاجُ), *balance; ni-gue* (*sing.* ugue, wa) za tarāju, *the ropes which*

connect the balances with the mti wa misáni kitengele or kitanga cha taraju.

TÁRAKA, *s.* (Arab. تَرَكَة), *pledge; the Sheikh Shiras gave a pledge to his wife, if he did not bring the muigni mkū back mikono niúme* (Said Said), *but as he did not get him, he was compelled to join her again in marriage* (*vid.* daraka, s.); *taraka is ku weka masherti.*

TARÁRE, *s.*; *ni kitu asicho panda* (*vid.* purumukua in Kĩniassa), *any plant sprung up from a seed scattered by accident.*

TARATHIA, *v. a.* (*cf.* رَمَا, *contentum, gratum reddidit*), *to make radi, disposed to be reconciled, &c.*

TARATÍBU, *s.*; *vid.* tartibu.

TÁRAZA, *s.* (ya, *pl.* —za), *fringe; nguo ya taraza a cloth with fringes; cf.* طَرَازَ, *ornamentum vestis acu pictum, a narrow silken border usually woven on the turban and loin-cloths in Zanzibar* (St.).

TARI, *s.*, *a kind of drum; vid.* ngóma.

TÁRIKHI, *s.* (ya, *pl.* —za) (Arab. تَارِيخ), *annals; jūo cha tárikhi, a book of history; (2) the date of the year or month.*

TARÍMBO (= mtaímbo), *an iron bar; cf.* mtaímbo.

TÁRISHI, *s.* (Arab. تَارِش), *a fleet runner, one who goes quickly; cf.* تَرَشَ, *levis in agendo fuit.*

TÁRISH-EL-BAHER, JOMBO TÁRISHI (kua ku enda mno), *a vessel which sails quickly, a quick cruiser.*

TÁRIZI, *v. a.* (= ku fania matamfúa), *to make fringes to a cloth; cf.* طَرَزَ, *curam vestui adhibuit, figuris acu pictis ornavit vestem, to weave on an edging.*

TARIZIA, *v. obj.*; *nime-m-tarizia nguoyakwe, nime-m-tilia taraza.*

TARTÍBU (or TARATIBU), *s.* (ya), *order, form, arrangement; kua tartibu, orderly* (= kua polepole), *carefully, orderly; cf.* رَتَبَ, *stabilis, firmus fuit; cf.* تَرْتِيبَ, *dispositio; mtu* (wa) *taratibu, a man of regular habits.*

TÁRŪMA, *s.* (térūma) (la, *pl.* ma—), *a ledge; ma-táruma ya jombo = imára za or mifúpa ya jombo, the ledges or ribs of a vessel, selvedge, border, e.g., of a door.*

TASA, *adj. and s.*, *barren; (1) mtumke or gnombe asieviá kábisa, a woman or cow who has never given birth; (2) alieviá marra moja bassi* (mimba mmoja), *one who has given birth only once; gnombe huyu or mke huyu ni tasa, wake hawa*

- ni tasa; (3) *a kind of fish (vid. kassa, tortoise), which serves as a bait for turtles.*
- TASA, *s.*, *a game of touch (St.)?*
- TASAWIRA (or TASAWIRA) (Arab. تصوير), *a picture; vid. مَار, figuravit.*
- TASAWARI, *v. n.*, *to be fully able, to do with certainty (St.); cfr. مَار, effecit, ut inclinaretur formavit, effigiat, propensum reddidit; صورت, res animi concepta.*
- TASBII, *s.*, *ascriptions of praise; cfr. tusbii, a rosary.*
- TASFIDA, *s.*, *good manners (St.).*
- TASHWISHI, *s.* (ya, *pl.* za) (Arab. تشويش), *doubt.*
- TASIA (or TAAZIA), *s.* (vid. tazia), *mourning; kúa na tasía, to mourn; vid. tanzia.*
- TÁSILA (or TÁHSILA, or TAKHSILA, or TAHÁSILA), *s.*, *bidding farewell to relations or friends previously to the sailing of the vessel; leo tásila, ni maágo or maagano, ku ága watu, kesho ni sáfari, to-day people are to be bidden farewell, to-morrow the start will be made.*
- TASSA, *s.* (ya) (la, *pl.* ma—), *a water basin; tassa ya bati ya ku tilia maji; tassa ya ku nawia míkono a brass basin.*
- TASSA, *conj.*, *before, ere; vid. Gram.*
- TASSI, *s.*; *tassi ya ku pigia uzi, a native spindle.*
- TASÚA MANÉNO; *opp. to fumba fumba maneno.*
- TATA, *v. n.*, *to be complicated, entangled; maneno haya yatata tata.*
- TATIA, *v. obj.*, *to entangle; maneno ya-ni-tatia = sungasa, the words entangle me; ku tatia sana, to wind round (with ropes); uziwangu una-u-tatia wapi? round what have you wound my thread??*
- TATA (R. DATA), *v. n.*, *to be quick in returning (R.); fulani akenda mahali, hakawi ni ku tata akarudi; muta in Kir.*
- TÁTA, *s.* (la, *pl.* matata, or ya, *pl.* za), *complication, entangling; tata la or ya manéno, a complicated matter; i.e., maanayakwe hayatamburikani; uzi unaingia tata.*
- TATA (*pl.* za) (*sing.* utáta); *ni kuti za mnázi zilizo sukoa kana uzio wa ku fulia sámaki; utáta ni mtégo wa samaki (wa kámba), cocoa-nut leaves twisted like an uzio (vid.) for catching fish.*
- TATÁGA, *v. a.*; *ku tatága mti mtóni (ku fania मतágo), to lay a tree over a river, to make a kind of bridge (ku fania madéráji); vid. mtago.*
- TATAI, *s.* (wa) (= mtu muerúfu na mrongo, muigni ku tátisa maneno, *a clever, cunning, but deceiving fellow; yuna ákili nengi, laken yuwafania maneno mangi na keléle, na punde yuwageúza manéno. There was such a person at Mombasa*
- (named Rashidi, or Bana Iki tátái), *who had the nickname of tatai.*
- TATAI, *s.*; *cfr. mjanja (or mchancha), a knave, a rogue.*
- TATÁNA, *v. n.* (vid. tata, *v. n.*), *to be entangled, complicated, to be in a tangle or puzzle, to be close together, compact; manéno haya yametátana, yana matata, sitaweza ku-ya-tambúa, these matters are complicated, I shall not be able to understand them; viðombo (majahási) vinatátana katika bendari ya Ungúja, the ships are close together (like a thick forest) in the harbour of Zanzibar; watu wanatana (= ni wangi).*
- TATANIA, *v. obj.*; *e.g., maneno.*
- TATANISHA, *v. c.*, *to entangle, to involve.*
- TATAZANA, *v. rec.*, *to be entangled.*
- TATIZA, *v. c.*
- TATANÚA (or TATANÚA), *v. a.*, *to disentangle, extricate; ku tatanúa uzi, to unravel thread; ku tatanúa manéno = ku weka mballimballi, to unfold, explain, solve matters.*
- TATANIKUA, *v. obj.*, *to disentangle.*
- TATAÚA, *v. a.*, *to tear up, to burst, rip (e.g., ku fania uffá), e.g. ku tatúa kuma kua ku-m-toma manamuali kishinda = ku tangúa kuma, ku fania uffá wa kuma.*
- TATAÚKA, *v.*, *to get a rent, a cleft which enlarges of itself, e.g., a tree or stone, &c.*
- TATAÚSHA, *v. c.*, *to cause to enlarge a rent or cleft; ku kuendeléa uffá wa kwanza; mtu ametatausha mti, the man enlarged the cleft in the tree; ku fania uffá bora.*
- TATHAMÍKA, *v. n.* (= ku tezámika kua sébabu ya uzúri), *to be pleasant to the eyes, to look or appear pleasant.*
- TATHAMISHA, *v. c.* (= ku tezámisha), *to cause to look upon, to attract the sight of people; kikombe hiki kizúri sana, chatathamisha watu, this cup is very nice, it attracts the attention of the people; ku tathamisha = ku fania uzúri or wema, to embellish a thing so that it attracts the attention, especially in trading shops.*
- TATHIBIRI? *s.*, *a merchant (St.); cfr. tagiri or tajiri.*
- TATIA, *v. a.* (vid. tata, *v. n.*); *ku tatia uzi kijitini (opp. tatanúa), to wind up, wind thread on a piece of wood (= ku songa songa).*
- TÁTISA, *v. c.*, *to cause to be wrapped up, to entangle; ku tátisa maneno, to complicate matters.*
- TATU, *s.* (ya), *acidity, ferment; ni unga wa mtáma uliofundishoa léo, uliotiwa kinúni ku shindi-liwa pamoja kua siku ya pili, utanúka ukáli, or ujáju (ku jajúka, kúa kali). Tatu ya mtáma or jaju ya mtáma ndio daua ya mtu muigni sáfura*

(*vid.*); na tatu ni wishoa wa mtāma; mtama flour which, having been pounded a little, and moistened, is left in the mortar all night, in order to ferment and become acid. This kind of food is used by people who suffer from a swelling of the whole body (*vid.* safura). *Erh.* writes: "tadu," sourness, acidity, ferment; unga hu una tatu or tadu sana, this flour is very sour.

TATU, *adj.*, three; watu watatu, three men; maneno matātu, three words.

TATŪA, *v. a.*, to rend, tear off, wear out; ku tatūa tata, extricate; ku tatūa, to accomplish quickly.

TATŪKA, *v. n.*; ngūo imetatūka, the cloth is rent, worn out; kikapu kinatatūka = kinararuka.

TATUKANA, *v. rec.*

TATUKIA; ku-m-ntu (R.)?

TĀU (or TĀO), *s.* (ya); tāu ya ku toméa muili (= uma wa ku toméa), branding iron, cautery; tau ya ku taulia, colander?

TĀŪA, *v. a.* (= tagúa or teúa), to choose, select; e.g., kitu jema (= tagúa).

TAULIA, *v. obj.*

TAULIKA, *v. n.*

TAULIWA, *v. n.*, to be chosen, selected; mateuzi or mataño, matagúzi, selection, choice.

TAUZA, *v. a.*, select; ame-ni-tauza viombo, ame-ni-hilariza viombo.

TAULISHA, *v. a.*, to lengthen; *cfr.* طَوَّلَ, longus.

TAUMKA (or TA'MKA), *v. n.*, to pronounce; *vid.* ta mūka.

TĀŪMU, *s.* (la, *pl.* ma—) = shiku la mnāzi or kipande kisiki cha mnazi cha ku gadimia (*vid.* gādīmu, *v. a.*), jombo, kisiangūke katika nti kafu. Letta matāumu (mashiku ya mnāzi) ya ku tegeméza jahāsi, a shore (kana gādi or gōgo) to support a vessel on the stocks or at low water. The tāumu is often made of the trunk of a coconut tree, which is light and yet strong enough to keep the vessel erect on dry ground.

TAUNI, *s.*, cholera, plague; *cfr.* طَاعُونٌ, pestilentia; طَعَنَ, confodit hasta.

TAUSI, *s. a.* (طَاوُسٌ), a peacock; græce ταῦς, pavo.

TAUWA, *v. a.*, to split with wedges; ku panúa kawa kabari (Sp.).

TĀVU, *s.*, the cheek; tafu.

TAWĀBU, *s.* (thawābu); tawābu ya Mungu, i.e., wema via Mungu = Mungu yuwapendezéwa watu waki-m-teremesha mgeni. It is the pleasure of God, when people treat a stranger well; *cfr.* قَوَابٌ, remuneratio, praeium; قَابٌ, reversus fuit, rependit mutuum, convaluit.

TĀWA, *v. n.* (kn keti nimbāni), to stay in the house, not to go out of the house; watuwake

wanatāwa kulla kipindi, hawatōki nimbāni; mtu huyu yuwatāwa nimbāni kua sebabu ya ugónjoa or ya deni; *cfr.* قَوَى, substitit diver-titque aliquo in loco.

TĀWISHA, *v. c.*, to cause to stay at home = ku wcka nimbāni; mume yuwa-m-tāwisha mkéwe; ugonjoa wa-m-tāwisha nimbāni.

TĀWA, *s.* (*pl.* matāwa) (Turk. تَاوَا), a frying-pan (St.).

TĀWA, *s.* (or CHĀWA) (wa, *pl.* za), a louse; *Erh.* has also tā for tāwa (utawatawa, louse of fowls) (R.); nit, nits?

TAWA and WAKARHAN (Arab. طَرَعًا وَكَرَّهًا), willingly and unwillingly; suo libitu vel in visus (ingratus) fecit, kua nguvu, by force (Sp.)?

TAWADA, *v. n.*; ku tawada (Sp.)?

TAWĀFA, *s.* (ya, *pl.* —za), candle-wick; fānūsi ya Baniani ina tawāfa n'ne au sābāa, the lamp of the Banian has four or seven little wicks.

TAWĀHI?

TAWĀKĀLI, *v. n.* (Arab. تَوَكَّلَ), to confide, he got confidence, trust, to depend upon (= ku amini); ku tawākāli kua Mungu, to trust in God; ku ata khofu ya moyo, ku toa ghashi; *cfr.* وَكَّلَ, commisit, commendavit fretus, fides fuit Deo.

TAWAKĀWAKATHA, many (St.) (rectius katha wa katha), in Arabic "thus and thus more."

TĀWALA, *v. n.* (Arab. تَوَلَّى), to be installed or instituted as governor; wali wa Mwita lēo ame-tāwala = amengia uenzini, katika enzi, amekā kiti ja enzi lēo, ameānza ku mīliki nti, the governor of Mombas was installed, he ascended the judgment-seat, he began to rule the land.

TAWĀLISHA (or TAWĀZA), *v. c.*, to cause one to sit on the governor's chair, to install one into office; Seidi ame-m-tawalisha Muhammed Ben-Sef, kua wali wa Mwita.

TAWĀNIA, *v. a.* (*vid.* tapānia), to scatter, disperse, e.g., corn.

TAWANĪKA, *v. n.*, to be dispersed, to become scattered.

TAWĀSA, *v. a.*; *vid.* tawala.

TAWĀSHI, *s.*, a eunuch; (*cfr.* maksai).

TAWASSUF, *s.*, temperance (St.); probably tasawwuf; تَصَوَّفَ n; مَانٌ, se gessit sophorum, more.

TAWĀTHA, *v.*, to make one's ablutions.

TĀWI, *s.* (*pl.* of utawi) (or shāwi, *pl.* of ushawi), a branch, a bough, bunch, the switch on which the cocoa-nuts hang, in whatever state of development they may be; i.e., whether vidāka or vitalcor madafu, &c.; tawi or shawi la nazi; but kanga

la mnazi *signifies the switch without fruits* (mbugu tupu); tawi, la, *pl. ma* (shāwi, la, *pl. ma*—), *large switches*; tāwi la mténde, *a bunch of dates*.

TAYA, *s. (pl. —za) (sing. utāya, wa), jaw, jawbone*; taya za meno; taya za kuma, *nymphs, lips of the vagina*; ku tia hatāmu tayāni mua punda, *to put the bridle into the mouth of a donkey*.

TAYA, *v. a., to beat upon*.

TÁYA (or PURA), *v. a., (1) (= ku puaya)*; ku táya ngúo mawéni, *to wash a cloth by beating on a stone (opp. ku jajāga, vid.)*; (2) *to impute to one, to charge one with, to accuse one of, to blame*; ku-m-shútumu kua viófu, *to blame, reproach*, 1 Tim. vi. 14.

TAYARI (or TEÁRI), *adj., ready*; ku weka teári, *to prepare, to get ready*.

TAYI, *adj., obedient*; *cfr. taa*.

TÁYO (*pl. matáyo*), *a reproach*.

TAZÁMA, *v. a., to look*; tazamia, *v. obj., to look out for*; *cfr. tezāma*.

TAZIA, *s. (pl. matazia?) condolence*; taazia, *to condole in mourning*; *cfr. عَزَى*, consolatus fuit.

TEÁ, *v. a. (Kijangámoe)* ku tea mtámbe = (Kimwita) ku tega mtambo = (Kimrima) ku tega mtégo, *to lay a trap or snare, to entrap*.

TEBEKERO YA KU NUKIA TOMBAKO, *a snuff-box*; *vid. tabekero*.

TEDE, *s.*; reetius tete ya kuanga or ku wanga, *small-pox*; rubeola (St.).

TEENDE LA MOÚU, *Barbadoes leg*; elephantiasis? (St.).

TEFÉKURI = simázi or hámu, *grief*.

TEFSIRI (or TAFSIRI), *s. (ya) (Arab. تفسير), meaning, interpretation, explanation*; ku tóa tefsiri, *to comment (= pambanúa, ku fásiri)*; *cfr. فسّر*, detexit, explieuit.

TEFSIRI, *v. a., to explain*.

TEFSIRIA, *v. obj., to explain or interpret to one*.

TEFU, *adj. (cfr. mtefu)*; niama tefu, *fine, thin meat*.

TEFÚA, *v. a., (1) (Kilindini) = (Kimwita) jafúa, ku tia fumbi, to make dusty, to make muddy*; sámaki ametefúa maji or amesonga maji, *the fish troubled the water, made it muddy*; mtu huyu ametefúa niumbayangu = ametia taka (Kimwita, amejafúa), or amepatia taka, amefania ujáfú; (2) kuku yuwatefúa or tifúa fumbi, or mtanga, yuwafíkusa fumbi, yuwatimba mtanga; (3) *to reason, search, to throw about (St.), to make known the faults of others (Er.)?*

TEFÚKA, *v. n.*

TEFULIA, TEFULIWA.

TEFUSA, *v. c.*

TEFÚTA, *v. a. (Mrima) = tafúta (Kimwita) = ku úliza, tezāma, to search, seek or look for*.

TEFUTIA; nimekuénda ku-m-tefutia Mzúngu madáfu, *I went to seek ripening cocoa-nuts for the European*.

TEGA, *v. a., to entrap (vid. ku téa, v. a.)*; ku tega kua tansi, *to decoy, to set a trap or snare*.

TEGÉKA, *v. n.*; tegéwa.

TÉGE, *s. (la, pl. matégo) (cfr. kuata), bandy legs*; yuna tege la magu, or yuwanenda kua matege ya magu, *he goes with crooked legs, bandy-legged* ku piga tege.

TEGÉA, *v. n., to be lame (St.)*.

TEGEMÉA, *v. n., to recline, to lean upon, rely, confide in (nategeméa kua Mungu) = tawákali*.

TEGEMÉZA (or TEGEMESHA), *v. c., to cause to lean, to support*; ku tegeméza jombo kua matáumu; ku tegeméza katika kiambása; ku tegeméza magū, *to put the legs one over another*.

TEGO, *s. (ya), a charm, spell, using witchcraft, bewitching*; tego ya jiboa or za msekénéko, apáte sekenéka ume, *a charm which is supposed to produce a disease of the penis, if a man commits adultery with another's wife*; tego ya punda, *a spell which is thought to produce an enlargement of the penis, so that it becomes like the member of an ass*; tego ya mkéka, *a spell which is considered to attach a mat to the buttocks of an adulterer, which mat will remain sticking to him, until the legitimate husband arrives, and punishes him*. There is a tego for almost everything—of course, only in the imagination of deceiving charmers, and of people deceivable like the East Africans. A virulent kind of syphilis supposed to be the effect of a charm, says Dr. St. about tego.

TEGÚA (or TENGÚA), *v. a., (1) to remove (= ku ondóa)*; e.g., ku tegúa uganga, or tego = ku ondóa uganga or tego, *to remove a charm or spell (opp. ku tega or weka uganga or tego)*; ka tegúa kua barudi, *to explode*; ku tegúa mtambo, *to make go off a trap*; ku tegúa jungu mottoni = ku weka kando, ku ondósha mottoni, *to remove a pot from the fire (opp. ku téleka or weka jungu mottoni)*; (2) ku tegúa, or ku piga pia ya (or *pl. —za*) goti, *to strike the knee-cap (pia ya gū, ankle-bone), which is very painful*.

TEGÚKA, *v. n.*; gū limetegúka, or gū linategúka pia (to be sprained), *the leg is out of joint*; jungu kimetegúka, or uganga imetegúka, *the pot or spell is removed*; niumba imeteguka kua barudi.

TEGULIA, *v. obj.*

TEGULIWA, *v. p*

TEHAKI, *v. a.*, to mock; *cfr.* تَهَكَّ , risit de aligua re.

TEHAWIKA, *v. p.*

TEISIRI, *quickly!*

TEKA, *v. a.*, to draw, catch, to plunder; ku teka maji, to draw water from a well; ku teka wātu or māli witāni, to catch, take up, capture people or property in war; ku teka nti, to plunder a land or country; ku teka kōndō, to carry off a sheep.

TEKÉWA, *v. p.*; ku tekéwa kua tanzi, to be caught in a snare or trap; *cfr.* tega, *v. a.*

TEKOA, *v. p.*; ku tékoa witani, to be captured in war; alietékōa witani, a prisoner in war.

TEKA, *s.* (la, pl. matéka, ya), captive, prisoner in war; Mgalla huyu ni téka la Msuáhili, or Wagalla hawa ni matéka ya Wasuahili, this Galla is a prisoner of the Suahili, or these Galla have been captured by the Suahilis; Wagalla wamepigána, wakashindoa wakaguiwa ni Wasuahili.

TEKA, *v. n.*, to laugh; ku sema na ku teka, to talk and to laugh; Kiungu, ku cheka; (*cfr.* tehaki) wacheka (or watéka) nini? *lit.*, you laugh at what?

TEKÉA, *v. obj.*

TEKÉSHA, *v. e.*, to cause one to laugh, to make laugh; ku tekésha watu, to make people laugh; ku-m-fania ku teka.

TEKÉWA, *v. p.*, to be amazed? = sangá.

TEKÁNIA, *v. a.*; tekánisha mǎgũ; to put one's legs across, one over another?

TEKE, *s.* (pl. matéke), a kick; ku piga teke, to kick (*St.*); *cfr.* tege, kuata and kota.

TEKELÉA, *v. n.* (= ku fika), to arrive; majiranyangu ya ku enenda ujúmbe yametekeléa or yanafikilia or yanajiri or yanakuja, my time for going on an errand has arrived; ndotoyakwe imetekeléa, his dream arrived, was fulfilled.

TEKELÉZA, *v. e.*, to fulfil.

TEKÉZA, *v. e.*, to cause to arrive, to come to an end; ku tekéza jombo muambáni = ku kuéza jombo muambani, to let a vessel run against a rock, to run a vessel ashore, to die.

TEKENIA, *v. a.*, to tickle, titillate; ku-m-tekésha kua ku-m-tekénia, to make one laugh by tickling him, to tickle the ribs; *cfr.* washa, to cause itching.

TEKENIÁNA, *v. rec.*

TEKENIWA, *v. p.*

TEKERÉA (or JEKERÉA, or TEREMÉA), *v. a.*, to cheer, gladden one; *e.g.*, Gabiri ame-m-tekeréa mgéni kua kārāmu na maneno mema, Gabiri gladdened the stranger by kind entertainment (food) and kind words (kua ku jeka or teka nai, kua ku-m-karibia kua ote). Watóto wana-tekeréa jombo = wanafirahi kua kujia jombo

(*vid.* harióe), the children hail a vessel, they rejoice at its arrival.

TEKESUÁJI (or CHEKESHÁJI), merry-maker or making

TEKETÉA, *v. n.*, to be burnt or consumed by fire; teketéza, *v. e.*, to cause to be burnt.

TEKETÉKE, *s.* and *adj.*, something soft, the soft (*St.*).

TEKÉWA, *v. n.*, to become bewildered.

TEKÚA, *v. a.*; ku tekúa ngazi ya mlango, to prize up or break the door-post; muifi ametekúa or amekúia mlango, ameondosha, akaweka kando.

TEKÚKA, *v. n.*; ngázi ya mlango imetekuka (na maji).

TEKULIWA, *v. n.*; imetekuliwa ni muifi.

TELAHÉKI, *s.* (ya), a small powder-horn (pembe ya kōndó) which the Suahili musketeers hang over their shoulders, and in which they carry fine powder, to put in the touch pan; their coarse powder not being quickly ignited (pembe ya ku tilia barudi ya kiffa); *vid.* talaheki or talahiki.

TELÉA, *v. n.* (Kijufu) = ku jeléa, or shuka (Kimvita), or ku teremúka, to descend, to alight; ku teléa jomboni kua goma, to descend from a vessel or disembark with drumming; this expression refers to the native custom of beating a drum on board a vessel when it arrives with a cargo of slaves (*vid.* m'ja na goma). Mana huyu teléa, laken yulé kikulia cha Mwita = mana huyu ametekéla na mamai maungóni, mana ameshuka jomboni maungoni mua mamai, hakuja na maguyákwe, laken mana yule ni kikulia, amekúa or amekulia Mwita; kiwialia cha Mwita, alie-wialiwa Mwita, *i.e.*, this child descended from the vessel on his mother's back, did not come on his own legs, but that child grew up in Mombas. Mana teléa refers to a child born abroad, but kikulia refers to a child who descended from the ship on his own legs, and grew up at Mombas; kiwialia cha Mwita, one who was born and grew up at Mombas, who is a native of Mombas from his birth. Roho ilio-m-teléea or burudi or shuka.

TELÉKA, *v. a.* = ku weka mottoni, to put on the fire, *e.g.*, ku téleka jungu mottoni, *i.e.*, ku tia maji na vitu vingine ndáni ya jungu, na ku wéka mottoni, to put water and other things into a cooking-pot, and put it on the fire to boil; jungu eha ku telekéa maji, boiling-pot.

TELEKÉZA, *v. a.*, ku telekéza viðombo, to lay or put vessels one upon another; ametekéka jungu mottoni, akatelekéza tena jungu na maji juiyákwe.

TELÉLE, *s.*, pl. za (*sing.* utelélé, wa), the finer part of flour (utenga, pl. tenga, being the coarse part). Telélé za unga ni niembamba ku pita tenga (*vid.*).

TELEMÚKA (or TELÉMKA), *v. n.*, to go down, slide down a steep place.

TELÉZA, *v. n.* (*cf.* teléa), *to slide, to slip*; mtu ameteléza kua mägū akaangūka, *the man slipped and fell*; mtu anateléza kua mvūa; nti yateléza leo, or nti ina telézi or utelézi leo, *the ground is slippery to-day*; mana apate teleza tupa, *vid.* tupa ya mviazi; leo kuna telézi sana; mahali hapa pana utelézi, *here is a slippery place.*

TELEZÉSHA, *v. c.*, *to cause one to slide.*

TELIDISHI, *s.*, *a mat used as a bulwark in a dhow, a boat's guard* (Sp.). *This word is evidently derived from the Arab. تَلِيْدِيْسْ, operuit, textit, induit, to cover a boat with mats, to prevent sea-water from entering, as the Arabs do.*

TELJI or máji ya umānde, *snow.*

TELLE, *plenty, and verbal adjective, to be abundant, to be much or abundantly*; watu wa telle; fetha zi telle; maji ya telle; miti itelle; vitu vi telle; *adj.*: maji telle kizimāni.

TÉMA, *v. a.*; (1) *to cut down (wood), to fell, to slash as with a sword* = ku kata na ku angūsha miti; ku tema mitu mikūba ku fania shamba, *to fell a large forest, to make a plantation*; but ku kata miti mmoja. *Kin.*: ku tema kuni or mihi; (2) ku tema mate, *to expectorate* = *to spit out.* (Ku tema kikohozi; kohozi litemoalo; *vid.* kikohozi).

TEMÉA, *v. obj. and instr.*; kidude eha ku teméa kuni.

TEMÉKA, *to be cut.*

TEMEKÉA, *v.*, *to be cut for*; *vid.* fundikía.

TÉMBE, *s. and adj.* (*ya, pl. za*); (1) *a grain, e.g., tēmba ya náfaka, a grain of corn*; tembe ya mtelle, *a grain of rice*; tembe ya khardali, *a grain of mustard*; (2) *few, little*; (3) *a hen full grown, but which has not yet laid.*

TEMBÉA, *v. n.*, *to go, walk or stroll about (for pleasure or business), (vid. matembézi), to go a short distance*; e.g., ku ondóka hapa, ku enda Kisulutini; fānia tayāri upate kueuda ku tembéa, *get ready for a walk.*

TEMBELÉA, *v.*; ku-m-tembeléa, *to come to one, to visit one, to call upon one*; kesho naja ku tembeléa kuako, *to-morrow I shall come to visit you.*

TEMBELÉANA, *v. rec.*, *to call upon each other, to visit each other.*

TEMBÉZA, *v. c.*, *to hawk about*; *lit.*, *to cause to go about or to lead about*; ku-m-tembéza mtuma ku uza kuku kua nde = ku-m-zungúsha mtúma, *etc.*, *to cause a slave to go about to sell fowls*; amem-tembéza, ku-mu-(a)isa onia nti, *to lead one about, to show him the country.*

TÉMO, *s.*; (1) *a kind of red fish (sámaki kúndu)*;

(2) *an elephant (la, pl. ma—) (in Kisambara and Kiamu) (= ndófu), (R.).*

TEMBO, *s.*, la (*pl. matembo, ya*) (*la mnāzi*), *palm-wine, toddy from the cocoa-tree, a favourite beverage of the natives obtained from the cocoa-tree (vid. gema)*; *when fresh it is very agreeable, but in a state of fermentation it intoxicates. The natives like it fermented. The greater part of the Muhammedans consider it harāmu (forbidden), yet they sell their tembo to the Pagans or to those Muhammedans who like it (cf. ndizi), toddy of the bananas, tēmba la tēmba.*

TEMEGÉA, *v. n.* (*is bad Kisuahili*), *pro ku tegeméa to lean upon or against, to trust, rely in.*

TEMEGÉZA, *v. c.*, *pro tegeméza (vid.).*

TEMEKÉA (or KATIKIA), *vid. fundikía, v. obj.*

TEMÉRISHA (or THEMÉRISHA), *v. a.*, *to confirm, e.g., maneno ya mtu mungine (cf. تَمَر) ; fructus habuit tulitque, auxit, multiplieavit.*

TEMSI, *s.*, *filigree work.*

TENA; (*cf.* تَنِي, secundus), *conj., again, also, further*; amefania tena, *sc.*, *marra ya pili, he did it again, i.e., the second time*; ame-m-pa ngúo, *na tena fetha, he gave him a cloth, and also money (Arab. تَمَر) ; bassi tena (vid. eléa).*

TENDA, *v. a.*, *to make, to act*; ku tenda kazi sana, *to work hard*; ku káza mbío, *to run hard*; tenda vibáya or viema or zéma (*cf.* kilendo), *to behave oneself, to do or show evil or good, to bear, e.g., fiwi zatende gissi ya kunde*; ku tenda ngúo, *to stretch the threads for weaving, Deriv.*, nitendo, *the making of something, utenzi, a poem.*

TENDÉA, *to behave to, to treat one*; ku-m-tendéa utáwi, *to make or use witchcraft for or against one.*

TENDÉKA, *to be practicable, to be possible to be done or made*; kiti hiki hakitendéki, *this matter is not practicable, cannot be done*; neno hili linakwisha tendéka, *this matter has already been done.*

TENDEKESA, *v. c.*; ku-ji-tendekesa, *to accustom oneself to by imitation, especially to a matter which is improper*; a-ji-tendekesa tu hatta ya-mu-é (R.).

TENDENI! *go on! do the work in which you are employed.*

TENDAWALA, *a kind of bird* (St.).

TÉNDE, *s.* (*ya, pl. —za*), *date*; tende hi (*pl. tende hizi*) imetóka Maskati (*pl. zimetoka*), *this date (or these dates) came from Mascot. Tenda hūlwa, dates and sweetstuff, with which Arabs from the Persian Gulf draw people to their houses and make slaves of them.*

TENDE, *s.* (la, *pl.* ma—); (1) mtu huyu ana tende la gū, *this man has a thick or swollen leg (but feels no pain)*; *pl.* matende ya mägū = mägū masito, yaliiofura; *in cold and damp places this disease is very common, e.g., on the Island of Pemba*; (2) tende gū la kitanda, *the foot of a kitanda (pl. matende gū ya kitanda), the posts of a native bedstead, which are turned a little on a lathe for the sake of ornament.*

TENDÉTI, *s.* (ya, *pl.* —); ni maandázi, ni mifiringo ya mukáte, *small round pieces of bread (like a finger) carried by the natives on a journey*; ku andá tendéti.

TENGA, *v. a.* = ku ondósha, ku weka kando, *to separate, to remove, put aside, but not to a distant place, e.g., ku tenga viombo via jakúla*; ku tenga or tunga mimba, ni muanzo wa ku fania mimba, *to begin to be pregnant.*

TENGANA, *v. rec.*; ku tengana na, *Thess. iv. 3, to abstain from, to avoid*; aka-ji-tenga barani, *Luke v. 16*; ku-ji-tenga, *to get out of the way*; tenga tenga.

T'ENGA, *v. n.*; niuni ameténga mtíni, *the bird roosted on a tree*; niuni anatenga or anatúa katika mti (anakunda mbawazákwe ku keti mtini); mti va ku tengéa niuni ku lala, *roost, s.*

TENGA, *s., pl. za* (*sing.* utenga wa mtelle, *coarse flour*; tenga nene za mtelle, *the coarse parts of rice-flour, which on being shaken (ku tunga unga, to shake so that the flour leaps up) are removed to the edge of the sieve. Ukitunga unga wa mtelle, tengazákwe zaruka ruka, za-nenda kando or za ji-tenga kando (cfr. teléle, s.). The tenga za unga are to be ground a second time, to become fine flour (ku pata unga muembamba). That part of the flour which is still very coarse is called mashina (mashina ya mtelle yanasalia, na unga ametóá)*; (2) mke ana mimba tenga tenga, tenga tenga inakúa péfu, *káribu na ku via, the woman is far advanced in pregnancy, she will shortly give birth.*

TENGA, *s. (wa)*; tēnga wa báhari, ni tā mkúba, *a large sea-mussel with a long tail, which has dangerous miba (cfr. mapongózi). The sailors frighten it away by drumming.*

TENGE BORA, *s.*, a great stir or alarm (yalikúa tēnge bóra).

TENGÉA (or TENGELEÁ), *v. n.*, *to sit conveniently without being pressed for space*; ku tengéa wema = ku ká wema.

TENGÉLELE (*pl.* of utengelele), *small intestines?*

TENGELÉZA, *v. a.*, *to do or make a thing nicely, properly, symmetrically, to finish off, to rectify*; ku tengeléza kazi; ku tengeléza chakúla = ku weka wema or vizáiri.

T'ENGELÉKA, *v. p.*

TENGENÉA, *v. n.* = ku tulía, kúa moja, *to be quite steady, proper, as it should be*; keskási heitassa ku tengenéa, pepo sékeli mbísho, or sékeli pigánia katika fuli, *the north wind is not yet steady, the wind being still contrary, which is the case at the time of the fuli (vid.), when the south wind is not yet fully over, and consequently the north wind cannot set in fully*; jombo sasa kimetengenéa or kimetengeléa, *the vessel is now nicely or properly done, it looks pretty, and is therefore, as it were, at rest*; jombo kinatulía, kinakúa kizúri.

TENGENÉZA, *v. a.* (= tengeléza), *to make a thing proper, pretty, to set at rest*; sermalla ametengenéa (or ametengeléza) jombo, *the carpenter has made the vessel nice, proper, he finished it off.*

TENGÉZA, *v. a.*, *to make ready or proper for*; e.g., utengezápo ni pangu, *the place which you are preparing (for sleeping) is my place.*

TENGEZÉKA, *v. n.*, *to be made right, or established as it should be, to scoop up water from a small pit (R.).*

TENGÉZA (*vid.* ulimengu), ku tengéza kua randa, *to plane*; ku tengéza sau sau.

TENGEKA, *v. p.*

TENGELÉA, *v. n.* (= tengenéa), *to be done nicely, or properly*; kaskasi-hai-ja tengeléa nti ilio tengeléa = nti tanbarare, *low and level country*; cfr. siwa.

TENGÚA, *v. a.*, *to turn aside*; ametengúa meko, na jungu kimetengúka kua sebaú mtu ku kaniaga ukúni, *to make the stones of the fireside go aside, and therefore the pot went aside, because the man trod upon a piece of wood (which moved the stone and turned the pot aside).*

TENGÚKA, *v. n.* (cfr. fiúka, *vid.* pia); *vid.* tegúa.

TENGEÚKA, *sikutengeúka?* (R.).

TENZA, *v. a.*; ku tensa mbelle? ku-m-tenza nguvu; *Hebr. xi. 33.*

TÉO, *s. (pl. za)* (*sing.* utéó), *fan*; teo za mkindu, ni makumbi ya mkindu-watu wanafania utéó kua mkindu; (2) a sling (*Kin. tero*), teo ya ku susia jiwe.

TÉPE, *s. (za, pl. of utépe)* (cfr. also mtépe), *a fillet, a band, a strip.*

TEPÉTA, *v. n.*, *to be careless?*

TEPETÉA, *v. (vid. legéa)*, *to be exceedingly slack, to relax entirely*; e.g., muli unatetetéa, *the body relaxed.*

TEPETÉVU, *adj.*, *languid* = chovu (cfr. ehoka).

TEPÚA, *v. n.* *to bud again* = ku tóa miti mingine = tepukúza, *to begin to grow, to rise out of the ground, to spring up.*

TEPUKÚA, *v. a.* = ku káta matepukúzi shináni kua kitóka, *laken yanatépúza tena, yatóa manni*

mangine mvúa ilipokúnia, *to cut the large shoots of a tree near the root, but they will shoot again after the rain; cfr. matepúzi and matepukúzi.*

TEPUKULIWA KUA KITÓKA = ku kátoa.

TEPUKÚZI, s. (la, pl. ma—), *large sprig of a tree which has been cut off but which shoots again.*

TEPÚZA, v. n. = tepúa = ku méa tena, *to bud again; ku toa mte noti wa ku tepúza, a tree which grew up from the stumps or roots of a former one.*

TEPÚZI, s. (la, pl. ma—, mti), *the shoot of a tree the trunk of which has been cut down.*

TEŔA, s. (ya), *desire (thirst) for tembo (R.) (Kin.).*

TERABBE, s.; *vid. tarabbe.*

TERAFU, s. (*vid. takalika*); *cfr. تَرَفُّفٌ, تَرَفُّفٌ*, com-

moditas fortunae ac vitae, voluptas.

TERAJALI (or TARAJALI), s., *an apprentice; cfr.*

جَلِّ, opem tulit.

TERAJALI, v. n.

TERAJALISHA, v. c., *to apprentice one.*

TERAZA, s.; *vid. taraza.*

TEREMÉA, v. n. (= tekeréa or jekeréa), *to be cheerful, serene, said of a person, especially a stranger who looks troubled or discomposed from acquaintance with a new country's customs and conditions. To be cheered up with food and kind talk, &c. Deriv. nteremo, delight, pleasure, rapture, bliss; ku-m-tereméa muana, mgeni; usitie shuhuli (do not care); nteremési.*

TEREMÉSHA, v. e.; e.g., mgéni = ku-m-tóa majónzi or mafumfu, *to cheer up a stranger, to rid him of grief or melancholy by counselling him, by talking with him, by feeding him well, &c. By these means mgeni atatereméa, atagandamána na mtu a-m-teremeshai, atangiwa nterémo or fúraha ya móyo, the stranger will be gladdened or cheered up, and he will join (become a friend) to him who gladdens him, he will assume a cheerful frame of mind; thawábu ya Mungu kua ku-m-teremésha ingeni.*

TEREMÉKA, v. n.

TEREMEKIA, v. obj.

TEREMÚA, v. a.; ku teremúa ngúo kifuáni, *to put off, to take off the cloth from the breast or bosom.*

TEREMÚKA (or TEREMKA), v. n., *to descend, e.g., from a mountain; ku teremúka mlimáni, but ku shuka or teléa ju ya mti, &c., ku shuka kua ku shika, but ku teremúka kua nāgú; anateremúka Kapernaum; Luke iv. 31.*

TEREMÚSHA, v. c., *to cause one to descend.*

TEREMÚKO, s. (la, pl. ma—), *declivity, descent; (cfr. boromóko), upande hu ni mlima, na huko ni mlima, na katikati ni teremúko, descent, depression between two hills or mountains, the*

interjacent deep or low country, through which a river or brook may run; mti ilio na vijúto, ndio ilio na teremúko; teremuko la mto or vijúto; karibu na teremuko ya mlima wa zeiti, Luke x. 39.

TEREWÉNGA (or TERERENGA), v. e.; *cfr. dere-wenga.*

TEŔA (or TEZA), v. n., *to play, to sport.*

TESHA, v. a., *to make another to laugh (ku fánisa neno la watu ku-m-teka).*

TEZÉA, v. obj.; kidúde eha ku tezéa watóto, *toys of children; ku-m-tezéa mtu, to make sport with a person, to play or mock at.*

TEZÉSHA, v.; jku-m-tezésha mana mukonóni = ku-m-wínia or ku-m-rusha rusha mana, *to move, shake, or rock a child in one's arms.*

TESA, v. a., *to afflict one (= ku-m-dófisha), to bring or send pain, harm or affliction upon one; mtu huyu amet'édua ni Mungu, this man has been afflicted by God.*

KU TÉSUA, *to be afflicted.*

TESÉKA, v. n., *to be in affliction, to suffer; Mungu ame-m-tesa mtu, na mtu ameteséka sasa.*

TESÉWA, v. n.; mtu ameteséwa, laken Mungu ame-mu-áfu sasa; e.g., makóngo yali-m-shika sana, laken sasa amepóa.

TESÓ (la, pl. matéso), *distress, adversity.*

TESÁMA (or TEZÁMA or TAZÁMA), v. a., *to look after a thing, to try it.*

TEZAMIA (or TAZAMIA), v. obj.

Ji-TEZAMIA, kíóo ni kidude eha ku ji-tezamia or jiangalia, *a looking-glass, mirror is the instrument by which a man can see himself.*

TEZAMIKA, v. (nzuri ku angaliwa ni watu, ni nzuri kua mato), *pleasant to be looked on, pleasant to the eyes; e.g., niumba ya Mzungu wa Kisulutini inatezamika; cfr. tathamika.*

TEZAMISHA, v. c. (niumba ilio na urembo, manukato, &c., inatezamisha watu), *to attract one's eyes by the beauty of a thing.*

TEZAMIWA, mtu muelle ametezamiwa ni manajuóni, *ku tambúa marathiyakwe na daua za marathi alio nayo, the sick man was examined by the learned man, to learn his disease and the medicines to be used. The Swahilis have medical books obtained from the Arabs, who, as is well known, translated from the Greek or composed themselves medical works. Ku tezamiwa roho = ku oléwa roho, ku-m-goja mtu ku toka roho, na maji kúa teári kikombéni, ku-m-paka na ku siba mato na miómo.*

TESANIA, v. a., *to set one at variance with another; Rashidi ame-ni-tesania na nduguyangu kua fitina = ame-ni-sáliti na nduguyangu, to alienate one from another.*

TESBHI, s. (ya, pl. za) (Arab. تسبيح), a chaplet or rosary of the Muhammedans; ushanga wa ku hesabu sala; *cf.* سبحة, globuli rosarii ad quos repetuntur preees; *cf.* سبح, laudavit, precatus fuit.

TESENIA, v. a. (*cf.* salata, tetelá, tongesa, tonga), to go round, to be prolific (R.).

TESHWISHI, s. (ya, pl. za), doubt, suspicion; ku fania teshwishi, to doubt, suspect (teshawisi, or tashwisi) = ku fania shakka.

TESI (or TEZI), s. (ya), (1) tezi ya jahási, the hinder part of a vessel (niúma ya jombo); (2) glandulous excrescence; mtu huyu yuna tesi shingóni or magulíni. It gives no pain, but it must be cut off early, and not allowed to grow; goitre, a fibrous tumour (St.); tesi ya muili.

TESHILI (or TASHILI), s. (ya), quickness, velocity, rapidity; ufanie kazi kua tesihili, si kua usogófu, do the business quickly, not slowly.

TESIRA, s. adv., quickly, readily (Kiung.); *cf.* táсила.

TESO, s. (ya, pl. za), (1) tesó (pl. matéso), afflictions, adversities; (2) tesó ya ku tongéa miti, a native carpenter's adze or hatchet to cut or carve wood. The iron is fixed into the short handle obliquely, not horizontally.

TETA, v. n. (= ku sema kua hasira), to litigate, dispute, quarrel with one; ame-teta nami, he quarrelled with me, spoke with me in anger and animosity, to oppose, to be adverse, to be at enmity, to hate.

TETÉA, v. obj., to be hostile to him.

T'ET'ÉA (?), v. (= ku-mu-ombéa), to intercede for one in time of trouble; *e.g.*, mimi nime-m-tetéa mtu huyu nimesema, atáni, ni mesikini msi-m-sumbúe, I spoke or interceded for this man, saying: Let him alone, he is poor, do not trouble him.

TETÉKA, v. n.

TETESHA, v. a., to disincline.

TETÉWA.

TETÉA, v. n. (Kiung., ehechea), to walk lame; detéa?

TESHA, v. a.; ku fania fitina.

TESHANIA (or TESANIA), v. a., to oppose, to gain-say one's words.

TÉTANA, v. rec., to be at enmity with each other, to hate each other.

T'ET'ÉA, v. n.; kuka yuwatetea, the hen begins to cackle, to lay her egg (kuku yuwaanza ku lía, kūtā na punde ku buága i).

TÉTÉ, s. (ya, pl. za), or jeje ya motto, a spark, spark of fire; tete za motto zarúka.

TÉTÉ, s. (ya, pl. za), the guinea-corn full grown, but still soft or milky; tété ya mtama mbiti (or mawelle or mahindi or njugu) = mtama mjanga

or ndógo, young mtama, unripe grain, the grain of which is still small and milky (zafánia tu jeúpe; *cf.* mtáma).

TÉTÉ (ku wanga or kuanga or gogota vinngo, ndizo ndúú); mārathi ya tété, small-pox, which is properly called ndúú ya (pl. za) muili, but the natives give the disease a more honourable name by calling it tété, because it comes on like the tété za mtama, little grains of corn; ndúú ni kana shébili ya mtama mdogo, kana tete za mtáma, zikija mulini, ni nengi. The natives also avoid the hated term "ndúú" from a superstitious belief, that, if they call this disease by its real name, it will break out in reality; hence they substitute the word tete for the term "ndúú" (wanatenga jina la ndúú). The term "tete za-wanga or zagógota vinngo," refers to the fact, that this disease begins with striking, as it were, i.e., with paining all the joints of the body in such a manner that many people appear to become mad from intense pain. After three or four days, the tete, or grain-like points, appear (ku wanga in Kimrima) (= ku gogóta in Kimwita) to strike, beat, effect, to eat; tete ya kwanga, rubeola (St.); tete means little room (Kin. Mungu); tete kuanga, i.e., tete which give pain = grains of pain; kitoma kina tete, the calabash has worms (R.); tete za maji, small-pox (R.).

TETÉFU, s.; ku fania tetéfu, to hiccup.

TETELÉA (or TOTÉA), *e.g.*, motto; *cf.* tota.

TETÉLEKA, v. n. (= ku kosha ndia kauli mléfi alie na gū moja ndiáni, ni gū moja mitúni tetéleka, to stagger and tumble and miss the road like a tipsy person; *Er.* deteleka.

TETÉMA, v. n., to tremble, to quiver, to shudder.

TETEMÉKA, v. n., to tremble, to shiver, to quake; *e.g.*, kua béredi, kua mvúa, kua óga wa witu, &c.; nti inatetemeka, the earth quaked.

TETEMESHA, v. c., to cause to tremble, shake, shiver, to quake (like earthquake).

TETEMÉA, v., to go on tiptoe.

TETEMÚA, v. a.

TETEMÚKA (or JEJEMÚKA, v. n.), v. a., to boil, to scathe like (tembo) palm-wine when exposed to the sun.

TETEMUSHA, v. c.

TETESHA, v.; ku-m-mgonjoa, to treat a sick person softly or caressingly.

TETÉZA, v. a. (=) ku-mu-endésha, to make go; *e.g.*, ku-m-shika mgójoa mikonóni na ku-mu-endésha polepole, to take a sick person by the hand and lead him gently.

TÉU, s. (ya, pl. za) (Kimrima) (= Kimwita) jūgū, ya, pl. za; téu ya udóngo m'tōa ajengápoi a hill of clay (kilima cha udóngo) in which the

- termites or white ants build their nest (vid. mtoa); nti ya Mwita ni téu heimei mgomba.
- TEÚ, s. (ya, pl. za); mtu huyu ana téu ya (or za) ku téŭka, he has rising of the stomach, eructation; cfr. mteu.
- TEÚA, v. a. (= *Kiung. ehagúá*), to select, to choose; téule, choice, chosen; cfr. tagua, taúa.
- TEŬKA, v. n., to rise in the stomach; natéuka, my stomach is uneasy, to dislocate, to sprain (St.).
- TEWA, s., name of a fish.
- THABIHU, s., an offering, a sacrifice; تَبَحَّ , mae-tatus fuit; تَبِيحٌ , destinatus sacrificio.
- THÁBITI, v. n. (shoka lina thabidi), to be firm, certain, steadfast, brave (Arab. ثَبِتَ , stabilis fixus fuit, constans).
- THABUNI; vid. thámini.
- THÁHABU, s., gold; cfr. ذَهَبٌ , aurum.
- THAHARABISHA, v. c.
- THAHARRAKISHA, v. c., stimulate.
- THÁHIRI, adj., evident, plain; ظَاهِرٌ , apparens, conspicuus.
- THÁHIRI, v. n., to be evident, manifest; cfr. ظُهِرَ , apparuit, manifesta fuit res.
- THAHIRISHA, v. a., to make plain, to reveal.
- THAHIRIA, v. obj.
- THÁIFU, adj., weak; cfr. ضَعَفَ , debilis, infirmus fuit.
- THÁLATHA, num., three; ثَلَاثٌ , tertiavit; ثَلَاثٌ , tres.
- THALATHÁSHARA, thirteen.
- THALATHINI, thirty; ثَلَاثُونَ , triginta.
- THALÍL, adj. (ذَلِيلٌ), very low or poor; cfr. ذَلَّ , abjectus vilisque fuit, submissus, humilis fuit.
- THÁLIMU, v. n., to be unjust, to wrong, to offend, to defraud; ظَلَمَ , injustus fuit, injuria affecit.
- THÁLIMU, adj., a violent, swindling, and defrauding person; ظَالِمٌ , injustus.
- THÁMAKA, s., one who is surety for the good treatment of a wife.
- THÁMANA, s. (ضَامِنٌ), a surety; ضَمِنَ , eavit, spopondit; ضَمِينٌ , praes, sponsor.
- THÁMANI s. price; ya thámani, of price, valued, valuable; ثَمَنٌ , pretium.
- THÁMBI, s., sin, crime; ذَنْبٌ , secutus fuit; ذَنْبٌ , crimen, culpa.
- THÁMINI, v. n., to become surty; vid. thámana.
- THÁMIRI, s. (ضَمِيرٌ), thought, conscience; cfr. ضَمَّرَ , concepit, cogitavit; ضَمِيرٌ , conceptus animi, mens, arenum mentis.
- THANGA, s.; waze wanéna: kitáko hakina thanga (danga) (R.)?
- THANNA, s. (ظَنٌّ), thought, suspicion; cfr. ظَنَّ , putavit, opinatus fuit (eum quadam dubitatione); ظَنَّةٌ , suspicio.
- THANNI, v. n., to think, to suppose.
- THANNIA, v. obj.; ku-m-thannia muifi, laken hajú, to think of, to suppose one a thief, but not to know it for certain.
- THÁRAU, v. a., to despise, not treat well, to scorn.
- THÁRAU, s., scorn.
- THARAULIWA, v. p.
- THÁRUBA, s. (ثَرْبٌ), a stroke, a storm; tháruba moja, suddenly, lit., at one stroke; cfr. طَرَنَ , motus fuit and ثَرَبَ , verberavit, percussit.
- THAWÁBU, s., reward; ثَوَابٌ , remuneratio, praemium, reversus fuit, rependit mutuum.
- THÉLIMU, v. a., to oppress; vid. thalimu.
- THELTH, s., a donkey's canter (St.).
- THELUTH (ثَلْثٌ), a third; ثَالِثٌ , tertius
- ثَلَاثٌ , ternus.
- THEMANIA (or THAMANIA), eight.
- THEMANINI (or THAMANINI), eighty.
- THEMANTÁSHARA (or THAMANTÁSHARA), eighteen.
- THÉMUNI (or THÓMUNI), the eighth part of a dollar; cfr. ثَمَبَ , octavam partem cepit; ثَمَنٌ , or ثَمِنَ , una pars ex octo.
- THENÁSHARA (rectius ETH(E)NÁSHARA), twelve.
- THÉNĒN (rectius ETHNĒN), two.
- THIHÁKA, s., derision, ridicule; cfr. ضَحِكَ , risit.
- THIHÁKI, v. a., to ridicule; thihákia, v. obj. (= ku-m-fania misáha).
- THIHIRISHA, v. c.; vid. thahirisha.
- THII, v. n., to be in distress.
- THIÍKI, v. n., to be put into straits; ضَاقَ , in angustiam redegit.
- THÍLI, v. a., to abase; cfr. ذَلَّ , vilis fuit, vilem reddidit, humiliavit.
- THILMU, v. a. (vid. thálimu) (Luke iii. 14), (1) to be unjust; (2) thilimu (thilimika, thilimiwa).
- THIRÁA, s., (1) arm (cfr. ذِرَاعٌ , pars brachii ab

extremo eubito usque ad extremitatem digiti medii); (2) *a measure of about half a yard from the elbow to the tip of the middle finger*; thiraa konde, *from the point of the elbow to the knuckles of the clenched fist* (St.).

THOM, s., *garlic*?

THOOFIKA, v. n.; *vid.* thaifu.

THOOFISHA, v. c., *to make weak, to weaken.*

THÚBUTU (*vid.* thábiti or thabitili), *to dare, to be firm, convinced, proved*; si thúbutu, *I dare not.*

THUBUTIA, v. obj.

THUBUTISHA, v. c. (*cf.* thabitisha, *to make firm, to convince, to prove.*

THUKU, v. a., *to taste* (St.) = ku ónda.

THULÁMU NA MAGÚBARI, *darkness and clouds.*

THULLI, s., *misery, distress*; نَلْ, vilitas, abjectio animi.

THÚLUMU, v. a.; *vid.* thalimu.

THULUTHI, a *third*; *vid.* theloth.

THUMU, v. a., *to slander*; *cf.* دَم, vituperavit, vilipendit, despectui habuit.

THÚMUNI, s., *the eighth part of a dollar*: ثَمْن, una pars ex octo.

THUREA, s., *a chandelier* (St.).

THŪRŪ, v. a., *to harm* (*cf.* dūrū), *though the orthography "thuru" is better* (*cf.* خَر), *noeuít, laesit, neesse et opus habuit, coegit; haithuru, no matter, no harm.*

Ti (*for* n'ti), *earth*; ku piga na ti, *to strike one down, to overmatch* = ku-m-shinda, angusha, ku pigoa na ti, *to sucumb*; ndia ya nti kua ti, *a subterranean passage.*

Tia, v. a., *to put, to put into* (this verb is frequently used in various modes), *to cause to one, to bring upon one, to make to go into, &c.*; ku-m-tia masháka, *to put one into trouble, to trouble one*; ame-wa-tia nioyo buka kuba kua ile yao batá, *he frightened them very much on account of the crime they had committed on the mursa (messenger) of Muhammed*; ku-m-tia kazini, *to employ one*; ku-m-tia marathi, *to bring disease upon one*; ku-ki-tia makali (e.g., kissu), *to sharpen (a knife)*; ku tia mikonóni, *to take into one's head, to undertake*; ku tia nanga, *to anchor*; ku tia nía, *to contemplate, to intend* (= azimía); ku tia kashani, *to put into a box, into the water, mud, &c.*; ku tia hatiáni, *to find fault with*; totia nguvu, *to force*; ku tia askari, *to enlist*; ku tia utumáni, *to enslave*; ku tia kiza, *to darken*; to tia matata, *to entangle*; ku tia kassi mno, *to make too tight*; ku tia maji, *to dilute*; ku tia maanáni, *to think of*; كَنَاع, assecla, adjutor.

TIÁNA, v. rec., *to put each other into.*

TILIA (TILILIA), v. obj.

TILIANA SHAKA = ku gombana, *to quarrel with one another*, Col. iii. 13.

Ji-tia, e.g., ku-ji-tia uelle, *to pretend sickness.*

TIWA, v. p.; e.g., ametiwa masháka, *he was put into trouble.*

Tía, s. (or TIGA), *giraffe*; tia huyu, pl. tia háwa, *these giraffes.*

TIÁBU, a *game, played by throwing up sticks and watching their fall. There are other kinds of games, e.g., dama, tinge, tasa.*

TIÁKO, s. (ya, pl. za); tiako ya m'fi, *the notch of an arrow.*

TIÁRA, s. (ya, pl. za), *a boy's kite, a paper-toy for flying in the air, made of (miā) cocoa-nut leaves or paper. The boys of Mombas are very fond of this play.*

TIRA, s. (ya, pl. za), *aid, succour, assistance* (subsidiy?); ku-m-pa tiba ya áskari = ku-m-saidia nguvu kua askari, *to assist one with soldiers.*

TIBI TIBI, s. (Kin.), *the seed of a plant which has a pleasant smell (for women).*

TIBU, e. a. (Arab. طَب), *to heal, cure one* (= ku poza); daua ina-m-tibu, *the medicine cured him*;

تَب, mediuus fuit, euraivit, also reinforce; (2) tibu, s., *a kind of scent.*

TIBIKA, *to be headed*; mtu muelle ametibika kua daua.

TIBÚA, v. a., *to stir up and knock about*; *cf.* tífua.

TIFU, adj., *leaping up, jumping*; e.g., mtánga mtifu, *fine sand which flies off*; mulógo hu tifu tifu; unga unatífuka = ruka; ku fánia tifu, *to make to rise, e.g., dust by shaking.*

TIFÚA, v. a., *to make to rise, to make fly or jump, to raise high.*

TIFÚKA, e.g., moshi inatífuka, *the smoke rises high, and disappears.*

TIFÚSHA, v. c., *to make rise* (= ku rusha).

TIGÁRA (or TIJÁRA), s., *gain by traffic* (= ku uza na kúa); *vid.* تَجَر.

Tii, v. n. (طَاع), *to obey, to submit oneself to*; huyu ni m'ja mtii, *this is an obedient slave*; huyu ni mana mtii, *this is a submissive son*; yuwa-m-tii babai, *he obeys his father*; yuwangia katika taa, *he enters into obedience*; *cf.* طَاع, paruit obsequens fuit.

TÍKIA, v. n. = anakúa mtii, *he became obedient.*

TISHA, v. c., *to cause one to obey, to subdue*; baba ame-m-tiisha mana or ame-m-soéza, *nai ametika.*

TRIWA, v. p., *he was obeyed.*

TIKE, adv., *equally, precisely so* (sawa sawa)

(perhaps for the Arabic "kethe," thus, so, in this manner); e.g., yamekuenda tike manenoyangu = mikama nilivio sema, maneno yamekuenda vivio or vivile, as I said, so my words have been fulfilled precisely.

TIKIA, v. obj. (cfr. ita, itika, itikia), to answer a person when called to.

TIKISA, v. a., (1) = ku-m-gojea, kú-m-pa sáburu, ku-m-tíkisa mtu, to wait for a man, e.g., one wishes to start on a journey to-morrow, and I wish to accompany him, but when the morning comes, I am not yet ready on account of some business which detains me for a few hours. I therefore tell my fellow traveller, u-ni-tíkise kazi-yangu, wait for me till I have settled my business, then I shall join you; (2) to shake (St.).

TIKISANA, v. rec. = ku ngojeana, to wait for each other.

TIKITI, s. (la, pl. ma—), a water-melon; majira ya keskasi watu wala, wana kiu.

TIKITIKA, to be shaken (St.).

TIKITIKI, s., adv., utterly and entirely; kábisa pia iote, to the last mite; ku oza tikitiki, to be perfectly putrid; ku ponda tikitiki, pulverize.

TIKO, s. (la); ku fania tiko, to squash? (R.).

TILIA, v. a. (cfr. tia, v. a.), to put to, to deliver up to; ku-m-tilia motto niumbani, to set one's house on fire; ku-m-tilia nguoyakwe tope, to put dirt into his cloth for one, to make one's cloth dirty; ku-m-tilia fitina moyóni, to put enmity into one's heart, to set one at variance with; ku-m-tili, khofu, to be anxious about one; nduguzangu wa-ni-tilia khofu kua kua pekeyangu, my brothers are anxious about me, because I am alone; ku-m-tilia nguvu = to help, but ku-m-tia nguvu, to strengthen; muana huyu enenda nai, uka, m-tilie mkononimuakwe; mfúko wa ku tilia fetha.

TILIFIKA, v. n., to grow less, to waste; ku tilifisha, to diminish; فَل , vilis, abjectus, humilis fuit, vilem reddidit.

TILIFU, v. a., to waste, to ruin.

TILILIA, v. obj., to p'ace or put right, to set or put in order; to tililia ngúo or janvi.

TILISIKA, v. n. = tiririka, tirisika, jivirika, jururika, jurusika, turusika; e.g., maji yatilisika, the water runs down a tree or gutter, or kuti lililofungoa mtini (cfr. mtilisi wa maji). The various forms of these verbs arise from the sound which the running water, &c., causes.

TIMAMU (cfr. تَمَام); e.g., siku sabaa timamu taasiai, full seven days of mourning.

TIMAZI (R.), a stone hung by a line, used as a plummet by masons (St.).

TIMBA (pl. za); timba ya ushanga, a string of beads; kigue.

TIMBA, v. a., to dig; e.g., ku timba káburi, to dig a grave; ku timba shimo, to dig a pit.

TIMBIKA, v. n.

TIMBIA, v. obj., to dig about it; Luke xiii.

TIMBI, s., bracelets (St.); timbi ya tháhabu, bracelets of gold.

TIMBO, s. (la, pl. ma—); timbo la ndófu; a pit for catching elephants; (2) a mine (cfr. ku timba, to dig); timbo la ndóngo, a clay pit.

TIMBÚA, v. a. (Kíung. chimbúa), to dig up, to open; e.g., ku timbúa ndágo, to dig up the root of ndágo, a kind of weed noxious to the plantation; ku timbúa unga, to dig up flour which has become very compact in the barrel; ku timbua ndóngo.

TIMBÚKA, v. n.; mawingu yatimbúka, clouds break through the horizon, and gather thickly for heavy rain; júa latimbúka (or lajimbúka) = laanza ku passua uwingu, ku toka nde, the sun begins to break through the sky, to go forth; ku fugúka na ku timbúka?

TIMBÚZA, v. c.; júa latimbúza, the sun causes his disk to break through the clouds, i.e., he has one side within, and the other without (upande wa jua ndani, na upande nde ya uwingu), he begins to rise; m'esi watimbuzi = watoka katika uwingu, the moon rises, goes forth from the dark sky. Timbúza signifies the beginning of its coming forth.

TIMBÚKO (= asili?), (la, pl. ma—), nature; Gal. iv. 6.

TIMFI, s. (ku timba, v. a.), a child, who from various evil signs is supposed to be the precursor of a calamity to the family; mana huyu ni timfi (pl. wana hawa ni timfi), i.e., yuwa-m-timba babai or mambai or akrabazakwe neno ofu la ku úa (kua mārathi); ku timba roho; (1) mana kijego (i.e., alievialiwa na meno ya mbelle ya ju) ni timfi, yuwa-m-timba babai na mamai, &c. kuffa, a child who is born with the upper front-teeth is thought by the superstitious Suahili to kill his father or mother, &c., by sickness. Many Suahilis (like the Pagans) kill such unfortunate children, whilst others spare them. In their superstitious fear they suppose that this child (yuwaja na malaika maofu ku úa babai, &c.) has entered the world with bad angels to destroy his family. Timfi, a villain, profligate (cfr. kijego timbi = timfi = kijego, a villain); kitimbi, pl. vitimbi (vid. fitina); kijana wewe, u timfi, wadaka ku-ni-timba rohoangu; (2) mana apigai pindu, a child fond of tumbling (with the head on the ground, and the feet in the air) is also considered to be an evil sign to the family. Such a child is a mana timfi; (3) lastly, mana mzima muekúdu aliai pasipo scbabu, i.e., asipopigoa, is a mana timfi; a child (about 6 years old) of red colour,

who weeps without cause, i.e., without having been beaten, portends likewise an evil impending over the family.

TIMIA (or TIMU), *v. n.*, to be complete; fetha zime-timía, zimelipoa zote, kámili, all the money was paid; *cfr.* تَمَّ, totus, integer, perfectus fuit.

TIMILIA, *v. n.*, to become full, complete, plenary; kúa kámili.

TIMILIZA, *v. a.*, to accomplish, fulfil, effectuate, e.g., maneno, uáhadi.

TIMIZA, *v. a.*, to complete, consummate, e.g., m'ez wa utumishi, to serve out one's time.

TIMILIFU, complete, perfect; utimilió, perfection.

TINA, *v. a.* (Kimrima), to circumcise (ku tábiri in Kimwita).

TINDA (Kiung. chinja), *v. a.*, to slaughter, to butcher, to cut; ku tinda gnombe, to slaughter a bullock; ku tinda mimba, to cut the womb = ku tóa viāa tena, not to give birth any more; hence: mana buyu ni kitinda mimba, this is the last child whom his mother bears, mamai haviāi tena; (2) maji yanatinda, hayapiti tena (*cfr.* dukana in Kimiassa), the water has been cut off, it flows no more, is only found in pools; madi's anadukana, the water is detached; *vid.* Reb.'s *Kiniassa Dict.*, pag. 81; ku tinda or tupa dini to renounce religion.

TINDIA, *v.*, nime-m-tindia gnombe, I slaughtered a bullock for him, in honour of him.

TINDIKA, *v. n.*, to be finished, to be cut off, to be all over, to fall short of; neno hili linatindika; nimba imetindika; maji yametindika; isio-tindika, endless.

TINDIKIANA, *v. rec.*, to be separated, as friends or relations at a distance from one another.

TINDIKIA, *v.*, kitu hiki kina-n-tindikia, sinájo tena, kina-n-ishia, I am out of this thing, I have no more of it, it is finished with me; watu hawa hawatindikii kuja, they are not prevented or discouraged from coming; maléu yali-tu-tindikia, we are out of provisions.

TINDANGO (or JINIANGO, or TINIYANGO YA NIAMA); a piece of slaughtered meat (*cfr.* ku tinda) tindango is larger than tiniyango; pieces of meat like those which are pickled (= pande).

TINDE (or TINDI) (R.), the love-apple.

TINDI (or TINDE), (ya, pl. za), *s.*, the love-apple, tomáto.

TINDILIKA = pajika.

TINDIO, *s.*, t indioni.

TINDO, *s.* (ya); tindo ya ku tinda júma, a cold chisel, a chisel of steel or hard iron; ku kata juma, kua ku pigoa na upau ku tiwa mottoni.

TINE, *s.* (ya) = kitoa cha m'bó, the gland of the penis which has the (sunga) prepuce which is

cut off and buried by the circumcisor under a water-jar; tine inakwisha tino, inakúa nde, the tip (i.e., its skin) is cut off, and itself is visible, because the tine itself cannot be cut off without destroying the substance of the mbó. Tineyáko ni nzúri, wewe umepóa, mimi nina kionda, sitassa póa.

TINENE, *s.* = nti nene, the main land.

TINGE, *s.*, a game consisting in imitating all the motions of a leader (St.).

TINI (Kiung. chini), *prep.*; tini ya, down, below, beneath, under; tini ya nti, underground.

TINI, *s.*, a fig, figs; تين, ficus (fructus).

TINNE, *s.* (wa), (pl. matinne), a red ant, which is found on trees, especially on mango-trees.

TIRIRIKA, *v. n.*, to start, slide, to trickle; nioka yuwatirika (makes tir); maji yanatirika, the water flows down slowly, gently (ku fania safu) (ku tirikana), to steal away, to withdraw privily; ti=nti, e.g., usiangalie jñ, piga na ti, do not look upwards, but downwards to the ground.

TISÁ (or TISSIA), nine; *cfr.* تِسْعَ novem.

TISAINI (or TISINI), ninety; tisatashara nineteen.

TISHA, *v. c.* (*cfr.* kujā, to be afraid), to frighten, intimidate one, to alarm; maniés ya (niesi, la) nioka yame-m-tisha mtu ku fania kinia, na ku pata pepo kua oga, the colour and stripes of the serpent frightened the man so much, that he went to stool, and got an evil spirit (sickness) through fear. Othmani alikúa akitisha, laken sasa askari wanena nai (*viz.* Tangai) saua saua; muatishúa nuinui Beni Adam, laken hamtisláki. TISHIKA, *v. n.* to be frightened.

TITA, *v. a.*, to tie up together (in bundles).

TITA, *s.* (la, pl. ma—) a bundle of firewood, a faggot.

TITI (or TITTI), *s.* (la, pl. ma—), the nipple, breast, teat; mana yuwañiña matitti ya mamai, the child sucks the breasts of his mother.

TYITKA, *v. n.*, to carry a bundle of sticks; *cfr.* titá, *v. a.*

TYITKA, *v. n.*, to be shaken, if one beats a block on which a man is sitting.

TYITÁ, *v. a.* = tukutika; ame ji titika kua punda "si-ni-titike," is said to one who beats a tree, on which a man is sitting; fulani anatitikua, matumbo ya-mu-uma, ku nenda leo, ndiko ku ji-titika, jua lina kútúa (R.).

TYITIMA, *v. n.*; mgúrómo watitima Mwita, the thunder rolls at Mombas (it makes du, du, du, du —); ku piga mititimo.

TYITIMA (TYITIMA, TYITIMSHA) (ku te'leza kua tope), *vid.* didima, to sink into, to submerge; *cfr.* topeza.

TTIMŪA (or DIDIMŪA), *v. a.*

TTIMKA, *v. n.*; titim=kaku toka ku enda mbók ua

TTINSHA, *v. e.*, to make (water) flow.

ku sikiliza hábari kuba, to start in haste on hearing some important news.

TIWO, *s.*, paralysis? (St.).

TIŪA (*pl.* viŵa) (*Ung.* ehúla or ehúra), a frog.

TŌ, a suffix or particle denoting propriety, energy, goodness; e.g., manuka, smells; manuka to, scents; ku weka to, to put a thing properly; Dr. St. says, that this particle is rarely used in Kiang.

TŌA, *v. a.* (Kinika, ku láfia), to give or bring out, to issue, take away, bring forth (e.g., ku toa maúa, to bring forth flowers), to expend, to spend, to dismiss, to put out of; ku tŏa hádithi, to tell a tale, wali ametŏa ghárŭma nengi, lit., the governor gave out many expenses, expended much (cfr. ku tŏa with the verb ku tossa, to omit); bána ame-ni-tŏa, sina ndia ya ku enda ame-ni-tŏa kazini, or katika kázi, the master put me out of work, he dismissed me; ku tŏa meno, to show the teeth.

TOLÉWA, *pass.* (Kin. ku lafiroa), to be brought out or forth, to be expended; vitu vingi vime-toléwa ni wali.

TOLÉA (Kin. lafira), wali ame-ni-toléa fetha aka-n-lipia, i.e., ametŏa fetha aka-m-pa ndeni-wangu, the governor spent money for me, in my behalf, he paid for me, he spent money and paid my creditor; ku-m-tolea mtu kitu, to expend, spend a thing for one; na kuámba nalikúa na fetha, ningetŏa nafsiyangu.

TOÉKA, *v. n.*, to die, to be no more.

TOEZA, *v. e.*

TŌKA, *v. n.*, to come out, to go out; e.g., ametoka niumbani jua linatoka sana leo, or kutatoka jua leo, there will be a great heat to-day; natoka ku-mu-uzia pembe, I come from selling ivory for him.

TŌKOA, *v. n.*; ku tokoa ni harri, to perspire, to sweat; tŏkoa ni matŏzi, to shed tears, to have tears in one's eyes, to run with tears (mana huyu yuwatŏkoa ni matozi = matoyakwe ya jiririka matozi feláni anaangúka atokoa ni rokho, he is, N. N. fell and is about to die (from thirst), but he dried up (with thirst), he did not die, but he nearly dies.

TOKÁNA, *v. rec.* = ku atána, to divorce; ku okana na mkéwe, to part with his wife (kulla mtu ameshika kaziyakwe); watu waliotang-amána pamoja ku simamia mnaneno, wameto-kána kulla mmoja amekuenda ndiyakwe.

TOKÉA, *v.*, to come or appear to one, to make one's appearance; malaika ame-m-tokéa mtu, an angel appeared to a man; mtu ametokéa mituni, akaonekana ni watu uweúni; mana huyu anatokéa na mambo maŏvu sana, yata-

kúja mambo maŏvu níuma, or na mámbu maovu yaŷiom-fuáta. Natokéa ndé Buana.

TOKELEA, *v.*; mgeni ame-ni-tokelea or leo nime-tokeléwa or nimetokéwa ni mgeni, to-day, a stranger visited me, or I was visited by a stranger to-day.

TOKÉZA (*Reb.* writes DOKÉZA), *v. a.*, to show forth, look forth, portend; jino laánza ku tokéza nde, the tooth begins to show itself, to look forth (ku méa); sindáno inatokéza ntayákwe ya ku tokéa kua pili, the needle shows its point to come out on the other side; manajuóni ametokéza leo manéno mabáya kua watu, the learned man portended to-day bad matters to come upon the people; jiwe linatokéza mmo = linafániamdóino, litaangúka, the stone projects, it will fall.

TŌZA, *v. e.*, to cause one to give or bring out or forth, to demand a thing from one, to exact; Baniani yuwatŏza watu úshuru, the Banian (in the name of Government) exacts tribute from the people, levies custom upon the goods of the people; ku tŏza kitu kua ngúvu or rai (urefu hila).

TŌA, *s.*, name of a fish with small scales, and considered bad though it is eaten (R.).

TŌÁA, *v. a.*, to take, to take away, off, to receive, accept, obtain (Kin. ku hála); mtumishi ametŏa fethayakwe, the servant took or received his money; mimi nimetŏa fetha, nai ametŏa, I brought it forth, or expended it, and he took, received it; tŏa or utŏái kitu hiki, take this thing; but tŏa or utŏe kitu hiki, bring forth this thing, do thou issue it; ngúo hi ina-m-tŏa, this cloth suits him; ameniŏka to, he is quite straight.

TOÁWA, *v. p.* (Kin. ku háloa), to be taken.

TOALÍA, *v. obj.*, to take from one, to deprive him of; wali ame-ni-toalia malizangu, jahaziyanu, niumbayangu, watuwangu, &c., the governor took my property from me, my vessel, my house, my people, &c. = wali ame-ni-gniagnábia.

TOALIWA, *v. p.*

TOALÍKA, *v. n.*

TOALIWA, he was deprived of (Kin. ku haríroa).

TOÁNA, *v. rec.*; ku toána sura = ku fanána, to take each other's shape, to resemble each other; hence mtoána alietŏa muenziwe.

TOAZÁNA, *v. rec.*: ku toazána sura or kimo, to take the shape of the face or the stature (length) of the body from each other; i.e., ku fanána or kúa sura moja or kimo kinúja, to resemble, or to be of the same shape or stature (to resemble one another in countenance and stature).

TOÁZI, *s.* (*pl.* ma—), (1) *eymbals* (St.); (2) nduli, ndáka tŏa rokhoangu; malaika Israeli (Azrael)

ni toázi atoái rokho, *the angel Israeli is the taker of the spirit, he wants to take away my spirit.*

TOBA, s. (Arab. توبَة), (1) *repentance*; *efr. Luke iii.*

8; *efr. تَابَ*, conversus fuit a peccatis ad Deum, poenitentiam ob delictum ostendit; *efr. also تَابَ*, bonus, purus fuit; (2) *a key-ring (R.).*

TOBIA (or TUBIA), v. n., *to repent toward God*; ku tubi. Mungu.

TOBÓA, v. a., *to break through, to break a hole in a wall.*

TOBTON, *choke-full.*

TÓDO, s. (la, pl. ma—) (*vid. ondokéa*); todo la manamuali = laánza ku ondokéa; todo ngema.

TOÉA, v. a. (Kipemba) = ku tangánia mtuzi na wali pamoja, *to mix boiled rice with mtúzi (gravy).*

TOELÉA, v. a. (Kimwita); ame-toeléa wali kua mtuzi or samli or borohóa; mtuzi ni kitoóo or kitoeléo cha ku toeléa or toea (Kipemba) wali; i.e., mtuzi is the mixture which is added to the rice, and eaten with it. The natives take it out of one pot or pan and put it into the plate in which the rice is, and in which the mixing takes place.

TOELÉZA, v. e.; mtuzi umetoeléza wali (umetoshia batta ku kwisha saua).

TOÉZA, v. a.; rokboyáko ya-ku-toéza káya au Kisulutini = wáza wapi-yate naazoyako ya-áza wapi? *where dost thou think or intend to stay, in the capital or at Kisulutini?*

TOFAUTI, s. *dispute, difference (St.).*

TÓFIA, v. a. (= ku tía katika), *to put into, to touch*; e.g., ku tófia janda (kidóle) mottoni or majini, *to touch, to handle fire or water*; ame-tófia ásalí akarámba, *he touched honey and licked it*; ame-tófia haya mbelle za watu, *he put him to the blush before the people (by the refusal of his request) = ame-m-tía usso katika haya, usso ku ináma kua háya*; ku tófia kidóle or gnongo maji (ku oáma), *to put the finger or gnongo-ropes into water, but ku gussa or tola kidole, to touch slightly upon.*

TOFÍKA, v. p.

TÓFIO, s.; meno ya tófio, *pointed teeth, or teeth sharpened to a point*; *efr. Kiniassa, mano ya vibázi.*

TOFÚA (or POFÚA or POVÚA), v. a., *to make bad, to hurt, mar, spoil, pervert a thing to one*; mana ame-ni-tofúa jitokua kijiti or fumo, uami sasa natofúka, *the boy hurt my eye with a splinter or lance, and now I am disfigured in my eye*; ku haribu or pofúa mbóni wa jito jito linakúa pofu kana mbasi isiokúa na kitu. Hence kitófu, mta huyu ni kitófu, hana mato,

yuna utófu wa this mato, *man is blind*; *vid. mbóni.*

TOFÚKA, v. n., *to be spoiled (= pofúka)*; mtu ametofúka mato, mbóni or kifini cha mato kimepotéka, *he is spoiled as to the eyes, i.e., he is blind, because the pupil of the eye has perished.*

TOFÚGA, v. a.; ku-m-tofúga jito, i.e., ku-m-pelckéa kijiti matóni kua kñ teza? ? (R.).

TOHÁRA, s., *circumcision*; *efr. kumbi.*

TOHÁRA, s. (pl. za) (*sing. utohára, wa*), *cleanliness, purity*; mtu huyu si mkó, yuna tohára za muili, za ngúo. za mbó, *this man is not unclean, he is clean with reference to body, the cloth, &c. (unbooyakwe itohára = imetahiriwa, nguozákwé za tohára) (yu tohara muiliwakwe)*; *efr. طَهَر*

mundus, purus fuit; / طَهَرَاتُ, mundities, lotio

membrorum quorundam modo lege praescripto; ku tohára, *to purify by ablutions, to perform the Muhammadan ablutions (St.) (efr. pamba, v. a.)* aóne tohára, *may the angel see purity when he comes to the graves.*

TÓJA, v. a., *to scratch, to make small incisions in the skin of a man or animal, to let blood in cases of sickness, to scarify, to eup (ku toja kua uembe, damu ipáte toka kua mārathi), to tattoo.*

TOJÁNA, v. rec., *to eup each other. The natives use a goat's or sheep's horn in cupping. The horn has at the end a small opening through which the cupper draws the blood toward the cup; having done this, he closes it with wax, so that the vacuum may receive the blood.*

TOJO, s. (la), *incision, scarification*; ku fania tojo la uzuri, *to scarify the body for ornament, as the Wanika females do, who tattoo their breasts and bellies.*

TOI, s., *a kind of wild goat (St.).*

TOKA, v. n., *to go or come out, or away*; ku toka damu, *to bleed*; ku toka harri, *to sweat*; ku toka moshi, *to smoke, but ku tóa moshi, to spout*; e.g., niamgúni anatoa moshi, *the whale spouts.*

TOKÉZA, v. e., *to ooze out, to project, to make appear*; ku tokeza kua pili, *to break through the other end, to present an opening at the other end.*

TOKEZÉA (or TOSHEZEA), v. obj.; Muignizimgu ana-m-tokezéa, *God appeared to him.*

TOKÉA (= AWIA or AWILIA), v. obj., *to come out, to appear to one.*

TOKÁNA, *to go forth from one another, to divorce, to be set free, to separate.*

TÓKÁ, s. (ya, pl. za) (Kiung. chokáa), *lime. The Suahili prepare a good kind of lime from the magebái (vid.) and shells. Tóká yazidi ku asha tombako; tombako ikiwa mbáya watu wanatía*

tōkā ku zidi ukālī, tombako ipáte washā, but tambu na popo inapunguza (zizimúá) ukali wa tombako; tōkā yawashā ménó. *When the tobacco gets weak the natives add lime to it, to renew its acrimony, whereas tambu and popo weaken it, lime spoils the teeth.*

TÓKO (or JÓKO or RÓJO) (*Kin. porzo*), s., a kind of grain of a plant, like the vetch; mixed with rice and boiled, it affords a relishable food.

TOKÓÁ, v. a.; ku tokóá puésa or kā = ku fúa kua konso or mti uliotóngoa nta, to catch the puesa, (cuttlefish) and mussel by thrusting at them with a pointed pole.

ТОКОМЭША, v. c., to make go out of sight.

ТОКОМЭÁ, v. n., to get out of one's sight, to see no more land, to vanish out of one's sight = ku enda mbelle or seleméa, e.g., bahari inatokomea or inakuenda upéo wa mato hatta Bukini, bahari inakuenda iendáko, mahali usipoána tena, bahari ni nréfu or ndéfu, the sea runs everywhere to Madagascar, here is all sea, nothing but water as far as you can see; ametokomea mbellezao; Luke xxiv. 31.

ТОКÓНИ, s., the pelvis (St.).

TOKÓNO, the hips.

TÓKÓRA (or ku CHOKÓRA), v. a., to make loose, to loosen, to break or moulder, stir up (or pick with a knife) anything that has become compact, solid, and hard; e.g., ku tókora (kua kijiti or janda) unga ulioganda kinúni or pipáni, to make loose (with a pointed piece of wood or with the finger) flour which has become hard in the mortar or barrel; ku tokora niassi, to remove (by tilling) the grass only superficially (jū jū) so that it soon grows again (cfr. sosa in Kiniassa); (2) ku-m-tókora mtu, to provoke one? ku tókora tóká to scrape up lime; cfr. chokóra and chakúra.

TÓKÓSA, v. a., to taunt, scold at, to bite, to nip and thereby provoke one and give occasion for quarrelling = ku-m-bishia mtu, ku-mu-anza mbelle kua kóndó pasipo seba, ku tukána bulle.

TOKÓSSA, v. a., (1) to cause a thing to boil well (until it says ko, ko, ko), to make scething hot; ametokossa maji, to let the water boil thoroughly; ku tokossa mukate kua samli, ku pata ku iwa sana = ku kanga mukate sana kua samli, to boil, to cook by boiling; (2) ku tokossa inanéno, to understand or know a language thoroughly; mtu huyu yuwatokossa manéno ya Kigalla = yuwajúa Kigalla kama Mgalla, yuwajúa iote pia kama ku vialiwa kuko (Ugallani), he has a profound or thorough knowledge of the Galla language like a Galla himself; he knows it all, as if he were born there (in the Galla country).

ТОКОССЭКА, v. n., to be well boiled, to be done.

TOKÓTA (or JYUKA), to seethe, to boil thoroughly

(kua ngúvu za motto), to become boiled or cooked by boiling; maji yavía ni muanzo wa ku pata motto, the water boils = begins to get hot, to boil, but maji yatokóta = yamekúa makáli, the water has become intensely hot, so that it bubbles and is about to run over the pot; ku furika, to boil over; maji yatokóta, yatóa pófu jū; laken maji yavía, yalía bassi, haya-tassa-pata sana.

ТОЛЕÁ, v. (vid. tóa, v. a.), to put out for, to offer to.

TOLEWA, to be put out, to be dismissed.

ТОМ, s., garlic? vid. thom.

TÓMÁ, v. a. (*Kiung. choma*), (1) to put into, o hit (= ku tia); e.g., ku toma motto niumba (= teketéza), to put fire into a house, to set it on fire; (2) to brand; ku-m-toma muifi mukonwakwe, to brand a thief's hand; (3) to pierce or thrust at one (= dunga); ku-m-toma fumo, or kua uma or kijiti cha nta, to stab one with a spear, to thrust at one with a fork or pointed piece of wood; (4) to prick; kifúa cha-ni-toma, the chest pricks me; cfr. shóma.

TOMÉÁ, v. (*Kiung. choméa*), (1) ku toméa dau kua jembéu na kalafáti; (2) to point by plastering over and putting small stones in to make work firm.

TOMELÉÁ, v.; ku tomeléa kánda lililoliwa ni pánia likafania tundu, ku tia tangile na ku shona hatta kúa sana, tundu isionekáni tena, to sew up the hole of a bag eaten by mice; ku tomeléa or tililia makuti, to put makúti (vid.) into the roof, where the water runs through, to secure the roof.

TOMÉKA, v. a.; ku toméka kissu kiunóni, to put the knife into the girdle near the loins (after the native fashion).

TOMÉKA, v. n.; niumba imetoméka kua motto, the house has been set on fire; tange (vid.) imetoméka.

TOMESHA, v. c., to set on, e.g., fire (ku tomesha motto) ; ku tomésa mbóá, to set a dog on one.

TÓMBA, v. a. (said of man and animal), to cover, to cohabit or lie with; na mke ametómbóá ni muméwe; cfr. sogóá.

TOMBÁNA, v. rec., to cohabit or lie with each other (mume na mke); cfr. jámi, v. n., báriki, for the first time.

TÓMBAKU, s. (ya, pl. —za), tobacco, much sought for by the East Africans for snuffing and smoking. The best kind is procured from Usanbara and Kikuyu. In those countries it is cultivated abundantly.

TOMBO (or TOMBOKÓRO), s., a quail.

TOMÉO, s., (1) toméo za kánda (ni tángule utomeleázo kandáni, the tangle which thou putttest into the bag); (2) chombo cha ku toméa, a branding-iron or cautery.

TÓMO, *s.* (la, *pl.* ma—); *tómo la juma* (or *mafi ya juma*), *iron dross*; *ku bisha or ku via tómo mbili, tatu, &c.*, *to brand one two or three times lit., two or three brands or stigmas*; *cfr. toma, v. a.*

TOMÓA, *v. a.*; *ku tomóa úzi wa kúma ya mana muáli kua nguvu, mbo ingie or yafinúe, or, in short words, ku tomóa kishinda, ku-m-bikiri manamuáli, to break the hymen of a virgin, to have the first coitus with her.*

TOMOLÉA, *v.*; *mtu mungine ame-m-tomoléa kishinda manamuali, another man has rent the virgin's hymen at the request of the legitimate husband, who could not do it himself* sebabu ya ku toa simika mbooyakwe.

TOMOLÉWA, *v. n.*; *mke ametomoléwa kishinda ni muméwe.*

TOMÓKO, *s.* (*pl.* ma—).

TOMÓNDÓ, *s.*, a *hippopotamus* (St.).

TÓMUE, *s.* (la, *pl.* ma—) (= *tomo*); (1) *máfi ya juma, iron dross*; (2) *tómue la, or túbúu or jábúu ya mshipi* = *jive lililo fúngo katika mshipi, npáte sama, a small stone which is tied to the fishing-hook, to sink it.*

TÓNA, *v. n.*; (1) *to drop, drip, trickle, to fall in drops*; (2) *ku tóna gógoro, to sew through a mattress here and there, to confine the stuffing* (St.); (3) *ku tona hina, to lay and bind on a plaster of henna until the part is dyed red* (St.); *tona tona.*

TÓNDÓ (ya, *pl.* za), a *small round fruit* (like *pōpō*) *which yields a good kind of oil. It is pounded in a mortar, and then exposed to the sun several days, and then pressed*; *vid. matōndō* (*calophyllum inophyllum*).

TÓNDÓ, *s.*, a *kind of snail, the shells of which the natives drive (by beating) into a cocoa-tree from the superstitious motive of securing the tree against damage, and that the nuts will not be spoiled* (ku *túliza nazi*); (2) *a shell used as inkstand* (R.).

TONDÓ GÓA, *adv.*, *the day before the day before yesterday, tangu majuzini.*

TONDÓA, *v. a.*, *to cause, produce sores, wounds*; *uki-m-lisha sámaki* (puesa), *uta-m-tondóa muili* = *uta-m-tumbúka muili, if thou feedest him with fish, thou shalt cause him many sores* (*vionda vionda*).

TONDÓKA, *v. n.*; *muili umetondoka, umefania vidonda donda umetumbuka*; *vid. kidonda, a sore.*

TONDÓA, *v. a.*; *cfr. dondóa, to pick up.*

TONDOMÓA, *v. a.*; *tondomóa máfu* (R.).

TÓNE, *s.* (la, *pl.* ma—), *drop*; *tóne la maji, a drop of water.*

TONEA, *v. obj.*, *to drop into or upon*; *maji-*

yatonéa niumbáni, meza, wáraka, &c., the water drops into the house, trickles upon the table, letter, &c.

TONEKA, (TONEKESA, TONEKESHA, TONANA).

TONESHA, *v. e.*, *to cause to drop, trickle, run, to strike against, to touch a sore place*; *ame ni-tonéshe kiónda kua ku-ni-kaniága* (gulaŋa) *he has caused my wound to run by treating upon my foot.*

TONESHEA, *v.*; *ku-m-toneshéa tóne la samli on mtúzi walini muakwe, he has put a drop of ghee or broth into his boiled rice* (*to make it more relishable*).

TONESHEKA, *v.*; *kiónda kina toneshka muigniowe akilála, the wound or sore dripped whilst he slept.*

TONESHO, *s.*; *tonéshe la kionda, kime tonésheo ní mtu, dropping of a wound which was struck or touched by somebody.*

TONGA, *v. a.* (*Kiung.*, *chonga*), *to cut, to hew, carve, to timber*; *teso* (*vid.*) *ya ku tongéa mti*; *ku tóngea n'ta, to point.*

TONGANIA, *s.*, *abettor, instigator* (= *saliti*), *ku tongánia, v. a.*

TONGEA, *v.*; *ame-ni-tongéa kua manéno mabáya kua wali* (= *ame-ni-tífa fitina kua wali*), *he has maligned me to the governor*; *ku tongéa, lit., to hew or strike one with bad words, i.e., to slander or backbite one, to cause enmity*; *tongéa neno la muliána lita-m-tongéa, lita-m-patia hasára* (*vid. muliána*) *to bring upon, to prove the cause of*; *ndio ilio-m-tongéa, her gold rings have cut out for her this misfortune, or have brought it upon her*; *ku tongéa miomo* (R.), *to pout.*

TONGEKA, *v.*; *mti umetongéka sasa, the tree is now squared, shaped, the tree is capable of being cut into boards.*

TONGELÉZA, *ku-m-tongeléza mtu kua maneno ya ufutina*; *ku'tongeza watu kua ku teta*; *ku-m-tongeléza udiriri, to cause mischief or trouble to another.*

TONGE, *s.* (ya, *pl.* —za); *tóngé ya wali, a morsel, bit, sop, a handful of boiled rice, taken and pressed with the hand, before it is put into the mouth, in conformity with the native dinner-rule, "ku fíringa tonge za wali kua mukono na ku tia kanoáni."* Tonge is different from pumba, which refers to udongo, clay, &c.; *pumba ya udongo, clod of clay*; *ndó, umenie tonge moja, come and form for thyself a handful of boiled rice*; *cfr. menia.*

TÓNGO, *s.* (*pl.* —za) (*sing.* *utóngo*, wa); *tongo za jito* (*utóngo wa jito*), *a white matter running from the closed eye*; *muigni tongo ni muigni jito moja lililotota or potea*; *muigni matóngo ya mato, one who has one eye or both eyes closed up*

with running matter, who sees nothing or but little, who is dim-sighted; (2) muigui tóngo, a one-eyed person; kulla neno kua tongo- (or tongo?) -zakwe, or kissachukwe, every word according to its meaning (*vid.* tongo) (*vid.* kisa or kissa, cause, reason); ehamba eha jito, a white film over the eye.

TONGÓA, *v. a.*, to cut right through, but obliquely, not horizontally; ku-m-kata vipande viwili kua upanga katikati, laken ku kata kua hanámu; ku kata kua derba moja; (2) ku tongóa nta, ku fania nta, to point, to make pointed, sharp.

TONGÓZA, *v. c.*, to incite, to rouse, to instigate; ku tongóza mke ndiani, to call a woman aside and promise her goods, if she will satisfy one's carnal desires; to seduce her; tongóka.

TÓKO, *s.*, a kind of fish.

TONONÓKA (or TONONÓKA), *v. n.*, to recover one's strength; mtuamepata kitu, anatononoka nafisini muakwe.

TOOFIKA (or rather THOOFIKA), to become weak; thoofisha, *v. c.*, to weaken; *cfr.* thaifu.

TÓPE TÓPE, *s.*, a custard apple (*St.*).

TÓPE, *s.* (*pl.* za) (*the sing.* utópe is not used), mud, mire, dirt; tope za nti; tope niembamba, or rójo rójo la tope lililotangamána na maji, a watery pool, marsh, fen, which is deep, and in which people will sink and perish; ewe kijana, tunza ákili wema, hapa ni máhali pa rójo rójo, tope niembamba, utasisimíá ndáni, utasáma. *The plural form, "matope," "much mud," is also used (kaskazi matópe).*

TOPÉA (= boniéa), *v. n.*; ku topéa (or boniéa) topéni, to sink into the mire or mud; ukikaniága papo, guláko litatopéa ndáni = lita sáma; janda ehatopéa katika muili; ufa hu unatopéa (ku ngia ndani sana); lijamu zina topéa katika shingoyako (*Sp.*).

TORÉZA, *v. c.*, to cause to sink into mud or mire; nti itatopéza (or boniéza) maguyakwe, nai atatopea (or boniéa), the ground will make him sink into the mud; ku topéza or boniéza vianda katika muili, to make impressions with the fingers on the body, to impress it with the fingers, to cause the fingers to sink into it; (2) to be too heavy for one (*St.*)?

TÓRI, *s.* (ya) (tópi ya matúruki, Turkish cap), a large red cap without tassels.

TORÓA, *v. a.* (*cfr.* tofuga, *v. a.*), (1) to hurt, give pain; ku-m-tota mti katika jito, ku-mu-úmsa, to give one pain by throwing a piece of wood into the eye, which is often lost by this means; kuáni ku-ni-topáa jitolangu? why dost thou hurt my eye? (2) to unloose, dissolve, take off; *c.g.*, a charm, oath; ku topáa kiápo, to take off the power of an oath or charm; (3) to claim a plantation, &c., by

tilling the ground a little, which serves as a sign that the tiller has occupied the place for the plantation; ametopáa ku lima kidógo, amepiga jánge, sasa ni alama ya kúa shambalakwe, ameweka aláma kua ku anza ku lima. *Having tilled a little of the ground occupied, he stops till he finds it convenient to till the whole; for the present he is content with a little tilling calculated to support his rightful claim to the piece of ground he has occupied for a plantation.*

TORÓKA, *v. n.*, to be dissolved, taken off; kiápo kimetopóka; summu imetopóka = imetóka, mtu amepóa, the poison is gone off, or has been taken off, has lost its power, the man recovered.

TOPOLEWA, *v.*, to be dissolved, to lose its power or virtue; summu ya nioka imetopoléwa kua dana, the serpent's poison lost its power by a medicine (given as an antidote).

TORÓSA (*pl.* ma—); ku andá toposa.

TÓRA, *s.* (la, *pl.* ma—) = fúmo dogo (*in Kigunia*), a small spear, a lance; ku-m-piga tora, to stab one with a lance.

TORA (or JORA), *v. a.*, (1) to carve, make incisions in the body for ornament (*vid.* tando za usso tora kama Wagnindo wafaniavio) (ku tora or jora usso); (2) to write (ku tora kertasi).

TORÁSI (*Heb.* dorasi); *cfr.* serdádo.

TÓRIA, *s.*, fruit of the mtória tree.

TÓROKA, *v. n.*, (1) to escape, run away from a master, from home, business, &c.; mtuna anai tóroka; (2) to slack, relax; upote wa úta unatóroka = unalegea, haukazáni tena, the bow-string slackens, gives way, does no more take or draw; mtóro (*vid.*), a runaway or runaway, a robber.

TÓSA, *v. a.*, *vid.* ku tóa, *v. a.*

TÓSA, *s.* (la, *pl.* ma—), the fruit nearly ripe (káribu na ku íwa); *c.g.*, tósá la émbé, maémbé haya n-matósá; émbé linakúa tósá, linakúa niekúndu ndáni, laken halitassa ku bopa, ku boniéa, bado ngúmu; laken bada siku táno titakúa bífu, the mango is become red inside, but it is still hard, after five days it will become ripe.

TÓSA (or TÓZÁ), *s.* (ya, *pl.* za), a pipe for smoking; tóza ya ku futia tómbáko, the bowl of a tobacco-pipe. It is made of clay, and must be distinguished from kiko (*vid.* bori, *s.*); tosa ya ku futia tombako signifies in general "tobacco-pipe," and corresponds with the Arabic shibuk, whilst the kiko is the hooka or shishe; mtu huyu yuna púa kana tóza this man has a nose like the bowl of a tobacco-pipe—an expression of great contempt; *cfr.* kiko.

TOSHIA, *v. n.*, to suffice, to be sufficient, to be enough for; kertási hi ina-ku-tosha siku kumi, this paper will suffice thee for the period of ten days; mini

na-m-tosha Mzungu ku fánia kaziyakwe pia, *I am sufficient for all the business of the European; tò-isha, to finish wholly = to be enough?*

TOSHÉA, *v. obj.*, *to be sufficient or enough for one; kertasi li ina-m-toshéa kaziyakwe.*

TOSHÉKA, *v. n.*, *it is enough.*

TOSHEZÉA (or TOKEZÉA), *v. obj.*; kuna mashika (or masika), Muignizimungu ana-m-tokezea or toshezea.

TOSHELÉA, *v. obj.* = toshéa.

TOSHÉWA, *v.*

TOSHELÉZA, *v. c.*, *to cause to be sufficient, to satisfy; mimi pekeyangu na-m-tosheléza kaziyakwe pia = mimi na-m-tosha ku fania or isha kaziyakwe pia (ku zuilia kula li-já-lo); mtúzi hu watosheléza wali hu (wali hu hatta uishe) - this broth will do for this boiled rice, i.e., the quantity of broth is equal or in proportion to the quantity of rice.*

TOSHELEZÉA, *v.*; watu wawili wa-ku-toshelezea shogulizáko (= wa-ku-ishia kazizáko), *two men will be able to finish thy work for thee.*

TOSSA, *v. c.* (*vid.* ku tota, *to sink*), *to cause to sink or drown in water; jombo ni kisito, hutosse vitu or shébēna, the vessel is heavy, let us sink things, or the load, cargo, i.e., throw some of the cargo overboard to lighten the vessel.*

TOSSA, *v. a.* = ku áta or ku tóa ku kátá, *to omit, to fail; ametossa kuja, or ametoa, or améata kuja - hakuja, he omitted or failed coming, he came not; ku tossa kuja, or ku tóa kuja; sébabu nini? resp., ku tossa kuja ni sébabu yee hawézi, ndipósa asije; ametóá rohonimuakwe or moyonimuakwe akasema, mimi sitakuja = ametóá bidii (rohonimuakwe) ya kuja or ku enenda na kuumba angétóá or angeshika bidii moyonimuakwe, angekuja, lakeni ametóá, i.e., hakushika or hakufania bidii akilininimuakwe, ku enenda; i.e., he put out of his heart the desire or zeal to come or to go; if he had taken diligence into his heart, he would have come, but he put out, removed, an endeavour or purpose in his mind, to go (when he was called) (ku ondósha maázo moyóni, to remove the thought out of one's heart or mind, not to think about, not to will, to refuse).*

TÓTA, *v. n.* (= ku sama majini), *to sink, to perish; ku tota mato = mato yamesána ndáni, yamepotéa, haóni tena, the eyes sink in (from any cause), they perished; hence, the man lost his sight, he sees no more, is blind; ku tota baharini = kuffa majini.*

TOSSA, *v. n.*, *to blind; ku-m-tossa matoyakwe = ku-m-fania kipófu; perhaps to be derived with more accuracy from ku tóa, ku tósa, to put out, to remove.*

TOTÉA, *v.* (*Kiung.* ehoehéa) = samía máhali pa-

mója, *to sink or perish in the water at a certain place; mahali alipototéa or samía gani? where did he sink? resp., ametotéa béndári ya Mwita, he sank in the harbour of Mombas; kitotío.*

TOTÉSHA, *v. c.*, *to cause to lose one's eyes; ku totésha mato = to blind one.*

TOTO, *adj.* (*Kijumfu*); kitóto, *a little; mtóto mdógo, a little child.*

TOTÓFU, *s.*, *a poisonous fish (Sp.).*

TOTÓMA, *v. n.* (= fungúrúma, *v. n.*), *to walk at random; tumekimbía kua ku totóma or fungú, rúma mitúni, we fled, running at random through the forest (ku pita mitu pasipo ndia) without knowing the road, and leaping over stumps and shrubs; nu totomea mitu fungumána, to run at random through a dense forest.*

TOTOXÓKA, *v. n.*, *to improve, to recover from sickness.*

TÓTÓRA, *v. a.* (= tókóra or jókóra); totóra meno, *ku ya-tóá taka kua msúaki, to clean the teeth, to rid them of dirt by means of a tooth-brush; cfr. msuaki, to prick, to stoke; ku-ji-tótóra kua kissu.*

TOWEKA, *v. n.*, *to vanish (cfr. tueka); in Kiamu to die.*

TÓZI, *s.* (la, *pl.* ma—), *a tear; vid. tóa; (1) matózi mitúlizi, tears which run down by drops; (2) ku bubujika matózi, to burst into tears.*

TŪ (or (R.) DŪ), *particle, only, nothing, even, only, just; Baniani tū atóá, si uze Jabiri, the Baniani only takes it, do not sell it to Jabiri. The particle tū must always follow the word which it qualifies.*

TŪ (or TŪV), *s.* (ya, *pl.* za), *anus; tū ya kuniéa = tundu ya mkúndu (tu za watu); foramen ani or podicis, reetum.*

TU, *we are or were; vid. Gram.*

TŪA, *s.* (= fédeha or aibu), *disgrace, stain, blemish. jambo la áibu. Muanguána asie kombo na túa, a title of Muhammed; vid. kombo.*

TŪA, *v. a.*, *to despise; hápana mtu awezai ku m-túa, nobody can put a disgrace upon him;*

TŪA, *s.* (ya), *a spell, fate, destiny; e.g., sura kuba (ya Korani) ya ku-mu-ombéa Muignizimungu; túa ya Muignizimungu ina-ku-pata ngema or mbáya; ku pigia túa; túyako (ya Muhammedi) ina takabaliwa.*

TŪA, *v. a.* (= ku shusha tini; ku túa msigo kitoáni, *to put down a load from the head, to rest, to encamp, to halt; ku túa tanga mlingofini, to take down the sail from the mast; mimi natúa mzigowangu; na-m-túa mzigowakwe.*

TUANA, *v. rcc.*, *to help each other, to settle.*

TULIA, *v. obj.*, *to exonerate; e.g., ku-m-tulia msigo; tulilia, tulisa, tulisia mato; cfr. tulia, v. n.*

TULIWA, *v. p.*

TŪA, *v. n.* = ku shuka, ku sama, to go down, to sink, to set, to rest; m'ezi wātūa (una-tūa = umekwisha tūa), the moon set; jua lātūa, the sun is down, the sun sets; liakūtūa, the sun is about to set; limekwisha shuka; jua lātūa, the sun sets. This explanation is better than "jua lātūa," pro "la ātoa" ni mtāna, the sun is abandoned by the mtana; nashinda leo kūtūa, I passed the day from sunrise till sunset; ameshinda or amekēti mtāna kūtūa, he sat the whole day long, lit., he passed the time or sat until the day took up the night or met with the night; amekūa na mātō usiku kūja, he was vigilant, watched, did not sleep the whole night, lit., till the night feared and fled before the coming day; kesho kú tūa, after to-morrow = ku pita kesho, to pass or to take away the day of to-morrow; kesho kupite.

TŪA, *s.* (la, *pl.* ma—); tūa la mti (*cf.* kitūa), the shade of a tree; *cf.* mtūa, a shrub.

TŪA, *v. a.* (= sugūa), to rub or pound by rubbing, *e.g.*, ku tūa daua mawēni (ku tua mafumba ya unga), to rub or grind medicine on stones (ku tūa liwa, *vid.*); ku tūa pilpili, to grind pepper or mandano.

TŪAMA, *v. n.*, to settle, to become pure from mud; ate, maji yatūame kwanza, yawe suafi, tāka sikēti tini, fumbi lishūke tini, yamefurūgoa ni gnombe, let the water settle, be clear, let the dirt go down, it has been stirred up by cattle.

TŪANA, *v. rec.* = ku singūana, ku singāna (*vid.* singa), to rub each other = ku shikāna mulli, to seize each other's body, to wrestle, to try their mutual strength. Tūana, to settle (*St.*).

TŪAMADI; mtuamadi wa maneno? yame tuamadi? (*R.*).

TŪANGA, *v. a.*, to clean corn from the husk by pounding it in a wooden mortar (*cf.* ponda, *v. a.*) (= ku ondōa magōfi ya nde), to bruise corn in a mortar (*e.g.*, mtama, mahindi, &c.) until the husk goes off from it, in order that it can be afterwards ground in the mill. The corn being still in its husk, is put into a wooden mortar and pounded, after having been mixed up with a little water, to soften the husk (mtama upate ku oāma na ku ondōa magōfi), to unhusk by pounding, *opp.* to ku ponda mtelle, unhusked and soaked; (2) when the business of ku tuānga is over, then comes the ku puāya or ku takassa fumbi la kitu kilijo tuāngoa kúa jeupe, to clean from dust that which has been pounded; (3) at last "ku fania unga," to make flour in the mill. Tuanga is different from the verb "ku ponda," which signifies "to pulverize, to pound something (*e.g.*, bisari, pilpili, makōpa, &c.) in an iron or

wooden mortar until it be reduced to powder or flour;" *cf.* ponda.

TUANGIA, *v. obj.*, to clean corn for somebody, or with somebody.

TUATŪA, *v. a.*; ku tuatūa kītoa kiumājo, to rub an aching head with the hand under application of butter.

TŪBĀI (or TŪBŪ), *v. n.* (= ku kūbali, ku fuata, ku kīriri), to correct oneself, to mend, to grow or get better; cwe baba, uesi-ni-pige nnatubāi or nnatubū, tāāta maōvu, sitafānia tena, tafuāta nenolāko, O father, do not beat me, I will grow better, I will abandon wickedness, I will do it no more, I will follow thy word. **طَابَ**, bonus fruit, rather

TUNIA, *v. obj.*, to repent of (ku juta), to improve of; ku tubia Mungu, to repent toward God?

TUBIWA, *v. n.*, to be bettered.

TŪBISHA, *v. c.*; baba ame-m-tūbisha mana, the father has caused his son to correct himself, to grow better.

TUBIKA, *v. n.*

TUBU, *s.* (*cf.* Arab. **طُوب**, later coctus), tile, brick.

TUBŪA, *v. a.* (= ku ambūa ngōvi ya māgū), to rub off, to peel the skin off by rubbing, *e.g.*, kiatujangu kina-n-tubūa gulāngu, my shoe has rubbed the skin off my foot; *cf.* ku kopōa.

TŪBŪKA, *v.*; ngōvi ya maguyangu sasa ina-tūbuka.

TUBULIA, *v.*, to rub off for one; mtu huyu ame-m-kaniāga manāngu aka-m-tubulīa ngōvi ya gulakwe, this man has trodden upon my son, and has rubbed off (for him) the skin of his foot.

TŪBŪI, *s.* (ya, *pl.* —za) (*cf.* tōmūe); tūbūi ya rusāsi or jiwe ku funga na mshipi ku tupia mballi, upāte ku enda mballi, na ku sāma, a piece of lead or stone which is tied to the fishing-hook, so as to be able to throw it far and cause it to sink.

TŪEA, *v.* (*vid.* tūa, *v. n.*); jua lime-ni-tūea ndiāni, the sun set to me on the road, *i.e.*, the sun set when I was on the way.

TŪEKA, *v. a.* (lit., to let down, *e.g.*, a load), to hoist, to raise; *e.g.*, ku tūeka tanga ju ya mlingoti, to hoist the sail on the mast; ku ji-tūeka mzigo, *i.e.*, ku inūa mzigo nti, ku ji-tūeka kitoani, to put a load upon one's head; niūni ametūeka mbāwa = amerūka, *opp.*, ku kunda mbāwa ku keti.

TŪEKĒA, *v.*; baba ame-m-tuekēa mana mzigo kitoāni, the father put a load upon his son's head.

- TÚEZA, *v. a.*, to bring low, to humble one, to cause one to become humble; Mungu ametieza watu kua ndā, kua ugōnjoa, &c., God humbled the people by hunger, by sickness, &c.; na watu wametuezoa sana ni Mungu; (2) to despise, to hold in contempt.
- Ji-TÚEZA, *v. refl.*, to humble oneself (= ku ji-rúdisha kidogo, ku-ji-tia majónsi, ku konda muili, watu wapáte hóruma wa-mu-ombée kua, wali, to humble oneself and appear very sorrowful, to move people to compassion and to intercede with the governor or judge in favour of a criminal).
- TUÉSHA, *v. a.*, to pay an evening visit, or to pay one's respects to a master in the evening (opp. ku amkia, to salute or pay one's respects in the morning). The term refers (1) to slaves who visit their masters in the evening; (2) to a husband who calls upon his several wives living in separate houses. He generally eats with one and chats with her, and then he goes to another, whose turn it may be to sleep with him (cfr. ngóno). Mtuma amekuenda ku tuéshe (kua) Banawakwe; tuéshe, to say "good night;" mtu bnyu haku-m-tuesha = haku-mu-aga majira ya usiku.
- TÚÉTA, *v. n.* (= ku shusha púmzi), to breathe, to draw or fetch breath, to strive for breath, to pant; mtu akilala yuwatucta moyóni or rohóni; mtu hakufia, yuwatucta tueta, to be nigh unto death; ile rokho i harihari mauti, laken atueta ku tueta, to pant; cfr. ku sota.
- TUFÁLI, *s.* (Arab. ^{تُفَالِي}) (la, pl. —ma); tufáli la udongo lililofánágoa lililowékoa juáni, a brick dried in the sun (not burnt with fire).
- TUFÁNI (or TUFÁNU) (Arab. ^{طُوفَان}), *s.* (ya), a storm, a gale of wind = mderúba ya pepo, hurricane; pepo kuba ya ku básiri or úmiza viómbo. Tufáni contains mungúrúmu or ngúrúmu, uméme and mvúa; ^{طُوفَان}, omnia occupans pluvia, vel aquae fluxus submergens, diluvium.
- TUFILITI, *s.*, liberation; cfr. ^{فَلْت}, effugium, liberatio; ^{فَالْت}, invasit, effecit ut evaderet, liberavit; cfr. also ^{فَلَمَّ}, liberavit.
- TUFFE, *s.* (ya, pl. za), ball; ku teza tuffe, to drive a ball, to play at tennis, cricket, ball; tuffe ni ki-támbari kilijo pátoa (fungoa) kua miā ya gnongo, ndáui ina máwe or mtanga ku páta tuffe = ku funga na ku shona tuffe. The natives put a stone or sand into rags and sew them up or tie them as a ball with gnongo. The boys are fond of this play.
- TÚFTI, *adj.*; kitu kitufu = kisijo fá, kibáya, kisijo pendéza, useless, bad, spoiled, corrupt.
- TÚFIKA, *v. n.* (= amekúa mtufu or mtupu); asie kúa na kitu kábisa.
- TUFÚA, *v. a.*, to spoil, make useless; e.g., ku tufúa ngúo, to spoil a cloth.
- TUFÚKA, *v. n.*, to be spoiled, useless, without form or beauty, dirty, worn out; kitu hiki kime-tufúka = kimekúa kibáya; nguo imetufúka heina uzuri tena, ina taka; cfr. mtúfu.
- TÚGÚ, *s.*, a small round mat for intercepting the flour in native mills; (2) a fish.
- TÚHUMU, *v. a.*, to accuse one of, to suspect of, to lay to one's charge; cfr. ^{تُهَمِّمُ}, suspectus fuit.
- TUHÚIKA, *v. n.*, to live (cfr. hei) (cfr. ^{حَيَّ}).
- TÚI, *s.* (la, pl. ma), the oily juice or milk which is obtained by straining or squeezing out the rasped cocoa-nut; tui la nazi ni kitu cha nazi iliokúnoa kua mbúzi ilioliwa kifumbuni ku tújoa—lile lito—kálo ni tui. The liquid which is got by the first straining is tui la kassiméle (vid.) = tui la kwanza, yasitassa tiwa maji.
- TÚI, *s.* (wa), a leopard (yuna marakaráko meupe or meusi, yuwagúya kuku siku zote), but tui kimángo or mpéfu anagúya watu, he is large (Kiung. chui).
- TÚIGA, *s.*, a giraffe, a camelopard (St.).
- TUIKA, *v. n.* ?
- TÚILI, *v. n.*, to be long, late; cfr. Arab. ^{طَالَ}, longus fuit, diu duravit, distulit, prolongavit; Muignizingu a-ku-jalie ómri tuii, may God grant thee long life.
- TUILISHA (or TUILIZA), *v. c.*, to belate, delay one = ku-m-káwisha, to prolong.
- TÚJĀ, *v. a.* (Kiung. chuja), to filter, strain; ku tújā maji yálio na taka, to filter dirty water; ku tújā nazi kua ndífu, or kua kifumbu, ku pata tui, to filter a ground nazi by means of a ndifu (vid.) or kifumbu (vid.), to get the milky water (tui) with which the natives cook their rice, &c.
- TÚJOA, *pass.*, to be filtered.
- TÚJĪKA, *v. n.*, to be strained, cleaned, to be clean, to prove well shaken and strained; moyo ulio-tújĭka = moyo suafi, a clean heart; maovu or taka zimeondóka; mtu yuna moyo suálĭhi, or nia suálĭhi kua Mungu or kua watu; Múngu atúje taka za moyowetu.
- TUJÚA, *v. a.*, to make thin, waterish, insipid; ame tujúa ujiwangu.
- TUJÚKA, *v. n.*; uji lu una tujuka, umefania maji, is too watery.
- TÚKA, *s.* (ya, pl. za), support, stay (za niumba) túka za shúli, the supporting pillars of a verandah or balcony; tuka za ku tegeméza shuli, filio na kipá kidogo.
- TÚKĀ, *v. n.*, (1) to become meagre, lean; mtu huyu anatuka = anakóna muili, si mema tena, hana

sura kana mbelle, surayakwe heifei tena, *this man pined away, languished, his body has become meagre, his frame is not as formerly, he is miserable*; (2) *to be miserable, contemptible*; ku tuka vibāya, anatuka, hana kitu or mali tena, amekūa meupe (*Kin. ku zuka*), *he has no strength of body or property, and is therefore miserable, despicable*; mtu huyu anatūkā, *this man is bad or contemptible* (anaiba in *Kiniasa*).

TUKIA, *v. obj.*; merkābu ule una-ni-tukia; haina firāshi; tukia, *to meet with* (*cfr. tekesa*); tukiwa; leo nafiliwa, bassi natukiwa ni neno n-silo-li-jua, *something which happened to me unawares*; ninatukiwa or tokewa ni neno la ghāfula. *Hence tukio, pl., matukio, an accident, a thing which happens.*

Ji-tūka (= kutūka), *to startle, start back, shrink back*; c.g., akiona niōka; ku ji-tuka = ku fania kitūko, *to startle*.

TUKISA, *v. a.*, *to make startle, but tūkiza or chūkiza, to make angry*; kionda kina-m-tukisa (nima mbofu), *the wound made him miserable?*

KU JI-TUKĀ, *e.g.*, ukuta wajituka, *the wall bends or slopes, comes down. Prov.*: Muigni ku ūmua ni nioka akiona ugnongo ni ku ji tuka, meno ya-ji-tuka, *the tech become bad or miserable, e.g., by eating rice intermixed with sand, &c.* (ku tukia = pakia?).

TUKĀNA, *v. a.* (= ku-m-taja jina baya), *to use abusive language against one, to despise, slight, to abuse, insult*; c.g., *to say, kumanina or kumaniōko, thou nakedness of thy mother* (nina, niōko, mother); anatukānūa hatta akitukanika, *he was abused till he had enough of it, or until it was more than sufficient.*

TUKANIWA, *v. p.*; *cfr. fedehēwa, nasiwa, kashi-fiwa, tuliwa* (tūa, *v. a.*).

TUKANĪKA, *v. n.*

TUKĀNISHA, *v. c.*, *to cause to abuse, to despise*; c.g., ame-m-tukanisha babai kua kazi mbaya alio-m-fania, *to speak evil of*; *cfr. 2 Pct. ii. 2.*

Ji-TUKĀNISHA KUA WATU, *to cause oneself to be despised, to render oneself contemptible with the people, e.g., by going naked, &c.*

TUKANIWA, *v. p.* (= fedehēwa, nassiiwa, kashi-fiwa).

TUKANANA, *v. rec.*, *to abuse or despise each other.*

TUKĀNO, *s.* (la, *pl. ma*—), *filthy words, insulting language, contempt.*

TŪKĪA (*Kiung. chukia*), *v. a.*, *to provoke one to anger, to put one out of humour, to offend one*; kitu hiki kina-n-tukia sana, *provoking, trying.*

TUKĪA, *v. n.*, *to be offended, provoked, vexed* (*in Kir., tunkirua, to grow angry*); ku tukiwa

ni ūdūru, *to find sudden occasion* (ku pātua shikūa).

TŪKIZA, *v. c.*, *to make one angry, to irritate* (= ku tusha), *to displease* (tukiza, *to project, St. ?*).

Ji-TŪKIZA, *v. ref.*, *to grow angry*; amejitūkiza kua kaziyakwe ilioharibika, kulla akifania y-haribika, *he grew angry at his work which was spoiled; whatever he makes is spoiled, fails.*

TUKIANA, *v. rec.*, *to be angry with one another.*

TUKIZĀNA, *v. rec.* (= kasirikāna, *to grow angry with one another, to make each other angry, or one with the other.*

TUKŪA (*Kiung. chukua*), *v. a.*, *to carry, bear*; c.g., mzigo, mimba, &c., ku-m-tukua kitoa, *to carry off one's head* (= ku-mu-ua), *to bear up, to be peaceable, to be disposed to be on good terms with others*; tukua upēleka kua Buana Abdalla, *take this to Mr. Abdalla.*

TUKŪANA, *v. rec.*, *to bear each other, to agree, to be compatible*; watu hawa wanatukuana kua hali ngema, kua mapenzi, hawatetani, *these men agree well with each other in love, they do not quarrel, to be inclined to peace and concord*; *fig., said of the language, e.g., a word like hādima ya tukua mambo mangi ina maana kethe wa kethe; sivio na laken hai-tukuani, not it does not agree.*

TUKŪKA, *v. n.*, *portable, bearable, to be carried*; mzigo hu hautukiki, *this load is not portable, cannot be carried.*

TUKŪKA, *v. n.* (kua mtukūfu), *to be exalted* (tukūfu), *to grow great*; felani anatukūka, *he came up in point of wealth, he became great.*

TUKUZA, *v. a.*, *to exalt, to make great.*

TUKUANA, *s.*, *name of a fish of ordinary size* (R.).

TUKŪFU, *adj.*, *exalted, great*; sauti tukūfu, *a loud voice*; vid. tukūka, *v. n.*, *he became great.*

TUKŪKA, *v. n.*, *to be or become disgraceful, shameless*; mtu huyu ametukūka, hana haya, mtōfu wa haya, ni mtūku, amekossa jua haya, ame-ji-ifa or amejiharibu, amejitahayarisha mbelle za watu, *e.g., mlāfi* (alielafuka roho, alie na roho ya ujoko or ya ulafi) ametutuka, habesabiwi kua mtu tena, *a drunkard is no more counted to be a man, as he has no shame before men.*

TUKULIA, *v. a.* (vid. tukua, *v. a.*), *to carry for or to one; e.g., misigowakwe ku-m-tukulia or thania maovu, to suspect one of evil, to take after, to inherit from*; *cfr. toalia, ondolea.*

TUKULIANA, *v. rec.*, *to forbear one another*, Eph. iv. 2.

TUKULIWA, *to be carried*; tukuliwa ni watu, &c.;

- ku-m-tukulíá mtu mashútumu, *to suspect one*; ku tukulíwa mashútumu, *to be suspected*.
- TUKULIKA, *v.*; mzigowangu hautukúliki, *my load is not portable, cannot be carried*.
- TÚKŪZA, *v. c.*, *to cause one to carry*; ame-ni-túkúza mzigowákwe, ame-ni-pa mimi ku tukúá, *nai amekuenda na mikóno mitúpu, he gave me the load to carry and he went empty-handed*; ku-m-túkuza = ku-m-pagáza mizigo, *to make one carry*.
- TUKÚSHA, *v. a.* (= aibísha, tahayárisa); ame-m-fania mtúku kua neno ófu alilofanía, *to disgrace one, to render disgraceful by misdemeanour*; mana ame-m-tukúsha babai kua watu, baba amekúa mtuku, *the son made his father disreputable with the people*; *cf.* tuka, *v. n.*
- TUKÚSSA, *v. e.* (*vid.* tukúta) = ku súkasúka, *to shake, move*; *e.g.*, ku tukússa mti tundo zipáte pukutika nti, *to shake a tree, in order that the fruit may fall on the ground*; (2) ku tnkússa nti kua fitina, *to shake the land by rebellion, to rebel*.
- TUKÚTA, *v. n.*, *to be restless, not to be quiet, not to remain at one place, to be giddy, fickle, to be petulant (like children), wanton, to bear oneself high*; mana huyu yuwatukúta = yuwa-zungúka, batulí mahali pamoja, ni mtukútu, *this boy is restless, runs about, is wanton*; ku tukúta = tetéma; nti ya Kíloa yalitukúta. *t is said, that when an earthquake was felt at Kíloa, the Sultan Said Majid desired the reading of litima; besides which he gave 90 dollars to the poor and fed them*.
- TUKUTÍA (tukudia, R.); gnombe ku ni tukutía (ku funga vidáya) (R.).
- TUKUTÍA, *v. obj.*; kua ku-m-tukutía, *in spite of* (= kánisha) (*lit.*, *by being wanton to him*).
- KU TUKUTIZA (*obscene*); tukutisha, *to shake, to wobble*, Luke vi. 48 (R.).
- TUKUTIKA, *v. n.*; mti umetukutika, *the tree shook (or umetukúta), to stir or to be stirring, moving in sleep, or to move once more before dying*; *vid.* gnamba yuna jina litukutikálo, *he has a glorious name*.
- TUL, *s.*, *longitude*; *الاطوال*, longitudes locorum in geographia.
- TULÁNIA, *v. a.* (Kígunia) (= ku-m-bisha or fania ubishi), *to befool one, to play the fool with one*; ku tezéa watu maneno ya msáha.
- TULANIÁNA, *v. rec.* (= ku bishana kua msáha).
- TÚLE, *s.*; túle wa mtangani wa poani, akingia kionda, ni masháka, yuna mágú 6; (kana n'zi) agandamána na kionda damu ku toka, *an insect on the coast, which is very troublesome to persons who have wounds or sores on their feet*.
- TÚLE, *adj.*, *low*; muigni déraja túle, *a person of low degree*, James i. 8.

- TULÍA, *v.* (*vid.* ku túa) (= ku sága), *to grind*; jiwe la ku tulía daua, *a stone for grinding medicine*.
- TULÍA, *v. n.*, *to be quiet, calm*; (2) *to be not petulant, not wanton, to amend from a bad life*; mana huyu yuwatulía, *this boy is quiet, is not petulant, but stays at home and obeys the orders of his superiors*; tulía! *be quiet! don't make a noise!* *cf.* túa, *v. a.*, *to exonerate*.
- TULIKA, *v. n.*, *to be tranquil or serene*.
- TULILÍA, *v. obj.*, *to settle down for one*; maneno haya yana-n-tulilía sasa = yana-n-pendéza; ku-ji-tulilía, *to console oneself, to calm oneself*; yame-ku-tulilía? *have you understood it?* *resp.*, yame-ni-tulilía, *yes, I have*.
- TULILÍWA.
- TULILIANA, *v. rec.*, *to come to an agreement*.
- TÚLIZA, *v. c.*, *to cause to be quiet, calm*; ku túliza moyo, *to quiet, to console the heart*.
- TULIZIA, *v. obj.*, *to calm for one*; ku-m-tulizía roho, *to calm, to calm his mind for him*.
- TULIZANANA, *v. rec.*, *to comfort one another*.
- TÚLŪKU (or TÁLIKI), *v. a.*, *to repudiate*; ku-m-túluku mtumke = ku tokana na mtumke, *to divorce a wife*; *cf.* طلق dimisit repudio uxorem.
- TULÚTHI (*vid.* thuluthi) (= fungu la tatu), *the third part (stretching the fingers from the thumb to the end of the fore-finger)*; *cf.* ثُلُث, una pars, vel portio ex tribus.
- TÚMÁ, *v. a.* (*cf.* مَمَّ, servum effecit, in servitutem redegit et obsequio subiecit) (Kin. ku huma); (1) tuma, *to make profit by industry* (Kin. ku tuma); (2) *to employ, to send*; ku túma mali, *to barter one kind of property for another kind, by which profit is obtained*, *e.g.*, a native takes cloth to the Wanika or Wakamba country in order to obtain bullocks, which he then sells to advantage on the coast; ame-m-tuma mtu kazi, *he used or employed him for work* = ame-m-tuma ku fánia kazi; ame-m-tuma Ungujá, *he employed him to go to Zanzibar* = he sent him to Zanzibar = ame-m-tumia ku nenda Ungujá; ametúmoa ni sultani Mwita, *he was used by the king for Mombas* = he was employed to go—he was sent to Mombas; ku-m-tuma kazi or mahali = ku fania kazi, or ku nenda; mahali buyu yuwatúma dúnia, *this man cares for this world, but another yuwatúma akhéra, i.e. cares for the world to come*; tumolakwe la akhéra, *his care is for the other world*.
- TUMIA, *v. obj.*, *to make use of a person or thing*; muigni mtúma ame-m-tumia ku nenda Mwita; ametumia kissujangu, *he used my knife, to use, to make one's business, to make profit by*; *deriv.*, matumizi and utumizi.
- TUMIKA, *v.*, *to be used, to serve, to do service*;

fetha inatumika kua shógūli = inafā kua kazi, *money is serviceable in business*; 'Amuri za Saidi zitumike humu Mwita (or hapa tulipo) kama zitumikavio huko Unguja, *the commandments of Saidi are useful here at Mombas, as they are useful there at Zanzibar*.

TUMIKANA, *to be used, consumed, worked up*; kibao kina tumikana.

TUMIKIA, *v. obj.*, *to be of use or serviceable to one, to serve one*; ku-m-fanizia kazi yakwe mtumishi huyu ana-ni-tumikia wema kazi-zangu.

TUMIKIWA, *v. p.*

TUMISHA, *v. c.*, *to employ*; ku tumisha watu.

TUMILIA, *v.*; ku-ji-tumilia, *to use, spend, waste*.

TUMILIWA, *v. n.*, *to be ministered*.

TŪMĀI (or TUMAINI), *v. n.* (تَمَاسِي, quievit, aequie-vit, confusus, fretus fuit), *to hope, trust, rely in one* (ku āmini kua); na-m-tumaini mtu huyu, *I trust, I rely in this man, to be confident*; roho-yangu yatumai, *I hope*.

TUMAIIKA (or TUMAINIKA), *to be trusted, reliable*.

TUMAINISHA, *v. c.*, *to make confident, to make to hope*.

TUMANIA, *v. obj.*, *to confide in, to hope in*.

TŪMBĀ, *v. n.*, *to lie, to sit (especially without design)*; mtu huyu anatumbā bure = anakōti bure; nioka anatumbā or anasāngā mlangōni; kimba cha niāna or kiwimba cha mti kina-tumbā; tungu ya mahindi inatumbā, *to lie round about in great number or abundance, or plenty*; *vid. dumbā (?)*

TUMBĀKA, *v. a.* (ku tungu), *to lay in heaps, to heap up, to pile up*.

TŪMBA, *s.* (la, pl. ma—); tumba la juo, *the case covering of a book*; ku tia juo tumbani, *trunk-like plaiting of miā*; kitumba, *a little bag*.

TUMBA, *s.*; tumba la mezi (= anga la mezi), *the halo which is round the disk of the moon, which is, as it were, the case or shade of the moon* (*vid. muāli wa mezi*); tumba la usso la-m-gnagnanika kua ku paka mafūta, *the skin of his face shines with ghce*.

TUMBA, *s.* (ya, pl. —za); tumba ya ūa, *the bud of a flower which is not yet open*.

TUMBA MMOJA, *cfr. joli*.

TUMBAKO, *s.*, *tobacco*; ku vūta tumbako, *to smoke*; tumbako ya ku nuka (or ku nusa (St.)), *to take snuff*.

TUMBĀSI, *s.*, *an abscess* (St.).

TUMBĀWE, *s.* (la, pl. —ma), *loral-rock*; matumbāwe ni mawe maorōro ya poani ya ku oja tōkā, *soft stones on the coast, which are burnt for lime*. *The tumbawe is also used for a mill-stone* (jiwe la ku sagia unga).

TUMBI, *s.* (ya, pl. —za), *a basket made of miā, and*

used in fishing (tumbi ya ku fulia samaki). *They also plait baskets of the leaves of the cocoa tree* (tumbi ya mnāzi); (tundu, tumbi, shupi, pagāja, *various kinds of baskets*).

TUMBĪKA, *v. a.*, *vid. tūmbā, v. n.*

TŪMBIRI (or TŪMBILI), *s.* (wa), *a small kind of monkey, a baloon*.

TUMBO, *s.* (pl. —za) (*sing. utumbo*), *bowels, gut, belly, viscera, womb, entrails, intestines*. *The tumbo dogo (small belly) and tumbo kú or kúba (the large belly) constitute the matumbo ya mtu or niamā. Matumbo ni tumbo pia (dogo na kuba) zilizondani. The small and great intestines taken together are called matumbo*; tumbo kú lina mafi mapéfu mangi, *laken tumbo dogo lina mafi maembamba*; tumbo, *the belly in its external appearance*; matumbo means *more the inside, the intestines*; gnombe hana tumbo kuba, na thanni hakushiba; tumbo la ku enénda, *diarrhea*; tumbo la ku hara damu, *dysentery*; ndugu wa tumbo moja, *born from one mother, consequently brother or sister*; tumbo la taffi. Leo ulānic mukate wa tumbo la taffi = mukate ulio na shébihi ya tumbo la taffi. *To-day make bread in the shape of the intestine of the fish taffi* (asie na mamba). Ni maandāzi ya Kisuahili; *cfr. maandāzi*.

TŪMBŪ (or TUMBŪ), *s.* (ya, pl. —za); (1) tūmbū za miā = nsimba (*vid. usimba, pl. nsimboa*); (2) (ku fulia tūmbū), *the catch or staple of a lock, or for a bolt*.

TUMBŪA, *v. a.*; ku tumbūa tundu kua kissu or kigumba, *to perforate, to make a hole with a knife or with an iron arrow-head* (but ku súa or sulia kua kekée, *to bore through with a borer*); *to disembowel* (St.).

TUMBŪKA, *v. n.*; (1) *to make a hole, to punch*, ubáo ume tumbūka tundu; kinu kimetumbuka tundu (utie kómoe, *vid.*); (2) *to burst out*, ipu lime-tumbūka, linatōka wāsāha or wūsāha, *the boil burst, the matter came out*; akiwa anatumbūka tumbūka, *Luke xvi. 20*.

TUMBUKIA, *v. obj.*, *to fall into, to get into*; fig. ametumbukia kizimani, *he fell into a well, i.e., he got into a scrape, difficulty* (St.).

TUMBUKIZA, *v. c.*, *to cause to fall into, to throw into*; *to get a person into a scrape*.

TUMBŪIKA, *v. n.*; mfiāzi yuwatumbūika kua utungu, *kua ku ugúa, matumbo ya-mu-uma sana, a woman in labour was soothed in her pain, for her bowels pained her much*.

TUMBŪZA, *v. c.*, *to soothe*; watu wana-m-tumbūza mfiāzi kua nimbo, *watu wa nde wasisikie kite cha mfiāzi, or kilio cha mfiāzi kisisikilikāne nde*; mfiāzi ametumbūzoa; *the people soothed a woman in labour by singing*

songs lest the people (who are without) hear her groaning; the wailing of a woman in labour should not be heard outside the house; *cf.* utumbulizo.

TUMBUISHO (or UTUMBUISHO).

TUMBULIA, *v.* (*vid.* tumbúa); ku-m-tumbulía máto, to stare at one with open eyes. Mimi nime-ku-ambia, fania kaziyako, náwe wa-n-tumbulía máto bassi, I told thee, do thy business, but thou starest only at me with open eyes.

TUMBURIZA, *v.*; ku tumburiza mato (*cf.* guáriza, kodóla), to open wide the eyes.

TUMBURIZIA (or TUMBURISHIA); mtu huyu yuwan-tumburizia mato ku-ni-augalia bassi; *cf.* tumbulía mato.

TUMBURUJKA, *v. n.*, to corrupt, rot, putrefy; samaki hi haifei, amegéa, amézo ndáni, amelála tangu jána, this fish is useless, it is rotten, because it has lain since yesterday; mtu huyu ametumburujika mato, ameká siku tatu tangu kuffa kuakwe, this man emits water and a bad smell from the eyes, because he has lain three days since he died; mato yana tumburujika.

TUMBŪ, *s.*, staple; *vid.* tumbū.

TUMBÚZA, *v. a.*; mtu huyu amepénia hapa mitúni, akatumbúza kua pili or nde ya pili, this man entered the forest here (*vid.* penia), and came out on the other side (or at the outside of the opposite direction); ku-tumbúza kua pili=tumbúa, *v. a.*; *cf.* St. to disembowel.

TUME, *s.*, a messenger, but mtúmuu or mtúma, a slave (utúmuu or utúma, slavery); *vid.* ku túma, *v. a.*

TUMA, *v. n.*; (1) to use, (2) to send.

TUMIA, *v. a.*, to use, to employ, to spend.

TUMIKA, *v. n.*, to serve, to be employed; tumilia, *pass.* tumiliwa; tumikia, to serve one, to obey.

TÚME, *s.*, fear, danger; mtu buyu ana túme or afánia túme, muigni tume sana, akisikíia mti waangúka yuwatezama sana, this man has great fear; when he hears a tree fall, he looks about anxiously; máhali pa tume or miáfa or hasára, a dangerous place.

TÚMO, *s.* (la—) (*vid.* tuma, *v. n.* and *v. a.*, to use); hence túmo, the use of, acquisition, gain, business, industry. Dúruma ni tumo langu or mahali pa tumo langu, the Duruma tribe is the place for my business or trade; mtu yule, tumolakwe la akhéra laken mtu huyu yuwa túma dúnia, that man makes his business for the world to come, but this man cares for the present world.

TŪMŪ (ya), *s.* (Arab. صوم), fast, fasting; mezi wa tumu or Ramatháni, the month of fast—the Muhammedan Lent; ku funga t'umu (Kimrima) = ku funga Ramatháni (Kimweita); ku funga

sunna, to fast in general or usually, ku sáumu; *cf.* صَامَ, abstinuit cibo, potu, sermone, coitu; jejunavit.

TUMU, taste, tasting (St.).

TUNA, *v. a.* (Kiung., chuna), to flay, strip off the skin; niana ya matúni is that portion of meat which is given to the man who flayed a slaughtered animal (*cf.* kinamisi); (2) to swell, to get eross (St. 2); (3) *v. a.*, to lick out with the fingers (Kid., ku gomba).

TUNIKA, *v. n.*, to be flayed, to lose the skin.

TUNDA, *s.* (la, *pl.* ma—), fruit in general; tunda la uti, la nti, &c., fruit of the tree, of the ground, &c.; matunda mema matáno katika ulimengu. The Muhammedans say, there are five good fruits in the world, *viz.*: (1) la pepóni, (2) la elfágiri, (3) la mágribi, (4) la isha, (5) la mottoni or juani, *viz.* la dóhori, and la el-áséri—consequently three fruits during the cool season, and two fruits growing during the hot season. This mystical representation refers to the five prayer-times of the Muhammedans.

TUNDA, *v. a.* (= ku angúa), to pluck fruit off the tree and cast it down to the ground = to get down fruit from a tree, *e. g.*, ku tunda (or angúa) madáfu, makanja, mapéra, ritória maémbe, &c.

TUNDIA, *v. obj.* ngóe ya ku tundia, or upembo wa ku tundia, or angulia maembe, a hook with which to pick down fruit from; *vid.* npembo; *vid.* ji-tundia.

TUNDIKA, *v. n.*, to hang up, to be suspended.

TUNDÁMA, *v. n.* = kúa mangi, to be accumulated, to be much; maji yatundáme kwanza, yawe mangi, kisha utéke, let the water first trickle and accumulate, then draw it. Hence tundama, to drip slowly (maji yalíze kwanza) and collect at the bottom of a pit or well; (maji yalizáyo yanatundáma, yanaketi pamoja katika shimo) (*cf.* tuána).

TÚDO (ya, *pl.* —za) (Kinika), fruit = tunda (la, *pl.* —ma) in Kiswah.

TUNDU, *s.* (ya, *pl.* za) (or MATUNDU), hole, a cage, a nest; ku súa or subúa tundu kua kekée, to bore a hole with the borer; tundu la usso, la moyo? tundu ya púa, a nostril; tundu la niúni, a bird's nest; *cf.* kitundu.

TUNDÚA, *v. n.*; muana huyu anatudúa (hatta anatudúā), to behave silently (to lead a retired life).

TŪNDŪA, *v. n.*, to be taciturn, to be entirely silent; mtu huyu yuwatundúā haséni na watu—yuna maazo gani? this man is taciturn, he does not speak with people; what thoughts has he? The natives dislike such behaviour, from a belief

that a silent fellow meditates mischief (to be crippled, stunted, not to attain maturity; *Rev. writes dundūā, vid.*

TUNDUALIA, *v. obj.*; ku-ni-tundualia hapa mlan-gonipangu sipendi, *I do not like that man to stand about silent at my door.*

TUNDUIA, *v. a.* (otéa), to wait for, to watch, to waylay one, to spy; na-m-tundua hatta ni-mu-one; Warabai wa-ji-tundua nazizao, *but the Wadigo put them under prohibition (R.); (vid. ku funga kata); ku-m-tundua, fr. Luke vi. 7.*

TUNDUIZI wa maneno, *a scout, a listener, a spy.*

TUNGA, *v. a.* This verb has various modifications of meaning, but the fundamental notion seems to be "to put together, to drive together, to join, unite, to put together in order." (1) ku tunga (or junga) gnombe, *to drive the cattle together, to send them to pasture (ku péleka katika niasa or malishóni); ku tunga ku salii, to impel, to urge to prayer; ku tunga mtu; (2) ku tunga niama iliotindoa kuagnóngo, apáte tukúa, after slaughtering to tie the pieces of meat together, in order to carry it. The natives tie their portions of meat with ropes, and carry them in the hand; ku tunga vishási via samaki, to put together strings of fish, to expose them for sale (five fish tied to a string are usually sold for a pishi of corn; when small fish, the kishasi contains eight for a pishi); (3) ku tūnga ushānga = ku tia katika niūgūe, to put beads into strings, to string beads, ten or twelve or fifteen strings (each string containing ten smaller strings) of white beads are usually sold for ¼ dollar at Mombas; ushanga hu unatungika vizíri (Kir., ku hunga); (4) ku tunga (= ku tangánia pamoja) wikuba mkadi na rehāni kua sindāno na ūgue wa mkindu; (5) ku tunga wali = ku tia wali sabinini ku weka kando ku péleka niumbani katika káramu, to put boiled rice into a plate in order to send it home (to one's family) from a feast; (6) ku tunga mai, muanzo wa ku fania mai ndani ya matumbo, to begin to form eggs in the ovary; kuku yuwa tunga mai; mtumke yuwaanza ku tunga mimba damu inatungamāna pamoja ku faniza mana, the woman begins to become pregnant, the blood joining together, to form a child; (7) ku tunga nimbo (= ku bunni nimbo), to make, to compose songs, to make verses; ku tunga juo yadāka shehe, to compose a book requires great learning; néno lililo tūngoa ni watu, a matter composed by men; (8) ku tunga unga kua utóo, to winnow (to sift) flour with a sieve (cfr. tenga, s.); tenga za mtelle zíwe jū, zitengéke kando, to sift the flour in order to make the coarse parts to come up and move to the side of the sieve; (9) ku tunga, to suppurate (St.).*

TUNGA, *s.*, a round open basket (St.).

TUNGALIA, *v. obj.*, to look into, *Rev. iii. 4.*

TUNGAMA, *v. n.*, to thicken, to concreate (ku tulia máhali pamoja); *e.g.*, damu inatungama (*vid. tunga, No. 7*), inafánia madóngé (*vid.*), to be steady; niúki watungama (*vid. niúki*), that which sits above? (R.).

TUNGAMANA, *v. n.*, to agree (= kúa máhali pamoja, ku lekéa, ku kutána, ku oána) mane-noyáo or mashauriyo yanatungamāna, yanakwisha ku lekéa, yanakúa pamoja, their words or counsels agree.

TUNGAMÁNISHA, *v. e.*, to cause to agree; wali ametungamánisha watu mashauri mamoja, the governor united the people in adopting one plan.

TUNGESA (?), to adjust, dispose of?

TUNGESA?

TUNGIA, *v. obj.*; mama ame-ni-tungia aka-ni-tukulia mimba (*cfr. tunga, v. a.*) (*vid. mimba (tumbo); niúgue ya ku tungia sámaki (vid. Kisimbo)*, to string fish, to string on a line or wire.

TUNGIKA, *v. a.* (= *cfr. angika, v. a.*), to hang up, suspend, to depend upon, to hang from; ku tungika ngáo, to hang up a shield; ku tungika bendera; muende mukatungike bendera kuenu!

TUNGIKIA, *v. obj.*; ūgue wa ku tungikia kifumbu, a rope with which to hang up the filtration-basket.

TUNGIKUA, *v. p.*, to be suspended.

TUNGIZA, *v. a.* (*vid. ku tungulia*); ku tūngiza shúbaka marra moja, to look out or peep out of the window, and withdraw immediately; nioka yu-watungiza kitoa pangóni; tūngiza, not to bore entirely; maji yakitungizia ni uwāngua, when the water withdraws from the wāngaa *vid. wāngūa.*

TÚNGU (*Kiung. chungu*), *s.* (wa), (1) a kind of small ants, very troublesome before the rain; (2) tungu (ya, pl. za), heap, pile; tungu mbili, two heaps (tungu ya mawe); (3) tungu ya maziwa = kitóma kikuba cha maziwa, a large calabash of milk which is sold in the market of Mombas; (4) tungu la mkia watá, a kind of fish having a saw-like tail of nothing but bones—saw-fish? (tungu la, pl. ma—) (*cfr. siafu*); tungu ufundo are very large ants. The tungu la mkia is used as a rasp.

TUNGU TUNGU, *s.*, a little animal.

TUNGUA, *v. a.*, to cause to sink, to cast down; *e.g.*, ku tungúa (*Kipemba*) madáfu = ku angúa (*Kimwita*) madáfu, to cut off cocoa-nuts and throw them down from the tree; ame-m-tungúa roho kua hábari kali, he made his spirit sink or disturbed by serious news (*e.g.*, that his brother was

dead); ku-m-tungúa mtámke matumbo kua mbō nréfu, iliofika hatta palipo na ufazi (*womb*), to hurt the woman's belly, &c.; ku tungúa, v. a., to take down = ku tōā kitu jū = ku angúa; ku-m-tungúa mtu to degrade, to disparage a person.

TUNGO (la, pl. ma—); neno hili ni tafute kua tungo gani hatta ni-li-pate; hatuji tungozákwe neno hili (*temptation*) (R.)?

TUNGÚKA, v. n., to sink, to be cast down, to be perturbed, disturbed, fallen down; roho ina-m-tungúka (= ina-m-gnoka, ku fania teshwishi or hofu), his spirit is cast down, disturbed, the spirit is, as it were, plucked out by bad news; jiwe linatungúka = linapassuka, linanza ku angúka, the stone will fall.

TUNGULIA (Kiong. chungulia), v.; (1) ku-m-tungulia madáfu (Kipemba) = ku-mu-angulia (Kimwita), to throw down cocoa-nuts for one; (2) ku-m-tungulia kua mato, to throw or cast down for, or upon one the eyes = to throw down the eyes upon one, to see him, to stoop down to see a thing (ku tungulia kua ku ináma, to stoop down and peep into a thing; ametungulia ku zimu, punde amesindu-kána, akili imerúdi, amefufúka tena; fulani ana-ugúa ku tungulia ku zimu, to be moribund, to be sick unto death, to be dangerously ill; (3) to look after the labourers or workmen (*vid. hesa hesa*); ufa wa tungulilia, a peep-hole.

TUNGULILIA; ufa wa tungulilia; *cfr.* mtunduizi.

TÚNGUJA, s. (la, pl. ma), the love-apple, a fruit (of a red colour) which they put into the mtúzi (*vid.*); *cfr.* kibe; *cfr.* túnguza in Kinika.

TUNGUMÁNJJI, s. (= kiipu utungu kitokácho wakati wa harri) (*cfr.* kive, pl. wiwe), exanthema? heat pimple.

TÚNGURI, s. In Kisequa it means a small kind of calabash (kitóma kidogo), which the charmers use. The man who mentioned this term to me, said that he had himself heard a sound issuing from the calabash. If this be true, the charmer must have been a ventriloquist; túnguri is called kibandúo in Kimrima. At a later period I saw the calabash myself, but I did not hear any sound issuing from it.

TUNIKA, v. n., to be flayed; *vid.* tuna.

TÚNKŪA; ku kuéa ni túnkua (*cfr.* púngua) (mtúnkua) (R.)?

TÚNKÚA, v. a. (= ku penda nafsinimuakwe, ku támāni roho), to lust after, to long for; nakúnuka mtu huyu, nadáka ku fania rafiki nai, I have an affection for this man, I wish to make friendship with him, to be fond of, to be in love with; kitúnusi ametúnuka mtu huyu, na tewa amé-m-lā, the evil spirit Kitúnusi had a propensity toward this man (he desired to destroy him, and there-

fore instigated the fish to devour him). The fish itself did not know it, but the evil spirit which, in the idea of the natives, resides in the deep, induced it to eat the man. Kitúnusi means properly "a whirlpool."

TUNUKIA, v. obj., to present one with, to make a present to; tunu ya ku tunukia mesgidi, to make a present to a mosque; ku-m-tunukia kitu jema; ame-ni-tunukia kofia = ame-ni-pa kofia adia, he has made me a present of a cap = ame-ni-pa tunu kofia tunu.

TUNUKIWA, v. p., to be presented.

TÚNŪ (or TÚNŪ), v. n., to turn or twirl? (R.)

TÚNU, s. (ya, pl. za), a rarity, a choice gift, a present; tunu ya múa, a present of sugar-cane; tunkisi (Erh.), a rarity, a token of affection; watu wanaona tunu leo, the people have seen to-day a rarity, e.g., a female ventriloquist from Uniamézi (14 Jan. 1868, R.); tunu ya mesgidi (kitu cha pambo, kitu kizúri).

TUNULIZI, s.? (R.).

TUNZA, s. (la, pl. ma—) care.

TÚNZA, v. a. (= ku linda) (1) to guard, to keep, to take care of; ku tunza akili, to guard one's mind or understanding, to take heed, to beware, to look upon; siku-m-tunza sana, I have not looked upon him well or aright (*vid.* angazia); (2) v. n.; ku t'unza wásáha; wasaha watunza, wafura or wakusanika mahali pamoja; wásaha wa-ni-tunza sana magúni, or ipu latunza, wásáha kúa mgi = lafúta ndáni, hatta kúa telle, the boil gives much pain, from the swelling which lasts until suppuration has taken place; to fester, suppurate, draw together.

TÚRĀ, v. a., to throw away, cast, fling, dart; ku tupoa, to be cast; fig., to transgress; e.g., hatti; ku tupa mato or nathari, to cast the eyes, to cast a glance; kn tupa kua kombéo, to sling.

TURIA, v. obj., to throw before or to throw at, to pelt with, to deprive one of, to defraud of; wa-ni-tupia ntiyangu kua ku penda kú lā; ku-m-tupia mukono, to nod, to make a sign; fāraši mzoéfu wa ku tupia, a horse used to run quickly.

TUPILIA, v. obj.

TUPILIWA.

TUPIWA.

KU TUPA MKIA (gnoinbe), to wag the tail.

TŪPĀ (or DŪPA?), a file.

TŪPĀ (Erh. túbā), s. (ya, pl. —za, or matúpa), (1) a bottle; tūpā ya ku tilia mafuta or mārashi, a bottle for oil or scents; (2) tūpā ya mfiāzi inapassúka or inatumbúka, inavundíka, ku toka maji, ku legéza uke (kuma), mana apáte teléza, the bladder (as it were, the bottle) of a parturient woman bursts up, to carry off the water, to make way in the vagina, that the child can slip

through; mke anavunda tupa, ataviá sasa, úke unalegeá, nji unafuáta.

TÚPE, *adj.*, naked, bare, empty; úrongo ntúpu, a bare lie; Mkamba ni mtupu tupu, hana ngúo, the Mkamba is naked, has no cloth (asiekúa na ngúo); amekimbúa na mikono mitúpu, he fled with empty hands (hakúa na kitu kábisa); Mkaniba huyu yu tupu; Wakamba hawa wa tupu; Wakamba wenda tupu; Wakamba ni watu wendao tupu; mtu alie tupu, a naked man (seldom mtu mitúpu); mtúpu *is* = meskini; chakúla hiki ni ki tupu (hakina kitowéo); waume watupu means brothers; watu walio tupu sidaki ku ona; tupu ya watoto hawa ya-ni-sigitisha; ku enda tupu hukui kua watoto hawa sikupendi; kijana kitupu, a naked boy; túpu túpu (*intens. form*).

TURKI (wa, *pl.* Maturki), a Turk, *pl.* Turks.

TURUHÁNI, *s.* (ya); tupime kwanza samli na kitomachakwe, punde tutóe turuháni, i.e., tuangalie azio wa kitóma pekeyakwe, let us first weigh the butter and its calabash, afterwards let us make the subtraction, i.e., afterwards let us weigh the calabash separately; *vid.* dorokhani, *s.*, ku tóa torokhani, to equipoise.

TURUPÚKA (or PURUPÚKA), *v. n.* (ponióka), to escape from a trap or noose, to slip out, to escape; ku turupúka mukonóni = ku teléza mukononi, to slip out of one's hand; e.g., kuku, ku turupúka uguéní or táuzi, to slip out of the rope or of the knot of a rope (e.g., a bird which has been caught); *vid.* sumbika, *v. n.*

TURUPUSHA, *v. e.*

TURUPUSHÁ, *v. obj.*

TUSÁBI (or TESBÍHI), *s.*, a string of beads used by the Muhammedans for counting their prayers, a rosary; *vid.* tesbili.

TUSHA, *v. e.* (*cf.* túka, *v. n.*, to become lean, miserable, contemptible), to render or make contemptible; (2) ku tusha roho, to pick up heart so that it becomes quiet.

JI-TUSHA, *v. refl.* (= ku jiharibu); ku ji-tukánisha, ku ji-túkiza kua watu, to spoil oneself, to render oneself contemptible with the people, to show one's weak points, to show one's deficiencies, to commit or capsize oneself; mana huyu alikua mema, mzniri alipotóka mafiázi, laken sasa amejitusha, ameháribu surayakwe kua ku jipótá mwa iliwakwe kua wanda, na mambo manguine ya uzuri; sasa anatúká, hapendézi watu sana tena, this boy was pretty when he was born, but he has ruined himself, he has spoiled his countenance by disordering his flesh with antimony and other cosmetics—now he is contemptible, miserable, and no longer pleases people.

TUSI TUSI, *s.*; *vid.* utusutusi, *cf.* gulari and ufurufuru.

TUSSA (or TUZA), *v. a. and v. n.* This verb has various meanings. (1) tussa, to get off; e.g., dan latussa, the boat gets off; (2) to flow, to trickle down, to be thin or watery; kionda cha tussa, daua heishiki kábisa, the wound flows, therefore the medicine will not stick to it; úji watussa, the gruel (*vid.* uji) is watery, not thick; unakúa maji or umefanía maji matúpu, it became water, became quite watery; maji jatusse mashizi ya júngu, yapate oáma, let the water flow into the soot of the pot, to soften it; ku fania wino, to make ink; ewe mana usugúe mashizi ya júngu na maji, utusse wino, na sasa wino unatussa; mtúzi utusse or utúze, or ulegéze wali, or wali upate legeá, ndipósa ukafánioa mtuzi; ndiosebabu ukafánioa mtuzi, or ndipo ukafánioa mtúzi, the broth is to render the dry boiled rice more fluid; this is the reason for which broth is made, viz., to convey some fluid substance to the boiled rice which is not relishable without moisture. There must be ghee, or meat broth, or fish, or herbs, &c. Mtuzi unatuzá, after the meat has been taken off and the broth alone remains. Mtuzi ulikúa mema, mbona unatuzá ukama (or kana) maji ya mtungini; (3) to get well after sickness; (4) to give presents; watu watezáo ni ku tussa; wa tussa tussa; tunateza ngóma hatta kuna kueha, bassi tutéze tuzoyétu tuna túzua; (5) ku tuza damu, to run down with blood, to bleed very much; (6) ku tuza móyo, to calm or compose oneself; (7) to waste, to decay, to die away, to become impoverished; kiwambáza kumatuzá kua mvúa kíkafánia vinundu núndu.

TUSSA, TUSÍKA, TURUSÍKA (*vid.* malózi); tutusika = pumsika, to rest?

TUTUSHA, *v. e.*, to despise?

TUSSI, *s.* (la, *pl.* ma—) (*cf.* jinenza or jenéza); tuss la ku tukulia meiti, a bier on which a dead person is carried to the grave; (2) tussi or tuzi (ya, *pl.* za), the frame on which the bridegroom is carried at the time of ongóya (*vid.* ongóya); tuzi ni wa watu waongoyáo.

TUSO (or TUZO), *s.* (ya, *pl.* za—), (1) a reward for play (*vid.* tussa or tuza); (2) tuzo katika dan (*scil.* ku sáfiri kuenda Unguja), majira ya knssi, is the time of getting off on a dhow to Zanzibar; watu wana tuza (*cf.* tua), the people get off; si jui tuzo ya ku-m-tuza hatta aki-furahi nafsiyakwe (R.).

TUSÚA, *v. a.* (= ku-m-tahayarisha), to put one to the blush, to disgrace one, e.g., by refusing one's petition; *vid.* susia.

TUSÚKA, *v. n.* (susúka) (= taháyari), to be ashamed, confounded, disgraced; Mzuugu haku-ni-pa kitu, mimi natusúka, I am disgraced

(*an expression which scoundrels and beggars often use in the presence of the Mzungu = European*).

TUSUIRA (luswira, St.), *a picture*.

TUTA, s. (la, pl. matuta), *a heap of earth, a raised bed for planting sweet potatoes in* (St.).

TUTI, s.; mti wa tuti, *mulberry* (St.).

KU TÚTISA v.a. kitu, *to give one a thing after the other*.

TUTU (TUDU, R.), s. (ya, pl. —za), *a wart; kitu kidogo kimejájo muilini, kitokájo kana péle, laken ni kigúmu kana sūgū (callosity), pimples or pustules like pele (iteh), pana títu (dutu) hapa kana mimba, here is a jutting out like in pregnancy*.

TUTU, s., *vid. msómbo*.

TUTU! *leave it alone! don't touch! used to little children meddling with what they had better leave alone* (St.).

TUTÚA, v. a.; ku-m-tia tutúo, *ashike tammáa, to give one a promise, to raise his desire, to make a false show, to deceive; ku-m-tia kishindo, to amuse one with a promise, e.g., to marry a female, who rejoices, but finds herself afterwards disappointed; cfr. ku-m-shaúa, dangánia*.

TUTÚKA, v. n.; mtúmke ametutúka, *hashúka, the woman has been deceived, the matrimonial promise not having been performed; (2) tutúka, or tutúmka, tutusúka, to rise in little swellings, to come out in a rash* (St.).

TUTÚKA, v. n., *to throb*.

TUTÚSHA, v. a., *to despise*.

TUTUZIKA, *to rest* (?)

TUTÚMA, v. n. (=ku ngúrúma, v. n.), *to rumble, bounce, rattle, e.g., majango yatutúma matumbóni, the intestines rattle in the belly; matumbo ya-m-tutúma, his bowels rumble, to make a noise of bubbling, to boil up* (St.); (2) Rádi yatutuma leo, *rádi yatutúma hapa leo (vid. radi), there is rolling thunder here to-day*.

TUTÚMOA (or TUTUMUA), v. n.; mana huyu ame-tutúmoa ni matumbo alipokúla maémbe mangi, *this boy got rumbling of the bowels in consequence of having eaten too many mangoes*.

TUTUMIA, v.

TUTUMIKA, v. n.; mukonowangu leo unatutumika = fura, *to put into, to drive in, e.g., to thread a needle, to press in in boring*.

TUTÚMKA (or TUTUMUKA), v. n., *to be driven up, blown up, to swell up; matumbo yatutumka (= yafura) kua ku shiba mno; cfr. ku wimba wimbwiwa*.

TUTUMUKA (and TUTUMIKA) = ku fura.

TUTÚMSHA (or TUTUMUSHA), v. c.; ku tutúmsha matúmbo = ku fúrishia or futúza matumbo kásidi, *to cause the belly to enlarge, swell on purpose (e.g., by children at play, who enlarge the belly on purpose); matumbo yame-m-tutúmsa*.

Ji-TUTÚMSHA, v. ref.; ku ji-tutúmsha kua maneno, *to boast, to brag (= ku jifutúta, ku jisifu, ku ji-tia kibiri or usáfíhi)*.

TUTUMÚA (or KU DUTUMÚA; both forms are used), v. a.; usishike kua utelezi tutumúa! *ki-tutumushe sana, mtu atukuaye mzigo pekeye, yuwainulia tu, hadútumúi; ku-ji-tutumúa, to gather oneself up for an effort* (St.), *to throb* (?)

TUTUMUSHA, v. a.; leo tuna tutumushua ni watoro, *hatujui kuamba ni Wasegúa = Kimw. fukúzia (R.), to chase, drive away*.

TUTÚO, s.; una tutúo wewe = *rokho ndogo, faint-heartedness, dissatisfaction, haste, greediness* (R.).

TUTUZÍKO, s. (rokho ni muangu naona tukuzíko), *throbbing of the heart?*

TUUKA, v. n., *to happen* = ku angukia (Phl. i. 12), (Sp.).

TUZA; ku tuza damu, *to run down with blood, to bleed excessively*.

TUZÁNIA, v. n. (Kiamu), *to come to an agreement*.

U

U, *thou art; wewe ū kipumba, thou art a block-head*.

U'A, s. (la, pl. maúa), (1) *flower, blossom; maúa ya mitúni, flowers of the forest; úa la muémbe, bloom, blossom of the mango-tree; úa la mti lito-kálo tundo, laken halitassa kúa wazi (blossom), likipassika ni ua wazi (flower); úa la mfénesi, the blossom of the bread-tree; the natives have the superstitious idea, that if they put the blossom of this tree into a box, they will have much good luck (ku pata rehema); (2) úa (wa, pl. niúa),*

an enclosure around a house or yard, a fence; úa wa niasí, wa miti, wa makúti, ku siba watu (cfr. ugo); ua wa mabúa, a fence with mtama stalks; ua wa makúti, an enclosure fenced with plaited cocoa-nut leaves; cfr. uga (pl. niugo), hedge.

U'A, v. a., *to kill, to murder; ku úa makáli, to blunt or dull the edge or point*.

U'ANA, v. rec., *to kill each other* (Kimrima and Kipemba ku wána = pigána).

UÁWA, *v. n.*, to be killed (rapidly uttered, ku wawa).

ULÍÁ, *v. obj.*; ame-mu-ulíá ndugúye, he killed his brother for him or in his absence, in his favour or in spite of him; tu-mu-ulíe mballi, let us kill him out of the way; ku-mu-ulíá makali ya kissu; fimbo ulio náyo ndio uulíáyo níóka.

ULÍWA, *v. p.*

ULÍÁNA, *v. rec.*; wameuliana nduguzáo (watu).

UÁDŪI, *s.*, enmity, hostility; *cfr.* عَدُوّ, hostis; عَدَوِيّ, hostilitas.

UÁFU, *s.*, side (*vid.* ubáfu and mbafu, *s.*); *cfr.* ki-wambáza.

UÁHADÍ, *s.* (*cfr.* áhadi) (wa), covenant, agreement; ku pana uáhadi, to make a covenant, an agreement.

Native song:

Uáhadi wa mana sai (= muunguána, free man) haáti

yakwe kálíma (= neno),
jawábu linga-m-songa, afumílíá hëshíma
kaenda muendo ngisi ngisi

akienda akirúdi niuma

matikiti na matango ndio mapouéa ndá (ku pona ndá)

akiangenda tési na omo atarudíá ngamáni.

I.e., a free man does not forsake his word; though his circumstances may become complicated, yet he sticks to honour; he does not walk like the fish ngisi, which goes and comes back (or goes side-ways); he eats poor things and pumpkins, to allay his hunger (i.e., at the time of famine he uses poor food, yielding to the circumstances—though he has sailed to a far country, yet he returns to his own land in spite of the famine, because a free man does not flee).

UÁILI (UWÁILI), *s.*; ni-ku-fanie jawábu lisilo wáfiki sheria, lisilo fuata ndia ya sheria, injustice; *cfr.*

عَالٍ, declinavit a justo, injustus fuit, excessit justum modum, plus justo exegit in decimis.

UÁJISI (= usira?).

UÁMINIFU, *s.* (wa), fidelity, faithfulness; *vid.* amínifu, ámini, *v. n.*

UÁNDA, *s.*, a court, a yard; *vid.* uwánda (nánda, uánja, uwánda).

UÁNDIKO, *s.* (wa), a plaster (ku ándika, to apply a plaster).

UANGÁVU, *s.* (*cfr.* ku angáza); uangávu wa mato, illumination of the eyes.

UÁPO, *s.* (wa, *pl.* niapo), an oath; *cfr.* ápa, kiápo.

UÁRÁBU, *s.* (wa), *n.p.*, Arabia; ku nenda Uarabuni, to go to Arabia.

UÁSHI, *s.*, the business of building; *cfr.* muashi.

UÁSHI, *s.*; uáshi wa niumba, the building or construction of a house (with stones) (*cfr.* ujéshi) (*vid.* waka); *cfr.* uhúshi (wa), masonry.

UASSI, *s.* (wa), a falling off, desertion, abandoning one's party, apostasy, rebellion; wali amefania uassi kua sultani = ameassi kuakwe, haendi kuakwe, ha-m-fuati tena, the governor raised a rebellion against the king, he does not follow him any longer, he has left his party (*vid.* ku assi); mtuma amefania uassi kua ku assi kua, the slave has deserted his home, there where he was, or where his companions are; *cfr.* عَمَى, rebellis, inobediens fuit.

UATU, *s.*; *vid.* simda.

UAUPE, *s.* (wa), whiteness.

UAUSI, *s.* (wa), blackness.

UAWA; *vid.* úa, *v. a.*, to kill, to be killed.

UÁYO, *s.* (wa, *pl.* niayo), footsteps; *vid.* wayo, the sole of the foot, a footprint.

UBABI; ubabi wa ku lia (R.)?

UBÁBŌA, *s.* (wa); ubábŏa wa mtoto, a soft food for children, a child's pap = uji mzito, thick pap (ubábŏa or ubábua).

UBADI, *s.* (wa), lean-to (a house)? *Erh.*; *vid.*, ubátí.

UBADU, *s.* (*Erh.* ?); *cfr.* ubatu wa sífuri.

UBÁFU, *s.* (ubávu) (*pl.* mbafu), rib, chest; mbavúni, at or in its side; ubafu hu nlio lalia ni mema (R.); ku keti kua ubafu or kua upande, to recline (like the Jews); nalalia ubafu gani leo?

UBÁHILI, *s.*, avarice; *vid.* bahili or mbahili.

UBAINIFU (or UBEINIFU), *s.* (wa); ubainifu wa ku beini or tambúa neno, proof, evidence, argument *cfr.* beini, *v. a.*

UBÁLE, *s.* (?)

UBÁLEGI, *s.*, puberty; *cfr.* bálehe and háleghi.

UBÁMBO (wa, *pl.* mbámbo) (sa); (1) = mfúpa mu-embamba wa kuku katika mbáwa, shina la báwa maungoni, the bone of the wing of a fowl (birds in general) (*cfr.* mbambo); (2) ubámbo wa ku ambíangoma (*pl.* mbambo, za) (*Kinika*) = Kisua-kili ubungo (*pl.* mbúngo, za) wa ku ambia ngóma; ku tia niamu ubamboni, *vid.* bána in *Kiniassa*, to fix into or between, e.g., meat into a stick slit at one end, in order to roast it (ubambo wa niamu).

UBÁNGA, *s.*, the piece of wood with which the natives beat the threads in making táraza.

UBÁNI, *s.* (galbanum, *s.*), frankincense, brought from India. It is different from údi (wa Baráwa, coming from Baraua) which is a tree (ubáni vibánzi via m'ti); ubáni ni mafúkiso; nbani is a gum, but údi pieces of wood of an odoriferous kind.


UBÁO, s. (*Dr. St. writes* ubáa) (wa), *board, plank, pl. mbáo* (mbáu) (za); ubáo una denge (mabáo); báo la ku andikía, *a writing board.*

UBÁRIDI (ubúruda = upépo).

UBASÁSI, s.; *cf.* basási (bazási) *bargain*? ku fánia ubasási, *to make a bargain* (?).

UBASI, s.? n'da-u-shinda na ubasi? (R.).

UBÁTI, s. (wa); ubáti wa niumba (*cf.* shuli and tika), *the middle, or side part of a house, a lean-to, a pent-house, a shed sloping from the main wall.*

UBÁTILI (*cf.* Arab. , *vanus, frustra fuit*; mtu wa haki haamui ubátili, *a just man does not judge unrighteously.*

UBATILIFU, s.

UBÁTU, s. (wa), *pl. batu*; ubátu wa sifúri, *a brass plate* (*pl. batu, za*); *cf.* utassa (wa), *pl. tasja* (za), *vial, a round brass dish brought from India* (R.) *the ubátu is used in punga* (*vid.*) *and in dancing with music.*

UBÁWA, s. (wa, *pl. mbáwa*), *feather of the wing, a wing feather, but mabáwa ya ku ruka, wings; vid. báwa, s., wing.*

UBAYA, s., *badness* (wa).

UBEBÉSA, s. (*Reb.*); ku sikia kua ubebésa, *probably for upepésa; cf. pepésa.*

UBÉJO, s.; *vid. beja, v. a. (bejana), R.*

UBELEKO, s., *a cloth worn by women, and a present given to the bride's mother on a wedding* (St.) (*probably from ku péleka, to send, a sending*).

UBÉMBE (*cf.* membe = ukuáre), *whoredom.*

UBÉREDI, s. (wa), *coldness* (beridi and baridi); *cf.*

بريد, *frigidus fuit.*

UBÉTI, s. (gubeti, kubeti??), *the head or prow of a vessel; the ubeti makes the difference between a Bagalo and Ghanja.*

UBIFU, s. (wa), *ripeness*; ubifu wa émbé = lililo íva.

UBÍNDÁ, s. (*or* UWINDÁ) (*cf.* binda) (wa); kuji-piga ubinda kána Baniani, *to tie one's cloth right over the privities behind and in front, as the Banians do, to pass the ends of the loin-cloth between the legs and tuck them in, as is done loosely by the Banians, and tightly by men at work* (St.).

UBÍNDÓ, s.; ubíndó wa mkéka *or* jamfi, *scldedge, border* (*of a cloth*).

UBÍNGU, s., *heaven* (wa), *pl. mbíngu, the heavens, skies* (*which is more in use*); ubíngu wa níóta, *the heaven of stars or starry heaven* (= ubíngu ucussi úlio na níóta); *when the Muhammedans speak of seven heavens, they say: "mbíngu zina tábaka or tábiki sabaa," the heaven has seven stories or divisions; ubíngu wa kwánza, wa pili, wa tátu, wa n'ne, wa táno, wa sitta, wa sábaa.*

UBÍNJÁ, s. (*or* UWÍNJÁ, *vid.*, and MBÍNJÁ), *a whistle; ku piga ubínya or mbínya* (mbinda, St.) *or* uwinja, *to whistle.*

UBÍSHI, s. (wa) (*cf.* bisha, bishána), *a joke, impertinence, refractoriness, want of good manners; ku-m-fanizía or ku-m-tezén mzáha, to joke upon one.*

UBÍTI, s., *freshness, greenness* (wa) (*cf.* bití), *un-ripeness, rawness* (uwiti).

UBÓDE; wambamba? (R.); *cf.* pambo in Kíniasa.

UBÓFU (*or* UBÓVU), s., *rotteness, putrefaction, corruption* (*different from upófu and ubáya*).

UBÓMBO, s. (R.)?

UBÓNDÓ, s. (wa), *a kind of grass* (uniasí) *which gay women put into their ears for ornament; cf. mbóndo.*

UBÓNO, s.; *vid. mbóno.*

UBÓRA, s. (wa), *greatness, power, strength; vid. bóra.*

UBÚA, s. (wa) (*vid. búá*); ubúa wa mpunga *or* ma welle.

UBUÁBA (= ubábua) (= uji wa mtóto), *pap, a soft food for children.*

UBUÁNA, s., *lordship, mastership; ubuána ni ungi, to play the lord or master in idleness, to come the noble lord over one.*

UBUÁNI, s.; mahindi madógo madógo ya ubuani (R.).

UBÚGU, s. (wa, *pl. mbúgu*), *a ereeping plant, a creeper* (uliotafia mti), *a kind of willow of great use in binding loads, &c. (ubúgu wa mtória, mti muembamba wa ku fungia niumba).*

UBÚBUI, s. (wa), *dumbness; vid. búibui, which means "a spider."*

UBÚKU, s., *reprobateness; vid. bukua, v. a.*

UBÚMBO, s.? (R.).

UBÚYU, s., *the inside of the calabash fruit; vid. mbúyu.*

UCHÁCHE, s., *littleness, scantiness, insignificance; uchache wa moyo, pusillanimity; cf. chache, adj.*

UCHÁCHI, s. (wa), *fear; vid. kú chá, to be afraid.*

UCHÁFU (*or* UCHÁVU), s. (wa), *filthiness; cf. mchafu.*

UCHANGA (*or* UJANGA), s. (wa), *smallness, littleness; cf. utúmbó uchanga.*

UCHÁO, s. (= kulla siku, kulla ku kicha, kulla uchao kaziýáko ni hi), *every morning* (*dawn*) *is this they work, lit., as often as thou causest it to dawn* (u (thou), o or yo scil. siku); *kucha, to dawn* (R.)?

UCHÁWI (*or* UTÁWI), s. (wa), *witchcraft; ku fánia ucháwi, to practise witchcraft.*

UCHIRÚKA (*pl. chipúka*), *a shoot, a blade of grass* (St.).

UCHÓFU (*or* UCHÓVU) (wa), *tediousness; cf. utófu.*

Uchu, s., a longing (St.).

Uchúku, s., a kind of rice.

Uchukúti, s., the leaf-stalk of the cocoa-nut leaf (St.).

Uchúngu, s. (= utúngu), bitterness, poison, pain; e.g., daua ya uchungu or merely daua uchungu (bitter medicine).

UDADU (wa), pl. teda (za), a hedge for catching fish (Er.) (?)

UDAGO (wa), pl. ndago (za) (vid.), a kind of weed.

UDAIFU (rectius uthaifu), s. (wa), weakness, debility; cfr. daifu or thaifu.

UDÁKU, s. (wa); (1) a precipitate protest or opposition raised against the plaintiff before the judge has given his sentence upon the matter in question; udáku wa ku dakúliza manéno mbelle; ku-m-dakúliza mbelle ku sema, muamzi asitassa ku kata maneno; (2) blabbing, vain talk (= ususi), to report to others what one has heard with or from one (mtu huyu ni mdáku, na kaziyakwe ni udáku).

UDALLA, s. (pl. ndalla); ndalla = viátu via ngófi ya ku safiúa barra (tábaka moja), ndalla si kitu kegni ámalí, si kitu bora or jema, hákina ámalí, nothing of importance.

UDAMBI, s., vid. mgnáo.

UDÁMINI, s. (rectius uthámini) (wa), bail, surety = thamini or thúmāna; mtu huyni uthamini-wangu or thumanayangu or thamininyangu, this man is my surety, bail; cfr. عَمِيْن, cavit, spondit, sponsorem fecit.

UDANGÁNIFU, s. (vid. dangánia, v. a.), deceit, cheat, also whoredom, fornication.

UDÁNU, s., splinter.

UDÉFU (or UDÉVU), s. pl. ndéfu (za), one hair of the beard; udévu hu mmoja.

UDÉMIRIFU, s. (rectius uthahirifu) (wa) (Arabic مَعْرُوف), manifestation, laying open, demonstration = ku dcherisha or thahirisha neno, kulla mtu a-li-júe, to show, prove, make clear, evident, in order that everybody may know a matter.

UDENGÉLÉ, vid. utengélé.

UDENKÚA, s. ? Reb. compares it with the word "usiwa," which refers to the distance of land from the sea (not in reference to depth).

UDI, s. (wa) (Arab. عود), an odoriferous tree, small pieces of which (vibánzi via mti) are exported and sold. The wood is used for fumigation (mafúkiso). It is chiefly brought from the interior of Barova in the Somali country. The udi must be distinguished from ubáni and nfunba, which are gums. Udi wa Barawa, wa shéheri (a town in Arabia), wa Hindi (India);

miti ya ku fukisia ngúo, muili, &c. Reb. takes udi also for wanda wa manga; ku ji-pakia wanda wa manga (stibium, antimony), this is doubtful.

UDI, v. a. (rectius uthi, vid.), to vex, molest one; watu wame-ni-nthi kua kufania kelele, &c., the people vexed me with their noise.

UDIA, s. (rectius uthia), trouble, hardship.

UDIKI (or UTHIKI) (wa) (pl. thiki) (Arab. ضَيْق), affliction, distress, oppression; muigni uthiki or thiki hana jakúla, hana ngúo, &c.; hawesi ku ji-inúa or inúlisa, watu wana-m-thiki, a distressed man has no food, no clothing, &c., he cannot lift himself up, the people oppress, afflict, vex him; cfr. مَكَّ, arctavit, pressit aliqueum res.

UTHIKA, v. n. (vid. uthi), to be vexed, molested, e.g., by the noise of people.

UDILIFU, s., inability, littleness, insignificance, poorness, e.g., pembe hi udilifuwakwe heikoshi reali mbili, ni tháifu mno, this piece of ivory, on account of its smallness, undoubtedly costs no more than two dollars, it is very insignificant; cfr. دَل, abjectus vilisque fuit.

UDIRIRI, s.; ku-m-tongelea, to cause trouble or mischief to one; cfr. utiriri.

UDOFU, s. (cfr. utofu), (pl. dófu) (cfr. usófu), absence of leanness; udófu wa muili of the body; (2) poverty, want of property; udófu niumbani-muakwe, there is poverty in his house, hana kitu (ku toa kúa na kitu); udofu dófu, rectius utofu tofu.

UDOGO, s. (wa), smallness, youth; cfr. dógo.

UDOHODHO, s., little ? (R.) littleness ?

UDÓLE, s. (wa) (pl. ndóle, za), a finger (vid. ujándá); kidóle, the little finger; mukono yuna ndóle tano = ukujia or ukombe, the finger-nails.

UDOMO, s., nimba ya udomo, (R.)

UDÓNGO, s. (wa), clay; udóngo wa ku finánga wiombo, potter's clay to make pottery-ware; pl. ndóngo (za) = nti ngúmu (= mgnándognándó) hawezi ku timba ela kua mvua, hard soil which can only be dug in the rainy season; udongo is also a kind of earth used to mix with lime and sand in preparing mortar.

UDU (rectius uthu), s.; kua úthu = kua polepóle, kua vizári or hëshima, baku-m-tupia, softly, gently, reverently.

UDUI, s. (pl. ndui); ndui, small-pox; cfr. ndui.

UDURISHA, rather uthúrishá, v. c., to excuse.

UTHURU, v. n.; ku uthúru, to excuse.

UDURU (or THURU), s., a sudden occasion; ulio ondóka nami ni'litukiwa ni údúru wa ku-ku-daka, no sooner hadst thou gone than I had need of thee; cfr. فَجْرَة, necessitas, indigentia.

UEKÚNDU, *s.*, *reddishness*; *cfr.* nickundu, *or* kundu.

UELEKÉFU, *s.* (*vid.* lekea, lekesa), *attention*; nelekéfu wa ákili, *clearing up or explication of dark sayings*.

UELEKO (*or* MUELEKO), *s.*, *pl.* nleléko, *a cloth in which the mother carries a babe at her back*; *cfr.* mberekéro in *Kiniassa*.

UELEKÉO, *s.* (lekéa, *v. n.*), *direction (to a place)* (= mkábála, upánde), *turn way*.

UELÉWA; yadaka ueléwa, *sc.*, *the plaiting of mats (R.)?*

UELLE (*or* UWELLE), *s.* (wa), *pl.* nduelle = makongo, *pains of sickness, sickness* (*cfr.* mgonjoa, ugonjoa, muelle); uelle wa mato, *ophthalmia*; uelle wa viungo, *rheumatism*.

UEMBÁMBA, *s.*, *thinness*.

UEMBE (*or* WEMBE), *s.*, *a razor, pl.* niembe.

UEMBEMBE (*vid.* wembembe), *s.* (m'bu), *an insect (like a bee) (yuwafánia ásáli kidógo laken itaamu) which yields a little but sweet honey*.

UEMBESI, *s.*, *a certain sickness? (R.) a disease in the chest, which the Wagunia know how to cure by burning or cauterizing*.

UEENDO, *s.?* máendo? *going* (ku enda *or* ku enénda, *to go*).

UENDELEO *and* UENDELÉZO, *s.*; *e.g.*, mtama hauna uendelezo *or* uendeleo, *the maize is soon consumed, it does not last long*.

UENZI, *s.* (= ushéha), *lit.*, *chairship, i.e., dominion, authority, sway*; mtu alie na uenzi *or* milki (*vid.* éenzi), *a ruler, chief*; *cfr.* táwala.

UERÉFU, *s.* (*Arab. Q.*), *cleverness, cunning, contrivance, device*; ueréfu wa akili nengí, *artfulness, trick*; jerefu uerefu wa ujinga, *foolish prudence*; ana-nitóa, *sina ueréfu wa ku fanía (not fánia), he has dismissed me, I do not know what to do*.

UEAUPE, *s.* *whiteness*.

UEUSI, *s.* *blackness*.

UFA, *v. n.*, *to become cracked*.

UFA, *s.* (wa, *pl.* niúfa) (*cfr.* Luke xvi. 26); kuna kázúna úfa ukú, *rent, cleft, chap*; niúfa za kínu; ku tia ufa, *to crack*; ku tolewa ufa, *to be freed from the fear of death*; ume-ki-tia ufa kikombe hiki, *you have cracked this cup*.

UFAPANÚZI, *s.* (*cfr.* fapanúa, *to reveal, to blab out, to report*), *revealing, reporting, especially blabbing out secrets, and throwing into one's teeth the benefits which one has received from the other*; a-n-tukia na ufapanuzi wakwe.

UFAGIO (*pl.* fagio), *a broom, a brush*; *cfr.* ufiagio, *s.* *palm-leaves used to sweep with*.

UFÁHAMU, *s.*, *memory*; ufahamifu, *understanding*.

UFÁLME (*or* UFALŪME *or* UFÁUME) (= usheha), *chieftainship, kingship, kingdom, royalty*.

UFÁNISI, *s.*; ufánisi wa neno hili *or* wa mambo haya siku júa.

UFASÁHA, *s.*, *the beauty of language which is ascribed to the Kuruaní (Coran) (Arab. فصاحة)*; *cfr.* فَصَح, fluida et vitiis libera oratione disertus fuit.

UFÉTHŪLI (*or* UFITHŪLI *and* UFUTHŪLI) (*vid.* fithŭli) (= kébŭri) (فُتُل), *pride, arrogance, rudeness, insolence*; adaka mambo bora asio-yafikilia; ku-in-nenea mtu asiekua kadiriwakwe (*R.*).

UFRI, *s.* (*pl.* niufi, za) (úfi wa niuki), *sting*.

UFAGIO (*or* UFAGIO), *s.* (ufiagio wa ku fiagilia taka), *a broom, brush, besom (pl. fiagio (za) *or* mafiagio, ya) (cfr. upéo); the leaves of a palm, used to sweep with*.

UFÍAZI, *s.*, (1) (mfúko wa tumbo liketilo mana) womb; (2) ufiázi (ufiázi wa ku vía = matokéo ya mana), *the act of giving birth to the child*; kóndó ya niúma, *the after-birth*.

UFIDIWA, *or* فِدْيَة, *a ransom*; *cfr.* فَدَا, redemit, liberavit (dato lytro).

UFILISI, *s.* (*vid.* filisi) *wa fetha* = mapungúzo ya fetha (*vid.* fifilisa, *v. a.*), *seizing a man's goods for debt*.

UFIFU (*or* UVIVU), *s.* (wa), *laziness, idleness, indolence, sloth, tardiness*.

UFILISI, *s.* (*vid.* filisi), *the distraining or taking away a man's goods for the payment of debt*; *cfr.* فَلَاسَ, inopt fuit, inopem promulgavit alique[m] iudex.

UFITÓZI, *s.*, *sport, joke, fun, reproach*.

UFIRINGO, *s.*, *whirl*.

UFISÁDI, *s.* (*cfr.* فَسَدَ, corruptus fuit; فَسَادَ (corruptio), vice.

UFISI, *s.* gum.

UFISIFISI, *s.* (*vid.* kifisifisi); mufisifi hatta mkewe a-mu-ambie ueno, *all that he thinks or does?*

UFISKI, *s.*, *fault, vice*; *cfr.* فَسَقَ, scortatus fuit, corrupt; فَسَقَ, improbus, nequam.

UFITE, *s.*, *an edging or binding round a mfarasha*; *vid.* mfarásba.

UFITINA, *s.* (wa) (= usalata) (فِتْنَة), *sedition, abettor or instigator of enmity* (asema ufitiina).

UFITO, *s.* (*pl.* fito, za); ufito wa ku paulia niumba, *ku funga pā la niumba, a thin stick, thin pole which the natives use as laths in erecting the roof of the makuti thatch on their cottages*.

UFETHULI, *vid.* ufethuli.

UFIZI (*pl.* fizi, za), *the gums* (St.).

UFO, *s.* (Kin. lumfo).

UFUPILISA, *v. a.* (= ku fania kifupi), *to abridge* (e.g. a book).

UFU, *s.*, (1) *death, the state of being dead*; ku zimu kua rudi ufu, *refers to food which was left remaining, which, as it were, was about to be buried* (R.); (2) *ufu wa nazi, a rasped nazi, i.e., that substance of the cocoa-nut which has been rasped on the mbuzi, but not yet strained or filtered in the kifumbu or with ndifu* (*vid.*); *opp.* jija.

UFUFO (*or* UFUFULIO), *s.*, *revival, resurrection; vid.* ku fufua.

UFUGUFUGU, *s.*, *tepid, lukewarm*; maji yaliopata ufugufugu, *tepid water* (ufugutu).

UFUGUTIO (WA MOTTO), *wa nazi, tepidity, a scraped cocoa-nut??*

UFUHA, *s.*; mapepe ikafania maúa (ufuha); *efr.* mtama.

UFUJURIFU, *s.* (wa), *putrefaction* (Er.).

UFUKARA, *s.*, *utmost poverty, beggary*; mtu huyu ana ufukara vûke = anafukarika, hana kitu kabisa, kitujakwe kimevuka kana moshi *or* funbi; amekwisha kua ufukara, *he is already reduced to beggary* (he has already taken the beggar's staff in his hand); *efr.* فقار, paupertas.

UFUKÛE, *s.* (*pl.* fûkûe, za) (= mtanga mtifu mtifu wa ufuoni), *white quicksand*.

UFUKÛTO (*or* UVUKÛTO), *s.*, *lukewarm*.

UFULANA, *s.*, *the state of youth*; *efr.* mfulana *or* mvalana.

UFÛLI (*or* UVÛLI), *s.*, *shade*; ufûli wa mti, *shadow of a tree* (*efr.* muáfûli); upepóni, *under a tree*; kifûli cha mti; mafûli, *umbrella*.

UFÛMBA (*or* UVÛMBA), *s.* (= matôzi ya mti), *sweet scent, odoriferous gum* (*efr.* ubani and udi, *s.*), *fragrancy, flavour, redolence, incense, galbanum*.

UFÛMBI (*or* UVÛMBI), *s.*, *a depression of the soil which is always moist and therefore particularly suited for the cultivation of rice*. Plural mafumbi, mti ya mafumbi, mafumbi ya maji kama Usambáni, *a land of deep and moist soil such as is found in Usambára, where there are large depressions between the hills and mountains, in which there is constant moisture; hence the numerous brooks and rivers of that mountainous region*; *efr.* funbi (*la, pl.* ma—), *dust, dirt, muddiness* (of water).

UFUMFU, *s.*; *i.e.*, ufu ufumfu mfu, *hard, dead* (R). (Kin.)?

UFÛMI (UVÛMI)? *a great noise*.

UFUMILIFE, *s.*, *forbearance, patience*; *vid.* familia, *or* vumilia.

UFUMUÁLI (Sp.)?

UFUNDIFU, *s.*; — wa jahasi, *breaking up, shipwreck*.

UFUNDI UKÛ; kiwanda cha ufundi ukû, *a workman's shop*.

UFÛDO (*or* UVÛDO, *s.* (wa), *bad or offensive smell caused by putrid matter*; hárifu *or* hárufu mbáya za kitu cha (ku óza), *stench*; *efr.* siafi.

UFUNDU (*or* UVUNDU), *s.*, *stench*; ku nuka ufundú, *to stink*.

UFUNGA, *s.* (wa, *pl.* funga, za) (= báraza), *a long seat constructed of stones and lime, on which visitors are placed* (mahali pa ku bárizi watu, *pl.*, funga za niumba zu ku bárizi watu; (2) ufunga = *trap for catching birds?* *vid.* Kiniassa "chumba."

UFUNGU, *s.*, *a relation, relations*; ufunguwangu wa kuukéni *or* kuuméni unakuja *or* amakuja sasa, *my relation* (male *or* female) *is now come, pl.* ufungu wangu wote wanakuja, *pl.* fungu, part (*la, pl.* ma—); ufungu hu ri ukólo umoja.

UFUNGÚO, *s.* (wa, *pl.* fungúo, za); ufungúo wa káfûli, *the key of a lock*; *vid.* fungúa, *open*.

UFÛNSI (*or* UFUNDI), yuwapenda ufundi mno, *he will be the master and know everything better than the master*.

UFUNSU (*or* UFUNSUFUNSU), *the state of being well worn, e.g., of a reali or of a robo*.

UFÛO, *s.* (wa), *sand on shore*; ufûo wa maji, maji ya báhari yakomápo, *the sand, or sandy shore of the sea, which bounds the sea-water*; (2) ufûo (?) ni sababu ya kwanza, *a principle* (*pl.* fûo, rudiment) (*dregs*)? *efr.* ufûkûe.

UFÛRI, *s.* *shortness* (*vid.* fûpi, *adj.*), *brevity*.

UFÛRAHA, *s.* (wa); ufûraha wa ku tafunia tókâ, *a small case or box for keeping the lime which the natives use in chewing uráibu* (tobacco, popo, *vid.*). *The ease is made of silver or tin or kóko ya koma or nazi, &c.*

UFURUFURU, ufussi tussi; *vid.* gubari.

UFURUJIFU (*or* UFURUJO *or* UFUJURIFU), *s.*, (1) *corruptness, spoiling, putrefaction*; kitu kilijo furujika, *kilijo óza kabisa, kana borohóá*; (2) *corruption, depravity* = ku ji-furujia rohoyákwe, *ku ji-háribu kua uzinzi, kua ku zinga*.

UFURUNGU, *s.*; *rectius* uvurungu, *hollowness*; jiwe la ufurungu, *a hollow stone*.

UFUTA, *s.*; ufuta wa fania mafuta ya uto, *sesame-seed, from which the natives express an oil* (*efr.* futa, *la*) *called makûta ya uto*; *vid.* úto, *s.*

UFÛTHULI (*or* UFÁTHULI), *s.* (*efr.* fathili, fathuli), *officiousness*.

UFUZI, (1) (*pl. mafuzi, obscene*) *rectius* uvuzi, (*pl. mavuzi*), a hair of the pubes; *cfr.* mafusi. (2) Ufuzio wa jakafu, the first stratum of little stones on the mafiniko.

UGA, *s.* (wa), an open space in a town, where a house has been pulled down, or where a dance can be held (*St.*) *cfr.* uwānda; muda space of time.

UGALE, *s.*, the soft and white part of wood, *opp.* to kini.

UGALI, *s.*, porridge (*St.*).

UGAMU, *s.*; *cfr.* ujamu (*Arab. hattamu*), a bridle.

UGANDA, *s.*, strap, thong.

UGANDO, *s.*; *vid.* Kinika, ukombe, and Kis. ukucha or kucha.

UGÁNGA, *s.*, white magic, medicine (*vid.* ganga, *v. a.*) = wa ku punga, ku tomóa pepo or ámalí muilíni mwa mtu, the ceremony by which the native physicians endeavour to cure a sick person. The healing ceremony of the sick, performed by native doctors, partly with medical treatment, partly with charms and beating of drums, which are supposed to expel the evil spirit which is thought to have caused the disease (*cfr.* mganga, *s.* and punga, *v. a.*); *pl.* magánga, ya ku ganga watu, ku fania daua katika niungu.

U'GE, *s.* (wa), fat, grease, which has stuck to the inside of a vessel (*Er.*); *cfr.* ugelegele.

UGÉMA, *v. a.*, tapping; *vid.* gema, *v. n.*

UGÉNI, *s.*, strangership, condition of a stranger; kúa mgéni, nimeketi miaka mitāno katika ugéni, I was a stranger for five years.

UGHÁIBU (or URÁIBU), *s.*, a mixture of tobacco, tāmbugu, popo, tūka, kattu; *vid.* uraibu.

U'GIRA, *s.* (wa), wages, hire; ku fania kazi kua úgira (*cfr.* ^{٥٠٠}آجر), mereedem dedit; ^{٥٠٠}آجر, merees, praemium.

UGÁRO, *s.*; ku teza ugnáro. *Sec.* on this cruel custom of the young, Baron Von der Decken's "Travels in East Africa," Vol. I. p. 215.

UGNIAGNÁNTI, taking by violence.

UGNIEGNÉSI, *s.*

UGNIEGNIEKÉFU, *s.* (*vid.* gniegniekéa), supplication, supplicatory petition, entreaty.

UGNIEO, *s.*, tickling, itching (*cfr.* tekenia and gniea, *v. n.*; ku ona or sikia ugnieo; = ku gniea, to itch, *v.*; *cfr.* wambe.

UGNIÉTI, *s.*, arrogance, spite.

UGNIOGNÓNIO, languor (?); *vid.* niognonea.

UGNÍOYA, *s.* (*pl.* ma—), down feather.

UGNONGO, *s.*; ugnóngo umója (*pl.* gnóngo za ku fungia fito, &c. (*cfr.* miá and mūá); *vid.* ombo, *s.*

U'GO, *s.* (wa, *pl.* niúgo), úgo wa (ku zungusha), niumba or mji or shamba, a hedge, enclosure,

round a house, town or plantation; ugo tuafania kua miba, we make a hedge with thorn; ku tia ugo.

UGÒA, wa madáfu; *vid.* góa.

UGÓE, *s.* (wa, *pl.* góe, za), curvation, crookedness, a curved hook; ku fania ugoé or ku tia ugoé wa mti ku tundia maémbe, to put a hook on a pole, to hook down mangoes (or other fruits) from the tree; ugoé wa ku fulia maléma; ku-mu-angusha mtu kua ugoé wa gū, to throw one down with a bent foot; *vid.* lema.

UGÓGA, *s.*, a kind of grass; ku shenga ugóga.

UGÓGO (*vid.* ukóko), the crust of paste or boiled rice in the pot; *Reb.* writes ugogo instead of ukóko (*pl.* magogo).

UGOMBA, *s.*, the uzi of the mgomba; *vid.* ndizi.

UGÓMBO, *s.*: ugómbo wa upóte wa uta, ulio fúngo sana, uliogandamisoa na uta, ku piga ugómbo, the bowstring tied firmly, to play on (as on a kinanda, guitar).

UGÓMEI (or UGÓMI), *s.*, a quarrel, contention, quarrelsomeness; *cfr.* Kinika, ku gomba.

UGÓNGUA WA MTI, eating ulcers (king's evil?).

UGÓNJÓA (or UGONJŪA), *s.* (wa), sickness, disease of a chronic nature (*cfr.* mkóngo, *s.* and muelle, *s.*) (*pl.* magónjoa), pains, aching, caused by the disease.

UGÓNZO, *s.*, *vid.* ukónso, *s.*

UGOSSA, *s.*, bark of the mgossa tree, used for binding (*R.*).

UGOSSI, *s.*; ugossi wa maji, watercresses (*R.*); *cfr.* udere in Kiniasa.

UGÓYA, *s.* = uzúri.

UGŪA, *v. n.*, to fall sick, to feel pain, to ail, ache, to wail or groan.

UGULIA, *v. obj.*, to lie sick in bed for one.

UGULIWA, *v. p.*, to fall sick for one; ku uguliwa ni watu, to have sick people.

UGŪZA, *v. c.*, to nurse, to take care of a sick person by providing him with medicine, food, &c., to attend, nurse a sick person; *cfr.* muugúzi, *s.*, a sufferer; maugúzi, indisposition?

U'GŪE, *s.* (wa, *pl.* niúgue) (za), a string, thin rope; *cfr.* ukamba, kamba; úgue wa tanzi la mkiáni.

UGŪKUI, *s.* (huya) (wa, *pl. id.*), nioka hawa ni ugúkui (rangeyakwe ni yakimanni mawiti); *vid.* ukúkui, which *Reb.* writes ugukui, a kind of green serpent which is harmless, and likes tembo. In Kinika it is called nioka mgéma.

UGŪMU, *s.* (wa), hardness, difficulty; ugúmu wa nti, hard ground, soil.

UGŪNDI, *s.* (Kinika) = Kisuahili, urambi rambi wa dafu janga lisilo tassa ku fika ku íva, a young cocoa-nut with soft flesh and sweet water,

much liked by the Arabs residing among the Suahili; vid. kitále; cfr. urambirambi, the fleshy mass or the bulk of a young cocoa-nut.

UGÚNGO, *s. (vid. gunga, v. a.), to hem at.*

UHABA, *s., paucity.*

UHAFIFU, *s., cheapness, illiberality, ungenerousness, cfr. خَفِيفٌ, levis pondere dignitate moribus.*

UHAÍ, *s., said of the revelation of the angel Gabriel; maneno yatokáyo mbingúni; Muhammed ndie alieakiletewa uhai (R.); vid. hai?*

UHAJA? (R.).

UHAJIRÁTI (or UHASHARÁTI) (*cfr. masihára, cfr. حَشَارَةٌ, fae hominum, or حَشَرَاتٌ, quadrupedes vel reptilia, in every case "an impure or beastly mind or behaviour"* (savageness, pectulance).

UHÁLAFÁ, *s.; ku fania uhálafá, to overthrow, knock down, abolish something; حَلَفَا, adversatus fuit, contradixit.*

UHÁLI, *s. (wa, pl. hali, za), state, circumstance (= jambo) uhaliwakwe si wema, it goes ill with him, with his health, or family and other circumstances; uháli gáni niumbáni kuáko? how is your family?*

UHÁLIFU, *s. (wa) (vid. hálifu, v. a.), transgression (ku funda amri, ku kossa néno) (= neno ófu pasipio amri); cfr. خِلَافٌ, dissensio, adversati vitium.*

UHÁRABU, *s. mischief (cfr. ubaribifu) (ku-m-tia uharaba), used of a kind of swelling similar to "tambázi."*

UHARARA, *s. (wa), warmth; cfr. inflammavit; aestus, ardor ignis, flamma; حَرٌّ, caluit; حَرٌّ, or أَحَارَ, calor.*

UHARIBIFU, *s. (wa) (vid. háribu, v. a.), spoiling, corruption, destruction; cfr. حَرَبٌ, vastavit; حَرَابٌ, vastatio loci; cfr. also حَرَبٌ, spoliavit, bellum gessit.*

UHÁSIDÍ = UHÚSÚDA, *s., envy; cfr. حَسَدٌ, invidit alicui aliquid; حَسَدٌ, invidia; ku fania uhásidi or ku húsudu, to envy; ha-zi-li kua uhásidi, he does not eat them (the pieces) from envy or avarice.*

UHASSI, *s.; vid. hasi, v. a., to castrate.*

UHATÁRI (*vid. hatari*), *s., danger; mahali pa uhatari = pa miáfa, hófu, dangerous place.*

UHÁNA, *s. (cfr. mlilana) (wa, pl. hiana, za), hardness (of wood) = (ubishi or utiriri or ugúmu) ame-ni-fania uhiána, fetha yunáyo, laken haku-*

ni-pa-mi, amesema hana fetha, laken yunáyo, refusal on purpose; he could help, but he will not. If you say, I have not, and yet you have a thing, this is uhiána, mlilána hana uhiána, ni mgúmu.

UHITÁJI (or UKHTÁJI or UTAHAJI), *s. (wa), want, desire, necessity (cfr. hitaji or khtaji or uhtaji), thing wanting, necessity.*

UHODÁRI, *s., vigorousness, vigour, energy; uhodári wa kázi, wa moyo, boldness.*

UHUNSI, *s., smithery; cfr. muhunsí.*

UHURRU, *s., freedom; felani anapawa uhurri. N.N. was given his freedom from slavery; vid. hurru.*

UIFI (or UIVI), *s., stealth; cfr. ku iba, to steal.*

UIFU (or UIVU), *s. (wa), jealousy, envy; ku fania uifu, to be jealous, to envy; ku lia uifu, to weep from envy; mke yuwafania uifu, yuwaáza, mume-wangu ha-ni-pendi, atatōá wáke wángine; mtu ásie mali yuwália uifu kua Mungu, a poor man weeps from envy before God (in order that God may destroy the property of the rich).*

UIMBAMBA, *s., thinness; cfr. niembumba.*

UIMBO, *s. (wa, pl. nimbo, za), a song (or uwimbo, vid. ku imba, v. n.).*

UIMBOMBO, *s.; vid. pekéta.*

UÍNA (or UWINA, or KÍNA), *s. (wa), depth; mahali palipo na shimo (baharini) (kína ja bahari palipo na shimo), deep sea; bahari or mto una uina, the sea or river is deep; ku pima uina wa bahari.*

UÍNDA, *s.; cfr. kilenge.*

UINDI, *s., venison.*

UINJA, *s.; vid. ubinja, pl. mbinja.*

UIRARI, *s., proportion, division of profits (St. cfr. worari); uirari wa mali.*

UISA UISA (wa súbukhi or jioni, crepuscule?) or mawiso wiso; *vid. kisa.*

UÍTI, *s., freshness, the smell of green plants; vid. biti.*

UÍRO, *s. and adj. (wa) (wito), contagion, infection; contagious, infectious, catching; nimepata or nimefania uíro, I got the contagion, I was infected (by another man's disease); mtu muelle ame-ni-pa uíro, the sick man infected me; máratli imeondoka kuakwe ikangia kuángu, the sickness left him and entered into me; tumepáwa uito ni watu hawa kua ku-wa-ugúa, we were infected by these men, in consequence of attending upon or nursing them; mamáye alifánia uito, so that, e.g., a child gets blue eyes like his mother; ndui zina uito (wito) sana, the small-pox is very contagious.*

UÍZA, *v. n. (úyiza); rokho ika n' úiza ku pita kule kule (R.)? perhaps connected with muijiza.*

UZI, *s.*, *theft, thieving* (cfr. ku iba, *v. a.*) (= uifi or uivi).

UJA, *s.*, *slavery; vid. mja.*

UJAFU (*vid. mehafu*), *filthiness.*

UJAGA, *s.* (*vid. jaga*), *a kind of platform* (R.).

UJAHILI (or UJAHALI) *s.* (*vid. jahili*), *intrepidity, bravery, fearlessness, courage; جَاهِلِيّ*, ignorant, nescius, qui nihil novit; ku-m-tiā ujāhili or ūme, *to strengthen, fortify, encourage* (the mind).

UJAIZI, *s.* = usiri? *delay, stop; ku fania ujaizi* (cfr. عَجَسَ), *retinuit impedivit.*

UJAJE, *s.* (1) *paucity, fewness* = uhāba; watu hawa wameshindoa kua sēbābu ya ujajewao = kua kua wājāje, *these men were vanquished on account of their fewness = because they were too few in number*; (2) *ujāje wa roho or moyo, faint-heartedness, pusillanimity*; yuna roho jaje or moyo njaje, *he is pusillanimous in danger or distress, e.g., he thinks the quantity of food will not suffice, &c.*

UJAJI (or UCHAJI), *s.* (ku ja, *to be afraid*), *fear* = hōfu.

UJAJU, *s.* (*vid. tatu*), *sourness, acidity, ferment.*

UJAKA, *s.* (mbōga) (R)? *ujāka udōgo, a sub-species of mboga; Kin., kisūgnia?*

UJALIFU, *s.*, *fulness*; *ujālifu wa maji ya ku jā telle hatta wangoāni* (*pl. niangoāni*), *vid.*

UJAMU, *s.* (*Arab. جَامُ*, ugāmu, hattamu; *Pers. كَامُ*), *a bridle-bit of iron; letta ugāmu wa punda. ? Turk. كَم, the bit of a bridle?*

UJANA, *s.*, *childhood, boyhood* (cfr. kijāna), *youth; ujanani mnako, in thy youth.*

UJANDA, *s.*, *a finger* (*pl. niānda, or sing. jānda, pl. viānda*).

UJANGA, *s.*, *a lie, falsehood* (*in Kiungu*); *cfr. ujanja.*

UJANGÁWE, *s.*; *ujangáwe wa mtānga umengia matōni, a mote, atom went into the eyes; tembe ya mtānga.*

UJANGO, *s.*; *vid. ujengelēle and utumbo, pl. jango, if large majango; cfr. miniō.*

UJANJA, *s.* (*Kiung.*) (= uongo *at Mombas*); *vid. ujanga, lie, falsehood; to promise but not keep the promise* (e.g., kesho nije laken asije).

UJANNE (= mambo ya ku tossa kua na mume; *ujanne ume-m-pata, widowhood, unmarried state.*

UJAPo, *even if; e.g., njapo nena naye, even if you speak to him—hata sikia, he will not hear.*

UJARI, *s.* (= ūgue wa ku shikia shikio ia jombo), *the rope with which the rudder of a native vessel is managed* (ūgue wa shikio la jombo).

UJASI, *s.* (cfr. ku jasa, *v. a.*, *to fill*), *fulness, plenty; ujasi wa wita, ammunition; ujasi wa kanoa;*

UJAURI (or UJEURI), *s.*; *cfr. جَائِر*, injustus fuit et tyrannus; *sc-* جَوْر, injustitia, tyrannis, oppressio.

UJELEJELE (or UKEMI), *s.*, *a shout.*

UJENZI, *s.*; *utukue kua ujenzi* (R.) *or kua utha, carry it with care, carefully, forbearance or patience, or disposition to live on good terms with others, peaceableness.*

UJENGELÉLE, *s.* (cfr. *pl. jengelēle, za*); *ni utumbo or ujango muembamba na mrefu, the thin and long straight-gut, rectum; cfr. jango, jengelele, tumbo, utumbo; the smaller intestines.*

UJENSI, *s.*; *ujēnsi wa nimba, the building or construction of a house* (*of poles, miti*); *cfr. jenga and waka; cfr. uāshi and muāshi* (*mason*).

UJI, *s.*, *gruel, a kind of thin soup or broth of rice, mtama, &c.* (cfr. mashindéa) (*in Kinika* *uji means tembo or eoeo-liquor. It is called uji wa maji when the soup is not mixed up with nāzi, but the rice is only boiled in water* (*uji utūpu*); *but uji wa matāsa is prepared with nāzi* (*uji wa maji usiotiwa nazi, ndio uji utūpu, laken uji wa matāsa wapikoa kua nāzi*). *Uji means also, as Reb. says, the thin paste with which pots are seasoned* (*sua jungu*).

UJI, *v. a.*; *ku mu-uji or huji kua maneno, to ask one many things; cfr. حَجَا*, quaestiones et enigmata sibi invicem proposuerunt.

UJIBAKI, *s.* (= hila, uerefu, urungo), *eunning, stratagem, lie; ame-ni-tiliza neno hili kua ujibaki, he asked me about this matter cunningly* (cfr. *ku jibaki watu = rongofia watu*); *ku-mu-uji or ku-m-sumbūa kua maneno, to ask one many things.*

UJIKE, *s.*, *thin* (cfr. uke), *a nickname.*

UJILE, *s.*; *ina ujile mdogo, to be sappy?*

UJIMA, *s.*; *ku tia ujima shambanimuāngu = ku alika or daka watu wegni ku-n-seidia kua ku lima, ku daka msāda wa ku lima or wa ku fūnisa* (*ndiko ku pelekāna ku limiana, because friends aid each other at the time of cultivation and harvest*), *aid, helping out, assistance asked and given by friends for cultivating and harvesting a plantation, &c., a company of men hired or engaged for the speedy dispatch of business.*

UJINAMISI, *s.*; *vid. upole and usuu.*

UJINGA, *s.*, *ignorance, dulness, stupidity, rawness.*

UJINNI (ujeni), *s.*, *hypocrisy? (R.) frenzy, madness?*

UJIO, *s.*, *the coming; ujio wāngu nliokuja, my coming; ujio wa Seidi aliokejiā ku daka Waarabu wa Mwita.*

UJIRA, *s.* (wa); *vid. ūgira, hire, reward.*

UJIRÁNI, s., *neighbourhood*; cfr. جَوَار , viei-
nus fuit; حَار , vicinus.

UJÓKO, s. (= uláfi), *gluttony*; cfr. tukuka.

UJOMBA (vid. mjomba), *the land of the Suahili*.

UJOTOJOTO, s. (wa motto), *tepidity*.

UJU, s. (= kúu), *desire, lust, longing*; ana úju wa kitu, *to have a lust or desire for a thing*; ana úju wa niáma, siku nengi hakupata, *he longs for meat, because he has not had any for many days*; úju wa kitoéo = mapensi or matamani ya úju; cfr. عَج , arsit, flagravit.

UJUBA (or UJIBA), s. ? (R.).

UJÚFI (or UJÚVI), s. (vid. ku júa), *knowledge, knowingness, officiousness (in a good and bad sense)*; ujúzi, *as some Suahili say, is knowledge, but ujufi is malapertness, sauciness, to push or poke one's nose into everything*.

UJUHÚLA, s. (= upumbáfu); usifanie ujuhula, *do not act foolishly*; cfr. جَوَل , ignoravit, insipiens fuit; عَجَل , ignorantia, insipientia.

UJÚZI; i.e., watu ku juána sana (ku júa), *acquaintance*.

UJÚMBE, s., *chieftainship* (cfr. mjúmbe), *kingdom reign, headship*.

UJÚME, s. (vid. mjúme), *handicraft, trade, exercise of any trade, profession*.

UJUSI (or UJUSSI), s., *an offensive smell, removal of the defilement of women by ablutions, purification of a woman lying-in at the end of 40 days*; manajuóni ame-mu-aii ujussi, na mtumke ame-auliwa ujussi (vid. aua, aulia, v. a.) kúa, mkó, or kúa ná ukó, *to be unclean*. *The Suahili woman is cleansed from the impurity of childbed, when she has stayed 40 days in her room. The ceremony is performed by a learned man or priest, who is called to the house of the woman. He prays for her and besprinkles her and the child with water after both the mother and child have had their heads shaved* (حَار , totodit crines). *After this ceremony the woman is pure and she may leave the room, as usual*.

UJÚZI, s.; vid. ujúfi (ku júa), s.

UKÁNGO, s. (pl. kaango, vid. ukángo), *an earthen-pot for cooking with fat or oil*.

UKABAILA, s.; cfr. shehe (ukubaila); cfr. قَبَائِل , pl. قَبَائِل , pars capitis, tribus Arabiae (gens plures familias continens).

UKAFU, s. *drugginess*; vid. kafu.

UKÁHABA, s., *fornication* (= utalaleshi), *concupiscence, harlotry, lewdness*.

UKÁIMU, s. (= usultáni) (قَائِم) ; cfr. قَام , stetit, reetus fuit; قَائِم , stans; قَوَام , directio, administrator, praefectus, director, columen.

UKAKÁYA (wa), s. (cfr. urapa), *extensibility, ductility, thinness, fineness*; adj., *extensible, ductile, thin* (= kitu kisijokúa na maki, *a thing which is not thick*); ukakáya wa rusasi, wa juma, wa ker-tasi, &c.; ukakaya, *a thin stone, slab, or plate, or disk?*

UKÁKI, s. (wa, pl. káki, za), *cobloaf*; mukate mue refu muembamba, *a long thin cake* (ni maandázi ya watuwake).

UKÁLI, s. (vid. kali), *sharpness, acidity, ferocity, severity, rigour, fierceness*; amesema kua ukali, *he spoke severely, roughly*; ku fania ukali, *to scold*.

UKÁLIFU, s. (wa), *heat, heating* (kúa káli); ukálifu wa júa, *heat of the sun*; kua majira ya keskási nti hi heipitiki kua ukálifu wa júa, mtu adáka viátu via ndále (ngófi), *at the hot season this soil is impassable on account of the heat of the sun (which heats the ground), therefore the people require leather shoes*.

UKÁMBÁ, s. (pl. kámba, za), *a cord, line, a rope of miá za gnongo* (ukambá wa ku tanga kitánda). *It must be distinguished from* (1) kámba ya (pl. —za) kúmbi (la, pl. makumbi), *rope made of the fibres of the husk of a cocoa-nut*; (2) from úgue, *a string*; (3) from n'gúe ya (pl. za) kámba za ku funga magunnía ya móra. *The n'gúe is thin (of the thickness of a finger)*; vid. n'gúe.

UKÁMBE, s., *probably chicken-pox* (R.), *scarlatina* (ukambi?)

UKÁMILI, s., *perfection*; vid. kámili.

UKÁMILIFU, s., *perfection, perfectness*.

UKÁNA?

UKÁNDA, s. (wa, pl. kánda, za), *a thong, strap*; kánda za ku walía suruáli, *braces* (cfr. uganda); ukánda wa ku pigia, *to scourge*; ukanda wa uta, *bowstring*; vid. Luke iii. 16.

UKÁNDO, s. (wa, pl. kando, za), *brim, border, side* cfr. muómo.

UKÁNGO (pl. kango, za), *an earthen pot for cooking with oil or fat*; cfr. kikango.

UKÁNO, s. (pl. káno, za), *but kano* (la, pl. ma—) (cfr. also mkáno, pl. mi—; vid. kano, sinew) (mshipa ya gnombe).

UKÁO, s., *abode, residence*; vid. ká, v. n.

UKÁRIMU, s., *liberality, generosity*; vid. karimu, karima.

UKARRI, s.; ukarri wa nafsiyakwe, *self-justification*? ku ji-tia ukarri, to *justify oneself*; uere ukarri.

UKÁTA, s. (= ufukára, utúpu), *poverty, beggary*.

UKATIRIFU (or rather KADIRIFU) wa wema, *justification*? Rom. v. 16; ku-m-kádiri mema, to *justify*?? (Sp.); كَادَر, potuit, magni aestimavit.

UKÁYA (wa, pl. káya, za), *covering or veil for the head of the women, a long piece of blue ealio*; watuwáke anavá ukáya, anafínika kitoa (cfr. utépe, s.); anavá kénike mbamba. Dr. Steere says: the ukaya is often ornamented with spangles, worn by slaves and poor women in Zanzibar over their heads: it has two long ends, reaching nearly to the ground.

UKÁZI, s.; ku panga ni ukázi katika niúmba ya ijára? (R.)?

UKE, s., *vagina* (a more decent expression than the vulgar word "kuma"), (opp. úme pro mbó), the female parts of generation.

UKELÉLE, s. (wa, pl. kelele), a cry, a noise; akapigíwa keléle, cry or noise was made to or at him, he was troubled by noise.

UKÉMI, s., a call (Mer.); ni-pigie ukémi, give me a call; a cry for help, raising an alarm.

UKENGÉ (or UKENGÉLE), s. (wa); ukengé wa kissu or kitóka m'du, jembe, the blade of a knife or hatchet without the handle (in other things it is kenge, e.g., kenge ya upánga isiokúa in kipini).

UKÉTO, s., *depth* (St.).

UKIGO, s. (=úgo) (ku piga ukigo katika mitu ku gúya niáma), *enclosure, closing up of the forest or woods with the branches of trees, in order that animals may fall into the trap which is placed at a spot left open on purpose*. Ukigo ni magúyo ya niáma asipate máhali pangine ela kua mtámbo; vid. nganassa.

U'KILI, s. (Kípemba) = usítu (Kímwita) = mashupátu ya ukindu ropes of the leaves of the mkindu tree, which are used in sewing up the mkéka (vid.).

UKILIA, v., to intend, to determine (Kin., ujirira?), ku uka (in Kir.), to start for, to rise up against = ku azimia = ku kusudia, to have a design, to purpose, to think about a matter diligently (cfr. nia); ku-mu-ukilia muenziwe ku-mu-ua tu (ana ukilia vita, he proposed, designed war).

UKILIWA = kusudiwa.

UKINÁIFU (vid. kinai, v. n.), *independence of behaviour, self-conceit, self-sufficiency, self-confidence*; mtu huyu yuna ukináifu wa roho-yakwe, yuwáji-kinái, yuwasema bóra ni mimi, hakúna kama mimi.

UKINDU, s. = kúti or tánzu or kumbi la mkindu, leaves of the mkindu tree, of which the natives make mkéka.

UKINGO, s. (wa, pl. kingo), (1) the covering of ladies of quality when they go out of the house (Er.); (2) the brink (St.) of a precipice.

UKINSÁNI, s., a disposition to gainsay? (R.) ku fania ukinsáni; ku kinsana na watu.

UKIRI, s. (pl. kiri, za), a stripe of fine matting about an inch broad out of which mkeka are made (St.).

UKIRI = kani, v. a.; ku sema maneno ya urongo (vid. mukari), *pertinacious denial of what has been committed by somebody*.

UKISIWI, s., *deafness*; vid. kisiwi or kiziwi, deaf.

UKIWA, s., *desolation, solitude where people once were*.

U'KO (or HUKO), there.

UKÓ, s. (wa), *uncleanliness, nastiness, filth*; walio-sumbuliwa roho zegni uko, trouble by unclean spirits, Luke vi. 18; ngúo ilio na ukó, a vile raiment, James ii. 2.

UKÓA, s. (wa, pl. kóa, za); (1) *leash, thong* (vid. ukánda), rein, with which the rider guides an ass, &c.; (2) a plate of metal, one of the rings on the scabbard of a sword, &c. (St.).

UKÓGA, s., the tartar and dirt on the teeth (St.).

UKOHÓZI, s. (wa) (vid. kohóá), cough and expectoration (mate masíto), phthisis.

UKÓJA, s., old Kiswahili = uzúri.

UKÓKA, s. = uniassi udógo, hutāmbā nti, a kind of small grass creeping, or growing creepingly, on the ground (vid. mlangamia), grass cut for fodder.

UKÓKO, s.; ukóko wa wali, the crust of the boiled rice, &c., which remains at the bottom of the cooking pot (cfr. Dr. St.'s explanation of the word): the rice on the top of the pot, which is often dry and scorched through the custom of pouring away the water when the rice is done and heaping live embers on the lid of the pot; (2) a cough.

UKÓLO, s., cfr. ufungu, s., part, portion.

UKÓMA, s. (Kinika máhána), a gangrenous disease (cfr. umbúka, v. n.) (vid. máhána); rotting and falling off of the fingers, leprosy; mtu aliejaa ukóma, Luke v. 12.

UKÓMBE, s. (Kinika) = Kisuah.; (1) ukúja or ukónde wa tende, wa kunázi, &c., the kernel of dates, kunazi and other stone-fruit; (2) (Kimirima) ukombe (pl. kombe, za), paw, talon = ukuja wa jánda; kombe za simba; ukombe wa tui; also finger-nail; cfr. kissa, s.

UKÓMBO, *s.*, *curvation*; ni juma kifuliwajo, kásidi eha ku kombéa winu, ngóma, pishi, *etc.*, a curved cutting instrument of iron which is used for hollowing wood, *e.g.*, mortars, drums, fruit-measures, *etc.*; ndia hi heina ukombo, *this way has no crookedness, is not crooked.*

UKOMBOLÉWA, *s.*, a ransom.

UKOMBÓZI (or UKOMBÓO), a ransom; *cf.* kombóa, *v. a.*

UKÓMO, *s.*; (1) *termination, end* (ku koma, *v. n.*), *e.g.*, wa ndia, wa báhari, wa shamba, *etc.*; (2) ukómo wa usso, *projection of the forehead.*

UKÓMU, *s.*; ndio ukómu wa akili, *this is the finishing of intellect*; hapana neno lizilo ukómu, litakóma mishonikwakwe, *mutu ni ku shiriki.*

UKÓNDE (*pl.* konde, *za*), *stone or kernel of a fruit*; *vid.* ukombe.

UKONGE, *s.*; *cf.* kóngé and makonge.

UKÓNGO, *s.* (*Kinika* = uelle in *Kiswahili*), *sickness.*

UKÓNGÓA, *s.* (wa, *pl.* kóngoa, *za*), in *Kipemba* and *Kimr.* = ukónde (*vid.*), *stone, kernel of the fruit of trees. It is to be distinguished from kissa the real seed which is inside (vid. kissa)*; ukóngoa wa tende, *the stone or kernel of datcs.*

UKONGÓJO, *s.*, *staff, with which an aged person walks*; *cf.* mkóngüe.

UKÓNGÜE, *s.*, *very old age, oldness.*

UKONIEZO, *s.* (*pl.* koniézo, *za*), a sign made by lifting the eyebrow; *cf.* konieza.

UKÓNO, *s.*; ukóno wa matango (*pl.* kóno, *za*), *the offshoot, lit., the hand of the creeper, on which the pumpkin grows.*

UKÓNSO, *s.* (*pl.* konso, *za*), a long pole (*vid.* konso); ku-m-tókora puéza kua ukonso.

UKÓPE, *s.* (*pl.* kope, *za*), *the eyebrows, a hair from the eyelash*; ku-m-pigá ukópe, *to wink at one*; kua ukópe wa ju kuja tini, *Luke iv. 5, in a moment*; kópe za ju and kope za tini, *the upper and lower eyelashes, the hair growing over the eyes.*

UKÓPI, *s.* (*vid.* kópa, *v. a.*), *mambuyákwe ni ya ukópi.*

UKÓRÜE, *s.* (wa, *pl.* kópue), a channel, gutter.

UKÓROFI, *s.*; nkórofi wa ungi, *mixing tembo with water*; *cf.* korofika; *badness, wickedness.*

UKOSI, *s.*, *the nape of the neck.*

UKOSSA, *s.*, *fault, failing* (*vid.* ku kossa, *v. n.*); ule ukossawakwe si-u-oni si-u-oni mbóna; *vid.* mféni.

UKOSSÉFU (or UKOSHÉFU), *s.* (ku kossa), *want, fault.*

UKU (or UKÚBA), *s.*, *greatness* (*vid.* kú, kúba); ku guietá ukú, *to boast of, to be great = to boast of greatness.*

UKUÁJU, *s.*, *the fruit of the mkuáju or tamarind tree* (ni kiungu watu waungia mtúzi, *it is of an acid taste and therefore suitable for the mtúzi.*

UKUÁRE, *s.* = ubembe, *lascivious love, carnal lust.*

UKUÁSI, *s.*; (1) *opulence, riches*; (2) *cunningness* (*Erh.*); (3) *the hard-heartedness of a niggard?*

UKUASÍRU, *necessity, having nothing* (*St.*).

UKUÁTA, *s.* (wa, *pl.* kuata, *za*), *hoof, kick, thrust or push of the foot*; ku-m-piga ukuáta, *to kick one*; ku-m-sukúma kua gū or kua ku kuata, *to push one away with the foot, to toss or jolt one with the foot.*

UKUÁTO (wa, *pl.* kuáto, *za*), a hoof, claw; ukuáto wa gnombe; gū moja lina kuáto mbili, *one foot has two claws (with animals whose hoofs are cloven).*

UKUÁYU, *s.* (*pl.* id.), *tamarinds, Tamarindus Africana.*

UKÚBA (or UKÚ), *s.* (*vid.* kúba), *greatness, thickness, largeness. St. writes ukubwa.*

UKÚBALI, *s.*, *acceptance*; *vid.* kúbali, *v. a.*

UKÚCHA, *s.* (*pl.* kueha, *za*), a claw, a hoof, a finger-nail; *cf.* ukómbe and udóle.

UKÚFI (*pl.* kufi, *za*), a handful, what will lie upon the hand (*St.*); *cf.* kofi or kofi.

UKÚKUI, *s.* (wa, *pl.* kukui), a kind of thin green harmless serpent; nioka muembamba wa mami mawiti arukai harraka; ukúkui yuwapenda tembo. In *Kinika* ukukui nioka mgema; uki-m-kaniaga, ata,ji-tetea; *Reb. writes ugúkui (vid.)*; ugukui seems to be in *Kiswah.* and ukúkui in *Kinika?*

UKÚLUFU, *s.* (*vid.* ku lía), to be for one (too much).

UKULÍMA, *s.*, *tillage*; *vid.* ku lima kazi ya ku lima.

UKULIWA-DARI? (*R.*).

UKÚMNI, *s.* (wa, *pl.* kumbi, *za*) (ukúmbi wa niushi za usso), (1) *the eyebrow, the hair of the brow* (ushi, *pl.* niushi) (Wanika wanióa kumbi kua uémbe, *the Wanika shave the eyebrow with a razor*); (2) ukúmbi wa niumba mbelle za mlango, a hall, porch, antechamber in front of the door of the native houses, sleeping room. Dr. Steere says: "the ukúmbi is within a stone house and outside a mud house."

UKÚMBIZA, *s.?* (*pl.* kumbiza) (kidoto or kítoto (*vid.* upénu); kipenu kidoto (nani alie ukumbiza ni pangu).

UKUMBŪ (or MKUMBŪ) (wa, *pl.* kumbū, *za*), a sash, a girle made of narrow cloth, twisted tightly like a rope (see the turbans of the Hindoo).

UKUMBÚKA, *s.*, *recollection*; ukumbusho, *memorial.*

UKÚMFI, *s.* (wa, *pl.* kumfi, *za*), *chaff* (= wishoa); kumfi za mpúnga, *chaff from rice.*

UKÚNDE, s. (wa, pl. kunde, za), *beans (or pods of beans).*

UKUNDO, s. (wa) ?

UKUNDUFU, s. (wa); ukundúfu wa maneno = yaliokundúka, yaliognā or yaliowasi, si manéno ya ndáni, ni manéno ya wazi; kama ku kundúa manéno, kulla mtu aóne, asikie, *openness, clearing up, unveiling.*

UKUNÉNI (or USEMO), s., *oratory.*

UKÚNGO, s. (pl. kúngo, za), *the wall of an enclosure round a well, brim, border* (ukúngo wa kízima watu wasimamápo, ku téka maji), *a wall enclosing a well; ukungo wa sákáfu, the edge or brim of a stone roof* (cfr. ku kungá); ukungo wa mto.

UKÚNGU, s., *mouldiness; ku fánia ukúngu, to make or get mouldy, to become mouldy.*

UKÚNGU, s. (wa), *aurora, morning; ukungu wa elfégiri, twilight; pl. makungu, e.g., makúngu yakúja; ukungu unawamba (wawamba) ulimengu; ukundu wa ukungu unawámba or unanéa, or waánza ku tóka ukundu wa jua, in the evening; uwingu ukundu wawamba = jua laanza ku sama; ukungu wa jioni, twilight.*

UKÚNGURU, s. (wa), *the fever of acclimatization, country-fever which seizes almost every new comer to East Africa.*

UKÚNI (or UKUUNI), s.; kuna mana wa ukuni (R.), *a child born a long time afterwards ?? in contradistinction of "kuna mana wa ku okota akifun dika ungo" ?? rectius ukuuni, age; mimba uku uni, of age* (Erh.).

UKÚNI, s., *wood; pl. kuni, a piece of fire-wood.*

UKUNÚA, s. (no plural), *an insect smaller than the m'bu.*

UKUPÁ, s. (pl. kupá, za), *the cheek-bone, jaw-bone* (Erh.).

UKURÁSA, s. (wa, pl. kurása) (cfr. كُرَاسَة, pars libri), *page, a leaf of a book, a sheet of paper, a strip of paper which is not broad, but very long in which the natives, especially the Arabs, write their domestic chronicles, i.e., their descent, extent of property, slaves, &c. The ukurása is very carefully preserved, as it is of great importance to prove certain rights in after generations. Kulla mtu yuna ukurasawakwe; waárabu wana kurása nengi wálizo názc.*

UKÚTÁ (wa, pl. kúta, za), *a sheet of paper.*

UKÚTA, s. (pl. kúta, za), *a wall; ukuta wa mawe, a stone wall, a wall of wood is called kiwambáza (2) nail on the fingers ? (ukucha).*

UKÚTÍ (pl. kuti, za), *a leaflet of the cocoa-nut tree* (cfr. kuti, pl. makuti); vid. kisuuli.

UKUTÚO, s. (vid. kutua, v. a.); nenda ukutúoni, lit. *I go to the shaking off = nenda nikakutue báridi: cfr. kutua, v. a.*

UKÚU, s., *greatness* (vid. ukuba), *size.*

ULÁFI, s., *gluttony (going about on purpose to arrive at a time when people eat); cfr. ku lá, to eat, vid. kulápa to be ravenously hungry.*

ULAIKA, s. (wa, pl. malaika), *hair of the body (not of the head).*

ULAINIFU (or ULAINI) (wa) (laini, adj.), *lenity, softness, culture; cfr. وَلَدَنٌ, lenis ac mollis fuit res; وَلَدَنٌ, lenis, mollis; وَلَدَنٌ, lenitas.*

ULÁITI, s. (kitu kilijo kiláini, jiembamba), *English cotton-cloth* (uliotoka uláya); (1) Kénike niem bamba; (2) Amerikáno háni; (3) vío via uláiti or ulayiti.

ULÁJI, s., *over-saturation, surfeit, gluttony, i.e., the habit of eating very much food at once, if it can be got, but the muigni uláji or mlaji does not go about on purpose to get food from others (as the mlafi or muigni uláfi does); uláfi na uléfi, Luke xxi. 34.*

ULÁJISI (or ULAGISI), s., *delay, tardiness, laziness; cfr. وَلَجٌ, pertinax fuit.*

ULALAMISI, s. (vid. ku lálama), *imploing, entreaty for pardon.*

ULÁLO, s. (vid. kitánda), *a place for sleeping at night; cfr. kilálo.*

ULÁNIFU, s., *cursing, a curse* (ku láni, v. a.), *derision, contempt; nimbo za ulánifu, satirical song.*

ULÁYA (or WALÁYA, or WILÁYA), s. (Arab. وِلَايَة), *mother-country in contradistinction to colonies, foreign possessions or parts; uláiti, kibumba or kidonge cha uzi cha ulaiti, a hank of European thread; cfr. وَلَيَ, praefecit;*

وَلَيَ, propinquitas, regnum, praefectura; ulaya is also applied to steel in opposit. to suesi, soft iron.

ULAYITI, adj., *of European origin; e.g., kamba; ulayiti, a rope of Europe, a hempen rope to be distinguished from the native ropes; ulayawetu ni Unguja, "our mother-country is Zanzibar," say the Suahili, because there is their sultani.*

ULÉ, s., *that, yonder.*

ULÉDI, s. (Arab. وَلَدِي) (Arab. وَلَدِي), (1) *lad* (mtoto mdógo jomboni ku pikia watu); (2) *the kitchen-boy on board a vessel, the cook, cook's-boy.*

ULÉFI, s. (ku léwa), *intoxication, drunkenness.*

ULEGÉFU, s.; ulegéfu wa muili (ku legéa), *debility, exhaustion, relaxation, the state of being relaxed or slack; cfr. shálikí.*

ULÉMBE, s. ?

ULEOLÉO, s., *projection ? (= domo, madomo), that which hangs loose* (R.).

ULIA, v. obj. (vid. úa), *to kill with or for.*

ULILI, s. (pl. malili, s.), *a bedstead, the feet of which are turned in a lathe after the European fashion* (matende gu yana ulili fíringoa). It is

different from kitanda, the legs of which are only hewn. Ulili wa bésara or básara (pl. malili if large, if small wilili), a bedstead brought from Basra, from the Persian Gulf (via Mascat).

ULIMÉNGU, s. (wa), (1) the whole sphere of luminous matter; ulimengu wa ju-ulio muंगा, ulio wazi na muanga tuonaa suisui ulimengu, atmosphere, sky, sphere of light, and air; leo ulimengu unatakata, hauna mawingu, to-day the sky is clear, it has no clouds (kulla kitu kilijo na muanga, everything visible, the visible world or creation, universe); uli-mu-anga, wazi; (2) ulimengu tulio ka suisui, laken mtu akifu, huenda ku zimu ndani ya nti. The surface of the earth, which we inhabit; this world, in opp. to the grave where there is darkness; ku zimu kana niumba ilio zima ta, huoni tena uliménguni; kuwako uliménguni, to be alive, to be here in the world; ulimengu signifies universe in general (= dunia) and the little world of every individual; (3) ametengesa ulimengu-wakwe, he enjoys the world at his ease, he lives only for this world (cfr. malimengu); tutakaa-je ulimengu hu, they say to one who did evil (alienda vibaya); malimengu, the pleasures of the world.

ULIMBO LIMBO (or ULIMBO), s. (wa), bird-lime; ulimbo wa mbungu ni utomfu (wa mtoria) wa ku tegéa niuni. The ulimbo is the pithy (sticky) substance of the mbungu tree which is boiled, and which serves to catch birds, which, having once touched it with their feet or wings, cannot get off again. The boiled substance is mixed with oil. It becomes black in boiling, whereas it is quite white when it drips out of the tree in which an incision has been made. The bird-lime is put in a fruit-tree, &c.; gum, resin; cfr. mlimbo limbo (ulimbo wanata).

ULIMI, s. (wa, pl. ndimi), the tongue; ulimi wa mtu, niama; (2) ulimi wa m'ti, uliotóngoa kumója (= upande umoja) sebalu ulimi hanna panda nafsi yakwe ya ku zuilia muamba, a notch or an incision made on one side of a pole, which has no fork of its own, to support the beam; tenon on a beam (tie-beam). Prov.: uji uliwa wa motto haupóza kua nta ya ulimi (R.).

ULINDI, s. (wa, pl. nindi or ndindi, za) (the African tinder-box), a piece of wood cut off from the nindi tree, which the natives use to produce fire at home and especially on their journeys. Ulindi wa ku pekéta or pekéja or toléa motto. The ulindi is as thick as the little finger, and about 1½ feet in length (like an arrow without the head). It is turned rapidly between the palms of the hands over the uombombo (a piece of wood from the tree muombombo), the pith of which is ignited by the friction of the ulindi which is very hard. As the ulindi works upon the uombombo (pl. ni-

ombombo) by being turned between the hands, it is called the mume (male), whereas the uombombo, which gives the fire from its pith, is called the mke (female). By this method fire is procured in a few minutes. The ignited pith is then put into a little dry grass or a bit of old cloth and waved in the air, to produce a flame. I have often seen the natives succeed in getting fire, when all my phosphoric matches failed, especially in damp or wet weather.

ULINGÁNIFU (or ULINGÁKO ?) (v. n., ku lingána); kiza hakina metheli, comparison?

ULINGO, s. (MALINGO), watch on a plantation (ulingo wa ku lindia niuni, uliojengoa kua magázo manne ya miti), an erection of four posts, on which poles are laid, to serve as an elevated seat for the keeper of a plantation, who scares birds or animals that damage the corn before harvest. The ulingo is not covered with a roof or shed, but is open. It is therefore different from the dungu (la, pl. madungu) which has a covering on the posts, in order that the watchman of the plantation may be protected from the rain and from wild beasts at night; cfr. dungu.

ULINZI, s., guard, watch; vid. ku linda, v. a.

ULIO, s. (wa); in Kigúnia ulio wa toká = ufúraha (vid.) in Kimwita; (2) ulio, which; mti ulio angúka, the tree which fell; kofia úlio (ulíyo) ukivaa, the cap which you used to wear.

ULIWA, s. Prov.: nakimbia ku úwako nakimbilia ku uliwako watu niama??

U'LIZA, v. a. (= ku sálii, dátisi), to ask, to question one, to inquire of a person, to search; ku-mu-úliza hali, to ask how he does or fares; ku ulizúa, to be asked.

ULIZIA, v. obj., to inquire in behalf of somebody; ku-ji-ulizia, to question one, to search; ita ulizua kua muigni ku úza; hai ulizui, or hai uzui ku pata, there is no question about getting, it will be found without difficulty.

ULÓNGO, s., falsehood, a lie; cfr. uwongo or wongo.

U'MA, v. n., to ache, to give pain, to bite, to be in pain, to sting, to hurt; kitoa cha-ni-úma or na-úmoa ni kitoa, my head pains me, I have headache; alikífa na jino liki-mu-uma, he had the toothache; matúmbu ya-ni-úma, or naúmoa ni matúmbu, the bowels give me pain, I feel pain in the bowels; nioka ana-ni-uma, or nineúmoa ni nioka, a serpent has bitten me, I was bitten by a serpent.

U'MANA, v. rec. (cfr. umika v. n.), to bite each other. Gal. v. 15.

UMIA, v. obj., to give pain to one; nioka ame-mu-umia mitúni, ndiani, but nioka ame-mu-uma magúni, kitoani; niúki ame-ni-umia mi túni, but niuki ame-ni-uma mukonóni, nani

nnaumíwa; nioka ame-ni-umia ndiani, laken nioka ame-ni-uma maguni; nami n'na umiwa; ku uma meno, to have toothache.

UMÍKA, v. a., to cup; ku umika kibugu, mnazini, for the sake of; ku gema, to tap, *vid.* kibugu.

UMÍKIA, v. obj. (ndumiko, ya, pl. za); pembe ya ku umíkia watu, the cupping horn.

UMÍWA, v. p.

U'MIZA, v. c., to cause one to ache, to feel pain = to hurt; a-ni-umiza mbáfu ndani, he annoys me (by his mysterious conduct) (R.), to injure one; mtu ame-ni-úmiza kasidi, laken mti ume ni-úmiza kua nasibu; na-mu-umiza rokho, I encourage him (R.).

UMIZANA, v. rec., to hurt each other; mateso mabaya ya ku umizana.

UMIZA, v. obj.; watu hawa wa-ni-umizia mbafu.

U'MOA, v. p.; ku úmoa utungu, to travail, *Rom.* viii. 22.

U'MA, s. (wa, pl. mauma? niuma, za); (1) uma wa msmári wa juma wa ku toméa mtu, a kind of iron nail or punch with which to cauterize wounds, &c.; (2) uma wa ku anikía or ojéa niama, isipáte táka motóni or maifu, an iron stand with four legs, on which the natives roast the meat to keep it from dirt or the ashes of the fire; (3) uma (uma wa ku toméa niama, ulio na n'ta tatu, wa ku dungia niama), a large fork, an awl (uma wa ku okéa niama, a gridiron).

UMÁATI, s., multitude (St.); *vid.* umāti.

UMAHALI, s., ingenuity; *cf.* مِخَال, astutia, dolus, industria.

UMÁHIRI, s. (Arab. مَاهِر) (= busára, ku ji-deherisha) (*cf.* máhiri), dexterity; *cf.* مَاهِر, solers, ingeniosus fuit.

UMAJI MAJI, s., wetness? (R.).

UMÁNDE, s. (*vid.* mande), dew, morning air (= pepo za subúkhi); za barra umánde zitokázo jū or barrani, the morning or land wind, the wind which blows from the land *S.W.* as it does in the morning; pl. mmande (za).

UMANGIA, s. hui ni wa ku umangia (hauna mtuzi) R.?

UMÁNIFU, s., faithfulness? (*cf.* uamínifu); *vid.* ámini?

UMARÁRI, s. (= maázo, ákili, fikira, busára) (*vid.* marári = ku jna neno kua ákili), opinion, idea.

UMASKINI (or UMASKINI), s., poverty; *vid.* maskini.

UMÁTI, s. (Arab. أُمَات) (*cf.* khulúki) (= wátu wangi, multitude; umāti wa Muhammedi, all Muhammedans; umāti wa watu, or watu umati anakuffa (multitude), many many people, a multitude of people died; umati Muhammed (with

out the genitive particle), the contemporaries of Muhammed; *cf.* Káumu and Muhammedi.

U'MBA, v. a. (= finánga), to form, to shape, to create; mfinánzi yuwaumba viungu, laken Mungu ame-umba nlimengu; huku-ji-umba wewe, una úmbūa ni Mungu, hast thou created thyself, thou hast been created by God; ku umba jombo baharini = ku ona, because the ship is still so far off, that it is scarcely visible and therefore quite equal or similar to created things; *cf.* Kin. ku lumba, descry; ku lumba muezii.

UMBŌA, to be created.

UMBÍWA.

UMBÍKA, v. n., to be formed, to be created; Mungu ame-mu-umba mtu, na mtu ameumbika or amefanika, laken viungu vina finangika; ku umbika wizuri, to be well formed (umbolakwe ni ngéma) to have a pretty figure or shape.

UMBA UMBA, v. n., to sway or stagger like a tipsy person.

UMBAMBO, s. (wa, pl. mb—), wing (Erh.)?

U'MBAÚMBI, s., a small black worm which appears at the rainy season.

UMBĒA, s., splendour, finery (seldom used); mtu huyu appenda umbéa sana, this man is very fond of splendour (= uzuri).

UMBI ÚMBI, s., very fine flour (kana fumbi fumbi).

UMBĪLE, s. pl.; maumbile, *vid.* (the sing. umbile (la) is very rare) (*cf.* umbo), natural condition.

UMBO, s. (la, pl. ma—), shape, outward likeness, frame, form, fashion, natural condition, appearance, constitution, custom assigned to man from his creation; umbo la Adam alilo umboa mbelle, na wana wa Adam wakaumboa umbo la Adam; umbo la mtu mbali (different), na umbo la niama, la mti, &c., ni mbali. Mti umeumboa kua mti, laken si kiumbe, laken m'tu ni kiumbe, na watu ni wiumbe, na niama si kiumbe. Najiona umbo la kua kiziwi, I feel getting deaf. The natural condition or constitution of man, animal and trees, &c., is different. Their constitution, their nature, is different. Man alone is a kiumbe (or creature) by way of eminence; an animal or tree, &c., is not called kiumbe. A rational creature alone is thus termed by the Swahilis.

U'MBU, s.; umbu wa maji = báhari kú, the open sea, the deep; jombo kimekuenda umbu wa maji, kinatokoméa báhari kábisa, the high sea, where land is no more seen; mume wangu amepotéa umbu wa maji, hakupotéa nti kafu, my husband perished on the deep sea, he did not perish on the dry land; jombo kina umbiwa majini, i.e., ku kėti na ku enenda majini, the destination (aim of creation) of the ship is to stay or go in the water; maji ni unkuwákwe. The ship is, as it were, a water-creature, an aquatic creature.

U'MBU (or ÚMBULE), s. (la, pl. ma— or —za) (=

ndugu m'ke); umbulangu leo anakuja, i.e., nduguyangu mke anakuja, *my sister is come to-day*; umbu, *sister (in Kigunia and Kipemba)*; mambuyangu wāke or umbuzangu wāke wanakuja leo = nduguzangu wāke wanakuja leo, *my sisters are come to-day*; mitikita wa umbulo = mafi ya nduguyo. *This abusive word causes great strife and anger. In like manner the abusive word mana tōko za umbulo, i.e., utōko wa maji ya kuma (toko = kuma in Kigunia); brothers and sisters enjoy one mother, whose creatures they are; cfr. ndugu.*

UMBŪA (or M'BŪA, or M'ŌA), a dog.

UMBŪA, v. a., to allege a defect, to depreciate (St.).

UMBŪJI, cfr. mumbūji.

UMBŪJI, s., neatness, decorum, elegance? (R.).

UMBŪKA, v. n. (cfr. mkoma); muli unaumbuka = unafānia viōnda katika vianda na māgu; mtu huyu anaumbuka muli, ni mkōma, or muigni ukōma (Kinika māhāna). *This man gets sores on his fingers and feet, he has the ukōma disease, he has the cancer, gangrene, which is considered contagious by the natives. Therefore they order him to construct a hut in the forest, in order to avoid all intercourse with other men. There the native doctor gives him medicine; his food he must prepare himself. If a slave, he is, in case of recovery, led about in the town and exposed to sale. His master gets one half of the price, whilst the other half is given to the doctor. Aki pōa muigni akoma, lutiwa mnađāni, hupēwe de-lāli, humnadi; alie umbuka = muigni ukōma, a leper, lit., possessor of leprosy.*

UME, s. (vid. mume, adj., male), strong, or nume, e.g., niumba ndume, a strong house (?); (1) manliness, virility, strength, man's generative power; (2) ume (pro ume), a more polite expression for mbō (cfr. uke); mukono wa kuume (Kigunia, mukono wa ku fuli), the right hand; mlango na ume (ume), may the door (entrance) be strong (said of the array of a battle); mume, pl. waume.

UMEME, s. (wa), lightning, flash of lightning.

UMIA, v. obj., to give pain to; vid. uma, v. a., to bite.

UMIKA, v. a. (cfr. uma, v. a.), to cup; ku umika pembe mulini, to apply the cupping horn to the body; mumishi ame-ni-umika leo kua ndumiko = ku-mu-uma na pembe, na pembe inaumāna na niana, to scarify, to cup the body with a sheep's or goat's horn, lit., to bite at the body with a horn, after it (the body) has been scarified with a razor; to apply the horn to the scarified body, and work with it, as if to bite at the body with it. *The natives at first apply the horn to the skin, to gather or contract the blood to the spot from which they wish to extract blood; then they scarify the skin until the blood flows, whereupon*

they apply the horn a second time to the scarified spot, and draw with the mouth (at the end of the horn) as strongly as they can, until the horn adheres firmly; lastly they close up the hole of the horn with wax, to keep out the air. When they think that a sufficient quantity of blood has come into the horn, they remove the wax, when the horn falls off; the blood is then put into a vessel with water, to be examined. The copper receives about one quarter dollar for his fee. Many persons are very experienced in this operation, which proves often very beneficial to the sufferer. Poor people pay him one kebāba of corn for each time he puts on the horn.

UMIO, s. (wa) (Kin. umiro), the alimentary canal, throat, œsophagus, voice; cfr. mio (komio), umio (wa, pl. mimio?), windpipe.

UMITO, s. (wa); pl. mito ya ku fura gū = uzito, heaviness; mke alie na mimba anafānia umito wa magū, a pregnant woman gets heaviness or swelling of her feet; mtumke yuna umito, the sickness of a woman during pregnancy. *The Suahili say in reference to a male who is sleepy: "ni umito wa mkēwe, yuna mimba."*

UMKA, v. n. (= umuka), to rise as dough from yeast; ku fania pofu jeupe, to make or have a white foam with noise; hence wimbi la ku umka, a foamy white wave or breaker which is very dangerous to boats (mahali palipo na mamba); cfr. kuēa, kuelea, v. n.

UMIKIA (or UMUKIA ?); cfr. gema (a vessel used for getting palm-wine).

UMO (or HŪMO), there, inside.

UMŌJA, s., oneness, unity, union.

UMRI, s. (wa) (= maisho ya kuishi or kā), age; cfr. عمر, coluit, superstes fuit, vixit aliquod tempus; hence عمر, vita, vitæ tempus; umriwakwe apatā-je? how old is he? lit., his age what does he get?

UMŪA, v. a.; kn umua niuki = ku tōā āsali mzingāni kua ku tia moto ndāni, to take honey from the beehive by kindling a fire in it, which cannot be done in the daytime, but only at night, when the bees cannot hurt people; to take off, to steal; muifi wa tembo naye aumua tembo ku iba; mziuzi a-mu-umua mke, na mume ana umuliwa mkewe.

UMŪKA, v. n.; pembe inaumūka, the cupping horn falls off (cfr. shopoka), to come off.

UMULIA, v. (= ku-m toalia āsali), to take the honey from one, to steal, deprive him of the honey; ame-ni-umulia mzinga wa niuki or tembolangu, he deprived me of my bee hive or of my tembo.

UMULIWA, v. p.; tembo limeumuliwa ni watu, the cocoa-liquor was stolen (at night) by some

people; fulani minaziyakwe ina umuliwa tembo.

UNA, s., a kind of fish.

UNA, v. n., you have, thou hast; una nini? what is the matter with you?

UNÁFIKI, s. (= usándiki = urongo), a coarse or open lie, untruth (e.g., when a person denies that he has got food from another, in order that he may get it at a second place also); *cf.* نَفَقَ 'vendibilis fuit merces, hypocritam egit in religione: نَفَقَ, hypocrisy.

UNAJIMU, s., learning (Erh.); *cf.* عِجْمَ?

UNÁMO; wa ninki wanata.

UNANÁZI, s.; watu waponá ngófi wapata unanázi ulio ndani ku fania uzi; *cf.* nanázi.

UNDA, v. a.; ku unda jombo, to build or construct a ship.

Ku UNDUA, v. p.; muunzi, a ship-builder; kiunzi, building of wood.

UNDIWA, v. p.; *vid.* mgnambo.

UNDÁ, v. n.; maji yaundá, yaongóza, yafuaza, maji ni kukutu (*cf.* dungiza), it is high-water.

UNDU, s.; undu wa jogoi or jimbi (pl. niundu), the comb of a cock.

UNE (rectius NNE) (numeral), four.

UNEMÉFU (or UNAEMÉFU), s.; watu wamepata uneméfu = wameneméka wamepata néma, viakula telle, abundance, or plenty of food (opp. to famine, starvation).

UNÉNE, s. (wa), bigness (*vid.* nene), stoutness, thickness.

UNENIEKÉO (or UGNIEGNIEKÉO), s. (*cf.* gniegniekéa), reverence, humility.

UNGA, s. (wa), flour, powder; unga wa ndére ni bú la mtu, alieúáwa ni Waanga (*cf.* muanga), a magic poison prepared from the body of a man who has been killed by the Waanga.

UNGA, v. a. (= ku tangania máhali pamoja na ku piga fundo), (1) to unite, to join together, to connect, to follow; watu wana-mu-unga Gabiri = wana-m-fuata; (2) to salt, Luke xiv. 34 (to season).

UNGÁ, v. obj.

UNGKA, v. n., to be set or joined (in the surgical sense).

UNGKANA (tungamana).

UNGÁNA, v. rec., to be intimately connected with each other, to be joined together (= fuatána); watu wanaungána na Gabiri kua uráfiki (= wanatabikána tangamána), the people are intimately united with Gabiri by bonds of friendship.

UNGÁNIA, v. a., to tie together, to unite; e.g., ku ungánia ugue uliokatika wipande wiwili (huko na huko), to tie a rope, which broke, together

so that the two separate parts of a rope become one.

UNGANIKA, v., to be united.

UNGÁNISHA, v. c., to unite; kadi ameunganisha Gabiri na Rashidi ku patana (ku ungana, fuatana or tangamana).

UNGAMA, s. n. p., the Formosa bay near Malindi was swallowed up by the sea because the inhabitants of the place washed themselves with milk and cleaned their anus with bread, wherefore they were destroyed by the Almighty. This is the story of the Muhammedans.

UNGÁMA, v. n., to grant, allow, admit, confess, acknowledge (Luke xii. 8) = alipo usoa amesema, ni kuelli; muigni ku ungama hakani tena, wala hasingisi watu wengine, lakeu yuwalalama, to confess one's crime of one's own accord (*cf.* lalamia); hawazi-ungami, they (se. Banians) will not acknowledge having rupees, they will only pay with pesa.

UNGAMÁNA, v. n. (= ku shikana na kitu kengine), to be connected, to cohere with another thing, to be united with it.

UNGAMÁNISHA, v. c., to bring together, to connect, to cause to join, to make unite (e.g., two boards) together, to make to keep together, to stick close, to be firm, to clinch, to bring to bear upon.

UNGAMÍA, v., to confess to one, to tell or promise one; ame-ni-ungamia kitu kizúri = ame-ni-ambia ninajo kitu kizúri, ta-ku-pa-we, he promised me a fine thing, he said I have something fine, I will give it to thee; ana-ku-ungamia nini? what has he promised you?

UNGÁNISHA, v. c.; kathi ameunganisha Gabiri na kasidi ku patana (ku ungana, fuatana, tangamana).

UNGÁMO, s., a yellow dye used for dyeing mats.

UNGÁNA, v. rec.; *vid.* unga, v. a., to be intimately connected (fuatana).

UNGANIA, v. a., to tie together, e.g., a broken rope, to join.

UNGE, the sign of the second person sing. conditional; ungependa, you would love; ungekia, you would be.

UNGI, s. (wa, pl. wingi), abundance, plenty, multitude; mtu muengine, pl. watu wengine; ungi (pl. wingi) wa watu.

UNGKA, v. n., to be set; gulakwe liliungika, his leg is well set, proves to be well set (surgically); *vid.* unga, v. a.

UNGO, s. (pl. maungo); Kipemba na Kimrima = utéo in Kimwita, van, fan, a round flat basket used in sifting.

UNGO, s., a joint, a member, the hymen (kiungo); ku funda or fundika ungo = ku anza ku bulehe

a girl in her teens, become marriageable after having had the first issue of blood for seven days, the hymen having opened and ku simika matitti having taken place; ku vnnja ungo, to be deflowered (St.); ku fundika ungo, said of a female who has arrived at the age of puberty (cfr. in Kiniasa the word "ku chora bano," to break the shaft; (2) ungo, pl. maúngo, a round flat basket used in sifting.

U'NGŪ, s. (vid. ungúu) (wa); Kipemba (= uwunda in Kimwita, úga in Kimrima); ku fania or lima úngu or uwanda, to make a place clear or free, to build a house upon (mahali pa wazi pajengo-apo niumba, ku fania mahali péupe). The grass and rubbish is cleared away.

UNGŪA, v. a.; (1) = ku kata vipande viwili marra moja (Kimwita), to cut a thing into two parts at once or with one stroke; e.g., ku unguia kuni vipande viwili, to cut the wool in the midst, to disjoin, separate, divide, to cut asunder (oppos. to unga); (2) v. n. = ku teketéa moto, to burn, or to be burnt (Kipemba), to be scorched or scalded; niumba ime-ungua moto = imeteketéa, the house is burnt.

UNGULLA, v. obj., to scorch or scald; ku ungulia niungu.

UNGUZA, v. c., to scorch, to scald, to burn.

UNGŪANA, s., freedom, liberty; mnunguana, a free man; the state of being a free man, in general freedom, civilization; unguana, free, is opposed to tumua, slave (utnmūa, slavery); politically free is opposed to shinzi, washinzi, to be subjected, vassals; kiunguana, of a free or civilized kind.

U'NGŪE, s. (ya, p'. —za); (1) úngŭe ya kamba, a rope of the thickness of a finger (from the úngue za kamba is the amári or gerári (anchor cable) twisted; (2) úngŭe ya ku lima shamba, the piece of ground assigned to one person for tilling (kátiri, muále) which piece is marked out for him by a rope or by the muále (vid.).

U'NGŪJĀ, s. (wa), n. p., Zanzibar (perhaps the word ungūjā is related with unguia, to burn; ún-gūza, to scorch, on account of the great heat troubling people at certain times)?

UNGUMANA, v. n.; vid. ungama, to be united.

UNGUMANISHA, v. c.

UNGŪRŪMA, v. n., to hum; simba yuwa ungŭrūma, the lion growls (alía), roars.

UNGŪU, s. (vid. mgu and ungu); ungúu wa (pl. za or nguú) ku puria mtāma máhali palipotandikoa jamí, ku tia mtāma telle, a heap of corn laid on a mat, on which the corn is beaten for several days; ku ondóá mashúke; ungô wa mtama ukipúra, a large shed made at the time when the mtama is threshed (vid. pura); probably from this the name "Takaungu," vid.

UNGUWE, s. (wa), swine, hog; vid. nguŭe.

UNGŪZA, v. c., to cause to burn; watu wameunguza niumbayakwe.

UNIA, v. n.; buibui yuwaunia mafeyakwe; vid. tando.

UNIAGO, s. (vid. kiniago). St. refers to the expression "ku chesia uniago," to deflower (?).

UNIÁMA, v. n.; punda ana-ni-geukia uniáma, anagupúka mbio (R.)?

UNIAMAFU, s. (wa), silence, quietness; vid. ku niamāa, v. n.

UNIÁMBI, s. (= uofu wa kasidi = utiriri or uhiána).

UNIÁMEZI, s., a large tract of inland country in East Africa composing a great number of tribes.

Uniamézi ni nti mezi uandamáko or uviawáko, the land through which the caravans travel to the coast with the new moon; mniamezi, pl. waniamezi, a man or men of that country.

UNIANDÉGE, s., the bast or bark of muniandége; Kim. kuchére.

UNIASSI, s., grass; vid. niassi.

UNIÁYO, s. (pl. niáyo, za), a footprint, the sole of the foot.

UNIEGNÉZI, s., said in regard to eyes which are nearly blind in consequence of small-pox; cfr. utandu.

UNIELLE (or UNUELLE) (wa, pl. nielle or nuelle (both forms occur), a hair.

UNIENDE, s., a loud outcry, especially of little children; ku piga uniende, to cry loudly, bitterly, great lamentation; cfr. mayowe.

UNIKA, s. (cfr. nika, pl. manika, wilderness), the country of a people in East Africa called Wanika (inhabitants of the wilderness, vid. nika) near Mombas (westward).

UNIO, s. in Kipemba = umánde in Kimwita, the land or morning wind, exhalation? vapour? únio wa ku sisima, ku rishai niassi; béredi kali, yatóma or yasisima sana; ku fuatana únio únio; a-mn-andáma unio unio, opp. to ku-m-katía mbelle.

UNIOFU, s., candour, evenness; uniofu wa moyo, uprightness of heart; moyo ulionioka, usiokúa na kishongo; uniofu wa maneno na kázi, sincerity in words and works.

UNIOGOFU, s. (= usogófu = uffu ūkú) (usembe wa ku fania kazi), relaxation of strength, slowness, tardiness, laziness, sloth, lounging; vid. niogóá and niongóá, v. n.

UNIONGA, s. (wa, pl. nióngá, vid.), a state of lameness, halting in consequence of the nióngá (Kipemba = wiwéo or mapaja in Kimrima and Kimwita) being not in proper order, either too short or too long, &c.; yuna unionga = yuwa-detéa, he is lame, halting; kua seba bu ya ku-jigogota nionga; huyu uua nionga, this man is lame or a cripple.

- UNIÓNGE, *s.*, weakness, poverty (weakness in point of property and influence among men) (cfr. mni-ónge), vileness, meanness in regard to origin.
- UNÍOYA, *s.* (pl. níoya or nióa), a feather; *vid.* mani-óya or manióa.
- UNÍOZI (or MANIOZI)? *shaving* (ku nióa, to shave).
- UNRÚSHI (wa, pl. niushi), a hair from the eyebrow.
- UNJU, *s.*, Kipemba, morning = súbúki in Kimwita.
- UNSÚLU, *v. a.* (= ku-mu-úsúlu kitíni cha éenzi, or katika éenzi, to dismiss one from office, e.g., a governor, to abolish, cashier (maúsulu = dismissal)).
- UNSULIWA, he was dismissed from office, from ruling.
- UNU, *s.* (wa)? (R.).
- UNUELLE (or UNIELLE, *sing.*), one hair (pl. nuelle or nielle, za, hairs) (*coll.*).
- UNUNÚZI, *s.* (*vid.* ku nunda), purchase, buying.
- U'ó, *s.* (wa, pl. niúo, maúo? za), case, sheath; úo wa juo, case of a book; úo wa upanga, scabbard of a sword; úo wa kisu; pl. niúo za wissu.
- UÓFU (or UÓVU) (*vid.* ófu), rottenness, badness, wickedness, sin (uofu more in a moral sense, ubáa in a physical), corruption, evil.
- UÓGA, *s.*, fear (ku oga, *v. n.*, to fear) (or woga).
- UÓKÓVU, *s.* (pro uokóv), salvation, safety, peace.
- UÓMBO, or wombo wa ganda mkeka, the seam of a bag.
- UOMBÓMBO (wa, pl. niombómbho), a kind of soft wood (from the muombombo tree) with much pith, used by the natives in obtaining fire; *cfr.* ulindi.
- UOMFI, *s.*, beggary.
- UONÉVU, *s.*, invidiousness?
- UÓNGO (or URÓNGO), *s.* (wa), lie, falsehood, untruth.
- UONIEVU (uogofu), admonition (Phil. ii. 1).
- UÓRODA, *s.*, invoice of articles sent to one?
- UORÓRO, *s.*, softness, mildness.
- UÓWE, *s.*?
- UÓZI, *s.* (wa). uózi wa mke (ku nenda uozini, ku ózoa ni kathi, uózi una = kwisha), the act of marrying, blessing, uniting, which is performed by the kadi in the mosque, before many witnesses; uózi wa ku tukúa, the being carried away, said of a woman who is married by a man at a distance (R.).
- URÁ, *s.* (wa, pl. pá, za), (1) baldness, bald pate on the top of the head, kitoa kisiyo nuelle katikati; pá za vítoa via watu; (2) the roof-side of a native cottage.
- URÁJA, *s.*, pl. paja (za), the thigh; msáfara ni upája? (R.).
- URÁJI, *s.*; upáji wa Mangu, gift or blessing of God, e.g., rain, food, &c. (kú-m-pa).
- URÁMBA, *s.* (wa, pl. pamba, za), (1) upámba wa ku geméa minázi, a sickle-like knife which the natives use in drawing the cocoa-liquor from the tree (in tapping) (*vid.* gema, *v. a.*) (a small hatchet); (2) upámba wa mafuta ulioshambuliwa or jambuliwa, uliotiwa mafutáni ku bandikoa kitoa, kipáte m'tiiba, kipóe maumífu, a piece of cotton which, having been cleaned, is dipped into oil and put around the head, to keep it moist and allay pain; ku tia upamba kitoani.
- URÁMBO, *s.* (wa, pl. pambo, za), mti uliopassuliwa, ku tia or dunga samaki, ku simika motoni ku oja, or ku pata kauka kua moto, pl. pambo za miti ya ku anikía samaki upámbo, a cleft piece of wood into which fish are stuck, to be roasted or dried over a fire.
- URÁNA, *s.* (wa, pl. pána, za), breadth, width; upána wa ubáo, na mbáo pana or zina mapána; mongo-wakwe ni upana, his back is broad; kansu ya mikono pana; ngúo hi ni ya upana, laken nguo hizi ni pana.
- URÁNDE, *s.* (wa, pl. pánde, za), piece, part, portion side; upánde wa kuku huko, na upande huko; pande za kuku signifies smaller pieces, after the whole fowl has been divided into halves, but pande (la, pl. mapánde, ya) signifies a large subdivided piece or pieces, e.g., hili na pande la niáma (pl. mapande ya niáma); mpánde refers to a large piece, the third of the whole, e.g., ni-pá-mi mpánde wa papa (pl. mipande mitátu ya papa), give me the large piece of the fish papa, after it has been divided into three parts; kipande refers to a very small piece; upande wa Mwita, about or near Mombas; mjipánde, pl. mijipande ya papa, equal parts of the papa; upande wa ju, the upper side (the weather side); upande wa tini, the under side, the lee side; upande wa goshini, the weather side, the side where the tack of the sail is fastened (St.); atfali hi ni upande this brick is oblique, sloping, shelving.
- URÁNGA, *s.* (wa, pl. pánga, za), a sword, sabre (1); upanga wa felegi, a long straight two-edged sword carried by the Arabs (*vid.* felegi); (2) upanga wa imáni, a short sword with a kind of cross hilt (*vid.* imáni); (3) upanga, a cock's comb (St.), a piece of wood with which the natives beat the threads in making taraza (Reb., who writes ubanga).
- URÁPI, *s.*, the outer beading of a door-frame (St.). Reb. (who writes ubabi) takes this word for insertion, stopgap, little board.
- URÁPUI, *s.*; upáui wa kirtasi, a piece of paper? a piece of cloth sewed between.
- URATAJI, *s.*, value.
- URATILIFU, *s.*, blame, Phil. ii. 15.
- URÁTO, *s.*, a round plate of copper beaten as a musical instrument (St.).
- URATU (wa), pl. patu (za), dish, cup?
- URÁVU, *s.* (wa, pl. pávu, za) (*cfr.* pávu), (1) a bar of

iron; (2) upáu wa niumba, *rafter or spar of a native roof* (vid. páu), *one of the small sticks used as laths to tie the thatch to the roofs of the native cottages.*

UPÁWA, pl. páwa (za), *a flat ladle made of a cocconut shell, used for serving out rice, curry, gravy, &c. It is different from a kâta, in which the shell is much less cut away than in the upáwa.*

UPEJO WA MATO (vid. mapogo ya mato), *suffering of the eyes* (R.).

UPEKÉJO, s., *the piece of wood with which the natives make fire by friction.*

UPEKETÉFU, s. (ku pekéta, v. a.), *spoiling, corruption.*

UPELE, pl. pele (za), *a large pimple; pele, the itch.*

UPEMBE, s. (*Kiung.*), *plotting* (St.).

UPÉMBO, s., *a hook, a crook* (cfr. ku pemba, v. a.) (pl. pembo, za); upémbo wa ku angulia maémbe na matunda mangine, *a wooden pole with a hook, to hook down mangoes or other fruits.*

UPENDAJI, s. (cfr. ku penda, v. a.), *the habit of loving, or liking.*

UPENDAVIO, *as you please, ad libitum, at pleasure, at will.*

UPENDELEO (mapendeleo), s., *favour.*

UPENDEZI, s.; cfr. mapendezi.

UPÉNU, s. (wa, pl. pénu, za) (cfr. ukumbisa, mtilisii) = misho wa pā kua nde, *that part of the roof of native cottages which projects over the walls. The projection of the roof, which protects people who may stand or sit there from the rain and the sunbeams; amejitia upenūni haku = pata mváa* (cfr. kipénu), *eaves of a house, often very broad.*

UPÉNZI, s.; wa ku penda upenzi, *love* (single act of love or loving), but mapenzi (love) refers to many acts of a loving mind.

UPÉO, s. (wa, pl. péo, za), (1) broom, besom (in Kipemba); upéo wa ku peléa niumba (ku péa taka) = *Kimwita* ufiagio wa ku fiagilia niumba (vid.), *a sweeping brush*; (2) upéo wa mato = misho wa mato yaonápo, *the edge of the horizon, where the horizon terminates, and the eye can look no further, e.g., bahari or barra makuenda upéo wa mato, the extremest point visible*; (3) upéo = sana, wikú, *much, very*; amem-piga mana upéo or wikú = sana m'no, *he beat the boy much, soundly*; shikío la-ni-uma upáo; ku furahi upéo.

UPEPÉO, s., *a fan* (pl. pepéo, za); upepéo wa ku-m-pepéla mtu béredi, apáte upéo, *a fan or instrument, with which to fan one, to get cool air.*

UPEPESI; wakwe upepesi madedeyakwe? (R.).

UPÉRO, s., *a gentle breeze, cool air in general* (= uberedi, upepo uembamba); ku pung'a upepo (to

take fresh air) = ku keti beredini, c.g., tini ya mti, ku pata ufúli (pl. pepo, za, cfr. pepo), e.g., pepo za bahari, *the wind or winds of the sea which are neither boisterous nor light, a current of air of some duration and strength, but pepo la bahari = tufáni, a storm or tempest, when the sails must be shortened or taken in. The plural pepo denotes much wind*; upépo muanána = muoróro (ulioleaga), usiokúa na ngúvu, nussu shuári nussu upepo; pépo, *a demon, a sheitáni* (Reb. writes pebo).

UPÉSI, s. (wa), *quickness, speed; adv., speedily, quickly* (kua upési, kua ku pésa, v. a., vid.).

UPIA, adj., *new; e.g., upáu upia, a new rafter or spar of a native house*; (2) s., *newness.*

UPINDI, s. (pl. pindi, za), *a bow*; upindi wa mvúa, *the rainbow.*

UPINDO, s. (cfr. kipindo) (pl. pindo, za) *a hem, a fold* (= ukungo), *the cloth in which the dead are stretched and in which, after having been washed, they will be buried in the sands.*

UPINDÚA, s.?

UPINGO, s. (= mārathi ya matumbo ya ku-m-pinga (matumbo yana-m-pinga or yanasongána, akikándoa matumbo yatafugúka), *movement of the bowels from pain.*

U'PO, s. (wa, pl. niúpo, za); úpo wa báyu (la mbúyu) wa ku ámbisa or futia maji daúni, ku kaúsha dau (ku futa maji dauni kua úpo or sila), *a small bucket-like vessel made of the shell of the mbúyu tree, to bale the sea-water out of a boat, in order to get the boat dried.*

UPÓFU (UPORÓFU), s., *blindness* (= utófu); upófu wa ku pofia, e.g., mato, kunde, kitu, *the spoiling or corrupting of anything, e.g., of the eyes, grain, and other things* = uharibifu wa mato, *the spoiling or destroying of the eyes, so that a man can no longer see*; upófu is different from ubófu wa mato, *which refers to the suffering or pain of the eyes, not to their entire destruction.*

UPÓGO, s. (pl. pogo, za), *squinting, distortion of the eye; muigni upogo, a squint-eyed person, when one eye is large and the other is small which causes a distorted look* (vid. pogo, s.). The upogo wa mato is different—(1) from makengésa ya mato; i.e., *the eyes are of equal size, but the mbóni (pupil) of one eye looks upwards, whilst that of the other looks downwards*; (2) from tongo = jito mmoja linatóta kábisa, laken jito mmoja laóna, *when a man can only use one eye*; (3) from jámba cha jito = jito mmoja kiini kikiharibika kikiñania jeuppe, *when a white film covers the eyeball and a man cannot see well*; vid. ujinamisi and upole; upógo upógo, zigzag (St.).

URÓLE, s. (wa); (1) in Kipemba = upambáfu (folly, ignorance) = ujinamisi or usúsu (susu, pl.

masúsu), the casting down of the eyes from stupidity (kua ku pūmbā) or from shame (kua ku susúka); mtu huyu yuwanenda kua upóle = kua ku pūmbā, this man walks with eyes cast down from oafishness; (2) meekness, gentleness; *cf.* polepole.

UPONDO, *s.* (wa, *pl.* pondo, za), a pole used to push forward small vessels, *e.g.*, canoes, boats, a punting pole.

UPONGOE, *s.* (*pl.* pongoe, za), the leaf stem of a palm-tree (St.).

UPONO, *s.* R.

UPONGÓZI, *s.*, in Kinika uhongózi, sleepiness? (R.).

UPOSSO, *s.* (*vid.* possa or posha), the sum paid to a woman before marriage by her future husband; the sum varies from 1 to 100 dollars.

URÓTE (wa, *pl.* póte, za), a bowstring (chiefly of sineus, seldom of threads); níúta or máta; úgie wa mikáno ya gnombe ndio upóte (pote twisted thread, uzi not twisted thread).

URÓTÉFU, *s.*, (1) perishing, ruin, waste, destructiveness; mtu wa ku potéa asie na akili; (2) deception, delusion; *vid.* potéa, potésa.

URÓTO (or UPOTÓFU wa ku ROTÓKA, Kijumfu) *s.* = ubíshí, caprice, wilfulness, obstinacy; *vid.* mpo-tófu, *s.* *adj.*

UPUBU, *s.*, the name of a kind of creeping plant which entangles (R.)? *vid.* upupu.

UPUEKE, singleness, independence; *cf.* pueke or pekée.

UPUKÚZI, *s.*; *vid.* pukúzi, puku puku.

UPUMBÁFU, *s.*, folly, ignorance (*vid.* upóle), stupidity.

UPÚMZI, *s.* (wa, *pl.* pumzi, za—), breath, respiration, rest; upumúzi, hard breathing; upumúzi umoja, one draught of breath; *e.g.*, mpiga mbizi yuwasama akafumba upumúzi umoja, a diver dives and holds his breath once, one draught of breath, upumúzi umoja; ku shusha pumzi, to breathe, to draw breath.

UPÚNGA, *s.* (wa), a flower or embryo nut of the cocoa-nut tree (St.).

UPUNGÚFU, *s.* (*cf.* ku pungú, *v. n.*), want, privation, defect; úgira upungúfu, insufficient wages.

UPUPU, *s.*, cowitch (St.). Reb. writes upupu or upubu, like kidedse in Kiniassa, a creeping plant which entangles.

UPURUKUSHA, *s.*; *vid.* purukusha (*pl.*).

URÚZI, *s.*, vain talk (maneno ya bure, si urongo, wala si kuelli) (*vid.* pusika nafsiyakwe or ku paya paya, to prattle, to chat), nonsense, empty contrivance.

URÁDI, *s.*; ku futa uradi kua tesbihi, to recite or rehearse words on the rosary, to tell one's beads.

URAFÍKI, *s.*, friendship; *vid.* rafíki, *s.*

URAI, *s.* (*cf.* rai) = uerefu, prudence, cunning; *cf.* rai, *s.*

URÁIBU (*cf.* ughaibu), *s.* = matangamáno ya witu witáno, *viz.*, wa pópó, wa kattu, wa tókā, wa tāmū, wa tómbāko, the mixture of five ingredients for chewing; pópó and kattu give a red colour, tókā increases the pungency of the tobacco, tāmū takes away the offensive smell of tobacco, and renders it more agreeable on account of the aroma which this leaf (tambu is a leaf) contains; *cf.* رَاب, coagulated fuit; رَسَب, crassum.

URAMBI RAMBI, *s.*; urambi rambi wa dafu, a young cocoa-nut which has very soft flesh and sweet water. The Arabs are particularly fond of this kind of cocoa-nut. Waárabu wapenda sana madáfu ya urambi rambi, ni madáfu ya kiárabu; *cf.* ramba ramba and punje.

URÁPA, *s.*, a thin stone resembling a potsherd; *cf.* ukakáya; jembe li urapa?

URÁRI, *s.*, evenness, equality; ku fania urári wa hesabu, to balance an account, to strike a balance; ndó, tufanie urári wa fethazako (or maliyáko), tufanie hesabu, ni-ku-lipe muigniéwe. *E.g.*, the Banian gives a Suahili 10 dollars in goods and sends him to Unikani (the country of the Wanika), to buy ivory; the Suahili buys a piece worth 15 dollars which he carries to the Banian, who balances the account with him giving the seller 5 dollars; or if the piece is only worth 8 dollars, the seller owes the Banian 2 dollars. Urári wa hesabu umetamburikána sasa, every one knows what he gets or what he owes the other—the balance or amount of the account is now known; *cf.* عَار, cepit, mutuo dedit; عَار, mutuo dedit, accommodavit, mutuo accepit, mutuatus fuit.

URÁSHA RÁSHA, *s.* (*vid.* marasha rasha ya mvua), drizzling rain (ku rasha rasha, *v.*).

URÁTHI, *s.* contentment; *cf.* أَمَر, vicit placendo et contentum aliquem reddendo.

URÁTHI, *s.* (wa), inheritance, heritage; watoto wamepata uráthi kua babayao aliekuffa = wamerithi kua babayao; *cf.* rithi, *v. a.*

URÁUFU, *s.* (= rakhi punde? (R.).

URÉFU, *s.* (wa), length; uréfu wa ubáo, the length of a board; maréfu ya merkabu.

UREGÉFU, *s.* (*cf.* ulegefú), debility, laziness, relaxation.

URÉMBO, *s.* (Kimrima = uzúri or mapámbo in Kimwita), adornment, ornament, finery, ornamental things; *e.g.*, (1) mkufu, (2) kekée za mikóno, (3) mitáli ya mágú, (4) halihali la fetha (5) kuugésí ya mkono, (6) mesi wa fetha, (7) majassi ya fetha, (8) kijáluba cha fetha kifunani, (9) mashámili ya shikío, (10) péte ya shikío, (11) kikuku cha sifuri or pombe, (12) kipini cha

rusasi shikioni, (13) seja cha ushanga, &c.; ndio urémbo wa Kisuáhili; *these are the ornaments of the Suahili (especially of their women). Dr. Steere applies the word "urembo," ornament, especially to the black lines painted on their faces by the women of Zanzibar by way of ornament. Urembo wa Mungu, the creation, also beauty or ornament of heaven; uwézo wa Mungu.*

URITHI, *s.*, inheritance; *vid.* urathi, and rithi, *v. a.*

URKSUS, *s.*, a medicine (daua) for cough ?? (R.).

URÓNGO (or UÓNGO), *s.*, a lie, falsehood, untruth.

URUBÚNI, *s.*; kungia urubúni? (R.).

URÚRI (or URÚRU), *s.* = upumbáfu, njinga, mbulúkoa, *folly, ignorance, thoughtlessness, half-madness, improvidence, carelessness*; mtu huyu anapátoa ni urúru wa ulimengu, anashirikana na ulimengu tú, hafánii mawázo ya mbelle, yuwapumbá nafsiyakwe, hatii mawázo, urúru or upumbafu una-m-tukúa; mtu huyu anafania mbulúkoa = nussu ákili kídógó, nussu wazímu, yuwaji ne néa pekée; *this man thinks only about things present, he is regardless of things to come, he is a fool, he is half mad. E.g., he does not think that he must cover the roof of his house, to protect it against the rain, which he thinks is still far off, although it is approaching. Mtu huyu ametukuliwa ni ururi (= upumbáfu) wa ulimengu = upumbafu umempata kua ulimengu kua ku tumaini ulimengu.*

U'SA, *v. a.* (uza), ku usa or kú sa (ku uza or ku za), to sell; *cfr.* uliza, to ask, to go about asking people whether they will buy.

USÁNIA, *v. a.*; *vid.* uzania.

USIA, *v.*, obj.

U'SOA, *v. p.*, to be sold.

UZILIA, *v. obj.*, to sell for one; améusa or amekúsa gnombewakwe; nadáka uza or kúza, pembe zangu, *he sold his cow, I wish to sell my ivory.*

USÁFI, *s.*, shavings and chips (St.).

USÁFIHI (or USIFIMI), *s.*, pride, retirement, seclusion, solitariness, insolence.

USAHA, *s.*, matter, pus; *cfr.* wasaha.

USAHIRA, witchcraft (Gal. v. 20), *cfr.* سَاهِرَة, gehanna, infernus; Arab. سَاهِرَة.

USAKHIKHI, *s.*, without fault; *vid.* sakhikhi or sahihi, veracity.

USAKII, *s.* = usujaa or usujai; *vid.*

USAMBÁ, *s.*; *vid.* sambá.

USANGÁZI, *s.*; unaguiwa ni usangázi = anasangáa.

USANNI, *s.* (wa), art, artificial work; mtu huyu hana usanni mema enenda kua msanni mungine, *this man has no good art, or good work of art, go to another artist.*

USÉ, *s.*, old age (*cfr.* msé or mzé), chieftainship.

USÉJA (*vid.* ushanga), a kind of beads (= selea?).

USÉMBE, *s.* = ulegéfu, uffu (*cfr.* msémbé), slowness, laziness, badness; kazi ya usembe si njema, usipo ji-dáhidí; ku fania kazi kua usembe, to do work without exerting oneself.

USÉMI, *s.*, talk, conversation; *vid.* ku sema, *v. a.*

USÉNGE, *s.* = uóngo, a lie, falsehood.

U'SHA, *v. a.*; mawimbi yausha = yarúsha jombo; in Kipemba ku usa = rusa; kueléa za mawimbi siusházo or sirusházo palipo maji ya msuko suko yausha, to roar, to rage, to be tempestuous; wimbi la usa, the wave rages.

USHÁIDI, *s.*, testimony, witness; *vid.* sháhidí.

USHÁIRI, *s.* (*cfr.* shairi, *s.*, poem) (pl. mashairi) = maneno ya kizé.

USHÁNGA, *s.* (wa), beads in general; mashanga, heaps of beads. There are many kinds, esteemed in different countries differently, according to taste and custom: (1) matúrji, white beads of small and large size (like pojó), liked by the Wanika, Wakamba, Wateita, and Wasambara; (2) kigeti or kiketí, blue beads of a small and large size; (3) same same (useja); (4) msamli; (5) wa sini (white); (6) wa marjáni; (7) wa kim-bosange.

USHÁRIKA, *s.*, sharing, partnership; *vid.* ushíríka.

USHARRI, *s.*, an Arab vessel as long as it is still new (R.); *cfr.* sharri; jaházi ina sharri; si usharri hu?

USHÁUFU, *s.*, deceit, a deceitful promise; *vid.* sháufa, *v. a.*

USHERÁTI, *s.*, dissipation.

USHI, *s.*, the hairs of the eyebrow (wa, pl. niushi, za); (1) the hairs which are on the edge of the eye, which cover the eyelids (*vid.* ukopi, ukumbi); (2) ushi na ombe, juggling, odd gestures, haunted, uneasy (R.); (3) ushi, *s.*, a string course (St.); (4) ushi wa báhari or wa kizima (= kina), the depth of the sea or of a well; kuna ushi wa ombe káribu na shúmí or kina (R.).

USHINDÁNI ku fania ushindáni, to gainsay (*Acts* iv. 14).

USHINDA, *s.*; *vid.* kishinda.

USHINDÁNI, *s.* (shindána, *v.*), contention, emulation; ku fania ushindáni, to gainsay, to contend for, to vie, emulate.

USHÍNGO, *s.*, a vegetable poison (Kimrimu = ushúngo in Kimwita), poison (ubáya) e.g., ushúngo wa nioka, wa wiembe wa mata, the poison of a serpent, of the heads of arrows; kisuse kina ushúngo sana (*vid.* ushúngu), ushúngu or uchungu, poison; ushúngu wa vigomba, arrows.

USHÍRIKA, *s.* (wa), partnership, communion; *vid.* shíríkí, *v. n.*

USHOGA, s. ? (R.); ushōga ni mbili ?

USHOROKA, s., a patch; ushōroba wa muhōgo, a patch of muhogo (R.); cfr. kishōroba.

USHUBABU, s., cough ? ?

USHUGAA (or USHUJA), s., bravery, valour (vid. shugā, sujāa), heroism, courageousness.

USHUHŪDA, s. (alāma ya kitu), testimony, witness; ku tōa ushūhūda, to testify, witness; ku-m-pa ushūhūda.

USHUKURU, s., thanks (St. has ushūkura); vid. shūkuru.

USHUNGU, s., Kimv. (= ushingo in Kimr.), poison; e.g., ushūngu wa wiembe wia mifi (sing. ni fi, vid.) (cfr. usingo), a vegetable poison (for arrows) which kills a man very soon when he is wounded by them; cfr. ushingo.

USHUPAFU, s. (= ugumu), hardness (vid. sūpā); ushupāfu wa mulli, hardness of body, indurated by labour, &c.; ushupāfu wa maneno, hard words (and noise) used, e.g., before a judge, fig., ushupāfu, to intend to make what cannot be made, something that is too hard to be accomplished (?), inclination to deny (vid. gana), quarrelsomeness.

USHURI, s., fiction, invention (vid. ku sua, v. a.); wa ku-m-sulīa mtu neno asipo-li-nena.

USHURU, s. (wa), duty, custom, tax; ku tōa ūshuru, to pay duty; ku tōsa ūshuru, to make people pay, to take from them, to levy a tax; cfr. عَشْرٌ, accepit decimam partem de opibus; عَشْرٌ, pars, decima rei.

USHUTUMIFU, s. (vid. shūtumu, v. a.), reviling, insulting.

USIA, s.; usīa wa meno, bluntness of the teeth; ku fania usīa wa meno, to set one's teeth on edge by tasting something acid, e.g., ukīla maēmba mawiti, utafania usīa wa meno or meno yatafania usīa; cfr. uzīa.

USIA, v. a. (Arab. وصية), (1) to commission, to order (cfr. wasīa), to charge one with, e.g., when a man sets out on a journey, or before he dies; ame-m-pa manawakwe wasīa wa maneno, to charge by making one's last will; muniewe ali-usīa ku zikua pahami pa ketha wa ketha, laken watu waku hinni, wāka-ni-zika pahami pangine po; ku-wa-usīa watu mambo mema; (2) to exhort people as the kathi does in the mosque; akikūtubu; (3) to give orders, advise (mashauri = ku āgiza or sisitiza, to direct (1 Cor. ii 34)); cfr. wasīa, s.

USIWA, v. p.; ku kitu.

USIFIRI (vid. usāfīhi) s., pride.

USIKIZI, s.; usikilizi, hearing, attention; usikizi wa maneno = ku sikia maueno.

USIKU, s. (wa, pl. masiku? za), night; jua lina-kūtoa, linakwisha sama majini kua mfuma

ngōfi (opp., jua latoka kua mfuma ngūo, lasāma kua mfuma ngōfi), i.e., the sun set, merged in the water with him who prepares and wears a skin, but the sun rises with him who weaves, prepares and wears clothing, i.e., the sun rises in the East among those people who make, wear and sell clothes, whereas the sun sets in the West with those people who make skins, which they wear. The Suahilis believe that the further west you travel, the less clothing will be found with the natives. They go either naked, or wear the skins of goats, sheep, or other animals. Dr. St. observes: The plural siku is used to denote days of 24 hours. Four whole nights and days must be rendered siku nne usiku kucha. Four days and nights, siku nne mtana (mchana, so Steere) na nsiku.

USIKUA (or UZIKUA) (cfr. masikua) (R.), burial; ana uzikua.

USILIA (or UZILIA, or USIA), v. obj., to sell to one; ame-mu-usilīa or usīa (cfr. usa, v. a.) mtūma mballi, he sold his slave to a far country, in favour of, or against, or in the absence of the owner (of the slave). Kidnapping Suahili do so.

USIMA (or UZIMA), s. (wa), health, life.

USIMANGA, s., mockery.

USIMBA, s.; cfr. pl. nsimba.

USIMDA, s.; vid. simda.

USIMEME, s. firmness (St.).

USINGA, s. (wa) (pl. singa), za nuelle, long hair (of the Hindoos or Europeans, &c.); usinga wa nuelle za mkia wa niumbu, the long hair of the tail of an animal called niumbu.

USINGATIFU; cfr. singatia.

USINGIZI, s., sleep (pl. singizi) (cfr. zingizi); ku ngiwa ni leppe la usingizi, to sleep, to be sleepy.

USINSI (or rather UZINZI), s. (wa), adultery.

USIO (or uzio), s. (pl. ninzio) (wa), a net of twigs to catch fish, a weir or barrier made of sticks for catching fish (pl. masio), usio wa ku fulia samaki kua fito niembamba za miti zisukoāzo (or zifungoāzo) kua niā; usio = usuio (ku suia) wa samaki kua fito, hapati ku toka, an enclosure of thin sticks, which are fixed into the ground in the sea (near the beach), to catch fish. An opening is left for the fish to enter the usio, at the flood, but at the ebb they lose their way and are caught by the owner of the usio.

USIRI, s., delay, stay; ku fania usiri, to make a delay, to stay behind, to stay out, to tarry (usiri wa ku kawa); cfr. آمَرٌ, constrinxit, vinxit cunctatus fuit; ku-m-wekea usiri.

USIRIKA, v. n., to stay, tarry, to be detained.

USIRISHA, v. a., to cause one to stay, to delay one.

USISHI, *s.* (*vid.* ku sika, ku sisha, to bury), the preparations made for burying a corpse; watu watafuta mafikiso, hafuta, shuka ya ku oshéa, &c.; ku énda usishiri, to go to a burial ceremony.

USITA, *s.* (*pl.* nsita or sita), street, way, path; *Hebr.* xii. 13.

USIRO (or UZIRO), *s.*, (wa), heaviness.

USIRU, *s.*; usitu wa mkéka wa ukindu ku súkoa (*cf.* mota); *vid.* olelésa.

USIWA, *s.* (*cf.* udénkua) = báhari túpu or kú, high sea (*cf.* úmhu wa maji), open sea (usiwa utúpu); maji yalala safi moja, one level of water; haóni nilina, wala nti tena, ni kiditi cha usiwa (*cf.* siwa, *s.*); ku tamba na usiwa = ku sairi na m'poa (= ku futa muambáo) = ku pita jombo kando kando ya usiwani, to coast, to sail or row a boat along the high sea, i.e., between the shore and the deep water (siwa dogo la maji ya heredi); usiwa unakuenda kua uréfu, unakuenda uendáko or ulikokuenda, ni maji ya múnium, one level, or surface of water (sákáf moja).

USLADI WA KU PIKA, *cookery.*

USOGOFU, *s.*, slowness; *vid.* tesihili.

USOHALI, *s.* (= nifu ukúba), indolence, slothfulness, laziness (ku káwa mno) (= ulágisi, or ulájisi, ukúlfu, usembe, usogofu).

USÓKA (*cf.* masoka), brass wire, a little piece of wire; u forms also a diminutive in Kigunia.

USÓNIA, *s.* (wa) Kinika = upénu in Kimwita, and ukúmbiza in Kijumfu, a projection of the roof of a house; *vid.* upenu.

USO (or ūsō), *s.* (wa, *pl.* niusso, za), face, countenance, especially front; kikómo (front) naniushi, na púa, na matáfu, na kidéfu (chin-beard), all this belongs to the word usso; ku-m-pa usso = msáada ku inúa usso, to lift up the face, *opp.* ku inika or piga usso na ti, to cast it down; ku kundúa usso kua fúraha, *opp.* ku kunda usso kua ku tukiwa, to unfold the face in joy, *opp.* to fold it in anger; usso mpána, a broad face; usso mrefu, a long face.

USSÚBUKHI (rectius ESSÚBUKHI), *s.*, the morning, in the morning; *cf.* súbukhi.

USTÁHIFU (or USTÁHIKI), *s.*, a line of conduct by which one honours his fellow-man; ni mambo ya mtu astahie or aheshimúe watu; *vid.* stahi, mstáhifu or mstáhifu or mstáhiki.

USTÁHIKI, *s.*; amepata ustáhiki kua ku stahiwa ni watu, esteem, honour, worth.

USTÁWISI (WA SHAMBA), *s.*, the mtanga in Pamba's plantation (R.)?

USUÁFI, *s.* (*vid.* suafi), cleanness, purity, faultlessness.

USÚBI, *s.*, a kind of m'bu, an insect smaller than the mosquito, a sand-fly, a midge; waúma sana; *cf.* karumira in Kinyassa.

USÚFI, *s.* (*pl.* sufi, za), the produce of the msufi-tree (*cf.* sufi), a kind of silken cotton growing on a large tree; *cf.* hereki.

USÚFI, *s.* (*vid.* súfi or msúfi) = háli la ku tossa zinga, la ku tossa shiriki watu wake, la ku tossa uena uróngo, laken ku salli dáima, na ku soma juo, a state of mind, guided by which a man does not have intercourse with women, does not speak lies, but always prays and reads the book, chastity; *cf.* 𐞄𐞄𐞄, clarus, purus fuit.

USÚJAA (or USÚJAI or USHÚJAI) = ushakii, hali la ku tossa kúja kufia, courage, intrepidity, absence of any fear of death.

USÚKA, *s.* (wa); ku ondóa usúka (*vid.* kisúka), this expression refers to the Suahili custom which demands that a woman, whose husband has died, remains three months in her house (ku ká or keti éda), that she sits on the ground and treads upon it with wooden shoes (asíoge nti kua mitawanda). At last she is to go to the sea beach and is thrown seven times into the sea (ku sana na ku suka). If she has during her mourning-months committed adultery, the koma of the dead husband will kill her when she is washed in the sea. At the same time her pots, plates, mats, and bedstead are washed with water. All this is meant by "ku ondóa usúka." *cf.* kisuka.

USUKÁNI, *s.* (*pl.* sukáni), a rudder.

USULTANI, *s.* sultanship; *vid.* sultani.

USUMBÚFU, *s.* (ku sumbúa, *v.* a.), trouble, vexation.

USUMBA, *vid.* makumbi.

USÚNGU (or UZÚNGU), *s.*, Europe.

MSÚNGU (or MZÚNGU), *s.* (wa), a European; wa zúngu wana mizungu; *vid.* mzungu or msungu, dexterity, skilfulness.

USÚRI, (*rectius* UZÚRI), beauty.

USÚSHI, *s.*, fiction, invention, false accusation (*vid.* ku sua, *v.* a.); wa ku-m-sulia mtu neno asipoli-nena, to ascribe to one a word which he has not spoken.

USÚSHI, *s.* (wa) (*vid.* súka, súsha, to appear above water, to cause to rise above water); kazi ya usushi wa lulu, the raising of a thing (e.g., pearls) above water.

USÚSU, *s.* (*vid.* susúa, susúka) = upumbafu, ignorance, unacquaintance with the condition of a new country, or situation, &c. (*pl.* susu, za, and masusu) (haya nengi), casting down of the eyes from shame or ignorance.

ÚTA, *s.* (wa, *pl.* níuta, za, or máta, ya), a bow and arrow; upóte wa uta, bowstring; (2) mafúta ya úta (*rectius* uto), semsem oil; *cf.* uto.

UTÍ (or ŪTÁÁ), *s.* (wa, *pl.* tā, za) (*Kin. luzága*), an elevated hut constructed to keep corn, &c., in a native store, made of poles tied together and placed over or near the fireside (utā wa ku tilia náfaku) = ujā gā (*pl.* jaga, za); utā wa ku lalia kuku, a hen-roost.

UTABIBU, *s.*, the profession of a doctor, medical science; *vid.* tabibu, being a physician.

UTABIRI, *s.* prediction (?); *vid.* tabiri, *v.* a.

UTĀGĀ, *s.* (wa, *pl.* tāgā, za), a middle-sized trunk or body of the branch of a tree = gogo la utānzu, if a large branch, gogo la tanzu (*la, pl.* matanzu). The form utāgā wa, *pl.* tāgā, za, is used when the trunk is of a middle size—if of a large size it is called tāgā (*la, pl.* matāgā, ya), if of a small size it is called kitāgā (*pl.* vitāgā); consequently there are three forms to express the different size, (1) utāgā (wa, *pl.* tāgā, za), middle-sized trunk of the branch; (2) tāgā (*la, pl.* matāgā, ya), large trunk of the branch; (3) kitāgā (*ja, pl.* vitāgā, wia), small trunk of the branch.

UTĀGIRI (or UTAJIRI), *s.* (= mali niāngi or mengi), great property, riches; *vid.* mtāgiri.

UTĀJI, *s.*, a veil, a covering for the head of a woman which leaves the face open; but the barikoā covers the face, so that nothing can be seen except the eyes (ku finika utāji). The utāji consists of a piece of kaniki which covers the head and reaches down to the ground.

UTĀJIRI, *s.*, riches, wealth; *cfr.* utāgiri and tājiri.

UTAKACHO for ukachochi, what you wish, as you please; ku daka or taka, *v. a.*, to wish, desire.

UTAKĀLIFU (or UKALIFU), *s.*, urgency (*R.*)? n'enda kua utakalifu.

UTAKATIFU, *s.* (ku takāta, *v. n.*), cleanness, purity, cleanliness, holiness, sanctity.

UTĀKO, *s.* (*Kim.*), the keel of a dhow.

UTALALĒSHI, *s.*, fornication, whoring.

UTAMBĀA, *s.*, *pl.* tambāa (za), a rag, a bandage.

UTĀMBI, *s.*, (1) utambi wa tā, the wick of a lamp, *pl.* tambi (za); (2) utāmbi, a piece of stuff for a turban; (3) utāmbi (*pl.* tambi, za) wa maandāzi, tambi za ku pika, vermicelli (so-called from its wick-like form); (ku sawāniza tambi za ku pika na tambi za tā, to compare vermicelli with the wicks of a lamp).

UTĀMBO, *s.* (wa sifuria, &c.), a swinging handle like that of a pail (*St.*).

UTĀMBŪZI, *s.* (wa) (from ku tambūa, to know), utambuzi wakwe ni bōra, his knowledge is greater.

UTĀMU, *s.* (wa), sweetness, *e.g.*, wa mūa, wa ndizi, &c., *pl.* tāmū za ndizi, za mīwa, &c.

UTAMVŪA, *s.*, end or corner of a cloth, or of a turban, &c.

UTANASHĀTI = umbeja? (*R.*), spruceness?

UTANDIKI, *s.*, hypocrisy? (*R.*) (= utāwā wa uongo).

UTĀNDO, *s.*, evening-red, evening-sky.

UTĀNDU, *s.*, crust, (1) utāndu wa wālī (uliotānda jū uliokaūka kua moto wali kundu), the dry crust which lies on the top of the boiled rice in the pot; utāndu ulipo ondolēwa, watu anapakūa wali sahanini; (2) utāndu wa jito = jeuppe ja jito; jamba ja jito; jito linafania utāndu ueūppe: utāndu is used of the eyes if a person gets nearly blind from small-pox; (3) of great sleepiness; mato yanakua na utāndu (said of the greatest sleepiness), the eyes are most sleepy (*cfr.* ukōko), sunset glow; (4) evening-red, (*Erh.*) (?)

UTĀNGA, *s.* (= ukue in *Kiniassa*) = mtanga muorōro, light sand or soil, a fine sandy earth which it is easy to dig up, *opp.* to udōngo = mtanga mgūmu usiofukulika.

UTĀNGO, *s.*, kua utāngo, by turns, 1 *Cor.* xiv. 27 (ku tanga).

UTĀNGULE (*pl.* tangle, za) (wa), prepared mūa ku suka mkeka, &c.; *vid.* tāngūle.

UTANI, kindred of race, the belonging to a kindred tribe, &c. (*St.*)

UTANU, *s.* (*vid.* kitanu), splinter, *pl.* tánu (za).

UTANZU, *s.* (wa, *pl.* tanzu, za), a branch of middle size; tanzu (*la, pl.* —ma), of large size; kitanzu, of small size; *cfr.* utāgā.

UTAPISHI (or TAPISHI), *s.*, vomit; *vid.* tapīka, to vomit.

UTĀRI, *s.*, ku piga utāri, to take in tow.

UTĀSHI, *s.*, desire, demand (ku daka or taka kitu, *e.g.*, mke), tumeōna utashiwakwe, *i.e.*, vitu via ku-m-dakia mke, we have seen his desire, *i.e.*, the things which he brought to us, to desire or procure a woman for him. He has brought money, clothing, &c., to give to the father and relatives of the girl, whom he wishes to marry; nikōno mitūpu heitai, āje na utāshi, when a lover desires a wife, he must first make presents to the parents (worth about one and a half dollars); marrying intentions, or proposal; utāshi, the present required by the parents and given by a man to a woman at the time of betrothal.

UTASSA, *s.*, infecundity; muaka wa utassa, a year of infertility, barrenness; *cfr.* tassa.

UTĀTA, *s.* (wa, *pl.* tāta, za), a hurdle-work of guongo za kuti, za makuti, tied together and fixed in the sea to catch fish (ku gūya kamba na sāmaki) (*cfr.* usio, *s.*, which is different from utāta), ku amlika = tega utāta (*cfr.* kitata), a hedge for catching fish; utata wa ku fulia sāmaki (*Reb.* writes udāda and *pl.* tāda).

UTÁTÚ, s., a third (tatu, three); kebába cha utatu, one third of a pishi.

UTÁTU, s. (= ukáli), acidity, sourness, pl. tatu (za), unga umefania (umengia) utátu or una tatu = umekúa ukáli, the flour is become sour; unga wa tatu, sour flour; muigni sáfura yuwála anga wa tátu (ulio tatúka); vid. tatu.

UTAÚZI, s. (wa), choice, selection; ku taúa, to choose, select.

UTÁWA, s. (wa), pl. táwa (za), a body-louse, pl. lice; utawa tawa (without plural form), poultry-louse; táwa are larger ones?

UTÁWÁ, s., piety (R.)? utáwá wa uónko, hypocrisy.

UTÁWI, s. (wa), sorcery, witchcraft, anything that kills or destroys life in consequence of witchery (vid. mtáwi). Kitu kiuájo watu or niáma utáwi, magical poison; utáwi ni uganga wa ku úa watu; Reb. takes utáwi (which he writes udáwi) for a dead bough, as ludáhi means "dry" in Kirabai.

UTÁYA, s. (wa, pl. taya, za), the cheek-bone; utáya wa táfu, temple? ndéfu za utayáni or za matáfu, whisker.

U'TE, s. (wa) (pl. máte), the thick phlegm which in expectorating sticks to the lips; ametúpa úte, yuwátóna ni úte; ute una niumbulika (kana ulimbo) or wajiririka; but mate refers to the saliva which does not stick to the lips; ute wa mdóda or mtóna; according to Dr. St., is nte ya yayi, the white of an egg (vid. kóa, s.), probably a mistake for "uto."

UTEÁ, v. n. (vid. otéa), to watch, to waylay; mautéo and mutézi, lurches.

UTEÁRI, s., readiness; vid. teari.

UTÉGO, s., vid. tega, v. a.

UTEKETÉFU, s., burning, combustion; ku teketéa, v. n.

UTEKO, s. = uthía?

UTELEZI, s., slipperiness (vid. telea, telézi), mahali hapa pana utelézi, it is slippery here.

UTÉMBE, s., the rejected refuse of tobacco and tambu after chewing. This looks like blood owing to the popo and kattu (vid.) which reddens the several ingredients of the uráibu (vid.).

UTEMBÉZI, s. (vid. tembéa), a stroll, walking about; ku sungúka na ku sungumsa na watu pásiipo kazi (cfr. matembézi) (fornication?)

UTENDE, s. (R. udende)?

UTENGELÉLE, s. (wa), pl. tengelele (za), small intestine; cfr. ujengelele.

UTENGO, s., a place for ku tenga.

UTÉNGŌA, s. (wa), uténgŏa wa barra (cfr. wén), removal, or absence of trees and high grass in a forest or wilderness; a spot which is clear of trees, &c.; Mungu ametenga miti.

UTENZI, s., work (wa, pl. tenzi, za), a poem, a

poem-like tale, old stories communicated in a somewhat poetic and rhythmical manner; ku tenda maneno ya kale, kuimba utenzi, wissa wia kale wiliwio fanikána; (2) kitendo kilijo tendoa ku kírimu watu utenzi, entertainment, feast; vid. mtenzi.

UTÉO (pl. teo), s. (Kimwita); utéo wa ku papetéa náfaka, a fan, to winnow corn; pl. téo (za), utéo (Kimrima, ungo, vid.), a sifting basket, a winnowing basket (mutézi?)

UTÉPE, s. (wa, pl. tepe, za) = kitambá jiembamba ja ku jifunga kitoani kiki-mu-uma (pl. tépe za witámbá), ngúo ya utépe muaussi (vid. kunga, v. a.), a thin bit of cloth to tie around the head for headache, a thin strip of cloth for covering in general, a band, fillet, a strip, a tape; (2) utépe or utepetepe, the lower part of a roof (R.)?

UTEPETÉVU, s., liquor; vid. tepetéa, v. n.

UTÉSI, s. (vid. ku teta), a quarrel, strife; una utési gani námi? or nini sebabuyáko ya ku teta námi? what strife have you with me? what is the cause of thy quarrelling with me?

UTÉTÉ, s. (wa, pl. tété, za) = a stalk of mtáma or mríja, after the pith has been removed (móyo wa búá ulipotóka). Then the stalk answers for making a bagpipe, a musical instrument, which gives a soft fine sound. Hence the natives say: "mtu huyu yuna sauti nienibamba kama ntété," this man has a soft voice like that of the mtáma-stalk when played upon. Utete ni nsumári ya mríja or ya búá la mtáma, hulía kua sauti nienibamba nzúri.

UTHÁBITI, s., firmness, certainty, bravery; vid. thábiti and thábitu.

UTHÁIFU, s., infirmity, weakness, debility; ضَعْفٌ, debilis fuit.

UTHÁKO, s. (wa), the bottom of a canoe hewn from a tree (Erh.).

UTHÁLIMU, s. (wa), iniquity, injustice.

UTHÁMINI, s., surety, security, bail; cfr. ضَمَنٌ, cavit, spopondit.

UTHI, v. a. (Arab. أَذَى), to trouble, to harass; ku uthi watu = ku wekéa watu uthía, c.g., kua keléle, &c., mambo haya yata-tu-úthi, these matters will trouble us.

UTHIA, s., uproar, noise, bothering, trouble, difficulty; usifánie uthía, do not make so much noise or trouble.

UTHIA, v. a., to harass = ku-m-wekéa mtu uthía, neno hili la-tu-uthia.

UTHIKA, v. n., to be troubled or harassed (to be angry?).

UTHIKI, v. a.; cfr. مَآقٍ, arctatus fuit, oppressit;

hence ضيق ^{ṣūq} or ضيق ^{ṣūq}, angustia, afflictio; to press, oppress; *vid.* thiki.

UTHŪ, s. (= kuúu), greediness after meat (R.), but úthu, washing before prayer: wana úthu kujiweka thohára ku salii.

UTHÚNGU, s., poison for arrows.

UTHÚRÍKA, v. n.; misipotimiza, mtukuja uthurika; *vid.* uthuru.

UTHÚRU, v. a., to excuse; *cf.* عذر ^{ʿaḍr}, excusavit; úthúru, s., cause, occasion, emergency; عذر ^{ʿaḍr}, excusatio; nashikua ni úthuru ni karthi; *cf.* muda, uduru.

UTI, s. (*vid.* útúe) (wa, pl. niúti), spine, ridge, edge; úti wa maúngo, chine or back-bone; the uti connects the two ungo, hence maúngo; uti umetiwa katikati ya maungo (uti = mti, *cf.* mpáka); (2) uti wa fámo, the shaft of a spear.

UTIKITI, s., sedge.

UTÍMFI, s. (fitina?).

UTIRIRI, s. (= ufo wa kásidi), a trick, roguish prank, petulancy, pertness, obstinacy; ku-m-fania utiriri, to serve one a trick, to trick one, to act wantonly toward one; *cf.* uhiána and uniambi.

UTISHO, s. (*vid.* ku tisha, v. a.), frightening, terrifying (ku jiwa utisho).

UTO, s., fluid; (1) úto wa ii, the white of an egg (pl. niúto za mái). It is different from kiini, which signifies the yolk; (2) uto wa mafúta = maji ya mafuta, or mafúta ya uto, liquidity or fluidity of fat, grease, i.e., liquid oil, the fluid which is expressed or squeezed, after the ufuta, the fat or oily substance, has been pounded, and the grounds (*vid.* shudu, s.) have been removed. As the uto wa mai is the clear, liquid water of the eggs, so the oil is the water or liquid of the oily substance when pounded and squeezed; hence mafuta ya uto (*cf.* kipamba). The Suahili Arabs drink or eat the unboiled egg from a notion that it will restore and increase their virile power. They believe that the Europeans have the same motive, because they see Europeans sipping eggs slightly boiled; uto wa rusasi, melted lead; uto wa ii, the liquid whiteness of an egg (kiini); uto wa niamá, fat cooked out of meat, dripping (St.).

UTOFU, s. (*vid.* tofúa, v. a.); utófu wa mato, spoiling, corruption, destruction of the eyes = blindness; ku kossa adabu.

UTÓHARA, s. (*vid.* tohara), cleanliness (utanasháti).

UTÓKO, s., mucus from the vagina (St.).

UTOKÓZI, s. ? *vid.* sharri.

UTÓMFU, s., any sappy or juicy, milky, slimy or glutinous substance which issues from trees or

creepers (*cf.* ulimbo) (glue, gum, &c., may be made of it); *cf.* mlimbolimbo or mtongo tongo.

UTÓMU, s. ? niumba ya utomu? (R.).

UTONDÓTI, s. (wa, pl. tondóti, za), an appendage, a pectoral ornament of the women. It is of silver, is as long as a finger, and hangs over the breast.

UTONGÁNIU, s.; mamboyakwe ni ya ndonganui (*cf.* tongánia), instigation? (R.).

UTÓNGO, s. (wa); *vid.* tongo and mpaka nti.

UTÓRO, s., robbery, rapine, plundering; utoro wa bahari, piracy (ukuafi wa bahari); *cf.* mtóro, s.

UTROSSI, s. (wa, pl. tossi, za—); utossi wa kitoa ni katikati ya kitoa bongóni; tossi za kitoa, the soft parts of the head (the brains of a babe which are condensed in process of time, not at once), the top of the head, vertex.

UTÓTO, s., childhood (*vid.* toto), infancy; tangu utotowakwe hatta kúa mtu mzima, from his childhood up to his riper years; amé-m-la utotowakwe = ame-m-bikiri manamuáli.

UTOTÓLE (or UTOTÓZI), s., reward for voluntary services (*cf.* kiona máso, what see eyes, i.e., what the eyes have seen, remuneration for finding anything); *cf.* okóta.

UTÚBA, s. (R.), a kind of tree, used for planting live-hedges round villages.

UTÚE (or ÚTI), s. (wa maongo, spine); *vid.* uti.

UTUFFE, s.; utuffe wa (pl. tuffe) ku tezéa (*vid.* tuffo), a cricket-ball, tennis, game at tennis.

UTUFU, s., fatigue, humiliation?

UTUKÚFU, s. (*vid.* tukúka), greatness, glory; utukúfu wa mali, great wealth, exaltation.

UTUKÚNI, s. (Kigunia) (= sokóni) (*vid.* kingózi), a place for slaughtering (R.), altar?

UTUKÚTU, s., insolence, arrogance (= usáfíhi), want of good breeding, impertinence, insubordination.

UTUKÚZI, s. (*vid.* tukúa, v. a.), bearing, carrying; úgira wa utukúzi, portorage, the wages for carrying anything.

UTULÁLO, s., bridge? (kántara).

UTULÁNO, s. (Kigunia) (= ku bishána kua msáha, ku tulánia watu maneno ya msáha = ku tezéa watu), foolery, buffoonery, a foolish trick.

UTÚLE, s., pooriness, wretchedness, extreme poverty, destitution.

UTÚLUFU, s. (*vid.* tulía), calmness, quietness, patience, composure.

UTÚMA, s. (= úja), mambo ya mtúma (m'ja, slave; kungia ujáni), slavery, servitude.

UTUMÁINFU, s. (*vid.* tumaini, v. n.), faithfulness, honesty (or utumanifu?).

UTÚMBA, s., bride-ship, betrothal, a love-affair; fulani anatóa ngúo za utúmba, ku funga mlango, N.N. has given clothing to his bride, to shut

- door, i.e., that no other man may marry the girl —for after she has accepted the gift of a lover she is considered to be his bride.
- UTUMBO, s. (wa, pl. tumbo, za), utúmbo muembamba ndáni ya matumbo, *offal consisting of the small entrails (utúmbo udogo, spoken collectively), the several and separate intestines (tumbo, za). The utumbo udogo is the ndia ya mafi ya tumbo (la). Tumbo (kuba) la signifies the large dungbag, which every animal has. Matumbo signifies belly, bowels, comprising all the viscera under one general term (cfr. utengelele and utumbo uchanga, the little intestines); kua utúmbo wa kōndō watu wafánia uzi wa ku wambia kinándia (pote, za); cfr. utumbo wa mbúzi, thin gut.*
- UTUMBUZO, s. (pl. tumbuizo) (*vid. tumbuika, tumbuiza*), a soothing song, which is sung to soothe parturient women, or during a dance (= mashairi, sung with music).
- UTÚME, s. (cfr. mtume), sending.
- UTUMFU, s. (*vid. utomfu*), viscosity, glutinousness.
- UTÚMI, s. (and utúmo), desire, trading place, a place where to make use of property, to get profit; mahali pa ku tumia; utumiwétu ni U'ngūja or Jagga or Unikáni = ni máhali tuendápo ku tuma máli, ku fania biáshera, ku pata mali; suisui tuatumia Jagga or Ukambani, we trade to Jagga or Ukambani; (2) consumption, making use of.
- UTUMISHI, *vid. matumishi, servitude.*
- UTUMIZI, s., kitu cha utumizi; *vid. utúmo.*
- UTÚMO, s., (1) produce, profit of trading; utúmo tulipáta ni reali asberini; tumolétu la (tumo la mali) muaka jana tulipáta reali mia, from the trading of last year we have got a hundred dollars; utúmo ni kitu tualijotuma; utumowetu tuliotuma ni reali kumi; (2) sending.
- UTÚMUA, s., slavery, employment (*vid. tuma and mtumua*); ku-m-tia utumuáni, to put one into slavery = to enslave one.
- UTÚNDA, s. (wa, pl. tunda, za); utunda wa ushanga (= muambo), R.?
- UTÚNGU, s. and adj., bitterness; e.g., shúbili or shúbiri ni utungu, aloes are bitter; já ina kakassi pasipo súkari = ni utungu kidogo, ni utungu wa kiwitiwiti, si utungu hálisi kama shúbili, tea is rather bitter without sugar, it is not entirely bitter like aloes; utungu yuna utúngu, she is in pains of childbearing; the pains of childbed, utungu wa uzazi, but uchungu means bitterness, poison.
- UTÚPA, s., a kind of euphorbia used as a fish poison; cfr. mtúpa.
- UTÚPU (or UTÚPU TÚPU), s., nakedness, state of nudity; wali hu ni utúpu, hauna mtúzi, this is mere rice, there is no mtuzi in it.
- UTUSSITUSSI; cfr. gubari and ufurufuru.
- UTUKE, s., womanhood.
- UUDI, s., aloe wood (St.).
- UGÚZI, s.; *vid. ugúa.*
- UMDEZI.
- UMIVU (cfr. umifu), pain; *vid. úma, v. n.*
- UNGUÁNA, s. freedom, the state or condition of a free man (opp. utúma, state of slavery); cfr. kiunguána.
- UVAMDÚME, s. (Kiung., tale bearing) (St.).
- UVI, s., a door; tumbatu.
- UVIAZI, s., birth; cfr. ku vira.
- UVIVU, s., sloth, idleness; cfr. mifu, uifu.
- UVŌ, s.; e.g., lumfo in Kirabai.
- UVUGU VUGU, s., lukewarmness (cfr. fukutika, v. n.) (= wala beredi wala harri); maji yana (uvugu vugu), the water is lukewarm.
- UVŪLI, s., shade.
- UVUMA, s.; galbanum, incense.
- UVÚMI, *vid. ufumbi.*
- UVURUNGU, s., hollowness; e.g., jiwe la uvurungu a hollow stone.
- UWAILI (UAILI), s., cause, Luke xxiii. 22; sikuona uwailiwakwe wa ku wawa (uawa); muigni ku anza kile kitendo, ndie muigni uwaili; huyu hakutenda neno la uwaili; cfr. جاء , prior prius, principium.
- UWAKILI, s., proxy, stewardship; *vid. wakili.*
- UWÁNDA (or UWÁNJA), s. (wa, pl. nianda, za), an open or free space in the front of the door of the house (Kipemba, úngu; Kimrima, úga), uwánda wa n'de ya mlángóni; kiwanda ja mlango, a small free place and building in the front of the door of the house; area where children play, or slaves, &c., work; uwanda wa ku tezéa ngóma, a free place for playing the drum, and for beating out mtama, &c., and wa ku anika kitu; uwanda mema hu wa ku lisha gnombe pazuri pana tengeléa uvumbi (= vumbi); *vid. fumbi and ufumbi.*
- UWANDÁ, s.; uwandá mmoja, one size, said in reference to the size of mitungi; *vid. mtungi.*
- UWÁNGA, s., a tuberous plant or shrub, arrow-root; unga wa uwanga is the flour of a bitter shrub called uwánga, mtu apata tundalakwe, asága kua jive na maji, atúja kama názi, atúpa matapuyákwe, ásta maji jungúni, unga utatulia tini, anika unga juáni kúa mkáfú, atía bangi na súkari neugi, apika pamója, afánia vikáte wia ku-m-lévia na ku-m-láza (cfr. majúni), i.e., the fruit of the uwanga shrub is ground on a stone with water; it is then strained, the coarse matter is thrown away, but the water is left in the pot, until the white flour settles; then the

flour is exposed to the sun to be dried; afterwards it is mixed with bangi and plenty of sugar. Of this mixture the people make small loaves of bread, which, when eaten, intoxicate and produce sleep. This bread was formerly sold in the market, but the Government forbade its use, on account of its mischievous effects. The fruit of the uwanga resembles viasi, and is dug out of the ground; after having been ground, it is strained and cleared of its bitterness. Two pishi of the white flour of uwanga cost $\frac{1}{2}$ dollar. The Banians send it to India. The district of Jangámoe, near Mombas, is said to abound in uwanga. The natives make hália of it, mixing it with plenty of sugar; *cfr.* kúnjū.

UWÁNGO, s.; *pl.* mawango, or mbángo (*vid.*) (*cfr.* wango), ku tia uwango or mawango or mbángo daúni ku-li-panúa, to put pieces of wood (wedges) across the bottom of a canoe to extend it.

UWÁNI, s. = vita, war (Sp.)?



UWÁNJA, *vid.* uwanda, a courtyard, enclosure.

UWASSA (or WASSA) (wa, *pl.* niassa); uwassa ni kipánde cha m'ti kitiwájo kiwambazáni udóngo upáte ku shika, pasipo wassa huwési ku kandika udongo, small pieces of wood which are put between the poles (miti) of a wooden wall, in order that the clay which is plastered on the wall may stick to it, and not fall through the poles, which are often not put together very closely.

UWASWASI, s., *vid.* uwasi, plainness, distinctness.

UWÁTI, s. (wa, *pl.* mbáti), (1) a framework upon the walls, upon which the boriti are laid; (2) a vesicular eruption on the skin (St.).

UWÁZI (or UWAZIWAZI), s. (wa, *cfr.* wasi, or wázi) = mahali palipo na muanga uwázi, openness, clearness, clear spot, distinctness.

UWAZIRI, the dignity or condition of a viziri, the vizirship; *cfr.* , portavit, vezirus fuit, rempublicam pro principe curavit et administravit; , consiliarius et administrator imperii, vezirus.

UWE, may it be, or become, in reference to the u class.

UWELLE, s., sickness, disease; uwele wa viuongo, rheumatism; uwele or uelle wa mato, ophthalmia.

UWEMA (or UEMA); e.g., randa hili sita-ku-úza uwema, I will not sell to you this place as good (if it were not good).

UWÉNGU (*pl.* wengu), reins.

UWÉU, s.; *vid.* weu.

UWÉZA, s., ability, faculty, power; mambo hayo yadáká uwéza, these matters require ability.

UWÉZI, s.; uwézi wa Maigni zingu, the power of God.

UWÉZO, s. (*vid.* ku weza, ku eza, ku enénza), (1) uwézo wa numba = mapambo ya kiambáza, or ukútā, the adorning of a wall of a house, which is effected by making figures in the fresh lime, and by fixing mirrors or small cups, &c., into the lime, which is plastered on the wall. Uwezo wa numba is different from mapambo ya numba. The former refers to the ornamental figures, &c. made in the lime of the wall, before it gets dry; but mapambo ya numba refers to the ornaments which are displayed in the room itself, by laying glasses, pots, &c., upon shelves for show; uwezo, the fitting up of a room with all nice things, and the keeping of the room in a clean state, gallantry; (2) uwézo wa mūlli ni uzūri wa mūlli, ndio mawáo ya selāha, e.g., kissu ki-unóni, upānga mbafūni, jambā matumbóni, ngáo maungóni, telahéki shingoni, &c. People have great respect for such a man; (3) uwézo, power, ability; (4) uwézo wa Muignizingu, might, the omnipotence of God.

UWIMBIZI (or UWIMBIZI), s., a surfeit; uwimbizi wa numba; *vid.* ku wimba numba, to cover a house.

UWINDA (or UBINDA), s. (wa, *pl.* ninda, za, or mbinda, za), the drawing one's cloth between the legs and fastening it in front, as done when travelling or fighting = wina la úme (mbō) (or misho úme), the artery which stretches from the mbō up to the mkāndu; in general, the place between the legs; a man may bleed to death when this artery is destroyed by cancer. Hence ku piga ngáo uwinda, or ubinda or mbinda, to fold the cloth from the mbō, and bind it between the legs and around the loins, as the Banians generally do; and also other people, when they go through a forest or wet and high grass, to save their dress. Mganga yuwajipiga ngáo uwinda akinenda mitúni ku timba dana, yuwajipiga or yuwawá ngáo kama Baniani, the native doctor wears his cloth like a Banian, when he (the doctor) goes to the woods to dig for medicinal roots. Prov. Mungu na uwinda, or uji linde nafsiyako, and then God will protect you (R.)?

UWINDA, s.; mambo ya muwinda ni ya uwinda the state of a hunter is that of huntsmanship or of woodcraft.

UWINGU, s. (wa, *pl.* ningu, za), (1) a cloud, especially a long but thin cloud (of whatever colour it may be) (*cfr.* mbingu); (2) blue sky in general = ulimengu, e.g., kosi amerúka jū hatta karibu na uwingúni, the vulture flew high, nearly to the sky (*cfr.* wingu, la, *pl.* ma—, which signifies a large thick black cloud of rain or smoke);

kiwingu, *a small but long cloud*; ubingu, *the heaven, e.g., ubingu wa niota, the starry heaven (vid.)*; mbingu, *heaven, sky (more usual than uwingu)*; m'bingu sabaa, *seven heavens in the notion of the Muhammedans*; ndo súbúkhi ngéma, *kábula júa lisija, passúa uwingu.*

UWINJA, *s. (Kípemba), (Kim. ubinja, pl. mbinja), a whistle with the lips, a whiff.*

UWITI (or UITI or UBITI), *s., freshness, rawness; cfr. mbíti, unripeness.*

UWIVU, *s. (uifu, vid.), jealousy.*

UWÓNGO (or UÓNGO), *s., falsehood; (2) uwongo; vid. bongo and fufu, the brains.*

UYÁBISI, *s., drying up (vid. yábisi, yabisíka); uyábisi wa matumbo, drying up of the bowels = costiveness, constipation; reserve, coyness, prudence, disobliging behaviour; cfr. Arab. يابسي, aridus evasit, exaruit; uyábisi wa kitoo, soil, dirt of the head, small pustules on the head.*

UYAJUÁPO, *if you know them (St.) (Kiung.).*

UYÚZI, *s., ingenuity?*

UYUZI, *v. a., to ascertain?*

UZÁ, *v. a., to ask (questions) (cfr. úliza, vid. úlisa); si úze sikefu, do not ask much, less, far from, let alone (R.)?*

UZA, *v. a., to sell (or kuuza or kuza = ku za, to sell; vid. usa.*

ULIZA, *v. obj.; ana-wa-úliza watu (gnombe), he sold (the cow) to the people.*

UZANA, *v. rec.*

UZÁNIA, *v., to be for sale, to be ordinarily sold (St.).*

UZIA, *v. obj.; hori ya ku uzia tambū; uzília.*

UZÁNDIKI, *s., hypocrisy.*

UZÁNI = mizáni or minzáni, *balance, pair of scales or weights.*

UZÁZI, *s., birth; cfr. ku zaa (ku saa), to bear, beget.*

UZÉ, *s., old age; cfr. mzé.*

U'ZI (pl. niúzi, za), *thread, string.*

UZIA; uzía wa chungu ni maji maji ya magandayakwe, *the watery substance in the orange peel (Sp.).*

UZÍMA, *s., life, health (cfr. mzima, living, healthy, entire).*

UZINGIZI; *cfr. usingizi and zingizi.*

UZINZI (or UZINI), *s., fornication, adultery; cfr. زنى, scortatus fuit.*

UZIO, *s. (vid. usio), (pl. niuzio, za), a hedge or enclosure of poles or long sticks, made in the sea to catch fish.*

UZUÍO, *s.; cfr. ole.*

UZULIA, *v. a., to depose; cfr. unsula or únzulu v. a.*

UZULU, *v. to dismiss, to depose or remove from office; ku-ji-úzulu, to resign or give up one's office or place.*

UZUNGO; *uzungo wa mézi, halo round the moon; uzúngo wa jua, a halo round the sun.*

UZÚRI, *s., beauty, ornament, finery; ku fania uzuri, to adorn oneself.*

V

VA, *v. n.; vid. kifo.*

VÁA, *v. a., to put on, to dress, to wear; amcvāa ngúo nzúri, he wore a fine cloth or dress; ha-javāa, he is not yet dressed.*

VALIA, *v. obj.; kidúde cha ku valía ngúo, a girdle or an instrument (e.g., mshípi) to put on one's clothes with.*

VALIKA, *v. n.*

JI-VALIA, *v.; hilo neno tu-nenáo la ji-valía, the word spoken by us, it will do, it will answer or bear itself, it will be to the purpose.*

VALIWA, *v. p.*

VÁKA, *v. a. (Kigunia) = ku óa in Kimw. to marry.*

VAKIWA, *v. p. = oléwa.*

VÁMA, *v. n., to cut into, as a rope does which is very tight.*

VANDA, *s. (la, pl. ma—), exhausted sugar-cane which is spit out.*

VÁO, *s. (la, pl. maváo), dress.*

VARANDA, *s.; vid. sanda.*

VARÁNGA, *s., interrupting and bothering talk (St.).*

VAZI, *s. (la, pl. mavázi) (vid. ku vāa), a garment, a dress.*

VEMA (or VIEMA) (cfr. wema), *s. and adj., good (vid. éma), fair, goodness; s. and adv., viema na vibáya, well and badly, or goodness and badness (vid. sahaulika).*

VEMA, *adv. well, very well.*

VI (or VY), *prefixes which make their singular in ch or ki.*

VI = VY; *e.g., kipele, pl. vipéle, small pimples.*

VIA = VYA chakúla (pl. viakula or vyakula), *provisions.*

VIA, *v. n., to be stunted in its growth, not to attain perfection, to remain half done or cooked; mtu anavía; cfr. anapumbā or pumbasíka; muhogo unavía = haukuiva.*

VIZA, *v. a., to spoil; e.g., ku-m-viza mtu kazi;*

- ame-ni-viza kazyangu, *he spoiled me my work, c.g., by interrupting me.*
- VIZIA, *v. obj., to spoil for one, to keep a bright look out for one; anakuenda ku la vizia (R.), so that the enemy's design may be spoiled, disappointed? Hence viza (pl. maviza) la ii; ii hili ni viza, this egg is spoiled, corrupt.*
- VIZOA, *v. p.*
- VIĀA (or WIĀA), *v. a. (vid. vyāa), to bear children or fruit; nti hi watu wa-viāna sana, the people of this land are very fruitful; pass. viāwa or vialiwa, to be born.*
- VIABIO, *s. (pl. of kiabio, which is not used in sing.), jubilation, shouts, rejoicings.*
- VIAKO (or VYAKO), *thy.*
- VIAKULA, *s. (pl. of chakula), eatables, victuals, provisions, lit., things to eat.*
- VIANGU = vyangu, *my, of me.*
- VIAYO (or VYAYO), *their, of them; victu, our, of us; vienu, your, of you.*
- VIĀKWE (VIAKE, Kiung.), *pron. poss. 3rd pers.; his, her, its; e.g., vitu viakwe, his things; kitu, a thing.*
- VIAO (or WIAO), *pron. poss., their; vituviao, their things.*
- VIATU (*sing.* kiātu, *cha*), *shoes, sandals; viatu via ngovi or ngōzi, leather shoes or sandals; viatu via Kizungu, European shoes; viatu via mti, wooden shoes, clogs.*
- VIĀZI, *s. (sing. kiāzi, cha), sweet potatoes (vid. kiāzi); viazi vikūu, yams.*
- VIBĀYA, *adj.; vitu vibāya, bad things; vid. bāya, bad.*
- VIBRITI (or VIBERITI), *s. (sing. kibriti or kiberiti, vid.), sulphur, matches, lucifers.*
- VIDĀNI, *s. collars of gold (St.).*
- VIEMBE (or JEMBE), *s. (cfr. kiembe), arrows; (2), small mangoes; cfr. kiembe.*
- VIFĀ (*sing.* kifā, *cha*), *the pans of musket-locks; kifā cha būndūki; vid. kifa.*
- VIFĀA, *s., useful things, necessities, food for a funeral (R.?).*
- VIGA, *v. a. (vid. figa), to dip into, to immerse; mtumke yuwaviga mtungini, maji yasimuaike; muaba ame-m-viga ngūo; hence mavigo.*
- VIGNIA VIGNIA (or VINIA VINIA), *v. n., to shake, to be restless, to rise often and go about, especially to move a child on one's lap in play, to rock, swing.*
- VIGNIZA VIGNIZA NGŪO, *to undress, to put off clothes.*
- VIGWE (or VIGWE), *s. (vid. kigwe), cord, string, especially for lacing a cloth. Dr. St. takes the word in the sense of "braid," "reins."*
- VILIA, *v. a., to promenade in search of thieves (R.).*
- VIJINENO, *s., little words, prattle (St.).*
- VĪKA, *v. a., to clothe, to dress; ku vika nguo.*
- VĪKŪA, *v. p.*
- VĪKÓNGUE, *s. (cfr. kikóngue), very old persons (wātu wāke wāzē); cfr. mkóngua.*
- VĪLĒ, *pron. dem., those yonder.*
- VĪLĒ VĪLĒ, *just those things, in like manner.*
- VĪLEO, *s., drinkables, any intoxicating matter; vid. kiléo (and ku lefia or lévia, lewa).*
- VILIA, *v. n., to stagnate or stop, as the blood does in a bruise (St.).*
- VILIO, *s. (pl. ma), a stoppage, a stagnation; mavilio ya damu, bruises, effusion of blood.*
- VIMBA, *v. n., to swell, to thatch or cover a roof; vid. wimba.*
- VIMBISHA, *v. c., to overfeed a person.*
- VIMBIWA, *v. p., to overeat oneself, to be stuffed.*
- VINA (or WINA), *v. a., to press down a chisel? (R.).*
- VINGI, *adj., many; vid. ingi.*
- VINGINE, *adj., others; vid. ngine.*
- VINJARI, *v. n., to cruise about, to look for; ku tafuta (slaves), ku fátashi, to blockade by land or sea; cfr. فَتَشَى, diligenter hic illic quaesivit rem, scrutatus fuit.*
- VINJARI, *s.; mērkabu ya vinjari, a cruiser.*
- VÍNIA VÍNIA, *v. a. (vid. vignia vignia), to press and crush food for children and sick people; cfr. wínia wínia, to have a trembling motion.*
- VINIU (or VINO), *s., wine (vid. wíniu); viniu vipia, new wine, Luke v. 37; mvíniu, wine, spirits, strong wine.*
- VIO (or VYO), *which; upendávio (or upendavyo), as you please; u-ni-pendávio, as you love me; alivioágiza, as he directed, according to his direction.*
- VIOPA, *v. a. (vid. fioga), to tread.*
- VIOJA, *s. (sing. kiója), horrors, frights, fears, terrific objects; viója vitokávio jū kua Mungu muaóniūa, laken hamuoni; ndoni, muangalie viója (the singular kiója seems not, or very rarely, to be used).*
- VIOMBO, *s. (cfr. jombo, pl. viombo), (1) vessel tool; (2) native ship, vessel; (3) utensils of a household.*
- VIO VIOTE, *whatsoever.*
- VIOTE, *adj. (sing. chote or jote), all; viote víli vitakáa vízima; Luke v. 38.*
- VIovu, *adj. and adv., bad.*
- VIPÁNDE, *s.; vipánde ku pimia (báhari), nautical instruments, &c. (St.), lit., pieces, i.e., instruments for measuring the sea.*
- VIPÉLE (*sing.* kipéle, *vid.*), *small pimples, a rash (St.); vipéle via barára, prickly heat.*
- VIRAKARÁKA, *s. (cfr. kiráka, rag, &c.), dapple, streakiness, paint.*

VIRINGA, *v. a.*, to make round; *vid.* firinga, *v. n.*, to be round; imeviringa, it is round.

VIRINGANA, *v. rec.*, to become round or superficial.

VIRUGU, *s.* = hasira, anger; virugu via mbelle mbelle, sudden anger, propensity to anger, given to anger.

VISIA (or VISHIA), *v. a.*, to waylay one (Er.); visi-wa kikazini; ku vishia watu (fishia?) to seek people at night (R.).

VITA, *s.* (*vid.* wita), war.

VITANGA, *s.* (*vid.* kitanga); vitanga via mizani, scales.

VITUA VITUA (*vid.* kitoa or kitua), topsy-turvy.

VITUSHI (*sing.* kitushi occurs rarely or never) (*cf.* ku kutusha), horrors, terrific matters.

VIVI HIVI, just so, precisely so.

VIVIA, *v. n.*, to smoulder, smother; *cf.* fifia; jua linafifia or linafifilia (vivifilia) nuru or mu-anga wa mulli, the sun has spoiled the colour or complexion of the body (*cf.* wivia); mshipa cham-vivia cha-mu-uma.

VIVIO, *thus, in this manner*; vivio hivio, in like manner.

VIVU (or MVIVU), *adj.* (mfifu), idle, slow; kissu ni kivivu (Kiamu), the knife is blunt.

VIWIMBI, *s.* (*sing.* of kiwimbi), wavelets, a ripple.

VIZA, *v. a.*, to stunt (*vid.* via), to spoil the growth of plants.

VIZIA (*vid.* visia), to watch; ku lala vizia = ku otea.

VIZINGO ZINGO, *s.* the turns of a river; *sing.* kizingo kizingo?

VIZURI, *adj.*, fine, beautiful; *vid.* zuri.

VUA, *v. a.*, (1) to take off clothes (ku vua nguo); (2) to save, to take across, to deliver; (3) to catch fish, to fish (ku vua samaki); (4) ku vua chuma, to forge iron; *vid.* fua.

VUATA, *v. a.* (*vid.* fuata), to follow, to stick to, like humid grain when being ground, to press with the teeth, to hold in the mouth (St.); ku vuata, to put something into the mouth (R.).

VUAZA, *v. c.*, to cut or wound by striking or running into unawares.

VUTO, *s.*, a horn played upon by beating (St.).

VUA, *v. n.*, to leak, to let water; mashua yavuja, the boat leaks; *cf.* fuja.

VUJIA, *v. obj.*, to ooze out.

VUKA, *v. a.*, to ferry over, to cross, to take boat, to pass a river.

VUSHA, *v. c.*, to ferry over; ku vusha watu gnaumbo ya pili, to ferry people to the other side (of a river).

VUKISHA, *v. c.*, to take across, to ferry over, *lit.*, to make ferry or pass.

VUKE, *s.* (*vid.* fuke), steam, vapour, sweat; *cf.* fuko.

VUKUTA, *v. a.*, to blow bellows; *vid.* fukuta.

VUKUTO, *s.*, sweat; *vid.* fukuto.

VULE, *s.*; dudu vule, an insect living in wood (St.).

VULI, *s.*, shade (*vid.* fuli); mukono wa ku vuli, the right hand; *vid.* kuume.

VULIA, *v. obj.* (*vid.* ku vulia vua) (*vid.* fua), to fish with, to catch fish for or with.

VUMA, *v. n.* (*vid.* fuma), to roar, to rage, e.g., wind; bahari ime vuma (= ku piga kishindo), amevuminda ni ndofu, to be bellowed at.

VUMIWA, *v. p.*

VUMISHA, *v. c.*, to cause a noise.

VUMBA, *v.*; maji ya samaki ha vumba; *vid.* fumba.

VUMBI, *s.* (*pl.* ma—), dust, muddiness in water.

VUMBIKA, *v. n.* (*vid.* fumbika), to put into hot sand or ashes, to stick into the embers; *vid.* fumbika.

VUMBIKIA, *v. obj.*, to get seeds or plants into the ground before rain; *vid.* fumbikia.

VUMBILIA, *v.*; ku vumbilia vita, to get into a quarrel (St.).

VUMBO, *s.*, *n. p.*, the river Jub (in East Africa), called Godshob on its upper course.

VUMBU, *s.* (*pl.* ma—), lumps in flour; *vid.* fumbu.

VUMBUA, *v. a.* (Kipemb.), to make even or level the ground in a plantation, to discover, to find after having made a search (*cf.* fumbua); akavumbua chakula, and he got or found food.

VUMBURUKA, *v. n.*, to start or move suddenly, especially when sleeping (*said of animals*).

VUMI, *s.* (*pl.* ma—), a large drum (Er.), a noise as of blowing or bellowing made with a drum.

VUMILIA, *v. n.* (fumilia), to bear, to endure, suffer, tolerate.

VUNA, *v. a.*, (1) to reap; (2) ku-ji-vuna, to swell up, to be puffed up; *vid.* funa.

VUNDA (or VUNDA VUNDA), to break (*vid.* funda); ngoja, jua livunde, *lit.*, wait till the sun breaks (becomes hot).

VUNDA, *s.*; huyu una wêka vunda, this has long hair?? (Er.).

VUNGA, *s.*, marl, loam?

VUNGU, *adj.*, hollow.

VUNJA, *v. a.* (*cf.* funda), to break, to spoil, to ruin, to change a piece of money (St.); usi-ki-vunje kitambaa changu.

VUNJIA, *v. obj.*, to break for or with.

VUNJIKI, to be broken.

VUNJA JUNGO, a mantis, a kind of insect (St.).

VURUGA, *v. n.*, to stir; *vid.* furuga, *v. n.*

VURUMISHA, *v. a.*, to throw a stone (*vid.* furamisa, *v. a.*, to fling away).

VUSHA, *v. c.*, to ferry over; *vid.* vuka, vua.

VUTA, *v. a.*, to draw, to pull (*vid.* futa, *v. a.*); ku

vúta tómbāko, *to smoke tobacco*; ku vuta makassia, *to row (a boat)*; ku vúta maji, *to bale out water*.

VUVIA, *v. a. (vid. fufia), to blow*.

VUVUMKA, *v. n., to grow up quickly*.

VUVUMSHA, *v. c., to cause to grow quickly*.

VÚZI (la, *pl. mavúzi*), *the hair of the pubes; vid. fúzi*.

W

WA (*cf. ā*); kúā or ku wā, *to be, to have, to become*; kúa na, *to be with or to have*; akiwa, kikiwa, *if he or if it (kita) be*; awe, *may he be*; yawe, *may it (mambo) be*; awai otte, *whoever he may be*.

WA, *Arab. and*.

WA (*of*), *one of the genitive particles standing after substant. beginning with m, wa, u (vid. Gram.)*; wa nini, *why (Kiung.)*; Abdalla wa Pisita, *Abdalla the son of Pisita*.

WA, *they are*; yu, *he is*; babayangu yu Mvita, *my father is at Mombas*; laken nduguzangu wa Unguja, *but my brothers are at Zanzibar*.

WA, *you or they; the objective case of nuinui and wao*; e.g., ame-wa-penda, *he loved you or them* = ame-wa-penda-nui, ame-wa-pendao.

WĀ (*or wāā*), *v. a., to wear, e.g., a cloth*; ku wāa ngúo (*cf. māwā*), kuku huyu yuna wāa jeussi, *ndie kuku meussi mtupu, an entirely black fowl*; *cf. ku wāa*.

WALIA, *e.g., ukanda wa ku walía sūrūáli, a bearer of the breeches, a strap to support the breeches*; ukumbi wa ku walía ngúo, *a dressing-room*.

WIKA, *v. c., to cause one to wear, to clothe one with*; ame-ni-wika ngúo.

WĀ, *s. pl.*; mawāa, *a stain, a spot, a blotch*.

WĀA (*or wā*), *v. n., to shine*; júa la-wāa, *the sun shines*; tā yagnā or yawakka.

WAKKA, *v. n., to be shining, to burn*; moto wa-wákka, *the fire burns*.

WASHA, *v. c., to cause to burn = to kindle*; e.g., ku washa moto, *to kindle a fire*; (2) *to cause pain*; e.g., pīlīpīlī hizi za-ni-washa; ku washa kikali (utungu), *to feel hot all over*.

WABBA, *s., cholera (St.)*.

WABŪNDI (Waboondi, St.), *a people occupying the low land between the Usambara Mountains and the sea*.

WADI, *ś., son of*; wádi Abdalla, *Abdalla's son*.

WADIA, *v. n., to be time for anything (St.)*; evidently وعدة, *terme, époque déterminée par une promesse*.

WADINASI (ولد اناس) (= walad el nas), *free-born people, lit., son of men*; *cf. أَسَان, homo, pl.*

تَاس, *homines*.

WADIRA, *s. (ku tema wádira), in the front of a door or a window? (R.)*.

WÁDIRO, *s.*; ku piga wádiro? (R.).

WÁDUI, *s.*; rectius uádūi, *enmity*.

WAENDEÁNI, *s.*; *cf. kásu in Kiniassa? (R.)*.

WAFI, *s. (pl. niafi), a nettle*; ku-m-washa kua wafi; wafi wawasha.

WÁFIKI, *v. n. (cf. uáli), to suit, to be suitable to*;

وفى, *comperit conveniens esse quid aptumve, convenit*.

WAFIKÁNA (*vid. afikana*), *to agree, to conspire together*.

WÁFU (*or wávu*) (*pl. niávu*), *a net or trap for catching gazelles, &c.*; *vid. niáfu*.

WAGA, *v. a.*; ku waga, *to kill (= ku úa in Kimr.)*

WĀGĀ, *v. n. (= pāgā)*; e.g., ku wāgā mkóba mba-

fúni or kuapáni (*vid. pāgā*); *cf. pakata*.

WAGŪNIA, *s. (vid. mgunia, s.), the Suahili people*

occupying the land between the island of Lamu Patta (Siwi) and the Jub River.

WĀHĀDI, *s. (pl. niáhadi)*; *vid. uáhadi or áhādi, promise, covenant*.

WĀHED (*or WAHID*), *one*; *cf. Arab. واحد, unus*.

WAHI, *v. n.*; huku-ki-wahi, *unakuja kiniúme, thou hast not got it, because thou didst come too late*;

leo haiwahi, *jua linakútua*; wahi = ku tokéa; *cf. وحى, indicavit, festinavit*.

WÁJADA, *v. a. (Arab. وجد, invenit, recuperavit, Deus opulentum reddidit; ku-m-tia áwuni, to assist him*.

WÁILI, *s.*; *cf. uwáli, cause*.

WÁIO (*or wáyo*) (*pl. niáyo*), *footstep; niayozakwe, his footsteps*.

WÁJIBU, *s., necessity, duty (واجب, necessarius)*

ni jawábu ambalo lapassa; ni wájibu ku-m-shau

iri fulani; ndio wájibu; huyu ni wájibu or lazima

ku wawa; ilikua wájibu (farathi or lazima) ku

uawa, *he must be killed*; huyu awajibisha, or

huyu imewajibisha ku uawa; *cf. واجب, neces-*

sesse fuit quid agere vel pati, it ought; wájibu

is something required by law; e.g., sadaka ya

wájibu ni fitiri, *na zaka, na kafara, laken sadaka*

ya sunna ni uthiki na thahibu, na salla za sunna

ni ningi, hazina hesábu, laken salla ya wájibu ni

kutoa marra tano.

WÁJIRI, *s. (Arab. وجه) (= sura ya ben-Adam, the form, countenance of a man, dignity; wájih*

wa mfulana, the face of N. N.

WAJHĪLĀNA, *v. rec.*, to meet together (= ku onana), to salute, to show oneself submissive to a superior.

WAKĀMO, *s.*, a middle-aged person (*R.*).

WAKĀTĪ (or WAKTĪ) (wa, *pl.* niakāti, za) (or makāti, ya), time (wakāti wa muaka, wa fuli, wa keskāsi, wa njó, *vid.*); *cf.* وَقْتٌ, praefinivit certo tempore; وَقْتُ, temporis pars, spatium; wakati hu, *this time, now, at present*; wakati gani nije? *at what time am I to come?*

WAKĀTŌA, *s.*, the name of a tribe of people in the vicinity of Barawa. They do not eat fish.

WAKEF, standing; *cf.* وَقَفَ, stetit, stare fecit, in pium usum legavit, hence: ku fania wakef, to dedicate, to set apart to holy uses, e.g., to give books to poor students, to give houses to poor people, to build mosques.

WAKĪA, *s.*, a weight of one dollar (small weight); ni uzito wa reali; e.g., the weight of a dollar when given for the same weight of something else; the dollar was formerly used as a weight.

WAKIFU, *v. n.*, to cost.

WAKIFIA, *v. obj.*, to cost to.

WAKĪLĪ, *s.* (wa, *pl.* mawakili) (*Arab.* وَكِيلٌ, steward; atunzai mālī ya mtu, or asimamiāi mālī; Serafi yuwasisamāfī mali ya Seidi—ni wakili wa Seidi katika Mwitā; wakili wa ūshuru = mtózi wa ushuru; *cf.* وَكَّلَ, commendavit rem suam alteri; وَكَيْلٌ, curator, procurator, administrator.

WAKE (*vid.* wakwe), *pron. poss.*, his (*Kiung.* and *Kiamu*).

WAKKA, *v. n.*, (1) to be shining, to burn (*vid.* ku wā), to burn up; (2) *v. a.*, to build or construct, e.g., a house; muashi amewakka niumba, the mason has built a house. Ku wakka niumba is different from kujenga niumba, the former refers to a house built of stones, uāshi wa niumba ya mawe (sebabu ya ku wakka toka na mawe na udongo), the latter has regard to a house constructed of poles (miti) (*cf.* muaka) (muashi, the builder, mason); *vid.* Luke xii. 49, moto n'nakwisha ku letta ulimenguni; laiti kuamba unakwisha wakka!

WAKO, *pron. poss.*, thy, thine.

WAKO, they are there.

WAKTĪ, *vid.* wakati, time.

WAKWE, *pron. poss.*, his, her, its (*Mvit.*).

WALA WALA, *conj.*, neither, nor; wala mtu wala niāma, neither man nor animal; *vid.* Arab.

WALĀKEN (or WALAKINI) (وَالَكِنِ), but, however; *cf.* لَكِنِ, sed, attamen, veruntamen.

WALAO, not even; Arab. وَلَوْ.

WALĒ (hāwāle), those; watu wale, those men yonder.

WĀLĪ, *s.* (*Arab.* وَالِي) (wa, *pl.* mawālī), a governor, ruler; *cf.* رَجَى, praefuit, rexit rem; رَآلٍ, praefectus provinciae. In *Kiung.*, liwali pro el-wali, the governor; wali ni mtu aliewaliwa.

WĀLĪ, *s.* (wa, *pl.* niālī, za), cooked rice, &c.; wālī wa mtelle, wa mahindi, wa mtama, &c.; kú lā, to eat boiled rice, or a thick paste of the flour of mahindi or mtama, eaten together with any kind of broth or sauce (*vid.* mtūzi). The wali is the principal food on the native table; wali wa mtelle huwaliwa or hutawasoa katika kiti (jano), wali ni Sultāni ya chakūla. Wali wa nti or mji, anawaliwa anapigoa kilēmba cha ēnzi, anaketi-shoa katika kiti cha ēnzi, i.e., every new governor who is appointed is placed upon the Government chair, and not placed on the bare ground. In like manner the boiled rice, being the principal food of man, is placed upon its chair, which is the jāno, a round large wooden dish, which rests on a chair and contains all the things requisite for eating, plates, knives, &c. There is a difference between wali and sima, *s.* (*vid.*). Wali is the chief dish of rice boiled in the milk of nazi; but if made of flour it is called sima, a native paste of mtama or mahindi flour; wali wa muiku or mwiku, what is left from some meal overnight to be eaten in the morning.

WĀLĪ, *s.* (*Arab.* رَجَى), a saint.

WĀLIKA, *v. n.* (*cf.* alika), tēte za motto zawālīka; (2) ku walika wahuni or wawashi (*Kir.* lārika), to order, to bespeak masons.

WALIMENGU, the people of this world; *cf.* ulimengu.

WALIO (*pl.* nialio, *vid.*).

WALIO, they who; walio potēa, they who were lost.

WALLAH (or WALLĀHI, or WALLĀHU), by God! this Arabic expression is often used by the natives in swearing, either assuring or protesting.

WĀMA, *v. n.*; (1) = ku kaza sana, ku shika sana, opp, ku legēa, to press into, to drive into, to enter and stick fast, to be fastened, e.g., nanga inawama mtangāni = inasama na makombe-yakwe yanashika mtangāni, the anchor presses itself into the sand, sticks fast in it; kigūzo kinawāma mtangāni = kina kaza sana, to bend or incline a vessel, to drop into, e.g., jumbo cha mafuta; (2) ku wāma = ku fuāma or funāma or ku lala kifunifuni, i.e., to press oneself, or to stoop down, to stretch forth one's belly, e.g., to warm it near the fire, to lie on the face.

WĀMBA, *v. a.*, overlay, overcast, to cover, deck, line, to put or bind or twist, or stretch a skin over a

drum; ku wamba ngóma or ku wamba fumi la ngóma kua ngófi; ku wamba kitanda kua mashupátu ya miá or kua kámhá za miá; ku wamba kilili kua kámha ya mnázi.

WÁMBISA, *v. c.*

UKÚNGU (or UKÉKUNDU or UMEWAMBA or UMETANDA or UME ENÉA NA ULIMENGU) (*cfr.* mtana); *vid.* tanda, *v. n.*

WÁMBE, *s.* (Kír. luambe), *the dust of mtáma, which is pungent*; ukipara mtama, ni ku toka wambe.

WAMBISO, *s.*, *attachment* (St.)?

WÁME, *s.*, *a fabulous sea monster, which the mariners take for an islet, &c., and therefore cast anchor in its vicinity, and descend from the vessel to cook their meat upon it, until it suddenly moves, when they endeavour to escape with all speed. When they see a light on the sea at night, they are afraid of meeting with a wáme*; *cfr.* mapongózi.

WAMÍA, *v.*; mtu huyu anawamía or fuamía or funa miá moto, *this man presses himself, or stretches himself stoopingly toward the fire, to get the warmth of it to his belly.*

WÁMILI, ku wamili? ku-m-fania safu? (R.).

WANA, *they are with = they have, e.g., wana chuma, they have iron; hawana, they have not.*

WÁNA, *v. rec., to war* (Kinrima) = ku miniána in Kimwita (Kin. luána = ku pigána or sumbuána kua mbáfu, to seize each other or lay hold of each other on the ribs, to throw one down on the ground when wrestling. Wana is different from uána, which means "to kill each other;" *vid.* úa, *v. a.*

WÁNDA, *s.* (la, *pl.* niánda), *antimony, collyrium*; ku tia kumbíni za mato or niúshi za mato, ku paba ukúmbi or ushi wa mato, *to paint the eyebrows for ornament. Gay women are very fond of wánda, which is partly brought from Arabia, partly from the vicinity of Mombas, in the territory of the Duruma tribe, where the natives dig it up*; Kiung. = wanja wa manga; (2) *a finger's breadth* (R.)?; (3) *a yard, an open place near a house*; *cfr.* uwanda.

WANDA, *s.* (la, *pl.* ma—); ku tafána jakúla kígumu ja ku-m-lisha mtóto, ku-m-tafunia mawánda, *to bite hard food to pieces, in order to feed a little child who cannot yet himself crush hard food.*

WANDA (*pl.* mawanda = barra), *wilderness.*

WÁNDA, *v. n.*, *to become thick, fat, corpulent, stout*, ku nenépa, kúa mnéne; *cfr.* uwandi.

WÁNDISHA, *v. c.*, *to cause to become fat, to fatten, to make stout, e.g., mtuma.*

WÁNDÁNA, *v. rec.*

WÁNDĀ (or ĀNDĀ) (*vid.*), *v. a.*; ku-maandázi, *to prepare food artificially, by the composition of several ingredients.*

WANDALĀ (or ANDALĀ), *v.* = ku-m-fania ma-andázi, *to prepare food for one by mixing various ingredients together.*

WANDI, *s.*? (R.).

WÁNGA, *v. a.* (1) *to cut*; ku wanga mti = ku kata m'ti ku pata ásali ya niúki ilio ndáni ya mti pangóni, ku wanga niuki, *to hew a tree to get out the honey which is in a cavity*; (2) *to strike* (= ku gogota), *to pain, give pain* (*cfr.* tété); kitoa ja-ni-wanga (= ja-ni-gogóta), *the head pains or aches me*; jino la-ni-wanga, *I have toothache*; mashikio yá-ni-wanga; (3) *to count* = ku he-sábu or hásiibu, *striking the fingers in counting, to reckon.*

WÁNGA, *s.*, *the arrowroot*; (2) *one who uses witchcraft against another* (St.).

WÁNGI, *adj.*, *many*; watu wangi, *many men, men in great number.*

WÁNGINE, *adj.*, *others*; wangíne, waugíne, *some, others.*

WÁNGINEÓ, *adj.*, *some, or certain of them*; Luke xi. 49.

WÁNGO, *s.* (la, *pl.* ma—) (*cfr.* kiwango and uwángo); ku piga wango or mawango = ku piga kilingo (*cfr.*) katika mti uliokátōa ku fania dau, *to chop out a tree to make a canoe. The natives cut at first a cavity here and there in the trunk, of which a canoe is to be made, so that the stroke of the hatchet does not run too far. The carpenter afterwards continues to hollow the cavities until the canoe is finished.*

WÁNGŌA (or WÁNGŪA), *s.* (wa, *pl.* niangoa, za), *a level tract of (white) sand, which stretches from the sea, or from the creeks of the sea, into the mainland, and is overflowed by the sea at high-water, but gets dry again soon afterwards. The sand is generally incrustated with salt. There are, now and then, a few trees or shrubs seen on the level. Wangoa wa mtánga, wa munu, a level or tract of sand, or salted soil*; *cfr.* jángūa, *a large valley or tract of country inundated and dried again.*

WANGU, *pron. poss.*, *my, mine*; watu wangu, *my people, my men.*

WÁNGUA, *v. a.*, *to scoop up* (St.).

WÁNGŪANA (or WAUNGUANA), *s.* (*vid.* muunguana), *free men, not slaves, gentlemen, gentry, civilized men.*

WÁNIA, *v. a.* (Kigunia) = ku gawánia in Kimwita, *to divide*; kulla mmoja awania ku wa futa watu (R.); *cfr.* kangadsíra in Kiniassa, *to urge, to press, to be at one continually.*

WÁNIANA, *v. rec.*

WANJA, s. (*Kiung.*), wanja wa manga, antimony; *cfr.* wanda, *pl.* nianda.

WANO, s. (*la, pl. ma*—), (*cfr. m'fi*); (1) the wooden shaft of an arrow, which is put into the jembe or kiembe (arrow-head); wano latiwa katika jembe la uta (*cfr. kigomba*); (2) wano la munda, the wooden staff of a harpoon, which is put into a pointed piece of iron, and fastened with a rope.

When the iron strikes the fish, the wano or staff of the harpoon falls out, whilst the harpoon itself is dragged by the fish along with the rope; ku puna mkoa mawano ya mifi and makaso ya niama.

WAO, they, their (yao, rao, viao, zao); wao kua wao, each other; mmoja muenziwe mti wao, their tree.

WAO, s. (*la, pl. ma*—) (*vid. ku wā, v. a.*), wao la ngūo, the wearing of a cloth, fashion of dress; *pl.* mawao ya ngūo.

WAPI, adv., where? yu wapi, where is he? (*vid. Gram.*), *pl.* wa wapi? where are they? (zi wapi or zipi?) niumba zi(wa)pi? where are the houses? niumba ya Sultani ni ipi? where is the king's house?

WAO, s., a gift (*St.*).

WARADI (or WĀRIDI or WĀREDI), s., a rose; *cfr.* ورد, adfuit, floruit; Arab. ورد, flos arboris, rosa.

WARAKA, s. (*wa, pl. niāraka, sa*), Arab. ورق, written paper, letter; ku andika waraka, to write a letter; *cfr.* kertāsi, unwritten or blank paper, paper in general.

WARI, s., breadth? (*R.*).

WARIA, s., a person skilful in his trade, cunning, clever, expert in a high degree; mtu huyu ni sermalla waria, haendi tena jombo, yuwalekēsa wanafunsi bassi, ni sermalla m'li, hana shaka or tafauti. This is an accomplished carpenter—he does not himself work in building a ship, he only directs his apprentices, he is a capital carpenter undoubtedly.

WARISAI (or WARISHAI), adj., humid, moist; mtanga warisai, moist sand.

WARITHI, s. (*vid. urāthi, inheritance*); uarithi.

WASA, v. a., to contradict (*St.*).

WASA WASA, v. a., to think much, to reflect.

WASA, v. a. (*rectius waza*), to think, meditate, consider, reflect = ku tafākāri, ku azimīa (naazimīa, nawāza ku-li-tenda neno hili); (2) to sorrow.

WASIA, v. obj., to remonstrate with one, to leave to one's consideration.

WASĀHA (or ūSAHA), s. (*wa*), matter which comes out of a boil or wound; wāsaha ni mengi, but ūsāha ni kidogo?? ku fania wāsāha, to sup-purate.

WASĀNIE, s., n. p. (*Kigunia, Wadahalo; Kimoiita,*

Wasānie; *Kinika, Ariangilo*), a people near the coast of Malindi, who are in a state of servitude to the real Galla. They speak the Galla language. (Msūnie in *Kinika* means "slave.")

WASHA, v. c. (*vid. wāa, waka, v. n.*), to cause to shine or burn, to kindle (a fire), to give pain; ni washia tā nione, to light, to set fire to; ku washa, motto, to light up a fire.

WASHARĀTI, s., licentiousness, dissipation; *vid.* hasharati.

WASHENZI, s., (*cfr. washinsi*), wild or uncivilized people (*St.*), perhaps rectius washinsi, the conquered or subjected ones (ku shinda), Wanika ni wāshinzi wa Waarabu, the Wanika are subjects of the Arabs at Mombas.

WASI (or WAZI or WATHI), adj., open, evident, clear; *cfr.* واضح, evidens clarus et manifestus fuit; bahari i wāsi, kitu hiki ki wāsi, the sea is open, clear, this matter is clear.

WASIA, s. = ukundufu of mind and face, openness, clearness; *cfr.* واسع, amplius et patulus fuit; واسع, amplius, lati portens, capax.

WASIA, v. a. (*Arab. وصى*), to make a will, to bequeath.

WASIA, s. (*wa*) (*Arab. وصية*), direction, charge, admonition, will, disposition of property made before death; wasia wa baba aliempa (or alio-mu-usia) manāwe asitassa kuffa, the charge or admonition which the father gave his son previous to his death (e.g., give the poor of your gains, do not quarrel with your brothers, &c.; uki ūliza, utapata wasia, if thou dost ask, thou shalt obtain direction or maarifa (knowledge); *cfr.* وصى, conjunxit, testamento mandavit alicui

rem; وصع, mandatum, testamentum, res testamento mandata; na-ku-pa wasia wangu, I give you my word, order, &c.

WASILI, v. n. (= ku fika), to arrive, to reach, to come close to; nimewāsili Mwita jūsi, I arrived at Mombas the day before yesterday.

WASILIA, v. obj., to reach somebody.

WASILISHA, v. a., to cause to arrive with; ku-m-wasilishia, to bring, to convey something to one; *cfr.* وصل, junxit rem rei, copulavit, pervenit.

WASILISHA, v. c., to cause to reach.

WASIMIA (rectius AZIMIA), v. a., to intend, to have made up one's mind.

WASIMU (or WAZIMU, s. (*sing. msimu or mzimu*), an evil spirit; mti hu pana mzimu, near this tree is an evil spirit. The natives point out many trees, stones, &c., which they believe to be

the residence of a bad spirit which causes sickness, &c., and which they propitiate by sacrifices from time to time (*vid.* Kimalagnanzi); jiwe hili pana mzimu, there is a mighty pepo near this stone. *Pl.* bad spirits—hence mtu huyu yuna wazimu, this man has evil spirits in his head, i.e., he has a disorder of intellect, he is mad (akiliyakwe imepungua), in general he has little intellect, he is a fool; muegni wazimu, one possessed of the devil, madman (*cfr.* ku zimu); nimetafuta batta wazimu una-n-sia or unangia, I searched for him until I became mad, i.e., I sought him with all diligence. The Suahilis explain madness by stating that a man's vertex (crown of the head) comes asunder, whereupon he has (akili) understanding no longer; yuna wazimu, he is mad; muenda wazimu, one who is going mad; ku enda wazimu, to go mad; ku-m-fauia or ku-m-tia wazimu, to make one mad; kua wazimu, madly.

WASSA, s. (la, *pl.* ma) (*cfr.* gniognioto); wassa la mvua (*cfr.* kiwingu), a shower of rain.

WASSA, s., pieces of wood which have been split or cleft; ndagaga, are not split; *cfr.* Kiniassa, ku wassa, to split.

WASSIR, s. = muadini, Gal. iii. 24, censor, corrector.

WASIO, who are not; watu wasiopendoa, people who were not loved.

WASŪ, s. (Kimrima) (= keléle), a very great noise; watoto hawa wa-ni-wekea wasū wasū = keléle ningi, these children make a great noise to me (*Er.*).

WASWASI (or WASIWASI), kua sauti ya waswasi, intelligibly, lit., with an intelligible voice; (2) doubt, hesitation; *cfr.* وَسْوَسِي, suggestit, dictavit alicui animus suus vel Satanas rem inutilem ipsi.

WATANI, s.; mahali pa watani or nafasi, a spacious and commodious place, wideness, extent; وَطْنٌ, locus ubi quis degit??

WATANISHA, v. c. (*cfr.* ata); ku watanisha mke, to divorce one's wife.

WATHAMISHA, v. a., to solve (*St.*).

WATHI, s.; ku onia watu wathi, to exhort, to preach (*R.*).

WAATHISHA, wathi wa ulimengū, wathi ningi = gissi ningi, mbambakofi ni wathi ningi, shape; e.g., ya watendegu; *cfr.* وَعَظَ, monuit, exhortatus fuit.

WATOA, s. n. p., the name of the Galla people in the Kikamba language. In Kigalla the word wato refers to a separate class of Galla, to the charmers and sorcerers, diviners, &c., who are greatly dreaded and respected throughout the Galla nation.

WATU, s. (*sing.* m'tu, wa), (1) men, people; (2) fenugreek (*St.*)?

WAWA, v. n.; kua wawa, to be unequal, uneven, oblique, sloping.

WAWA, v. n., to itch; muli wangu unawawa, but uawa is "to be killed."

WAWA, v.; kulla mtu ambai kuamba wawa or yu-awa, whoever was.

WAWE, s. (Kinika) (= bibi mzé), (1) grandmother, old woman (a term of respect; wawe, Kigunia = (babe, Kimwita), father of N. N.; e.g., wawe or babe Harri, the father of Harri. In general, oh man, fellow! (2) a kind of song (uimbo za wawe) which the Suahili use when burning a forest, which is to become a plantation (*vid.* tange); nimbo za wawe za kuimba majira wakitia moto tangeni. Wawe koke mana malime, malimia kumue makali kua kumoya wawe mbayo (hatchet) ni mana matinde = kitoka kitindajo miti, ndio wawe. This is an example of the wawe songs.

WAWILI (*sing.* mbili), watu wawili, two men; wote wawili, both.

WAYA, s. (wa, *pl.* niaya, za) (*in* Kilindini) = jaya in Kijumfu = gai in Kimwita = zaya in Kin., potsherd; (2) an earthenware dish to bake cakes in; waya is smaller than gai; waya ya ku palia moto, a potsherd to fetch fire with. There are three kinds of potsherds, (1) gai; (2) waya; (3) kigeregensana.

WAYA WAYA, v. n., (1) to be ignorant of what one is doing, or not to know what to do (*R.*) (*cfr.* tata in Kiniassa), a hen does wayawaya akita-futa mahali pa ku lala or pa ku ta; (2) to babble, to prate; (3) to swagger, to be bent down, to sway like a bough loaded with fruit.

WAYO (or UAYO), s., wa (*pl.* niayo, za), the sole of the foot, footprint, trace, track, vestige; alama ya gu or magu; *cfr.* uayo, s.

WAZA, v. a., to think, to consider; *vid.* wasa.

WAZAO, s., offspring, progeny, posterity; *cfr.* ku zaa, to beget.

WAZI (properly WATHI), adj. (*cfr.* wasi) (*vid.* wasi) open, clear, manifest; niumba wazi; kitoo ki-wazi, bareheaded; panalia wazi, it sounds hollow; waziwazi, manifest.

WAZIRI (or WEZIRI) (*cfr.* وَزِيرٌ, consiliarius et administrator imperii reive publicae et vicarius principis, vulgo Vezirus, Secretary of State.

WAZIMU, s. (*vid.* wasimu); ana wazimu, he is mad; *cfr.* misimu or mzimu, simu, zimu.

WAZO, s. (*pl.* mawazo), thoughts; *vid.* waza.

WE, pron., thou = wewe.

WEA, v. n. = ku falia (ku fa), to be good for to

conduce, to be of use, of value = fanikía or sélíkhi, *to prosper*; jambo hili lime-ni-wéa or fanikía or falia or sélíkhi, *this matter was good for me, it prospered, succeeded in my favour, I brought it to a good issue* (jambo hili liki tossa ni-wéa); neno hili lina-ni-wéa = lina-ni-fanikia linakúa, *this matter prospered, fell out, proved good to me, grew upon me*; kumha ya-ni-wéa mimi (Rom. i. 10); jambo hili likitossa ni-wéa, *if this matter does succeed for me, if I am not successful in it.*

Ji-weza, *mtu yule a-ji-wesa kumbe* (R.).

Weza, *v.*, *to be able*; naweza, *I can, I am able*; siwézi, (1) *I cannot, I am not able*; (2) *I am sick*; nalikua siwezi, *ill or sick*; siku wéza, *I could not, I was not able*. Dr. St. has "ame-hawézi," *he has fallen sick. This expression I have never heard; probably he wished to express: amekúa hawezi, he was sick.*

Wezána, *v. rec.*; watu hawa halizáo wawezana.

Wezéka, *v. n.*, *to be possible, practicable*; msigo hu wawezeka, *this load is portable.*

Wezekána, *v.* = wezéka; jambo liwesekeáno; kitu hiki kinawezekána ni watu; niúki hai-wezekáni kua ukáli; *i.e.*, watu hawawézi ku umúa niuki.

Wezésha, *v. c.*, (1) *to cause one to be able, to enable* = ku-m-panguvu. Mungu ame-ni-wezésha kazi hi kua ku-ni-pa ngúvu; (2) = ku-mu-oyesha or oyéza = pumsisha; *e.g.*, Mungu ame-m-pa marathi laken sasa ame-mu-oyesha or oyéza.

Wéka, *v. a.*, *to put, to place, to appoint, to lay, to keep, to delay*; ku weka jū, *to heap up, to lay one upon another, to pile*; ku wéka kitungu; niumba hai-ni-weki, *lit., the house does not place or keep me, i.e., I am restless, I cannot remain in it.*

Wekána, *v. refl.*, *to settle one with another, to agree*; ku wekána maneno; ku wekana kua mashauri = ku afikána, ku wekeána héshima, *to honour, or respect each other.*

Wekéa, *v. obj.*, *to put for one.*

Wekéa, *v.*; ku-m-wekéa amána, *to put one in trust with, to deposit or place a thing with one, to commit to one's keeping, to give to keep*; nime-m-wekéa Mzungu fetha ya réalí kumi, *I gave the European 10 dollars to keep*; ku-m-wekéa héshima, *to honour or respect one with or by*; ku wekea wakef, *to dedicate*; *vid.* wakef.

Wekéwa, *v. p.*; ku wekewa amána, *to be put in trust with.*

Wéko, *s.* (la, pl. ma—), *that which is to be put on or welded*; ku tia weko, *to join two pieces of red-hot iron, to cause the rent to disappear, the iron being united again*; shokalangu lina-

katika, *muhúsi atie wéko, my hatchet is broken (rent), let the blacksmith make a lap joint—i.e., join it together by putting a bit of iron into the rent and close it up by the fire and hammer*; weko la shóka, *the steel which is to be welded or brazed.*

Wekúá, *v. a.*, *to dig up, break up*; *e.g.*, ku wekúá dári mbóvu = ku timbúa ku fania wingine. Watu watóá kitéku (*vid.*) wawekúá or waekúá, or watekúá, watimbúa, wafánia nfa katika dári mbóvu, *to break open a bad flat roof (which lets the water through) with a pick.*

Wekúka, *v. n.*; niumba ime wekúka kua barúdi, *blown up, exploded with powder.*

Wekuliwa, *v. n.*, *to be broken or dug open.*

Weléa, *v. n.*; 1 Cor. vii. 25, ku weléa kuénu; kulla kitu kita-wa-waléa jéma, *everything will work for the best*, Rom. viii. 28; *cfr.* wéa, *v. n.*

Welle, *s.* (la, pl. ma—), (1) (= titti, la—) *udder, dug (in Kipemba)*; welle la gnombe, *the udder of a cow*; (2) = shúke la mawelle; welle mmója, *one ear of the stalk of the fruit called mawelle.*

Wéleka, *v. a.* (*cfr.* wereka in *Kiniassa*); ku-m-wéleka mana, *to carry a child on the mother's shoulder.*

Welekána, *v. a.* (*cfr.* elekána); majóngó yana-welekána maungóni.

Welekánia, *v. a.*, *vid.* elekánia.

Welle (*vid.* uelle), *sickness.*

Wéma, *adj.*, *s. and adv.*, *good, fair*; mtu mñema or méma, *a good man*; watu wéma (*pro wñéma*), *good men*; witu wéma (*pro viema*), *good, fine, fair things*; *s.*, *goodness, bounty*; wema via Mungu, *God's goodness* (*cfr.* éma); wema viángu wajúa sasa, *thou knowest now my goodness. The subst. wema is contracted into wema*; wema, *adv.*, *well*; niumba ngéma or njéma, *a good house*; kasha jéma, *a good box or chest.*

Wémbe (Uémbe) (*pl.* niémbe), *razor.*

Wembembe, *s.* (wa) (*vid.* uembembe and mbembe), *no plural*; mdudu hayu ni wembembe; wembembe hu; membembe, *a wild bee.*

Wénā, *s.* (*sing.* mána), *children.*

Wénga, *v. a.*; ku wenga muhógo na nazi = ku passúa muhógo na ku pika kua nazi, or kua tangánia na mama; *cfr.* enga, *v. a.*

Wengi (*wingi*), *many* (*Kiung.*); *vid.* ingi.

Wengine (*or* wingine), *adj.*, *another*; ufalme wengine, *another kingdom*; úgie wengine (*pro uingine*); mtu muengine or mungine.

Wéngu, *s.* (la, pl. ma—), *kidney, reins, spleen, an enlarged spleen* (Er.); yuna ugónjoa wa wéngu (*cfr.* figo, tesi); St. writes wengo.

Wéni, *s.*; wéni wa mitu, wéni ni majanni, wéni wawásha, *a kind of grass or plant which gives burning pains like a stinging-nettle (?)*; *cfr.* wafi.

WÉNU, *your*; mtu wénu, *your man*.

WÉNSI (or WÉNZI) (*pl. of the sing. muénzi*), *companion, friend* (cfr. ku' enda); wenzángu or waenziwangu, *my companions*.

WERÉVU, *s.* (vid. urévu or uréfu), *shrewdness*.

WETU (YETU), *our*; mtu wetu, *our man*; niumba yetu, *our house*.

WENU, *your*; e.g., mtu wenu, *your man*.

WÉU, *s.* (wa, *pl. niéu*, sa), (1) *a place which has been cleared of grass, wood, seed, &c., but seed has not yet been sown in it*; wèu ni máhali palipolimoa, weu ueúpe, bautassa panda kitu; niéu hazitassa pándoa mbéu; (2) *a spot where there is no tree nor high grass in a woody wilderness or forest* = uténgōa wa barra, miti yameténgoa ni Mungu, niassi ndogo, wéu ueupe.

WÉUPE, *adj. and s.*, *white and whiteness*; cfr. neupe.

WÉVI (WÉFI or WÉZI), *thieves* (cfr. *sing.*, muifi or muivi, *thief*); in *Kiámu*, muizi, and muihi in *Patta*; in *Mvit*, muivi, *pl. waivi*; sometimes wévi is heard like in *Kiung*.

WÉWE, *thou, thee*.

WEWE, *you, it is you*.

WEWEDÉKA (or WEWESEKA), *v. n.*, *to speak or make a noise during sleep, to cry out in sleep, to have the nightmare*; ku sema kua usingizi, hana fáhamu ya moyo.

WEWEDÉSHA (or WEWESÉSHA), *v. c.*, *to cause one to speak in sleep*; e.g., msúka wame-m-wewedésha, *a ghost, spectre, phantom caused him to speak*.

WEWEKA ? *ku weweka majini, to soak* ? (R.).

WÉZA, *v. a.* (cfr. wéa, *v. n.*), *to be able, to match one, to be equal to one*; ku wezekána, *to be possible*; ku wezeshu, *to enable*.

WEZIRI, *s.*, *Vezir*; cfr. ^{وزیر} portavit; ^{وزیر} consiliarius et vicarius principis.

WI, *adj., bad*; e.g., witu wi or witu vi, *bad things*; in *Kinika*, *from mui*; e.g., mutu mui, *a bad man*.

WIA (or ía, *vid.*), *v. a.*, *to have one as a debtor, to demand a debt from one* (*Kinika*, ku-mu-íra); nam-wia réalí táno, *I have him as a debtor of five dollars* = he owes me five dollars.

WIWA (íwa), *v. n.*, *to owe, to be indebted, to be owing*; Abdalla yuwawiwa réalí kúmi ni Gábiri or kua Gábiri, *Abdalla is held as a debtor for ten dollars by Gabiri, Abdalla owes Gabiri ten dollars*.

KU WIA, *to be in, to have one in debt or as a debtor*; ku wíwa, *to be indebted*; ni-wie rathi, *lit., be to me ready or content* = do not be offended with me.

WIÁNA (or íána), *v. rec.*, *to be indebted, to owe each other*.

WIA (or vía), *v. n.* (cfr. furika), *to get warm, hot, to seethe*; maji yawía = yaínza ku pata moto, si ku tokóta (*vid. tokóta, which means to boil thoroughly*) (cfr. also ku vía kua júa, *to be stunted in growth in consequence of great heat*). The student must distinguish—(1) *ku wia, to get warm, to seethe*, (2) *ku ia or wia and wiwa, to demand a debt which is, as it were, the seething or boiling point in the creditor's and debtor's mind* (?), (3) *ku fia or via, to be stunted in growth*; mimba ime wia or via, *miscarry in birth*; ku wisa or viza kazi, *to spoil, to interrupt one's work*. The primitive meaning of this verb will no doubt yet be discovered in the numerous dialects of the Orphro-Hamitic family of languages in South-east Africa.

WÍÁ (or VÍÁ) *v. a.* (fiá, víá), *to engender, beget, to give birth, produce*.

WÍÁWA (or WÍÁLIWA), *v.*, *to be engendered, to be born, produced*.

WÍÁLÍÁ, *v.*; mama ame-m-wialía mana mitún, or baharini, *the mother has brought forth or borne the child in the forest or at sea*; bibi ameníwialía mjuku mume or muje, *the mother has borne to me a grandson or granddaughter* ?

WÍÁLÍSHA, *v. c.*, *to cause to give birth, to assist a woman when giving birth*; *vid. mkunga* (wíashu id.).

WÍÁSA (or KU ELELÉZA); *ku wíasa kingine, to transcribe, to copy*.

WÍASI (VÍAZI), *sweet potatoes*; wíasi via ukú, *yams*; *vid. víazi*.

WÍRÁYA, *adj. and adv.*; *scil. witu, bad things*; amesema wibáya, *he spoke badly*; *vid. baya*.

WIDÓNDADÓNDÁ, *s.* (*pl.*) *many little sores clustered together*; *vid. kidónda*.

WÍFI, *s.* (wa, *pl. za*), *the brother's wife or the husband's sister* (mke wa ndágu múme); *pl. mawífi* (ya or za); mawífiyangu or zangu wamekúja, *my sisters-in-law came* (cfr. muámu); *my sister is the wífi of my wife*.

WÍFIO (or VÍVIO), *adv.*, *thus, so, in that manner*, as; wífi ulífo sema, ni wífi, sigéúsi tena maneno yangu (*in the manner*), *as thou hast spoken, so it is, I do not alter my words*.

WÍGELEGÉLE, *s.* (*Kimrúta*) (*sing. kigelegéle*), *shouts, jubulations, exultations, huzzas* (*Kimrúma, wijelegéle*); wigelegele via watu, *the shoutings of the people*; ku piga wigelegéle, *to shout*.

WÍHAKA, *s.*, *kiteka cba wihaka*.

WÍÚGA, *s.*, *trash* (R.) ?

WÍKA, *v. n.*, *to crow like a cock*; jimbi lawíka, *the cock crows*.

WÍKÍÁ, *v. obj.*, *to crow to one*.

WÍKA (or VÍKA), *v. a.* (*vid. ku wá*), *to dress one*,

to put his clothes on him; ku-m-wika ngúo muilini marra moja (mama ame-m-wika mana ngúo isifuke or isifungúke kiunóni, isiangúke nti).

WISHA, *v. c.*, to cause one to wear by giving him clothes; mamai ame-m-wika mana, laken bibiye ame-m-wisha, caused him to wear = ametóá ngúo aka-m-pa, his mother dressed the child, put on his clothes, but his grandmother clothed him, presented him with a cloth or with clothes.

WIKISA, *v. ?*

WILÁYA, *s.* (*vid.* uláya), home, Europe.

WILE; *vid.* vile, vilevile, those *sc.* things (vitu).

WILEO, *s.*; *vid.* kileo.

WILI, two; niumba mbili, two houses; makásha mawili, watu wawili, witu wiwili.

WIMBA, *v. n.* (*vid.* vimba), (1) to swell on; muili una wimba = unafúra (*Kiunguja*); *v. a.* (2) to cover a house with (ku wimba niumba, kua makúti) or grass (*Kimima*, ku eséka or weséka).

WIMBIA, *v. obj.*; *vid.* kupa.

WIMBIWA, *v.*; matumbo ya telle mtáma wa tété, nnawimbiwa, my belly is full of young corn, I am blown out.

WIMBIZA, *v. c.*, to cause to swell, or be blown out; mtáma wa-ni-wimbiza sana = wa-ni-furisha tumbo.

WIMBI, *s.* (la, *pl.* mawimbi, ya) (*cfr.* wimba), a billow, wave; there are wimbi káli and masindúzi; (1) mawimbi ya ku úmka, breakers (mawimbi maeúpe, yatáoyo pofu nieupe, yafaniáyo kishindo); (2) mawimbi ya mkóba, kana mkoba uliofumbána, rolling waves without foam, which make a boat very unsteady; (3) kueléa ya or za mawimbi, the white or foamy waves which are raised by a strong wind on the open sea; (4) wimbi la ku chamia or jamia; *cfr.* mudia; (5) wimbi, a very small kind of grain.

WINDA, *v. a.*; (1) ku tafúta polepole kua fáraqa, to search for a thing quietly and secretly hence (2) to hunt, chase (kua máta, kua búnduki, kua niáfú, to seek for an enemy to take revenge = ku kamiá, na-m-winda hatta tuonáne.

WINDÁNA, *v. rec.*; watu hawa wawindana; mtu muindanáye sébabu ya ku tetéa; *cfr.* muwinda and muwindi (?), shooter, sportsman.

WINDA, WINDA, *s.* (*Kijumfu*), a kind of large red ant, which eats the m'toa (*vid.*). In *Kimwita* it is called sisimisi = fungu ufundo.

WINGA, *v. a.* (*Kipemba*) (*Kimwita*, ku linda) (*Kimrima*, keméza or amia niúni), ku winga niuni, to scare or drive away birds with a loud voice.

WINGIA, *v. obj.*; ni-wingia niuni or ni ingia, scare away the birds for me.

JI-WINGA.

WINGALLINGALLI, *adv.* (*vid.* kingallingalli; ku lala wingallingalli).

WINGÁPI (*vid.* Gram.), how many? *e.g.*, witu wingápi? how many things? watu wangápi, how many men?

WINGI (*vid.* ugi), plenty, a great quantity, much.

WINGÓJO, *s.* (*sing.* kingojo, cha), ku ngója, *vid.*, waitings, stayings, watchings; ku keti wingójo (*or sing.* kingojo), to sit waiting, to remain watching, to watch in a plantation, or in war; ku-m-kefia or kafia wingojo ndiáni kú-m-dúru, to watch for one on the road to do him harm.

WINGU, *s.* (la, *pl.* mawingu), a large thick black cloud; wingu la mvua or moshi; *vid.* uwingu, *s.*

WINIA WINIA, *v. a.*, to shake; *e.g.*, ku winia winia mana makononi, to shake a child on one's arm, to have or make a quaking, trembling motion; *cfr.* kitúitui.

WINIU, *s.* (wia), *pl.* wine; winiu via Kizungu ni kiléo cha Kizungu, the European wine is the intoxicating beverage of Europeans; mwiniu, vine; ameléwa mwiniu = winiu. Dr. Steere takes mvinyo for strong wine, spirits, wine. According to its form (mvinio), it would rather mean "vine." The *Suahilis* (at Zanzibar especially) have also introduced the term "divai," from the French du vin.

WINO, *s.* (wa), wíno wa ku andika, writing ink; wíno wa jungu = mashisi ya jungu, ink made of the soot off cooking-pans, the soot being rubbed in water. With this bad kind of ink the boys write upon boards, effacing the writing at pleasure. The *Suahilis* believe that Europeans put the blood of mice into their ink.

WINSI (*pl.* wainsi), *confr.* winsi, hunters; *cfr.* muinsi.

WIÓGUE, *s. ?* (R.).

WIÓVU (*or* vióvu), bad things; ku fania wióvu, to sin.

WISA (*or* VIZA) (fisa), *v. c.*, *v. a.* (*vid.* fia or vía), to spoil, interrupt, arrest, *e.g.*, kazi.

WISA (*or* WIZA *or* VIZA), *adj.*, spoiled, corrupted, bad; ii hili ni wisa or fisa, this egg is bad, rotten; mai mawisa, bad eggs (*cfr.* ku vía, to spoil); *cfr.* ku wia.

WISHÁSI (*sing.* kishási), strings of fish tied together, five or eight fishes being tied together and exposed for sale.

WISHÁWI; wisháwi via popo or madáfu (when large, masháwi); *vid.* sháwi.

WISHOA, *s.*, (wa, *pl.* nishoa, za), chaff (of corn), the husks of rice, the flower sifted off along with the husks.

WISIA (*or* vizia), *s.* ame-m-wizia or fizia kasiyakwe, he interrupted him in his work, he spoiled his work.

WISIKOA, *pl.*; *vid.* masíkóa.

WISIMO, *s.*

WISURI (*vid.* vizúri), *frequently like an adv.* = *beautifully*.

WITA, *s.* (wia), *war*; wita hiwi ni wikúba sana, *this is a very great war*; battle; wita wina ita watu; wita ni ku ita watu waliotawanika.

WITANZI (*pl.* of kitanzi), *a little noose for catching animals*; *vid.* kitansi.

WITIKITIKI, *s.* = wiliko or wijaya, *fragments, shivers*, Rev. ii. 27; ku vundika kua witikitiki.

WITIMFI (wia) (*sing.* kitimfi) = ku timba, ku faniza fitina, *to dig for, to create enmity*; amem-fania witimfi hatta ana-mu-ondóa.

WITU VIOTE, nilívio návio ni viáko, Luke xv. 31.

WITIRU, *adj.*, *odd, not even* (St.).

WITÚA (*pl.* of kitúá), *e.g.*, witúá via miba, *a grove*.

WIVU (*cf.* muifu); (1) *jealous*; (2) *ripe*; *cf.* mbifu or mbivu.

WIWA, *v.* (*cf.* wia), *to owe, to be indebted to*; nawiwa uzimawangu ni Mungu, *I owe my life to God*; nawiwa na wajuni na wajingo wawiwa ni wewe Banawangu, Luke xvi. 5.

WIWI, *s.*; wíwi la manni, *bracken, fern*; (wíwi la, *pl.* mawíwi).

WIWIA (*or* WIWILISA), *v. a.* (*vid.* fifia or vivia), *to stir up, to blow* (2 Tim. ii. 6); ku-m-tia (tililia) *or* vivia rokhoni muakwe, *to inspire, lit., to put into, or to blow into his spirit*.

WOGÓFIA (*pl.* niogófia), *a threat* (St.).

WOLÉ, *vid.* uolé or olé.

WOKÓVU, *s.*, *deliverance, salvation*; *vid.* uokófu.

WOMBO (*vid.* uombo), *seam, suture*.

WONGO, *s.*, (1) *the brain* (bongo, *skull*); (2) *falsehood* = uongo or uwongo.

WONIESHO, *s.*, *showing, display* (St.); ku oniesha, *vid.*

WORARI? (St.), *rateable division?* *cf.* wora in Arab., *to cast pebbles?*

WÓRÓTHA, *s.* = deštari or jette; *vid.* deštari.

WOTTE (*or* WOTE), *all, both*; watu wote, *all men* (iote, chote, vote, zote, viote); wa wote, *whatsoever, whoever* (mtu); awai wote, *whoever it may be*; tuende wote, *let us all or both go*; wote wawili, *both*.

WOVISI, *cool* (St.).?

WOWEKA, *v. n.*, *to soak* (St.).?

Y

YA, *of, genitive particle, vid. Grammar*; *e.g.* manéno ya watu, *the words of men*.

YĀ (*or* YĀA), *v. a.* (= ku panda mbéu, *i.e.* *to sow seeds*), *to set or plant the seed in the ground by making a small hole in order to bury it* = ku piga ména na ku tía mbéu ndáni ya nti.

YALĪA, *v. obj.*; jémbe ya ku yalía or limía, *the hoe used in planting seed*.

YÁWA, *v. p.*, *to be planted* = pándoa.

YÁBISI, *adj.*, *dry, hard, solid*; kitu hiki ni yábisi, *this thing is dry, brittle*; *cf.* يَبِسَ, *aridus* evasit.

YABISĪHA, *v. n.*, *to be dry, hard*.

YABISISHA, *v. c.*, *to make dry*.

YACHE, *s.*, *aunt, cousin* (German "báse") (ndúgu mama); akina yache, *the sister of the aunt* (R.).

YÁFUYÁFU (*or* YÁVUYÁVU), *s.*, *lungs, lights* (*of animals*) (*cf.* páfu); yáfuyáfu la gnombe kána ini; (2) mawe yáfuyáfu, *soft sandstones* (?); (3) *that which is half putrid or dead* (R.) (= Jawa, *cf.* dodavu).

YAHÚDÍ, *s.*, *a Jew*; mayahúdi, *the Jews*.

YÁI, *vid.* yayi.

YÁIKA, *v. n.*, *to melt* (in Kiung. ku yeyúka, *v. c.*; ku yeyúsha).

YÁISHA, *v. c.*, *to smelt, to dissolve, liquefy*; *e.g.*, ku yáisha rusási.

YAKE (rectius YAKWE), *pron. poss.*, *his, her*; maneno yakwe, *his or her words*.

YAKINI, *s.* (ya), *truth, certainty*; najúa yakini ya hábari hizi, *I know the certainty of this news*; maneno haya ni yakini, *these words are truth, true or certain*; wadáká yakini gáni-wé? *cf.*

يَقِيْنٌ, *certo scivit*; يَقِيْنٌ, *certa cognitio*, certum; kua yakini = kua kuelli, *truly, certainly*.

YAKINIA, *v. obj.*, *to set one's mind upon*; ku yakinia kua uafsiyakwe, Rom. ii. 19; nayakinia kuénu, Gal. v. 10.

YAKINISHA, *v. c.*, *to make true, to realize, to confirm* = ku fániza kuelli.

YA KITÓVU, *in the navel*.

YÁKO, *pron. poss.*, *thine, thy*; maneno yáko, *thy words*.

YA KUAMBA, *that*.

YĀLĒ, *pron. demonstr.*, *those*; yālē yālē = háyo maaganoyetu ni ya yale yale, *that is really or indeed our agreement*.

YALIÓMO, *which are within*; *vid. Gram.*

YÁMBO, *s.* (*vid.* jambo) (la, *pl.* mambo), *a circumstance, a matter, an affair, a state, a thing*; yambo = ambo, *saying* (ku amba, *to say*); mambo pro maámbo *or* mayámbo (ya) (Kigunia) yambo *or* jambo hili (Kimv. jambo), *this matter*; *pl.* mambo haya, *these matters*. Yambo *or* jambo

sana? *is the state good? i.e., are you well? resp. si yambo (baya), I do not fare ill = I am well, or there is no matter against me; hu yambo, are you well? ha yambo, is he well? This kind of salutation can be used throughout the whole day.*

YAMINI, s., an oath to the right hand; *يمين*, ad

dextrum latus ivit; *يمين*, manus dextra; ku ápa yamini, to swear with the right hand; i.e., ku piga msáfu kuruáni kua mukono wa kuúme; they say in this case: naniwe kuamba nina tōa or yamini nai-ni-tōa; na kuamba sikutōa, yamini nai-ni-ate, lit., may I be killed if I have taken it, or may the right hand take it from me; and if I have not taken it (scil. the property), the right hand may leave it to me; this is ku-m-piga yamini, i.e., to make one swear with the right hand on the book of the Koran.

YAMKINI (or YEMKINI, YAMKINIKI), it is possible; naneno haya ni yamkinika? are these words or matters possible? resp. ni yamkini, they are possible; cfr. *مكن*, auctoritate polluit, potentem omnipotentem fecit Deus, fieri potest ut; haiyamkini, it is not possible; kua yamkini, possibly.

YANGE, e.g., yangedáka, they would desire; vid. Gram.

YANGU, pron. poss., my, of me; niumbayangu, my house.

YANI (pro YA NINI?), why? for what?

YAO, pron. poss., their, of them; manenoyao, their words.

YÁRFE, s., a kind of fishing-line (R.)?

YÁSI, s., a yellow powder brought from India, and used as a cosmetic (St.).

YÁTIMA, s. (wa, pl. mayátima) (ya) (Arab. *يتيم*), an orphan = mana aliefialíwa ni babai na mamai.

YÁÚA (= GAÚA), to change; ku-ji-yaúa ngóvi or muelle, to moult (?).

YAVUYAVU, s., vid. yafuyafu.

YÁWE (vid. kúa, to be), may it be so! amen.

YAYA, s., a nurse, an ayah; (2) the name of a weedy grass (R.).

YAYI (or YAI) (pl. mayáyí), an egg (Kiung. = ii, vid.); yáyi ya pumbu, testicles (St.).

YÁYO = ni yáyo háyo or yáyo kua yáyo (scil. manéno).

YE (or JE!) well! halloo! what now!

YĒ (YEE or YĒYE), he, her; ela ye, but he, Luke xiii. 8; ye ndie, he the very same; ni ye or yeye huyu, near; but ni yeye huyo, far off (huyule).

YE, pron. poss., for yakwe, e.g., babaye for baba-yakwe.

YEGNI, having; vid. égni.

YEMKINI, vid. yamkini.

YENU, YETU, pron. poss., your, our.

YEPÁ? vid. epa.

YEPUKENE NAMI KU JI-SIFU, God forbid that I should glory, Gal. vi. 14.

YESHA, v. a. (= ku-ya-isha, vid. ku isha), to finish.

YETU, our, of us.

YĒYÚKA, v. n., to melt; vid. yaika, to melt.

YĒYÚSHA, v. c., to cause to melt.

Yo (= YAKO), pron. poss., thy; babáyo for baba yako.

YONGA (or YENGA?), v. n., to bend or bow forward, to shake, reel; mtu mréfu yuwayóngá akiendela, a tall man bends forward or stoops in going, he does not keep the body straight and steady; muendoyákwe ku yonga, laken mléfi yuwaseseteka, adáka ku angúka; mti wayonga kua upépo, the trees bend with the wind; jombo jayóngá, the vessel rolls (= ku yumba or yugayuga).

YONGÓA, v. n., to be carried on a man's shoulders during a play-ceremony which the Wakilindini, Watangána, Wasuahili, Wajangamoe perform at Mombas to display their wealth and greatness. The Suahili Arabs at Mombas have not this custom. Léo mana wa Tangai atayongóya = ata tukuliwa mabegáni mua mtu mmoja, katika utensi, alipofania kitendo. The man who wishes to show his greatness and wealth is carried round in the town with songs and beating of drums. At Jumfu they have another method of showing their wealth. They pile a heap of bags of corn (about fifty or sixty), and dance upon them (anekuá kanda, ku kuaíga makándá).

YÓNGOJA (or YONGA), s., a certain play connected with marriage. Erh. says, the bridegroom is carried on the shoulders of a man, and makes gesticulations (ayongoja); cfr. ougoja.

YOTE (or IOTE), all, e.g., miti yote or ioti, all trees; kua yote, wholly, altogether.

YÓWE (la) (pl. mayówe), cry, alarm; ku piga yówe, to halloo, also cry for help.

YŪ, he or she is, e.g., Rebmani yu Rabbai, Rebmann is at Rabbai (pl. wa), e.g., Rebmann na Erhardt wa Rabbai, Rebmann and Erhardt are at Rabbai; yu kama nani, Luke vii. 47; yu aja or yu waja, he comes.

YUA, v. n., to waddle; mfi wayúa, the arrow wobbles, does not go straight on.

YÚA = júA, to know (vid.). Reb. writes yúa for júA.

YÚAYÚA, v. n., to go astray, to stray.

YÚGAYÚGA, v. n. (= suka suka), to reel, stagger jumba cha yugayuga kua mĩmá or ntumbo tumbó.

YU KALI, *he was.*

YÚKO, *he is here or there; yuko niumbáni.*

YULĒ, *that; mtu yule, that man; yulē akiwa yu káli mballi, Luke xiv. 32.*

YÚMBA, *v. n., to reel (vid. yugayuga), to sway in the wind; yumba yumba, to move unsteadily like branches, when you tread upon them.*

YÚMO, *he is there, within; pepo yúmo kitoani.*

YUNA, *he has; yuna fetha, he has money, lit., he is with.*

YUNGAYUNGA, *s. (la, pl. ma—), worm? yungayunga hili latokápi? where does this worm come from? (R.).*

YUNGI, *s. (yungi la ju, la), the water-lily, which,*

together with other perfumes, is used in expelling the evil spirit which is supposed to have caused the sickness of person (vid. punga pepo). Ambar, miski, tibu, udi, ilki, are placed on a table? ku sika pepo. Yungi la síwa. Perhaps the lotus? daisy? yungi yungi, is the "blue water-lily," according to Dr. Steere.

YÚPI? *where is he? yu wápi?*

YÚPO, YUPÁFO (or YUPO HAPA), *he is here, at this place; buana yuko? is the master there (at home)? hapo hapa, he is not here; yuko kulē, he is yonder; hako kulē, he is not there.*

YUWA, *e.g., yuwapenda, for appenda, he loves (yu appenda, he loves); yuwenda, yuwáta.*

YÚZA, *v. a., to make clear, to declare (St.).*

Z

Many words will be found under the letter S, instead of Z. The student will therefore refer to S when he does not find a word under Z.

ZA, *of, e.g., niumba za watu, the houses of men.*

ZÁA, *v. a., to beget, to breed, to bear fruit.*

ZÁALIA, *v. obj., to bear to; zaliwa, to be born.*

ZÁADI, *s. (vid. sabadi, ya), civet.*

ZABÍBU, *s. (vid. sebibu or sabibu), grapes, raisins; Arab. زبيب, uvae passae.*

ZABIDI, *v. n., to take eivet from the eivet cat; (ngáwa).*

ZABUNI, *v. a., to buy; efr. بىع, vendidit omnes fructus in arbore.*

ZABURI, *s., psalm, but sáburí, patience.*

ZAFARÁNI (or ZAFRÁNI), *s., saffron (cfr. safrani) efr. صفر, color flavus.*

ZAGÁA, *v. n., to shine, to glisten; vid. sagáa, sagáza.*

ZÁIDI (or ZÁYIDI) (Arab. زائد), *adv., more; vid. saidi or seidi; efr. آيد, auctus fuit.*

ZAKA (vid. saka), *s., tithes; efr. زكاة, partem opum in eleemosynas dedit; Arab. زكاة, puritas rei, pars opum quam expendit aliquis ad reliquas purificandas, religionis causa, i.e., eleemosynae.*

ZAKO, *pron. poss., thy, your; niumbazáko, thy houses.*

ZAKÚLA (vid. chakúla, pl. viakúla), *victuals, provisions, eatables; kú lá, to eat.*

ZAKWE (or ZAKE), *his, hers, its, e.g., niumbazakwe, his houses.*

ZALIA, *v. obj.; vid. zāa, v. a., to bear.*

ZALIWA, *v. p. (vid. zaa), to be born.*

ZÁMA, *v. n., to sink, to dive (vid. sáma, samia, sá-*

misha); efr. زام, repentine mortuus fuit, magno terrore percussus fuit.

ZAMISHA, *v. c., to make to sink.*

ZÁMANI, *s. (Arab. زمان, time; (vid. samani);*

زمان, tempus; زمن, paralyti affectus fuit, tempore multo duravit; zámami za kále, anciently, old times, long ago; zámami hízi, these times = nowadays.

ZAMBARÁU, *s. (za), (cfr. msambaráu), the sambaráu tree, a kind of fruit, like plums or damsons.*

ZÁMU, *s., a watch by turns (cfr. sámu); efr. زام, quarta pars diei; kua zámu, by turns.*

ZANFU, *s., hyssop, Hebr. ix. 19.?*

ZANGEFURI, *s., cinnabar; efr. زعفران, pigmentum notum rubrum.*

ZANGU, *pron. poss., my, of me; niumbazangu, my houses.*

ZÁNI, *s. (Arab. زنا), (cfr. sinni), adultery, harlot; scortum, scortator; vid. زنى, scortatus fuit.*

ZÁO, *s. (pl. mazáo), fruits, produce; efr. zāa, to bear fruit.*

ZÁO, *pron. poss., their, e.g., niumbazáo, their houses.*

ZARAMBO, *s., a spirit distilled from palm-wine (St.).*

ZARI, *s. (Pers. زر, "or"), gold brocade, gold thread, a precious kind of stuff; efr. زر, globo; زر, appellato connexuit vestem.*

ZATITI, *v. a.; ku zatiti viombo via safari = ku weka viombo tayari ku safari, to place ready the vessels required for the journey (Sp.).*

ZÁWA, *v. p.*, to be born; *vid.* zāa, *v. a.*, to beget.
 ZAWÁDI, *s.* (cfr. sawadí, *s.*), a present of honour or of remembrance, a keepsake, a rarity; cfr. زاد , commeatum cepit; زاد , viaticum, commeatus, itineris.
 ZAWARIDI, *s.*, a Java sparrow (St.)?
 ZÁYIDI, *more*; *vid.* zaidi and saidi.
 ZE, *his, hers, e.g.*, ndugúze, *his brothers*.
 ZÉ (or ZÉE), *aged*; *vid.* mzē, *an old man* (pl. wazē).
 ZEGE, *s.*, a dome (St.).
 ZÉONI (*vid.* eini, muigni or muegni), *possessing, having*.
 ZEIBAK (or ZAIBAK), (*vid.* saibak), *mercury, quicksilver*. (Dr. St. Zebakh).
 ZENGÉA, *v. a.*, to seek for (cfr. sengéa), to come near, to get something.
 ZÉNU, *pron. poss.*, your; niumbazénu, *your houses*.
 ZERÉNGE, *one-fifth*.
 ZETU, *pron. poss.*, our; akilzetu, *our understanding*.
 ZEZE, *s.* (*vid.* sese, *s.*), a kind of fiddle (R.); a sort of lute with three strings (St.).
 ZI, *the objective prefix, e.g.*, ame-zi-penda niumbazáo, *he loved them, scil.*, their houses.
 ZÍBA, *v. a.* (*vid.* síba, *v. a.*), to stop, to fill up, to plug up; cfr. جب , implevit (utrem), perhaps rectius بج , portavit, intulit, fudit foveam leoni capiendi causa?
 ZIBO, *s.*, a stopper (pl. mazibo), a plug.
 ZIDI, *v. a.*, to increase (cfr. sidi) (cfr. أزد , auxit); habariyakwe imezidi ku enéa, *Luke v. 15*; 'ku zidi ku jáa, to know more.
 ZIDISHA, *v. c.*, to add to, to make greater.
 ZIFURI, *s.* Arab. مفر , (cfr. sifuri, ya), copper, brass, a cipher, a figure of nought.
 ZIKA, *v. a.* (cfr. sika), to bury.
 ZILÉ, those yonder; niumba zilē, those houses yonder.
 ZIMA, *adj.*, healthy, sound, whole, complete, living, fresh, unhurt; *vid.* sima.
 ZIMA, *v. n.* and *v. a.*, to put out, to extinguish (*vid.* sima, *v. a.*); moto umezima, the fire went out of itself; mtu anazima roho or moyo, the man fainted.
 ZIMÍA, *v. obj.*, to put out for one or to one.
 ZÍMIKA, to go out (fire).
 ZIMISHA, *v. c.*
 ZIMOÁ, *v. p.*
 ZIMU, *v. n.*; ku zimu (*vid.* simu), to be about to die, to disappear, to become invisible; *vid.* wazimu, ku zimu, mzimu.

ZIMÚA, *v. a.*, to cool hot water by adding cold to it; *vid.* simúa, *v. a.*
 ZIMÚKA, *v. n.*; tembo limezimúka; tembo kali watu walizimúa na tembo biti, likazimúka.
 ZIMULÍA, *v. obj.*
 ZIMÚI (pl. mazimui), a ghou, an evil being which devours men, &c. (St.).
 ZINDÚKA, *v. n.* (*vid.* sindúka), to wake up suddenly from a doze.
 ZINDUKANA, *v.*, to wake up suddenly.
 ZINGA, *v. n.*, to commit adultery, lit., to stroll about without aim, to walk about and seek for women; ku zinga na mke (*vid.* singa), ku zunguka, ku tafuta wake.
 ZINGIZI, *s.* (sing. uzingizi), sleep, great sleep (*vid.* usingizi); zingizi la ku-m-komesha mzazi, a sleep which is supposed to put an end to all further child-bearing (St.).
 ZINNA, *v. n.* (cfr. zani), to commit adultery; بج , scortatus fuit.
 ZINNI, *v. n.*, to commit adultery or fornication; cfr. zinna, zinga.
 ZIRA, *v. a.* (*vid.* sira, *v. a.*), to abstain, to avoid, not to love, to hate, despise, to bear a grudge (*Luke vi. 27*); cfr. بج , objurgavit, vituperavit, efficere studuit, ut aliis suspectus fieret aliquis = vel ut contemneretur; vilipendit.
 ZIRÁNA, *v. rec.*, to be angry with each other, to avoid each other.
 ZÍRIKI, *s.* (*vid.* siziki, *s.*) (cfr. siriki); cfr. سز , res ad vitam necessarias dedit Deus.
 ZITO, *adj.*, heavy, severe, difficult, sad (*vid.* sito); asali nzito, thick honey or syrup.
 ZITÚO, *s.*, rest; hana zitúo, he has no rest, he never rests, he is restless.
 ZÍWA, *s.* (la, pl. maziwa), (cfr. sia, *v. a.*); zíwa la máji, a lake, a pond; maziwa, breasts, milk; (cfr. masiwa). The general notion of ziwa seems to be, "to reserve, to stop" (from sia): hence, reservoir, receptacle, e.g., of water, of milk, and other fluids.
 ZÍZI, *s.* (la, pl. maziízi) (cfr. sisi), a cattle-fold, a cow-yard, a stable, a place enclosed by a hedge of thorns or branches, to prevent robbers or wild beasts from attacking the cattle, which are generally in the open air at night, even in time of rain and cold, hence they frequently die.
 ZÍZI HÍZI, just these; e.g., nguo zízi hízi, just these clothes.
 ZIZIMA, *v. inten.*, to cool, to become very cool or cold (*vid.* sisíma) or very calm or still; chakúla hiki kina zizíma sasa = kinapóa or kime kúa beredi sasa, this food has become cool now.
 ZO, thy, *pron. poss.* in the plural; e.g., ndugúzo, thy brothers; (2) the sign of the relative (in the

pl.), which; niumba zilizo teketéa, the houses which were burnt; zo zote, whatsoever.

ZÓA, v. a., to sweep together and gather into little heaps.

ZOLÉA, v. obj. (vid. solea); kijamfi cha ku zoléa taka, a mat for removing dirt.

ZOLÉKA, to be capable of being swept; tungu hawazoléki, ants cannot be swept.

ZOLÉWA, v. p.

ZOÉA, v. n., to become accustomed or used to (vid. soea); e.g., ku zoéa kázi.

ZOÉZA, v. a., to accustom one, to inure or teach one, to make one used to.

ZOEZÉKA, to be capable of being accustomed.

Ji-zoéza, v. refl., to accustom oneself, to practise.

ZOMA, v. n., to cry to one if falling on the road (R.); zoma, to mock (= dihaki, Sp.); cfr. soma.

ZOMA, s. (la, pl. mazóma), a kind of dance.

ZOMÁRI (or rather ZUMÁRI), s. (cfr. sumári), a musical instrument, a kind of clarinet, a pipe; زمر, cecinit organo quod ore inflatur.

ZOMÉA, v. n., to groan at.

ZONGA ZONGA, v. a. (reit.), to wind; cfr. songa.

ZOTE (or ZOTTE), all; cfr. ote.

ZÚA, v. a., to bore through, to pierce (vid. súa, v. a.); ku-m-zúa hábari zotte, to bore or suck one until he gives you all the information he is possessed of; nime-m-zúa, I sucked him dry.

ZUIA, v. a., to hinder, to restrain, to withhold, to seize (vid. suía); ku-m-zuia, to keep him back; asi-nende; ku zuia pumzi, to hinder breathing, to stifle, to suffocate.

ZUIWA, v. p.

ZUILIA, v. obj., to keep off to one, to retain; e.g., ame-m-zuilia maliyakwe.

ZUILIWA, v. p.

ZULIKA.

ZUIZA, v. c.

KU JI-ZUIA NIUMBANI, to shut oneself up in the house (or gerezáni in the castle). Derivat. zuío or zío = ngúzo.

ZUKA, v. n., to appear suddenly, to rise above water, to emerge; ku piga mbizi na ku zuka; vid. suka.

ZUSHA, v. c., to cause to rise.

ZUKÍA, v. obj. (= tokéa). Deriv. mzúka, ki-zúka, a ghost, a devil.

ZULI, s., perjury.

ZULIA, s. (la, pl. ma—), a carpet; zulía la ku sallía; vid. sulía, s.

ZULU, u. n., to be crazy; vid. súlika.

ZULISHA, v. c., to make one crazy, to make one giddy; e.g., kiléo kime-m-zúlisha kitoa = kina-m-zungúsha kitoa.

ZÚLIKA, v. n., to be giddy or dizzy.

ZULIWA, v. p.

ZUMBÚA, v. a. (vid. sumbúa), to trouble, to annoy, to harass. Dr. St. takes this word in the sense "to find," and zumbukana, "to be found" and "take off," e.g., a thatch (paa); ku sumbúa paa.

ZUNGÚA, v. a.; ku ji-zungúa, v. refl., to turn the head round, to look behind.

ZUNGÚKA, v. n., to go round, to wind round, to revolve, to walk about, to surround; vid. sunguka.

ZUNGUKA ZUNGUKA, v. reit., to stroll about.

ZUNGUSHA, v. c., to make to go round, to turn; ku ji-zungusha, to walk to and fro.

ZUNGÚMZA, v. n., to chat, to converse with, to amuse (vid. sungumza); ku ji zungúmza, to amuse oneself, to converse with; mtuma yuwaji zungúmza na Banawakwe (ku keti na ku simlia na zungúmza), ku-ji-zungúmza na viúo, to amuse oneself with books. Dr. St. has "zungumza."

ZÚRI, adj., handsome, fine, beautiful; uzúri, s., beauty; cfr. زور, forma, imago, species, figura.

ZÚRU, v. a., to visit; cfr. زور, visitavit, honore affecit visitantem; ku enda ku zuru, to go to visit.

THE END.

